

ENTREPRENEURSHIP, HUMAN LIVELIHOOD, THE BIBLE AND CHRISTIAN LIVING LIVINGSTONE YAO TORSU¹

ABSTRACT

This study engages a reading method of Matthew 25:14-29 to explore entrepreneurship and the governing principles regarding its relevance for human livelihood. It looks at theories regarding entrepreneurship and juxtaposes it with a reflection on Matthew 25:14-29. The parable concerns a certain man and three slaves who were given talents. Two of the slaves exhibited entrepreneurial skills by investing their talents. But one of the slaves who was not innovative inclined, refused to invest his talent and was reprimanded and described as lazy. The study found out that the man's intention for giving talents to the slaves was to test their entrepreneurial skills. The study recommends that the concept of entrepreneurship should be embraced and exercised beyond the boundaries of tribalism and denominationalism in order that more people can develop interest in it.

Key words: human livelihood, entrepreneurship, the entrepreneurial function, entrepreneurial initiative, entrepreneurial behavior.

INTRODUCTION

It is observed that Innovations improve the quality of life by multiplying consumers' choices. They enrich people's lives in numerous ways - making life easier, improving communications, providing new forms of entertainment, and improving health care, to name a few.² This suggests that human livelihood and entrepreneurship are interdependent on each other because each element cannot operate successfully by itself without the help of the other. This explains how essential entrepreneurship is to human livelihood. Although entrepreneurship concerns economic affairs, it can also be considered in religious dimension as well because it has much to do with human life. But it is revealed that formally, the discourse about development seems to be centered on the issue of economy. This might have precipitated the comment that 'economic growth is not the sole indicator of development, and that development must improve and value human life. This therefore underscores the relevance of other areas of activities in life.'³ No wonder that it is argued that 'in recent years, the awareness of the indispensability of religion in development discourse has tilted the pendulum to include social, political, technological and religio-spiritual elements, with religion as the Centre.'⁴ It is noted that 'some theorists, scholars and development agencies such as the World Bank (WB), the International Monetary Fund (IMF), and the United Nations (UN) have underlined the influence of religious ideas on people's choice in life, which ultimately leads to both individual and societal transformation and progress'.⁵ This points to the fact that whatever the issue may be, it has now been realized that it has to do with human livelihood, therefore, it rather calls for holistic approach. Whether we are talking about development or entrepreneurship, all of them gear towards the welfare of human beings. It was affirmed in the 2001 report of the United Nations Development Programme that human development is much more about the rise or fall of national incomes.⁶ Creating an environment in which people can develop their full potential and lead productive and creative lives in accordance with their needs and interests is to encourage entrepreneurship because 'people are the real wealth of nations'.⁷ Hence, the essence of economy for human livelihood. Because human development

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² Usinfo publications file:///C:/Users/User/Documents/principles_of_entrepreneurship_.pdf. Accessed 18th September, 2019.

³ George Ossom-Batsa, *Engaging Religion in a Holistic Development*. In: Ossom-Batsa G., Gatti N. & Deinyo R.A. *Religion and Sustainable Development: Ghanaian Perspective* (Rome; Urbana University Press, 2018),13.

⁴ Ossom-Batsa, *Engaging Religion in a Holistic Development*,12.

⁵ Ossom-Batsa, *Engaging Religion in a Holistic Development*,13.

⁶ Ossom-Batsa, *Engaging Religion in a Holistic Development*,13.

⁷ Ossom-Batsa, *Engaging Religion in a Holistic Development*,13.

depends on either the fall or rise of national incomes, development is about expanding the choices people must lead lives that they value. It is thus much more than economic growth, which is only a means of enlarging people's choice.⁸ In this part of the report it shows that economics alone cannot provide all that it takes to have meaningful life. That is to say that there are other necessary things to augment economy to let human life be complete and meaningful. One of such necessary things which are needed to make life meaningful is religion.

It is against this background that this paper looks at the essence of entrepreneurship to human livelihood not only in the dimension of human efforts but also as a religious mandate because it is something dear to the heart of God. Perhaps that might have been the result of the existence of the garden of Eden. Thus, due to the importance of human livelihood in the garden of Eden the issue of entrepreneurship began through the message of God. This could be derived from the instruction God gave in the Garden of Eden that they Adam and Eve could eat or make good use of almost everything in the Garden except the tree of knowledge of good and bad (Gen 2:15-17). From this text we could deduce that both the ideas of entrepreneurship and the concern of ethics begin to show how demanding it is for us to engage in it. While the issue of ethics borders around the knowledge of good and bad, the issues about entrepreneurship could be inferred from the mandate to till and keep the garden clean.

Human livelihood and Entrepreneurship

Livelihood can be defined as living, income, maintenance, source of revenue, employment, occupation, funds and means of support.⁹ It is an aspect of making a living, supporting a family, or one's job. The term is well recognized as humans inherently develop and implement strategies to ensure their survival.¹⁰ Combining it with human beings is to make it a possessive in nature. Livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. Livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.¹¹ Therefore, in this paper human livelihood implies human living. Human living includes all that it takes to have meaningful life. For this reason, we cannot take away anything from the varied definitions of the word livelihood given above. From this perspective entrepreneurship which is another dimension of business and a means of creating employment for people which eventually serves as a source of revenue is important to human life. It is an indication that entrepreneurship cannot be underestimated when it comes to talk about human livelihood since human livelihood depends on broad spectrum of needs. This spectrum of needs encompasses the social, religious, political and economic situations of life. In all of these situations entrepreneurship plays a major role. The role it plays have not been limited to financial condition alone, but it also cuts across the social, religious and political spheres.

Hence, 'it has recently been claimed that if the managers and businessmen of many of our firms were to adopt entrepreneurial behaviors when developing their strategies, firms would be facing a much brighter future than current perceptions.¹² This clearly suggests that the future holds something good in secret for innovative ideas. But it takes entrepreneurial behavior to tap into it and eventually brings it into light since entrepreneurship – entrepreneurial function - can be conceptualized as the discovery of opportunities and the subsequent creation of new economic activity, often via the creation of a new organization.¹³ In view of this it is prudent to consider some views espoused by scholars on entrepreneurship to lead us to the substance of the topic. Miller espoused that 'entrepreneurship is often discussed under the title of the entrepreneurial factor, the entrepreneurial function, entrepreneurial initiative, and entrepreneurial behaviour and is even referred to as the entrepreneurial "spirit."¹⁴ This means

⁸ Ossom-Batsa, *Engaging Religion in a Holistic Development*,13.

⁹ Usinfo Publications file:///C:/Users/User/Documents/principles_of_entrepreneurship_.pdf. Accessed 18th September 2019.

¹⁰ UNDP, ISDR, *Guidance Note on Recovery Livelihood*. International Recovery Platform, 1.

file:///C:/Users/User/Documents/16771_16771guidancenoteonrecoverylivelih.pdf. Accessed 21st November, 2019.

¹¹UNDP, ISDR, *Guidance Note on Recovery Livelihood*,1.

¹² Lee, S.M. & Peterson, S.J. (2000). *Culture, entrepreneurial orientation, and global competitiveness*. Journal of World Business, 35, 401-416. Retrieve from file:///C:/Users/User/Documents/entrepreneur%20theory.pdf. Accessed 18th September 2019.

¹³ Reynolds, P.D. (2005). *Understanding business creation: Serendipity and scope in two decades of business creation studies*. Small Business Economics, 24, 359-364. Retrieve from file:///C:/Users/User/Documents/entrepreneur%20theory.pdf Accessed 18th September 2019.

¹⁴ Daniel Miller. *The correlates of entrepreneurship in three types of firms*. Management Science, 29, (1983): 770-791. file:///C:/Users/User/Documents/entrepreneur%20theory.pdf. Accessed 18th September, 2019.

that the word entrepreneurship has various dimensions. In other words, the idea of entrepreneurship could be espoused using any of the above topics.

For this reason, there is the need to take a holistic view of the word entrepreneurship in order to come out with comprehensive ideas on how useful it is in life. For the purpose of explication, Miller has noted that ‘the entrepreneurial factor is understood to be a new factor in production that is different to the classic ideas of earth, work and capital, which must be explained via remuneration through income for the entrepreneur along with the shortage of people with entrepreneurial capabilities.’¹⁵ Furthermore, Miller maintained that considering entrepreneurial factor as an entrepreneurial function refers to the discovery and exploitation of opportunities or to the creation of enterprise. Entrepreneurial behavior is seen as behavior that manages to combine innovation, risk-taking and pro-activeness.¹⁶ On the other hand ‘the entrepreneurial spirit emphasizes exploration, search and innovation, as opposed to the exploitation of business opportunities pertaining to managers.’¹⁷ Perhaps the above reasons could be the grounds on which entrepreneurship is described variedly. For instance, Alvarez and Busenitz note that ‘entrepreneurial opportunities exist because different agents have differing ideas on the relative value of resources or when resources are turned from inputs into outputs’.¹⁸ Alvarez and Busenitz maintain that ‘the theory of the entrepreneur focuses on the heterogeneity of beliefs about the value of resources.’¹⁹ This therefore places emphasis on divergence views in the practice of entrepreneurship in terms of the usage of resources.

Entrepreneurship is ‘a process by which individuals –either on their own or within organizations–pursue opportunities’.²⁰ The business process includes the ‘identification and assessment of opportunities, the decision to exploit them or sell them, efforts to obtain resources and the development of the strategy and organization of the new business’.²¹ It is a deliberate effort to explore avenues for the expansion of business venture. This process is different from what is practiced in paper entrepreneurialism. The procedure in paper entrepreneurialism ‘involves the creation of paper profits by the manipulation of the money market to produce paper wealth without creating added value that benefitted society or improved the quality of life.’²²

The above description of the paper entrepreneurialism reveals that there is a clear intention for making a profit through dubious means. Thus, paper entrepreneurialism is not an enterprise that looks for the betterment of all. Rather, it is for personal gain over others. Perhaps this may be the reason why Reich describes paper entrepreneurialism as the bastard child of scientific management.²³ In the face of these unconventional concepts about entrepreneurship what do we do as Christians to uphold the mandate? This therefore brings to the fore the need to find out which of the entrepreneurship we should encourage as Christians. Should we encourage paper entrepreneurialism or entrepreneurship? In order to make determination on any of them we need to examine ethical concepts involve in entrepreneurship.

The Origin of Ethical Concept in Entrepreneurship

Where does ethics come in to the entrepreneurship? This could be answered differently. It is noted that ‘ethics is crucial when it comes to the issues of development’.²⁴ Ethics is ‘a reflective inquiry into morality and moral issues in particular; it is concerned with the reflection on what reasons justify particular forms of action and behaviour, and with examining the basic concepts used in morality, such as rightness, duty

¹⁵ Miller, *The correlates of entrepreneurship in three types of firms*, 770-791.

¹⁶ Miller, *The correlates of entrepreneurship in three types of firms*, 770-791.

¹⁷ Miller, *The correlates of entrepreneurship in three types of firms*, 770-791.

¹⁸ Alvarez, S.A. & Busenitz, L.W. *The entrepreneurship of resource-based theory*. Journal of Management, 27, (2001): 755-775. file:///C:/Users/User/Documents/entrepreneur%20theory.pdf. Accessed 18th September, 2019.

¹⁹ Alvarez, and Busenitz, *The entrepreneurship of resource-based theory*, 755-775.

²⁰ Stevenson, H.H. & Jarillo, J.C., *A paradigm of entrepreneurship research: Entrepreneurial management*. Strategic Management Journal, 11, (1990), 17-27. file:///C:/Users/User/Documents/entrepreneur%20theory.pdf. Accessed 18th September, 2019.

²¹ Eckhardt, J.T. & Shane, S.A. *Opportunities and entrepreneurship*. Journal of Management, 29, (2003), 333-349. file:///C:/Users/User/Documents/entrepreneur%20theory.pdf. Accessed 18th September, 2019.

²² Cam Caldwell Robert B. Reich, Paper Entrepreneurialism: Generating paper profit without improved the quality of life. In Paper Entrepreneurialism and the Focus on Wealth. https://www.researchgate.net/publication/329414352_Business_Education_and_Paper_Entrepreneurialism. Accessed 15th November, 2019.

²³ Beauchamp T. L., Bowie N.E. & Arnold D. G. *Ethical Theory and Business*. 8th Ed. (London: Peason Prentice Hall, 2009), 51.

²⁴ Emmanuel Asante, *Issues in African Traditional religion, Humanities, Ethnicity and Development: Impact on African Christianity* (Accra: SonLife Press, 2017), 55.

and obligation, natural law and goodness, virtue and vice.²⁵ The issue of ethics come into play when the right is known from the wrong. Thus, the issue of ethics borders around morality. For this cause, the remarks by Christopher J. H. Wright could be used to be suitable response to a question of this kind. According to Wright ‘... the earth belongs to God, and as such it is good, valued by God, and shares with us the purpose of giving God praise and glory’.²⁶ In this expression Wright sought to create awareness that even though God owns the good nature of the earth yet He did not keep it for Himself. Rather He shared such a nature of the earth with human beings. Wright notes that ... we saw that God has given this earth into the delegated dominion of the human species, who have been made in God’s image in order to be equipped for this kingly responsibility’.²⁷ This vividly points out that the earth is delegated to human beings to be equipped as a results of discharging their God given duty. Wright then remarks that ‘human species are ‘placed thus on earth, a creature among creatures, yet a creature above all other creatures while subject to God, the human race has a God-given task.’²⁸ This qualifies the kind of the job human beings have received from God to work on. Even though Wright pointed out the job given to human beings by God, he was inquisitive about elements of the task. As a result of that, Wright tries to answer a question he poses that ‘what is involved in this human task?’²⁹ He then answers it by saying that ‘putting together some of the key verbs in the Genesis narratives, we are to fill the earth, subdue it, rule the rest of the creatures with the benevolent justice that reflects God’s pattern of kingship, work/serve the earth and care for it.’³⁰ From this perspective the task is understood as a means of filling the earth, subduing it, ruling the rest of the creatures, serving and caring for it. Wright then explicates that ‘the command to fill the earth and subdue it entailed human work.

Work itself is not a result of the fall, though it was certainly affected by it.³¹ Wright is convinced that ‘rather, work is part of the image of God in humankind, for God, as presented to us in the creation narratives, is a worker. To be like God is to reflect God’s activity as we see it in the story of creation.’³² This shows that the ability that human beings have to work was something received from God. Wright adds that ‘... we find God at work thinking, planning, deciding, executing, evaluating and then resting from work. Work is thus an essential constitutive part of our God imaging humanity.’³³ This is where the work of entrepreneurship fits in the creation narratives. As every human being represents the image of God, engaging in the entrepreneurship is a means of fulfilling our responsibility. This is underscored in the words of Wright that ‘so it is our responsibility and right to be engaged in productive economic work with the material resources of the world’.³⁴ Wright cautions that ‘this means not only that we ourselves have the moral duty to work, since that voluntary, deliberate idleness is a sin (cf. 2Thessalonians 3:6-13), but it surely also means that we have a responsibility to enable or allow others to work.’³⁵ In this case it shows that besides the ability to work there is also a demand for enabling others to work as well. In other words, the responsibility given to humanity is not for selfish gain, but it is rather for the benefit of all humanity. Perhaps that is why Wright adds that ‘to prevent other persons from working, or to deny them work, is to offend their humanity and the image of God in them, as well as failing in one’s responsibility to God for them.’³⁶ The same view was also expressed by Kudadjie and Aboagye-Mensah that ‘we are morally bound to exercise our rights in such a way that other people’s rights are not excluded. Thus, from ethical considerations, a person who uses his rights without regard for the rights of other can forfeit his own.’³⁷ Thus, it is now obvious that ethics and entrepreneurship are interconnected. From the above discourse we see that work itself is something derived from the nature of God and the way of doing it

²⁵ Marc Oraison, *Morality for Our Time* (New York; Doubleday, 1968). See Emmanuel Asante, *Issues in African Traditional religion, Humanities, Ethnicity and Development: Impact on African Christianity* (Accra: SonLife Press, 2017), 55.

²⁶ Christopher J.H. Wright, *Old Testament Ethics for the People of God* (Nottingham: inter-Varsity Press, 2004), 146.

²⁷ Wright, *Old Testament Ethics for the People of God*, 147.

²⁸ Wright, *Old Testament Ethics for the People of God*, 147.

²⁹ Wright, *Old Testament Ethics for the People of God*, 147.

³⁰ Wright, *Old Testament Ethics for the People of God*, 147.

³¹ Wright, *Old Testament Ethics for the People of God*, 148.

³² Wright, *Old Testament Ethics for the People of God*, 148.

³³ Wright, *Old Testament Ethics for the People of God*, 148.

³⁴ Wright, *Old Testament Ethics for the People of God*, 148.

³⁵ Wright, *Old Testament Ethics for the People of God*, 148.

³⁶ Wright, *Old Testament Ethics for the People of God*, 148.

³⁷ J. N. Kudadjie and R. K. Aboagye-Mensah, *Christian Social Ethics* (Accra: Presbyterian Press, 1992),75.

should benefit not only self but humanity at large. Failure to engage in activities that will be of benefit to others tantamounts to sin.

Biblical concept of Entrepreneurship

Besides the early biblical exposition on the origin of ethical concepts, there are specific text to deduce the concept of entrepreneurship and its usefulness both in the Old and New Testaments. One of such plethora of texts is the Gospel of Matthew 25:14-29. This episode shows that entrepreneurship is a necessity rather than being an option for human life. The text says in verses 14-15: "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away". It is obvious in these statements that the man saw the need to leave something behind with the servants before he goes away. Perhaps, the purpose is to test their abilities to make something good out of whatever they received. Thus, he gave them the talents according to their ability. The text says the one who had received the five talents went off at once and traded with them and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time, the master of those slaves came and settled accounts with them. The main concept of giving the talent to the slaves is revealed particularly in verse 19 which says, the man came and settled accounts with the slaves who had received the talents. It was revealed that the first and the second slaves gained interests on the talents they received, and the man commended them for their good works done (vv.20-23). But the man's response to the third slave who received the talent and did not gain interest seems to be different from the earlier slaves. Such shift of comments came on the hills of the statements that came from the slave who received one talent and presented it without interest (vv. 25-26). After reprimanding the slave who had no interest on the talent he received, the man declared the intention for entrepreneurship in verse 27 by saying 'Then you ought to have invested my money with the bankers, and on my return, I would have received what was my own with interest.' Seriously, the man took the talent from the slave and gave it to the one who has more to engage in further business (vv. 28-29).

If we want to situate the characters in this parable within a context, then the man represent God while the slaves denote Christians and humanity at large. This is where there was the need of using God-given ability to cause something to come out of what an individual has been endowed with for the benefit of the others. Doing this is not a mere engagement in investment but it is also an act of fulfilling the command of God.

The last servant who presented the same amount of money he collected from the master was referred to as wicked and lazy slave. The Hebrew word wicked refers to *aven* meaning nothingness, vanity, especially in a moral sense; having evidently some affinity with *ayin*, nothing; yet some derive it from *avan*, to desire; to lust; hence inward wickedness, that which has its foundation in corrupt affections.³⁸ Its Greek counterpart is *πονηρος* which means evil.³⁹ The meaning of this word wicked describes the concept of refusing to engage in doing something. It therefore shows that such an act or behaviour is against the will of God. This however, intensify the need for engaging in entrepreneurship because wickedness and idleness are not part of something we inherited from God. In the earlier discussion it is unfolded that God is a worker himself. Therefore, He expects everyone to emulate such attitudes.

Some Products of Entrepreneurship

The importance of entrepreneurship cannot be underestimated because it beautifies the world living. Through the work of entrepreneurship new things were brought into existence in the environment. The products of entrepreneurship are enormous in all sectors of life such as religious sector, economic sector, political sector, educational sector, medical sector.⁴⁰ Some of the products of entrepreneurship are the electronic materials, WhatsApp, computers, phones and television, secret camera, internet networks etc.⁴¹

³⁸ William Wilsons, *Old Testament words studies: A valuable aid that will help you understand the precise meaning of Hebrew words used in the Bible*, (Peabody: Massachusetts; Hendrickson publisher), 480. See Harris, L. R., Archer, G. L. and Waltke, B. K. eds, *Theological Wordbook of the Old Testament* (Chicago: Moody Bible Institute, 1980), 23.

³⁹ John D. kwamena Ekem and Seth Kissi, *Essentials of Biblical Greek Morphology: With an Introductory Syntax* (Accra: SonLife Press, 2015),165.

⁴⁰ Usinfo Publications, 73.

⁴¹ Usinfo Publications ,73.

It also serves as an avenue to enable humanity to live comfortably by providing job opportunities to humanity.⁴² Through the effort of entrepreneurship various kinds of industries were created which become not only a means of enhancing livelihood but also creating opportunities for reflecting the image of God. It can also be used to curb immorality in the world. In this case the issues of thievery, fornication, adultery, poverty, sickness etc could be minimized.⁴³

Can Entrepreneurship be limited to Religion?

Although many people will kick against the issue of taking religion into account when engaging in a business venture, yet some will go for it. Perhaps those who will go against it will rely on the principle that religion has nothing good to offer for the business venture. Because if religion is maintained it will serve as a hindrance to the growth of the business. Other people from different religious groups may be deprived from being employed in such a business and in effect it will affect entrepreneurial capacities. Those who hold the view for maintaining a religion in terms of engaging business venture insist that it maintains law and order and eventually shape moral life of the workers. For example, if Christianity is to be maintained, then there is the need for Christian ethics. This then calls for Business Ethics or Corporate Ethics which is a form of applied ethics or professional ethics, that examines ethical principles and moral or ethical problems that can arise in a business environment.⁴⁴ It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations. These norms, values, ethical, and unethical practices are the principles that guide a business.⁴⁵ This may not only be a means of maintaining Christian values and emulating the tenets of Christ alone but also serve as living according to the natural order by showcasing some of the values expected, such as love, honesty, humility, kindness, etc.

Should Entrepreneurship be Tribalistic?

This means that should the issue of tribalism be entertained in terms of developing, initiating, implementing the ideas of a business venture? Few people who may be thinking of selfish gain will opt for it in order to enrich themselves. But many people who will adhere to the general concept that God has created human being to be of help to others will disagree with this idea of tribalism. Because it is obvious that if tribalism is considered in a business venture, the business will not grow as it is supposed to be, even though there is assertion that 'tribalism in business is common. Labor/management discord and the union dynamics that it spawns (unions foster and feed on tribalism) is the classic case.⁴⁶ This means that anytime tribalism is taking stand in a business it causes trouble. At the same time, it is noted that 'tribalism feeds on failed communication.⁴⁷ Thus 'when people do not understand what is really happening and why, they are susceptible to facile explanations that feel good and appeal to prejudices.⁴⁸ It will encourage the issue of tribal segregation and selfishness. But if tribalism is not encouraged in a business venture it draws people from diverse backgrounds together to live, since human beings are created as social beings. The absence of tribal and denominationalism in entrepreneurship will also promote unity among people from various tribes. Doing away with tribalism in entrepreneurship or business can encourage individual to be mindful of the law of nature which is the bedrock of ethics. It is through ethics that various rules and regulations are formulated to govern business and other human ventures.

Promotion of Entrepreneurship

So long as entrepreneurship is an activity which involves human beings, creating something new for the purpose of generating income cannot be taken in isolation of human livelihood. But it must also serve as a means of realizing the God image in us. Engaging in it implies that we cannot deny the talking of what

⁴² Usinfo Publications,73.

⁴³ Tony Davila, Marc Epstein, Robert Shelton, *Making innovation work : how to manage it, measure it, and profit from it* /-- Updated ed. file:///C:/Users/User/Documents/tony%20Davila%20innovation.pdf. Accessed 18th September, 2019.

⁴⁴Hoffman M.W. *Business Ethics: Readings and Cases in Corporate Morality, I.*

<https://www.bing.com/search?q=business+ethics+by+hoffman&form=EDGEAR&q=PF&cvid=fa0854b116d44fddb4bb273b522f60f3&cc=US&setlang=en-US&PC=HCT> Accessed 4th January 2020.

⁴⁵Hoffman M.W. *Business Ethics: Readings and Cases in Corporate Morality, I.*

⁴⁶ Tribalism in Business: Why We As Leaders Must, And How We Can, Push it Back. <https://www.forbes.com/sites/toddhixon/2017/01/20/tribalism-in-business-why-we-as-leaders-must—and-how-we-can-push-it-back/amp/>. Accessed 6th January 2020, 1.

⁴⁷Tribalism in Business, 2.

⁴⁸ Tribalism in Business, 2.

is good and involve the consideration of ethics. Words which denote value, or which express obligation are the basic building-blocks of ethical thought. Words like good, right, just fair, ought and must only have significant meaning within a framework of ethical understanding.⁴⁹ Having concern for another people's welfare. It is revealed that God has not given us the ability to work for personal benefit alone, but it is to be used for the benefit of other persons. In other words, whenever there is a decision of that kind it should not be considered in the interest of personal gain. Even though in the business setting, interest is first and foremost considered, it should not be done at the detriment of the other people. The welfare of the people must also be taken into consideration in relation to the remuneration. Other necessities of life such as healthcare, funeral benefits, accommodations, travelling facilities etc. must also be factored in the course of dreaming about entrepreneurship.

Being environmental sensitive calls for the kind of business venture one intends to engage in so that it does not cause damage to the environment. Once the earth belongs to God it should be treated with conscious effort for fulfilling His intent of which human beings were created. This is where we may be questioning those engaging in galamsey (illegal mining), child trafficking and armed robbery about how they consider the environment in terms of engaging in these ventures? The reason is that these kinds of work destroy land, human beings and it also make life uncomfortable.

It is therefore imperative to take code of ethics into serious consideration when formulating business ideas. One cannot accept every attitude at the work place. That is why there must be stipulated rules and regulations in order to make the environment friendly and disciplined to live.

CONCLUSION

In view of the above discussion, entrepreneurship should not be something strange, but it should be welcomed as a means of actualizing the image of God. Therefore, whoever avoids engaging in business or entrepreneurship, be he or she a Christian or non-Christian will not only be regarded as lazy but disobedient to the mandate of God. What we must know as human beings is that our living is connected to work which is engaging in business venture or entrepreneurship. It has emerged from the ongoing discussion that man is created to till the land and be ready to replenish the earth. This can only be achieved by engaging in using our potential to come out with something for the benefit of human life. What we need to do is to eschew laziness or wickedness which is means evil. We see in the parable of the talents that Jesus frowned on the attitudes of laziness, wickedness which was also referred to as evil. This suggests that Jesus was concerned with a holistic life of humanity. Just as he was concern for the spiritual welfare of human life so also he was concern for other spheres such as economic, social and political spheres. We are therefore urged to strive on the idea of exploration, search and innovation. Though, many scholars use Matthew 25:14-29 to instruct believers on faithfulness and loyalty, in this instance, this text is used to demonstrate the essence of entrepreneurship as mandatory to humanity.

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⁴⁹ Brown M. *Tensions in Christian Ethics: An introduction* (Great Britain: Christian press, 2010).

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