1.1 Putting the research into the Namibian context

Professor Kevin Hindle, Professor of Entrepreneurship, at Deakin University (Australia) wrote a parable about an indigenous community (the ‘Angry Group’), a ‘Red’ (Native American) entrepreneur, and a ‘White’ Business advisor.

The Red Entrepreneur was making and selling traditional tepees. The Angry Group accused him of devaluing their cultural and traditional knowledge and cultural heritage. However the understanding of the White Business Advisor was that the Red Entrepreneur was making “good money” and his actions were admirable (Hindle, 2008:1 and Taylor, 2009: 20). This led to conflict between the Angry Group and the Red Entrepreneur¹.

This parable illustrates the tension between the individual and the community. According to Taylor (2009: 20) it also demonstrates what happens when an entrepreneurial Native American creates a successful business, building and selling tepees, but comes into conflict with members of his community who are worried that their cultural heritage will be destroyed. Tension most often occurs as a result of cultural misunderstandings among indigenous people and non-indigenous communities.

In terms of this thesis, the parable encapsulates the continuous tension which rural Namibian youth in Arandis face in being responsive to the Western education they receive at school, their own cultural background and teachings at home. Therefore, the problem that is investigated is the lack of skilled people required for development in the Arandis area, and how rural young people can be empowered through entrepreneurial activity in Arandis. Given this problem, the thesis explores the entrepreneurial potential of rural youth in Arandis (see Figure 1.1). A search of the literature reveals that there

¹A reflection on this parable is provided in Chapter 9, Section 9.1.
are very few articles on Namibian entrepreneurship, and youth entrepreneurship in Southern Africa (Chigunta et al. 2005).

This lack of scholarship could be attributed to the limited number of educated people, academics, researchers and lack of management science researchers in the country, while the lack of entrepreneurship could be attributed to many factors, such as politics and the worsening economic performance in the country (Ndegwa, 1985; World Bank, 1988). The insight from the World Bank Report (1988) informs the researcher that improvement in the livelihoods of the rural community is important and that this is achievable through entrepreneurial activity which starts within the community.

It is, however, important to emphasise that research has been conducted in terms of entrepreneurial development skills in other countries such as Gambia, Nigeria and Malawi. In these studies, it has been found that for entrepreneurship to be fostered and sustained, people with entrepreneurial skills are needed (Nafukho, 1998).

The biggest problem facing Namibia is that it is a nation with many diverse cultures. This is because the country has many sub-tribes, within which inter-group tension/conflict occurs. There are eleven sub-tribes in the country, namely: Afrikaner, English, German, Herero, Oshiwambo, Okavango, Caprivian, San/Khoi-Khoi or Nama, Setswana, Ovahimba and Ruangali. The current community under study for this thesis are the San/Khoi-Khoi or Nama, who live in few regions of Namibia. The particular Nama community for this study are located in the Erongo region in Arandis (see Erongo region in Map of Namibia, Figure 1.1).

Very little research on entrepreneurship and culture has been conducted in Southern Africa. This research in Namibia will be of interest to the following readers:

- Individuals/organisations with an interest in ethnic, social, community, indigenous or youth entrepreneurship
• People who provide opportunities for rural youth in countries with a growing population of young people, and a high rate of youth unemployment

• Individuals who are seeking to find ways of empowering other individuals through increased incomes, well being, standard of living and opportunities, in both industrialised and less industrialised nations.

Given this potential readership, the main concerns and the motivations for this thesis are:

• Expanding opportunities for rural youth, in Namibia, Africa and across the globe

• Enlarging and expanding the understanding of entrepreneurship, and ethnic, social, communal and indigenous entrepreneurship

• Exploring the cultural aspects of entrepreneurship and the interplay between culture and entrepreneurship

• Empowering rural youth and creating better economic opportunities for school leavers.

Given these motivations and concerns, this thesis explores ways in which entrepreneurship among Nama communities can be fostered among youth in Namibia. Therefore, the title of this thesis is: *An exploration of entrepreneurship potential amongst rural Nama youth in Namibia: The Arandis Village.*

1.2 Overview of the Republic of Namibia

a) The African context

As Namibia is located in Africa, it is important to give the African context within which this research takes place. Namibia is situated on the Atlantic coast of South Western Africa and it shares borders with South Africa, Botswana, Angola and Zambia (see Figure 1.1 below).
Poverty, insecurity, mortality and debility have become increasingly intense and widespread in Africa. Sub-Saharan Africa has incurred debts of up to 25 million in the early 2000s, which is beyond its means and so it experienced a drop in its share of trade and investment in the world (World Bank Data from Econstats: http://www.econstats.com/wb/V392.htm and http://www.econstats.com.wb/V546.htm).

With a few exceptions, the future of the whole continent is shaky and many people feel despair (Tshikuku, 2001: 2). To help in curbing this problem, the past forty years have witnessed projects, aid, support and assistance that have been designed and implemented with the primary aim of providing guidance and “creative initiatives” and management (Tshikuku, 2001: 1).
The International Labour Organisation (ILO) is a tripartite United Nations (UN) agency that brings together Governments, employers and workers of its member States in common action to promote meaningful employment throughout the world (Tshikuku, 2001: 2). The three primary levels targeted are: local communities through non-governmental organisations (NGOs); the business world within the framework of employers’ associations and chamber's of commerce; and the State through various types of technical and institutional support for macro-economic management (Tshikuku, 2001 :1).

The core aim of the ILO is to promote rights at work, encourage decent employment opportunities, embrace social protection and strengthen dialogue in handling issues related to work. Many other institutions, such as the World Bank, the United Nations Development Programme (UNDP), the World Health Organisation (WHO), UNICEF, FAO and UNIDO have drawn closer to the aims of the ILO. The ILO is actively engaged in promoting decent employment opportunities for youth (http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/---webdev/documents/publication/wcms_082364.pdf).

The mobilisation of support for the African continent has accelerated since the publication of the Berg Report on the development of Africa in 1979 (Tshikuku, 2001: 1). The Berg Report was published for the second time by the World Bank in 1981 written by Elliot Berg and was titled: *Accelerated Development in Sub-Saharan Africa – an Agenda for Action*. This report deals with development initiatives in Sub-Saharan Africa. Not much has changed in the continent since the implementation of this report, despite organisations worldwide offering support to African countries.

Globally, youth represent 44 percent of the total unemployed, although they make up only 25 percent of the working age population. An estimated 125 million young people around the world are working poor (World Development Report 2007, 2006). Youth employment therefore features as a top priority on the international development agenda and is a major focus of the

With the support of UNDP, the World Bank set up the African Capacity Foundation in 1991 (based in Harare, Zimbabwe), which has been instrumental in terms of co-ordinating efforts in the area (Tshikuku, 2001: 2-3). Similar branches of international support agencies are set up in African countries; however, there appears to be limited mitigation of the challenges so far. The problems confronting the communities and youth still persist (Tshikuku, 2001: 2-3). In addition, the current world financial crisis is an issue that the Namibian government has to deal with. It is against this background of an African context that an overview of Namibia follows.

b) Namibian context
From 1884, Namibia (see Figure 1.1) was a German colony, known as SüdWest Afrika, annexed by Germany until 1915. When the German troops surrendered during World War 1, South Africa obtained an allied mandate. The League of Nations gave responsibility to the Union of South Africa to administer the land, which was known as South West Africa (Dana, 1993: 90). The Republic of Namibia gained independence from South Africa on 21\(^{st}\) March 1990, following the Namibian War of Independence.

At 824,268 sq.kms, Namibia is the thirty-fourth largest country in the world. Much of the land is exposed bedrock with deposits of sand in the Kalahari and the Namib deserts. This helps explain Namibia’s small population and low population density. The estimated population of Namibia is approximately 2 million, with a population growth rate of approximately 2.6 per cent per annum. After Mongolia, Namibia is the least densely populated country in the world (2 inhabitants per square kilometre (N. Chase\(^3\), personal communication, September 3, 2009). Females make up approximately 51.3%

\(^{2}\) MDGs Report 2009 focuses on the reduction of poverty, improved education, gender equality and combating HIV/AIDS and many other diseases.

\(^{3}\) Youth Program Co-ordinator at Ministry of Youth and Sport in Namibia.
per cent of the population and the life expectancy is about 43 years. HIV/AIDS is one of the major factors explaining such low life expectancy.

Namibia is classified as a lower middle income country with a Gross Domestic Product (GDP) growth of 4.1% and GDP per capita of N$8.300. The main economic activities are mining, manufacturing and agriculture. The income distribution and unemployment averages of 35 per cent are very highly skewed. Those who live in rural areas have very low incomes; a small proportion of those who live in urban areas and mining towns have relatively higher incomes (NANGOF Trust, 2007). Approximately 70 per cent of the population practise subsistence farming on 41 per cent of the land (state owned communal areas in rural areas) while less than 1 per cent own 44% of the land as “commercial farms” (NDP3: 2008: 195).

This research was conducted in Arandis village in the Erongo region (see Figure 1.1) in Namibia. All people in Arandis are Nama people. The village has a population of approximately 3,000. Most of the Nama communities studied in this research are subsistence farmers. This means they farm with small-livestock such as sheep and goats. Most parents and community members do not earn sufficient income to provide for their daily needs. Thus, it is important for the rural young people to be empowered through developing their full potential in entrepreneurship to provide for the community. (See Chapter 4 for a more comprehensive discussion of Arandis village).

1.3 The research topic

a) Namibian National Development Framework 3 (NDP3)
Entrepreneurship can benefit most people and policies in most societies today are based on assumptions that: entrepreneurship will enable the society to recognise opportunities (Schumpeter, 1934 and Zahra, 1999); create a more egalitarian society; and enhance national development and growth (Wennekers and Thurik, 1999).
Despite this recognition that entrepreneurship could benefit most members within a particular society, Namibia faces many challenges regarding the transformation and implementation of entrepreneurship programmes (NDP 3, 2008: 195-201). To deal with these challenges facing the Namibian nation, the development initiatives of the country are guided by NDP3 which looks at where Namibia sees itself as a nation in the next two decades.

Fostering entrepreneurship in a system that is characterised by disparities, inequities and tensions, and building a system of equal opportunity and empowering the society through entrepreneurship, is a daunting challenge. Further, social and political processes operate within entrepreneurship programmes which can exclude members within society, raising issues of human rights, social justice and equal opportunity for all (H. Geingob\(^4\), personal communication, January 30, 2009).

It follows that equity cannot be achieved without changes in the quality of the entrepreneurial programmes presented: changes which impact on what happens in the daily lives of the society, be it at school, church, or homes of our society (NDP 3, 2008). In particular, in that quest for quality or improved entrepreneurial programmes, we have to see and deal with social/indigenous issues and entrepreneurship as part of the broader development challenges; challenges which generally relate to society as a whole (H. Geingob, personal communication, January 30, 2009).

Most challenges extend beyond the narrow view of entrepreneurship, but certainly have a profound influence on it. This challenge encompasses the full extent of social change, which has deeply significant effects on the development of a community (N. Mbumba\(^5\), personal communication, September 15, 2008).

\(^4\) The First Prime Minister of the Republic of Namibia and now Minister of Trade and Industry in Namibia. It is important to highlight that the Hon. Dr. Geingob recently completed his PhD in the United Kingdom and is a good role model for Namibian youth, showing that even at his age of 70, anything is possible.

\(^5\) Hon Nangolo Mbumba is the current Minister of Education in Namibia.
Contextual disadvantages, social problems and the needs of communities living in poor areas, directly influence the effectiveness of entrepreneurial programmes. Some of these challenges seem to be beyond the control of entrepreneurs or policy makers but, in fact, it is essential that entrepreneurs/policy makers are aware of them, and recognise the effects they could have on society (P. Katjavivi\(^6\), personal communication, January 29, 2009).

The Government of Namibia has an important role to play, but is only able to provide assistance to a certain extent because the country’s resources are limited. Furthermore, as socially responsible professionals, entrepreneurs do have specific roles to play within their particular societies. Entrepreneurs could be regarded as change agents in any community, and creating a culture of entrepreneurship within a particular community will require entrepreneurs to discover or rediscover the various responsibilities they have to play and the contributions they can make (NDP 3, 2008: 219-226).

**b) Constitution of Namibia**

Consistent with the Namibian Constitution (Constitution of the Republic of Namibia, Article 20-a), quality education is important; “it is our obligation to meet the developmental and educational needs of all learners in a way which does not exclude other learners”. Education is discussed in relation to entrepreneurship in this thesis because there is no definite statement in the Namibian constitution which deals with the notion of entrepreneurship. Furthermore, the importance that is attached to entrepreneurship as a catalyst for growth, development and prosperity among the community in order to educate or guide community members, can be met through education.

It is important to highlight that the constitution does not explicit address entrepreneurship as a topic, but the researcher tried to draw insights from the

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\(^6\) Hon. Dr. Katjavivi was the first Vice-Chancellor of the University of Namibia, Namibian Ambassador to Belgium, and now the current Director of National Planning Commission under the Office of the President of Namibia, His Excellency Hifikepunye Pohamba.
role education can play in terms of entrepreneurial activity. The right to education is a fundamental human right in Namibia.

In general, this means that it should be a concern of all Namibians to foster a culture of entrepreneurship through education and address barriers that may arise from contextual disadvantages, social problems and other difficulties. The development of entrepreneurial programmes that could include the whole society is a key element, and the whole society can be involved in high quality entrepreneurial educational programmes for an “entrepreneurial culture” to become a reality (M. Visagie\(^7\), personal communication, December 10, 2008).

Well established entrepreneurship programmes could result in the development and growth of a particular nation as a whole, incorporating competent and confident individuals. These individuals can empower themselves and others to change views, values, understanding and actions of individual people – parents and members of the community, rural youth, and professionals who are involved with the development and empowering of communities. The National Youth Policy of Namibia developed by the Namibian cabinet in 1993, has been designed taking into cognisance the guidelines of the Namibian Constitution. (see Chapter 9 for Namibian National youth Policy).

1.4 Background information on Namibian economy

In many countries, including Namibia, where economic resources are limited, the geographic distribution of people is uneven and the geographic size of the country in relation to the population is large, self-help through entrepreneurship is essential. This is because only certain individuals within power or leadership authority have access to resources, while those with less power have little or no resources and are always at a disadvantage (H. Witbooi\(^8\), personal communication, December 11, 2008).

\(^7\) A qualified lawyer at the Office of Law Reform in Namibia.

\(^8\) The late Honourable Chief Hendrik Witbooi, the first Deputy Prime Minister at Namibian independence in 1990, and Nama chief until his death on 13 October 2009.
Among the least powerful groups are rural communities, which stand to benefit through entrepreneurship, and those who have a minimal chance of being empowered through entrepreneurship (people with disabilities or special needs), either because they do not have access to the resources which could enable them to develop their entrepreneurial potential, or because they are unable to participate successfully under the prevailing conditions (L. Motinga\(^9\), personal conversation, 15 October, 2009).

According to the World Development Report 2007 (2006: 2-23), there has been an increased interest in the development of indigenous rural communities throughout the world in recent debates. This study will focus, in particular, on entrepreneurship pertaining to rural young people in Arandis, because it is one of the communities which appear to suffer tremendously. The often cited reasons for the suffering of such communities include the changing economic conditions, advancement in technologies, encroaching population centres, social changes and colonial expansion (Cardoso, 2001).

One of the primary problems confronting indigenous rural communities (mostly Third World countries) following political independence has been the transformation of the rural sector within which most indigenous communities live (ILO, 1981; and Ojowu, 1982). This has led to the exploration of various strategies and approaches to empower indigenous communities through entrepreneurship. However, given the conditions under which indigenous communities live (no shelter, food nor basic necessities for survival), many of them have not managed to accomplish this, even though their respective governments have set various goals to be achieved (Olatubosum, 1967; Adegbola et al. 1986 and Akinbote, 1996).

This is evident from the situation in Nigerian rural areas, for example, where for many decades; most indigenous communities have remained reluctantly backward at a time when the global economy is experiencing progressive changes (Torimiro and Dinco-Adetayo, 2004:131). Torimiro and Dinco-

\(^9\) Ousiro Katusupe Motinga is a Nama traditional mother and a community servant, and she is currently a secretary at the Offshore Development Company (ODC) in Namibia.
Adetayo (2004: 31) note that strategies need to be adopted and implemented in the Nigerian rural sector to provide young people with opportunities to fully participate in the production and consumption process of the economy. Further they indicate that leadership in the Nigerian rural economy is mostly conducted by older people while young people, who are the future leaders, enjoy little or no participation.

1.5 Problem Statement

Namibia places great emphasis on achieving its overall national development plan (NDP3) by empowering the nation through entrepreneurial and self sustenance programmes. For example the NDP3 (2008: 219) states:

Young people in Namibia are a major human resource for development and technological innovation. Developing the capacity of the youth to participate in their personal and national development will not only have a short term benefits, but also the livelihood and well being of future generations.

However, many of the developmental reports and development initiatives (such as the NDP 3, MDGs Report 2009, Zinedine Zindane\textsuperscript{10} UNDP campaign 2009) published in recent years, including those related to entrepreneurial development, tend to be influenced by politicians, researchers and other “stronger” voices with little input from rural communities which, at a practical level, are much in need of development through entrepreneurship. Rural communities expressing their voices can make a difference because that can show to the leaders that they are taking ownership and charge of a particular situation. This is evident through the concerns and issues raised by Namibian citizens on the daily youth show through playback radio (see Chapter 7). The National Youth Policy, discussed in detail in Chapter 9, states that instilling a culture of entrepreneurship is important. Given this situation, this study is of utmost importance.

\textsuperscript{10} The former French Football legend joined the UNDP campaign action against poverty reduction and encouraged his team-mates to follow suit.
The views of rural young people in their communities may determine whether or how entrepreneurship geared towards empowering their communities could be implemented to function effectively. Information about the views of youth is needed to provide a clear framework for actions and reactions of all stakeholders involved in the entrepreneurial process. There is limited information related to the entrepreneurial potential of indigenous rural Nama youth. This lack of information can limit the development and delivery of entrepreneurial programmes to support indigenous rural youth in improving their entrepreneurial potential. Research related to developing the level of the entrepreneurial potential of indigenous rural Nama youth can be used to improve the development and service delivery of entrepreneurial programmes in other underdeveloped communities in Namibia.

1.6 Research questions

The research will be guided by the following research questions in order to explore the role of entrepreneurship and culture in improving the situation of indigenous rural Nama youth in Arandis:

1. What is entrepreneurship in the Namibian context?
2. What is the entrepreneurial potential of indigenous rural Nama youth in Namibia?
3. What situational factors a) hinder and; b) foster entrepreneurship in Arandis?
4. Which factors within the Nama culture: a) hinder and; b) foster the entrepreneurial potential of rural Nama youth?

The answers to these research questions will be analysed and discussed in Chapters 5, 6, & 7.
1.7 Research aims and Objectives

Any study that deals with empowering indigenous people through entrepreneurship is important.

The intention of this thesis is to:

(a) to provide conceptual insights into the relationship between
culture and entrepreneurship in Namibia, and
(b) assist those who plan and deliver policies and programmes to
improve the situation of rural youth in Namibia.

These two sets of intentions will particularly inform Chapters 8 and 9, respectively.

1.7.1 Aim and Objectives of the thesis

The aim of this thesis is to:

1.7.1.1 To enhance the entrepreneurship potential of rural youth in Namibia

The objectives of this thesis are:

1.7.1.2 To examine the situation of indigenous rural youth in Arandis
and the cultural context within which entrepreneurship may be
developed.
1.7.1.3 To identify which underlying dimensions within the indigenous
rural Nama youth:
   a) hinder and
   b) foster entrepreneurship

1.8 Justification for this thesis

It has been a common trend in the entrepreneurship literature to discuss entrepreneurship issues in terms of corporate entrepreneurship. However, in recent years there has been an increased interest among scholars in the range, quality and depth of research pertaining to indigenous entrepreneurship (Anderson and Giberson, 2004) in developed nations and some developing countries (Torimiro and Dicanco-Adetayo, 2004: 131). Alongside indigenous entrepreneurship, ethnic, social and community entrepreneurship are discussed in Chapter 2 (see Section 2.5).
Currently, a considerable body of research exists in terms of definitions of indigenous entrepreneurship, the role of small firms in fostering economic development (particularly with regard to the creation of employment and self determination) and the rationale, strategies and activities for fostering an entrepreneurial culture among indigenous people (Peredo et al. 2004). Regarding entrepreneurship in Africa and in particular, indigenous entrepreneurship, very few studies can be identified to date Chapter 1 (Section 1.1). Studies and models of indigenous entrepreneurship are explored in Chapter 2 (Section 2.5). This study is the first of its kind to be conducted by a native Namibian on Namibian soil.

Academic research related to entrepreneurship as a general concept in Namibia is almost non-existent, with no study of indigenous entrepreneurship, particularly among the indigenous rural youth Nama communities, in Arandis. Due to a lack of skilled people in the area of entrepreneurship, the government of Namibia is trying to encourage all citizens to get actively involved in entrepreneurial initiatives, acknowledging the fact that resources are limited (V. Ankama\textsuperscript{11}, personal communication, November 10, 2008).

The rural youth Nama communities, which form the majority of the population in the Erongo region (see Figure 1.1), are, as indicated in the World Bank Report of 2007, leaders of tomorrow, but very few have access to employment opportunities and most of them are losing their energy and motivation during their free time (M, Witbooi\textsuperscript{12}, personal communication, August 15, 2008). Thus, an increasing number of rural youth indulge themselves in delinquent activities such as stealing and drug, alcohol and substance abuse. They become very isolated and have little hope for the future. The youth of a nation represents the future hope and aspirations of the community and the country (World Development Report 2007, 2006: 1-23). It is unfortunate that the potential of young people is often obscured by

\textsuperscript{11} Permanent Secretary of the Ministry of Education in Namibia.
\textsuperscript{12} Secretary of the Minister of Agriculture, Water and Forestry in Namibia.
concerns with the anti-social activities of some young people as a response to their economic and social situation.

According to Ahmed (1993), people should be viewed as an essential human resource, which have an edge over the physical resources in contributing to development, as human resource will, in turn, make use of the physical resource. For the development of indigenous communities, an investment in human capital is essential. The human capital in the indigenous Nama communities is its people, from where most of the innovative ideas deeply embedded within cultural values can developed. So, it is the opinion of the researcher that when people are skilled and their aspirations and drives are met, they can play an important role not only in the development of their community, but also in the larger Namibian economy.

It is relevant to argue at this stage that most entrepreneurial research does not take into account the fact that physical and human resources compliment each other and, in particular, in indigenous communities where capital investment is very low, their core strength is in human resources, in particular the traditional skills they possess and their indigenous knowledge. This research intends to address this gap of limited research on youth entrepreneurial and human resource potential and, in particular, the views and issues pertaining to Namibian rural young people in Arandis.

1.9 Demarcation and scope of the research
This exploration of the entrepreneurial potential of indigenous rural youth has been carried out at Arandis in the Erongo region (Figure 1.1).

The research is built on the insights provided by two different literatures of entrepreneurship and, in particular, Timmons’ model of entrepreneurship, the contingency model from Anderson et al. (2004) and Geert Hofstede’s consideration of cultural dimensions of individualism and collectivism. To give an African viewpoint with regard to culture, this thesis also gains support from Mbigi and Khoza’s conceptualisations with regard to the role of culture in entrepreneurship.
For this study, the indigenous rural youth consist of youth in and out of school in the Erongo region in Arandis. Other stakeholders, such as government officials, local councils, community leaders and parents involved with issues pertaining to indigenous rural youth Nama communities, have also been participants in the empirical study. The reasons for the decision to use these various stakeholders and, in particular, the Erongo region and Namibian National stakeholders will be discussed and defended in the empirical survey and procedures in Chapter 4.

Having addressed the demarcation and scope of the study, the research design and methodology will be clarified briefly.

1.10 Research design and methodology
1.10.1 Research design
For the purpose of this thesis, it was decided to use both quantitative and qualitative methods because these methods complement each other. Using quantitative data enables the researcher to easily obtain data about the personal motivation of the respondents, while the qualitative approach enables the author to ask individual entrepreneurs about how they view entrepreneurship and culture, and provide an overview of the context of entrepreneurship, including the socio-economic and cultural environments (Dana, 1995: 58). The research methodologies will be discussed at greater length in Chapter 4.

1.10.2 Research format
The following methods have been used in this study: questionnaires and in-depth interviews (which are supported by storytelling) and document analysis. Questionnaires are used for a wide variety of purposes and researchers have a choice between simple descriptive, cross-sectional and longitudinal approaches (Babbie and Mouton, 2001: 92-3). Questionnaires can describe the frequency of demographic characteristics or traits held, explore relationships between different factors or delineate the reasons for particular practices (Babbie and Mouton, 2001: 230-66). Questionnaires are
also frequently used for various research purposes to describe attitudes, beliefs, opinions and other types of information (McMillan and Schumacher, 1997). Questionnaires are usually designed so that information about a large number of people can be obtained (Babbie and Mouton, 2001).

While questionnaires tend to be more expensive than laboratory and field experiments and field studies, for the amount and quality of information they yield, they are often economical to conduct. Furthermore, existing educational facilities and personnel can be used to reduce costs of the research (Kerlinger, 1973).

Questionnaire research information is sometimes accurate. The accuracy of properly drawn respondents is frequently surprising, even to some experts in the field (Babbie and Mouton, 2001). Five hundred and twenty seven (527) processed questionnaires from indigenous rural youth in Arandis can give a remarkable accurate portrait of a community – its values, attitudes and beliefs. With these advantages go inevitable disadvantages. First, questionnaire information ordinarily does not penetrate very deeply below the surface. This implies that the researcher is not able to probe into the insights, ideas and thoughts of the respondents through the use of a questionnaire, particularly when the questionnaire is of a forced-choice type. The scope of the information sought is usually emphasized at the expense of depth (Babbie and Mouton, 2001). This seems to be a weakness; however, this is not necessarily inherent in the method. A second weakness is a practical one. The use of questionnaires, especially among indigenous people is demanding the use of time and money. Using a questionnaire, it may be months before the results allow a single research proposition to be tested.

Taking these above mentioned disadvantages into account, it was essential that this research use a triangulation of methods, and questionnaires were used together with in-depth interviews (supported by life stories) and

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13 The use of three or more research methods in combination.
government documents (Section 1.3 and Chapter 4). Structured in depth-interviews, closely integrated with storytelling, were also used in this thesis. With recent developments in empirical research, storytelling is considered an important research tool during in-depth interviews. According to (Herzfeld, 2001), storytelling gives researchers a rich insight into experiences, behaviours and attitudes of individuals or groups in a community.

Considering a traditional African community, such as Arandis, describing a story is a primary form of oral tradition, a primary mode through which communities can convey culture, experiences and values as a means of transmitting knowledge, wisdom, feelings and attitudes in oral societies (Lekoko, 2007: 82-95). Africans, like many other societies, have never abandoned their culture of storytelling. Storytelling can consume a tremendous amount of time; however, it produces rich first-hand experience and information which can be very valuable to the researcher. The primary advantage of in-depth interviews is that they provide more detailed information which the researcher may not be able to obtain through use of a questionnaire. In terms of document analysis, the Republic of Namibia governmental reports (such as NDP 3) and policy statements (the Namibian Youth Policy), also supported this research.

1.10.3 Data Collection
A variety of methods were used to collect data. These are briefly discussed.

1.10.3.1 Literature review
The literature review formed a vital component of the research process. The aim of the literature review was to provide a set of explanatory concepts related to entrepreneurship and culture. These concepts offer ways of looking at the world which are essential in defining the research problem (Silverman, 2004). They also inform the selection of the research methodology and interpretation of the results. According to Merriam (1988: 63), the findings of a study are best interpreted in light of what is already known about the topic. The literature review also served as a framework of reference while data were being collected, processed and interpreted.
A variety of sources were consulted while conducting the literature review. They comprised recent books and journal literature on entrepreneurship with specific reference to indigenous people, index to theses (with abstracts), dissertations, and other journals in entrepreneurship and culture. Apart from consulting primary and secondary sources, personal networking was also employed: the researcher had extensive discussions and e-mail exchanges with professionals who have worked and published in the field of indigenous entrepreneurship.

1.10.3.2 Questionnaires
An important means to collect data in this thesis was through a questionnaire. The questionnaire combines scaled, open-ended and forced-choice questions administered to rural Nama young people in Arandis and are appended as Appendix A. The questionnaire derived its content from the research problem and research questions, which were described earlier. (Chapter 4, Section 4.3.2.2 provides a detailed discussion of the questionnaire).

1.10.3.3 Structured in-depth interviews (with storytelling)
Thirty stakeholders and forty rural young people took part in the in-depth interviews/storytelling. During the first phase, both central and local government authorities of Namibia were interviewed. They told their own life stories and the interview addressed the issues of entrepreneurship and culture, with specific reference to Namibian rural youth. The second phase included an extensive semi-structured in-depth interview through storytelling with tribal chiefs in the Arandis rural youth community. This took place in a community hall, with others present. Finally, the indigenous rural youth under study expressed their views and opinions by means of in-depth interviews/storytelling and, in particular, discussed the role of culture as it related to their own entrepreneurial potential. Discussions around storytelling generally started as general and broad sessions; then the respondents were
subdivided into smaller groups, until each individual later had the opportunity to express his or her own views.

1.10.3.4 Government documents
This thesis also make use of various government documents such as the Namibian Youth Policy, and the Namibian Development Plan 3, which considers the development initiatives and vision that Namibia has for its citizens before 2030.

1.11 Clarification of key concepts
The concepts of entrepreneurship and culture are explored in detail in Chapters 2 and 3. This section will provide a brief discussion of how concepts will be used in this thesis. It is important to note that the choice of definitions often presents problems – even within single countries. This difficulty, of course, multiplies when terms are used across borders and languages in an international context.

1.11.1 Entrepreneurship
Entrepreneurship is a concept used to describe the phenomenon of an individual who wishes to develop an idea, establish it, mobilise it and establish a new business venture (Volery, 2004).

1.11.2 Indigenous Entrepreneurship
According to Hindle and Lansdowne (2007) indigenous entrepreneurship refers to the creation, management and development of new ventures by indigenous people for the benefit of indigenous people.

Dana (2005: 5), in comparison, defines indigenous entrepreneurship as self-employment based on indigenous knowledge.

For the purpose of this study the word “indigenous entrepreneurship” refers to the entrepreneurial ventures created by indigenous rural
…youth Nama communities, for their own benefit and that of their community.

1.11.3 Entrepreneurial Potential
Entrepreneurial potential is the extent to which an individual possesses the characteristics or traits that are associated with successful entrepreneurship (Raab, Stedham and Neuner, 2005: 72). In terms of indigenous entrepreneurship, entrepreneurial potential refers to how indigenous people use their own cultural customs and values to create a successful entrepreneurial activity.

1.11.4 Culture
Culture refers to the customs, norms and values of a particular group of individuals or community. For this study, it specifically refers to the cultural practices of the Nama people of Namibia.

1.11.5 Rural Youth
Youth have different age periods specified in different countries. According to the United Nations, youth are persons falling between the ages of 15-24 inclusive. The Commonwealth definition describes youth as people between the ages of 15 -30. The Namibian definition of youth is very close to that of the Commonwealth as it includes young men and women between the ages of 15 -35 years. This definition was applied in this thesis.

1.11.6 Nama
The Nama people are one of the 11 indigenous groups in Namibia. Not all Nama people are rural, but the majority of them live in rural areas, like most other indigenous groups in Namibia.

1.12 Outcomes of this thesis
Theoretically, this study will show that in a society where the spirit of entrepreneurial culture is fostered:
Communities will be able to identify entrepreneurial opportunities; rural young people can make greater progress in academic skills.

The stigma that rural communities are backward will be avoided, and there will be: an increased acceptance and appreciation of culture; improved communication and social skills; increased moral and ethical development; the creation of friendships; and increased self esteem among indigenous rural Nama young people in Arandis and Namibia.

On a practical level, information obtained from the indigenous rural youth in Arandis regarding entrepreneurial potential can be used to improve the development and service delivery of entrepreneurial programmes aimed at empowering rural communities.

The world of knowledge will benefit in more than one way from this thesis. Firstly, more light will have been shed on the whole notion of entrepreneurship and culture in an African context. Secondly, the findings of this study will act both as a provocation and a springboard from which other researchers can carry out further investigations into the entrepreneurial potential of indigenous rural youth.

1.13 Structure of the thesis
To address the research questions and to meet the stated objectives, this thesis is organised into nine chapters (see Figure 1.2), grouped into three Parts.

In Part One, Chapter, 2 an extensive review of related literature on entrepreneurship is carried out. There are two sections in this chapter. The first section gives an overview of the international literature related to entrepreneurship. The second provides an overview of the literature on traditions, models and indigenous entrepreneurship. In Chapter 3, a link is made between entrepreneurship and culture. This chapter investigates
culture as it pertains to the wider management literature, with specific reference to Geert Hofstede. The investigation considers how this model could be applied in an indigenous context in Africa, by making specific reference to “Ubuntu”. Chapter 4 builds a bridge between Part One and Part Two of the thesis. A detailed statement of how the research was carried out amongst the rural young people in Arandis is given. Details of the surveys and in-depth interviews (supported by storytelling) used to obtain data are provided. The research design was reshaped in the fieldwork, by integrating a playback radio and a panel discussion.

In Part Two, the data obtained via questionnaires from the rural young people in Arandis are analysed in Chapter 5. In Chapter 6, the qualitative data obtained from rural young people in Arandis through in-depth interviews (supported by life-stories) are discussed. Chapter 7 presents the results obtained from the various stakeholders who form a fundamental part of the lives of the rural young people in Arandis. A discussion of playback radio interviews and a panel discussion is provided.

In Part Three, Chapter 8 discusses the results of the entire thesis in the light of the literature reviewed earlier. This chapter compares the findings that emerged from the fieldwork and the relevant concepts identified in the review of literature from Chapters 2 and 3. Chapter 8 also highlights and discusses the major research questions relating to exploring the entrepreneurial potential of rural young people in Arandis. Chapter 9 deals with policy implications and suggestions for future research.

An epilogue, giving a description of the insights the researcher gained from the PhD, completes the thesis.
1.14 Schematic presentation of the thesis

*Figure 1.2 Schematic presentation of the thesis*
2.1 Introduction

Chapter 1 established that the underlying intention of this thesis is to contribute to an understanding of both entrepreneurship and indigenous entrepreneurship by undertaking a theoretical and empirical investigation. A prerequisite for such an attempt is a discussion of the literature related to entrepreneurship, including indigenous entrepreneurship. A review of the literature related specifically to culture and entrepreneurship, is provided in Chapter 3.

The present chapter reviews different theories of entrepreneurship and explores how the different views are linked with indigenous entrepreneurship. It begins with a synopsis of the entrepreneurship literature and then provides a review of different perspectives on entrepreneurship across various disciplines. This is followed by a discussion of the traditions and models of entrepreneurship. New emerging literature is outlined, and then the indigenous entrepreneurship literature is addressed. Finally, empirical studies and research conducted in terms of entrepreneurship and indigenous entrepreneurship are reviewed in greater detail.

2.2 The Entrepreneurship literature

Entrepreneurship is of growing interest in developed and developing countries to the extent that people now talk about ‘indigenous’ entrepreneurship (Peredo et al. 2004: 3-17 and Dana, 2007). The roots of the concept of entrepreneurship emerged in the thirteenth century, and originated from a French word, “entreprendre”, which refers to the taking of ‘ones own hand’, or to do something (Landström, 2005: 8). Three centuries later, the concept was used in a business context.

Richard Cantillon, a French economist, was the first to recognise the role of the entrepreneur. Cantillon brought the concept of entrepreneurship to academia and added the risk component (Chell, Haworth and Brearley, 1991: 13). Baudeau extended the concept of the entrepreneur by identifying the entrepreneur as an innovator (Chell, Haworth and Brearley, 1991: 13). He
viewed an entrepreneur as an individual who invents and applies new
techniques in order to reduce his costs and thereby raise profits. Baudeau
identified ability and intelligence as qualities required of an entrepreneur
(Chell, Haworth and Brearley, 1991: 13).

Jean-Baptiste Say, another French economist, made his mark in the late
1700s as he coined the concept of entrepreneurship, with the special notion
of focussing on behaviour (Chell, Haworth and Brearley, 1991: 14-15). Since
this time, entrepreneurship has played a formative role in the emergence of
business history as a distinct academic field. Earlier research about
entrepreneurship mostly emphasised the ways in which the institutions of
capitalism and industrialism evolved, likely due to the lack of agreement
between the French approach and that of the English economist, Adam
Smith (1723-90). “From the time of the publication of Smith’s seminal work
The Wealth of Nations, the function of the entrepreneur has been combined
with that of the capitalist; profits were regarded solely as a reward for risking
capital” (Chell, Haworth and Brearley, 1991: 14-15).

New views emerged during the nineteenth century when entrepreneurship
was recognised as comprising special skills and traits (Nieman et al. 2003).
The growing attention to entrepreneurs as agents of historical change was
bolstered by the theoretical work of Joseph Schumpeter in the twentieth
century. This Austrian economist provided deeper insights by linking the
theory of entrepreneurship to economic change (Schumpeter, 1954: 131-142).
According to Schumpeter, economic growth does not necessarily
result from capital accumulation, but from innovation. He argued that
equilibrium is predominant in an economic system. After Schumpeter
recognised that innovation is crucial to economic growth, he understood that
innovation had to be implemented by someone, and this ability to break with
established practice was primarily related to individual entrepreneurs.
Schumpeter further argued that entrepreneurship demands a specific type of
personality, which can be viewed differently to that of an ordinary person
(Landström, 2005: 34).
Exploratory studies, such as those about indigenous rural youth communities in Arandis, can add to the entrepreneurship literature. Studying the indigenous Nama rural youth communities in Arandis will enable the researcher to explore the underlying dimensions of entrepreneurship.

Nieman et al. (2003) identified five entrepreneurial perspectives, namely: the economic, behaviourist, management science, social and entrepreneurial perspectives (see Table 2.1 below).

### 2.3 Perspectives on entrepreneurship
Approaches to entrepreneurship spread across five perspectives, according to various authors and researchers (see Table 2.1 below).

**Table 2.1 Perspectives on entrepreneurship**

<table>
<thead>
<tr>
<th>Period</th>
<th>Emergent Themes</th>
<th>Authors and Researchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What entrepreneurs do: 1700 - 1950</td>
<td>An economic perspective</td>
<td>Cantillon, Say and Schumpeter</td>
</tr>
<tr>
<td>2. What entrepreneurs are: 1960 - 1980</td>
<td>A behaviourist perspective</td>
<td>Weber, McClelland</td>
</tr>
<tr>
<td>4. What support is needed by entrepreneurs: 1985 onwards</td>
<td>Social perspective, including economists, geographers and sociologists</td>
<td>Gartner, Dana, Bygrave,</td>
</tr>
<tr>
<td>5. What entrepreneurial activities are and competencies needed: 1990 onwards</td>
<td>An entrepreneurship perspective</td>
<td>Timmons</td>
</tr>
</tbody>
</table>

**Source:** Adjusted from Nieman et al. (2003)
2.3.1 An economic perspective on entrepreneurship

The common assumption that entrepreneurship originated in the science of economics needs clarification. The pioneers in the field, Cantillon (1755) and Say in (Nieman et al. 2003: 1), who wrote between 1803 and 1839, were not only interested in the economy but also in the management aspects of enterprises, business development and business management (Nieman, et al. 2003: 1). “Although the term was used before Cantillon, it is clear, as Schumpeter (1954) indicated, that Cantillon was the first to offer a clear conception of the functions of entrepreneurship” (Nieman et al. 2003: 1). Schumpeter considered the equilibrium theory incomplete (Landström, 2008: 32), and argued that there was some “energy” within the economic system that created disequilibrium in the market. Cantillon and Say argued that entrepreneurs were risk takers because they invested their own finances. Therefore, they defined entrepreneurs from an economic perspective as ‘People who seized opportunities with a view to make profits, and who assumed the inherent risks’ (Nieman et al. 2003: 1)

From this definition, it is evident that Schumpeter changed the field of entrepreneurship by associating it with innovation. According to Schumpeter (1928), the essence of entrepreneurship lies in the perception and exploration of new opportunities in the realm of business. Innovation was not the only trait Schumpeter associated with entrepreneurs. He also emphasised that entrepreneurs are characterised by the desire to be independent, have the will to conquer, the joy of creating, the will to succeed and the satisfaction of getting things done. Other scholars who have associated entrepreneurship with innovation are Higgins (1959) and Baumol (in press, 2010).

The above mentioned scholars view entrepreneurs as detectors of business opportunities, creators of enterprises and risk takers. To summarise the definition of entrepreneurship from an economic perspective: the entrepreneur is an organiser and innovator of a business.
A criticism was made by Casson (1982) about what is quantifiable and acceptable in economic science. The refusal of the economists to accept models which were non-quantifiable shows the limits of entrepreneurship to be regarded as a scientific field. This limitation in entrepreneurship led to a behaviourist perspective on entrepreneurship (Nieman et al. 2003).

2.3.2 A behaviourist perspective of entrepreneurship

For this study, “behaviourist” will refer to concepts used by psychologists, psychoanalysts, sociologists and other specialists of human behaviour. Max Weber (1930 in Nieman et al. 2003) was one of the first authors to show an interest in entrepreneurship from a behaviourist viewpoint. During the mid-1960s, McClelland also made a significant contribution on achievement motivation. These two authors’ views are highlighted in this section. According to Weber (1930 in Nieman et al. 2003), entrepreneurship could be defined as possessing a value system that is a fundamental element in explaining entrepreneurial behaviour. As with Schumpeter (Section 2.3.1), behaviourists also viewed entrepreneurs as innovators; independent people whose roles as business leaders were viewed as a source of formal authority.

McClelland (1961: 65) defines an entrepreneur as someone who exercises control over production that is not just for his or her personal consumption. Following McClelland, behaviourists dominated the field of entrepreneurship for twenty years, until the early 1980s. The behavioural scientists had a greater consensus about the most valid and reliable research methodologies than any other discipline.

The characteristics of entrepreneurs from a behaviourist perspective are that they are social beings and products of their environment. Various scholars have shown that entrepreneurs reflect the characteristics of the period and the places in which they live (Ellis, 1983; Fillion, 1991; Gibb and Ritchie, 1981; Newman, 1981; Toulouse, 1979). Looking at the behaviourist perspective, it is clear that a scientific profile for entrepreneurs has not yet been established with certainty (Nieman et al. 2003).
Research today extends beyond a narrow focus on human behaviour to recognise spheres, such as skills and competencies, which would enable a person to function well in the training and management of entrepreneurship.

2.3.3 A management perspective on entrepreneurship
The behaviour displayed by individuals has to be managed in the social and operational setting within which it occurs. The field of entrepreneurship has expanded across almost all the social and human sciences (such as marketing and anthropology) and, specifically, in management in the 1980s. Two critical events marked this transition: the production of the first encyclopaedia in the field (Kent, Sexton and Vesper, 1982), and the first annual conference (the Babson Conference in 1981) dedicated to research in the field of entrepreneurship. It is of great interest to this researcher to note that the field of entrepreneurship did not follow the same pattern of development as other disciplines, such as marketing, sociology or physics. A considerable number of researchers, each using culture, logic and well established methods in their own fields, began to take great interest in the field of entrepreneurship. The first ever doctoral degree in entrepreneurship and small business appeared in the 1980s. Most scholars interested in the field at that time were drawn from a number of different disciplines. Parallel with the growth of entrepreneurial activity and small medium business expansion, the study of entrepreneurship also expanded (Nieman et al. 2003: 7).

2.3.4 A social perspective of entrepreneurship
Sociologists emphasise the need for ‘social experience’ to be considered in both the development of an entrepreneurial personality and the success of the entrepreneurial function. Cheater (1989) argues that social, political, and economic change results from the manipulative actions of entrepreneurs as cultural dissidents. These are people who have the courage to breach and then redefine the norms and values within their society in pursuit of their own self interest. Kennedy (1988: 160) argues that one has to be an outsider in order to do this with impunity. Immigrants are able to disregard the norms
and the values of a particular society because they have no moral obligation to uphold these norms and values. There is also the symbolic ‘outsider’. Converting to a certain religion whose beliefs entitle one to breach the norms and values of a society, make one a symbolic outsider. The ‘essence’ of the sociology of entrepreneurship lies in identifying which groups (social, cultural, ethnic, institutional, economic or religious) produce more entrepreneurial events than others and why that is the case (Kennedy, 1988: 160).

Shapero (1984), in Dana (1995), argues that differences in social experience explain why some cultures value entrepreneurship more than others. For example, the Ibos in Nigeria and the Gujerati Indians in Africa, are more closely associated with entrepreneurship than other groups in their homelands. Drawing on the earlier work of writers such as Hagen (1957), in Dana (1995: 64-65) states that Hagen’s social marginality thesis explains why some groups are more entrepreneurial than others. Hagen (1957), in Dana (1995), also claims that entrepreneurship is associated with low social status. However, Flemming (1979) found that in Argentina, it was the elite Mendoza province which had the most entrepreneurs.

2.3.5 An entrepreneurship perspective
This perspective focuses on individual entrepreneurs who are able to respond to the existing opportunities within the market to create new businesses with the primary purpose of making profit (Nieman et al. 2003). Entrepreneurs are regarded as individuals who establish a business for the primary purpose of making a profit and growth.

The entrepreneurial perspective is distinctive in the sense that it looks at how the entrepreneur can respond to the current opportunity while most other studies of entrepreneurs focus on innovation, opportunity recognition and the growth of the business venture. Hisrich and Peters (1998: 9) claim that:

...an entrepreneur could be regarded as someone who creates something new and valuable by devoting time and effort, taking into cognisance the accompanying financial,
According to Timmons (2000), entrepreneurship can be seen as the process of creating and seizing opportunities and pursuing them, regardless of the resources the individual possesses.

This fifth perspective appears to be based on various principles and differences when the concept is viewed across disciplines. Closer consideration reveals that there is an interrelationship among these perspectives as entrepreneurship developed across the centuries. The components of risks, innovation and behaviour can be seen as essential components within any entrepreneurial venture.

The different definitions associated with the various perspectives provide useful insights, but there is no clear consensus on the various determinants of entrepreneurship. The corollary is that it is very difficult to find a consensus on the appropriate methods to encourage entrepreneurship (Nieman et al. 2003). If insecurity of property rights is the main obstacle to entrepreneurship, relaxing credit constraints may not be very helpful and, similarly, financial and legal reforms may be difficult to achieve if the roots of entrepreneurship lie within cultural factors (Nieman et al. 2003).

Having looked at perspectives on entrepreneurship, the following section addresses the traditions and models of entrepreneurship.

2.4 Traditions and models of entrepreneurship

2.4.1 Traditions of entrepreneurship

The preceding section discussed different perspectives on entrepreneurship. This section will review the literature on the traditions and models of entrepreneurship. As indicated at the beginning of this chapter, various writers have defined entrepreneurship in their own terms, and this has led to a variety of traditions and models. The discussion of traditions of entrepreneurship which follows draw upon a three-fold framework from
Westhead & Wright (2000), Kirzner (1973) and Kilby (1971): the Modern Austrian Tradition, the German-Austrian tradition and the Psychodynamic tradition (Westhead and Wright, 2000: 6-10):

a) *The Modern Austrian Tradition:* This tradition is associated with the work of Professor Israel Kirzner, an American national born in England, who went to the United States via South Africa. Kirzner (1973: 74) argues that an entrepreneur is aware of profitable opportunities for exchange that can occur in the future. With this argument, Kirzner means that gaps for new information always exist. Opportunities can always be identified (and exploited) by entrepreneurs, who have the ability, vision and skills to obtain additional knowledge (information) not possessed by others. The reward for recognising a market opportunity and providing an intermediary function, is profit (Kirzner, 1973: 30-87; 80).

Furthermore, based on their knowledge, entrepreneurs have the ability to exploit an identified opportunity. The Modern Austrian tradition also recognised that an entrepreneur can act as a creative middleman.

Kirzner believes an entrepreneur moves an economy to an equilibrium position, and that anyone can become an entrepreneur. However, the weakness of the Modern Austrian Tradition was that Kirzner was unable to clarify where the changes within the economy came from. The German-Austrian tradition addresses this.

b) *The German-Austrian Tradition:* The German-Austrian tradition is associated with the work of Schumpeter (1934, 1943), who was concerned with economic development, instability and change rather than adjustments and equilibrium. (See the discussion of Kirzner’s work in the previous section.)

The German-Austrian tradition also argues that an entrepreneur is viewed as a special person who has the ability to bring about extraordinary events. Within this tradition, an entrepreneur is regarded as an innovator who brings
about change through the introduction of new products and services. This introduction of new products and services makes an entrepreneur a creator or catalyst for change (Westhead and Wright, 2000: 6).

Furthermore, an entrepreneur is regarded as an individual who has definite dreams and the impulse to fight. An entrepreneur also exhibits the joy of getting things done, which can cause creative destruction of existing combinations of resources due to the formation of new resources or processes. Most notably, the entrepreneur’s new venture creates opportunities or possibilities which may threaten the continued viability of many existing products or processes (Westhead and Wright, 2000: 6).

Kilby (1971) claimed that the arguments made by Schumpeter and Max Weber have a lot in common. Weber was a German lawyer, politician and historian. In *The Protestant Ethic and the Spirit of Capitalism*, he argued that religion played a key role in the capitalist industrial development of European nations as it taught them the importance of hard work and discipline. He further argued that the particular characteristics of the Protestant faith played an essential role. According to Kilby (1971:6), Weber’s key component for an entrepreneur to succeed is innovation in a total rearrangement of all aspects of the enterprise. “...the Weberian system also noted that driving entrepreneurial energies are generated through the adoption of exogenously supplied religious beliefs” (Coser, 1977: 227-228). Among individuals who followed the Protestant faith, according to Weber, these beliefs had direct implications for their practical conduct, including the accumulation of productive assets in the attempt to reduce anxiety about their state of Grace.

In comparing Weber’s and Schumpeter’s ideas, Kilby (1971: 7) argued that:

Entrepreneurship claims are not a function of some social, cultural or religious variables. Schumpeter claims that economic leaders are individuals motivated by an atavistic will to power, who could appear randomly in any ethnically homogenous population.
The special traits are intuition and the capacity to see things in a manner which afterwards proves to be correct. They have energy of will and mind to overcome the fixed habits of thought, and the capacity to withstand social opposition.

Kilby (1971) claimed that Weber’s explanation has an advantage over the approaches of Schumpeter and McClelland when applied to underdeveloped nations and indigenous communities, where there is a community-wide influence of this ethic, which plays a key role regardless of personality type.

c) The Psychodynamic Tradition: According to Westhead and Wright (2006: 7), this tradition is based on Freud’s psychoanalytic theory of personality. Freud’s psychodynamic tradition has been utilized to explore the behaviour of entrepreneurs. This tradition suggests that individuals have instinctive drives. Moreover, it is common for individuals to seek instant gratification for things they desire. Conflict with a parent (e.g. father) and other authority figures during early childhood, is regarded as crucial in the development of an individual’s personality. Furthermore, frustration and a perception of ‘deviance’ or ‘marginality’ can encourage an individual to become an entrepreneur (Westhead and Wright, 2000: 7).

Kets de Vries (1977), in Westhead and Wright (2000: 7), conducted a seminal study which focussed on the motivations of entrepreneurs. This study conceptualised the entrepreneur as an individual with great complexity rather than the automaton illustrated by economists.

According to the psychodynamic tradition, an individual with low self-esteem can show signs of rebellious behaviour. Distrust and suspicion of those in positions of authority can make it impossible for individuals with low self-esteem to pursue careers in organisations or the community. In many instances, individuals who were marginalised in their childhood perceive that the only feasible career option as creating organisations that are structured around them (Westhead and Wright, 2000: 7).
Applying the psychodynamic tradition to the study of entrepreneurship has been criticised because the tradition is viewed as subjective in nature and as failing to take into consideration all aspects related to an individual (Westhead and Wright, 2000: 8). The social psychological traditions in the study of entrepreneurship take into consideration the context within which the individual is operating and also their personal characteristics. In contrast, psychodynamic traditions suggest that entrepreneurial behaviour may be more likely in some contexts than others (Westhead and Wright, 2000: 8).

### 2.4.2 Models of entrepreneurship

According to Bygrave (2004), there appears to be no formal theory that specifically analyses entrepreneurship that is driven by a non-profit motive. Timmons and Moore’s models of entrepreneurship bring the traditions discussed above together. Timmons’ model of the entrepreneurial process will be discussed first, as it leads into a discussion of Moore’s model of entrepreneurship.

Timmons’ model of the entrepreneurial process (see Figure 2.1) is based on the work of Timmons and Bygrave. As initiators of Global Entrepreneurship Monitor (GEM), they have been involved in helping economies measure their entrepreneurial activity. As former CEOs of their own organisations, they joined academia in the mid-1980s to groom entrepreneurs. Professor Moore is an academic at the University of Michigan–Flint. Professor Bygrave slightly modified Moore’s model of entrepreneurship (see Figure 2.2).

#### a) Timmons’ model of the entrepreneurial process

According to Chell and Haworth (1987), in Furnham (1992: 175), Timmons’ model of the entrepreneurial process is one of the most advanced approaches in understanding entrepreneurship to date because it emphasises capitalising on opportunities, rather than only on mobilising resources. The key factors in the Timmons model are the opportunity, the entrepreneur and the resources required to start a new organisation. Uncertainty refers to conditions over which the entrepreneur has little or no
control, such as turbulence in markets. The three components, as indicated in Figure 2.1, will now be discussed in sequence.

**Figure 2.1 Timmons model of entrepreneurship**

**Three driving forces.**

![Diagram showing the Timmons model of entrepreneurship with the components: Opportunity, Fits & Gaps, Resources, and Entrepreneur, with arrows indicating the relationships and uncertainty]

*Sources: Based on Jeffry Timmons' framework, as presented in Jeffry A. Timmons, *New Venture Creation* (Homewood, IL: Richard D. Irwin, 1990).*

1. **Opportunity:** According to Timmons (1990: 17), any single spark which ignites an explosion of entrepreneurship can be regarded as an opportunity. Timmons emphasises that at the centre of an opportunity is always an idea; however, not all ideas should be regarded as opportunities. If individuals are able to understand that entrepreneurship is a market driven process, they will also be able to distinguish between an opportunity and a general idea. Opportunities are generally created due to the changing nature of the current conditions, chaos, inconsistencies, information gaps and a variety of other vacuums, because there are entrepreneurs who are easily able to recognise them and pursue them (Timmons, 1990: 19).

Furthermore, Timmons argues that if the entrepreneur has the right resources, he or she will deliberately search for an opportunity and, on finding it, develop it so that it has the potential to become a high potential venture (Timmons, 1989).
Bygrave (2004: 12) states that in order to recognise an opportunity, an individual must be prepared, as in any other profession. “... luck is where preparation and opportunity meet”. Bygrave notes that the biggest misconception people have about starting a new enterprise is that the idea must be unique, and too many entrepreneurs have an obsession about having a unique idea. Once entrepreneurs recognise their unique idea, they believe that people are going to steal their ideas. As a result, they become secretive and are unwilling to share their knowledge and wisdom. Being secretive makes it impossible to evaluate the idea, whether it will be feasible or not. For example, Bygrave (2004: 13) recalls that:

...a computer programmer telephoned and said he had a fantastic idea on a new piece of software. Eventually after I assured him that, I was not going to steal his idea, he told me his software was for managing hairdressing salons. He was completely floored when I told him in less than a month previously another entrepreneur had visited my office and showed me the exact same idea.

2. **Entrepreneur:** An entrepreneur forms the central focus of an enterprise, regardless of how right the opportunity appears to be. The enterprise will not be a success unless it is established by an individual with strong entrepreneurial and management skills. According to Timmons (1990: 15), “The research which was conducted on high-technology firms in the United States since 1967 indicated that the elegance of these high venture firms, was based on the great entrepreneurs who appeared to show greater importance than technology”. With regard to the “entrepreneur”, Bygrave (2004: 16) noted that starting a business venture is a very demanding task, and therefore there is not enough time for on-the-job training. If an individual wants to start his/her own business venture, he or she must therefore possess the right skills and experience. If they do not, then they should ‘exit’, and obtain proper training before starting a business venture.
3. *Resources*: For an entrepreneur to execute an opportunity it is important to identify, attract and manage the available resources effectively. The mindsets of entrepreneurs are quite different when it comes to the managing of resources. This is mainly because to get an enterprise started, an entrepreneur must manage to get as much as possible from a minimum investment of resources. In order for an entrepreneur to get more out of less, they work very hard and, in some instances, use customer advances and barter (Timmons, 1990: 18). Thereafter, the entrepreneur gathers the resources required to start the business to capitalise on his or her opportunity. It is explicit in Timmons framework that the capital provided by the entrepreneur will be rewarded with profits, and that both are commensurate with risks and effort in starting a business and financing and building the business (Timmons, 1989).

Furthermore, Bygrave (2004: 18) noted that it is also critical for the entrepreneur to assess what resources are important for the enterprise to succeed in the marketplace. The assessment of the most important resources is critical because it gives an indication of what distinctive advantage an enterprise could have over its competitors. For example, if the company is producing a particular ‘high-tech’ product, technological know-how will be important. The primary resource will be engineers and the designs produced.

At the centre of the model (see Figure 2.1) is a business plan (*fits and gaps*), in which the three key factors are integrated into a complete strategic plan for the business. All parts must fit well together, as there is no point in having a first-rate idea for a new business, if you have a second-rate management team. It is also important to emphasise that neither ideas nor management are any good without the appropriate resources (Bygrave, 2004: 12).

Based on these evaluations, the discussion now turns to Moore’s model of the entrepreneurial process.
b) Moore’s model of the entrepreneurial process

Unlike Timmons’ model, rewards are not explicit in the Moore model. Moore’s model is important because its states that there is always a triggering event that gives birth to a new organisation. The model focuses on personal attributes, environmental factors (role models) and other sociological factors (family) (Bygrave, 2004), while the Timmons model only focuses on opportunity, entrepreneur and resources.

According to Bygrave and Hofer (1991), the entrepreneurial process in this model involves all the functions, activities and actions associated with perceiving opportunities and creating organisations to pursue them. This was explained in Moore’s model (1986) in Pearce and Robinson (1986); however, it was embellished by Bygrave (1995), see Figure 2.2, where the entrepreneurial process seemed to follow a predictable sequence.

**Figure 2.2 Moore’s model of the entrepreneurial process**

In this descriptive model, the stages of entrepreneurship are: i) innovation in which the entrepreneur gets the idea to start a new business; ii) triggering events that enable the entrepreneur to start a new business; iii) the actual implementation of the new business; and iv) growing and managing the business. It is important to note that in this model, entrepreneurship is
primarily determined by the situation and personal factors (Bygrave, 2004: 3-8).

i) Innovation phase: The innovation phase enables entrepreneurs to generate and choose new ideas for products and services (Moore, 1986: 67). During the innovation stage, the entrepreneur must strive to maximize the number of new ideas he/she can generate, while the second part of innovation deals with selecting an idea for further development (Moore, 1986: 67). Innovation is affected by factors such as creativity, tolerance, ambiguity and risk taking.

ii) Triggering event: In most situations, a triggering event gives birth to a new organisation. Bygrave (2004: 3) noted that entrepreneurs might not have any career prospects. For example, Axarob is a high school drop out in Namibia, and after a number of minor jobs he ran out of possible career prospects. He decided to sell “kapana” (traditional meat) along the road, because he preferred to work for himself, rather than earn low wages by working for someone else. Within a few years, Axarob built his own “kapana” store in the local community. A triggering event therefore is affected by personal, environmental and sociological events.

iii) Implementation: Implementation is the actual realisation of the entrepreneurial event. It is important to make a distinction between implementation and the development of the initial idea which precedes implementation. Generally, people have many great ideas that are never realised. The implementation stage is the actual introduction of new products and services. A number of factors such as risk taking and quality resources, can affect this stage (Moore, 1986: 67-68).

iv) Growth phase: This is the final stage of the model and involves the success of a new enterprise. There are a number of ways the success of a new venture can be measured, but growth is a key element in this phase. It is critical that an entrepreneur acquires the necessary skills in management to succeed in the growth phase. This phase is affected by education and managerial ability (Moore, 1986: 68).
Furthermore, role models, family, friends and associates have important influence on the entrepreneur. There are many environmental influences that can either hinder or foster the starting of a new business.

From the traditions and models discussed in this section, the essential traits with respect to what could be regarded as entrepreneurship and the various models are: innovation, culture, availability of the right and timely information, opportunities for entrepreneurship, risks, technology and team-building skills. These latter mentioned traits are critical when developing the entrepreneurial potential of people. For example, in a rural village like Arandis, team-building skills are paramount for developmental and change initiatives in the community. The community needs to adapt with innovation and new opportunities for entrepreneurship, and use manual systems together with technology. Insights from Moore’s model are important in the Arandis context. Some of the elements of her model and Bygrave’s elaboration are essential to exploring the entrepreneurial potential of rural Nama youth in Arandis, as will be outlined in Chapters 5 to 9.

The preceding section discussed the literature from a Western viewpoint. The next section of the thesis will discuss the newly emerging literature on entrepreneurship including, the indigenous entrepreneurship.

### 2.5 Newly emerging literature on entrepreneurship

The discipline of entrepreneurship is continuously evolving and is defined by various scholars within the context in which the entrepreneurial activity or event occurs. This section distinguishes between the various forms of entrepreneurship.

#### 2.5.1 International Entrepreneurship

According to Zahra and George (2002), the term “international entrepreneurship” first appeared in a short article by Marrow (1988). Marrow highlighted recent advances in technology and cultural awareness that appeared to have opened previously untapped foreign markets to new
ventures. It is important to explicitly highlight that the discussion of “international entrepreneurship” is pertinent because it provides a clear conceptual framework for the discussion of contingency models in Section 2.6.2.3 of this chapter and in Chapter 8.

Subsequently, McDougall (1989) conducted an empirical study comparing domestic and international new ventures which provided a way forward for academic studies of international entrepreneurship. While these foci have remained over time, the definition of “international entrepreneurship” has moved from a very broad one, which avoided prematurely proscribing important nascent interest, to excluding non-profit organizations and governmental organisations in order to be consistent with the commonly accepted definition of “international business” (McDougall and Oviatt, 2003: 5). However, to be consistent with the viewpoints and interest of entrepreneurship scholars in issues such as social entrepreneurship, that exclusion was eliminated.

Following McDougall and Oviatt (2000), and for the purposes of this thesis, international entrepreneurship is defined as ‘A combination of innovative, proactive, and risk-seeking behaviour that crosses national borders and is intended to create value to organisations.’

2.5.2 Ethnic Entrepreneurship

“Ethnic” is an adjective that refers to differences between categories of people (Peterson, 1980: 234-42). When “ethnic” is linked to “groups,” it implies that the members have some awareness of group membership and a common origin and culture (Yinger, 1985: 151-80). It is important to emphasise that when addressing “ethnicity” in terms of indigenous communities, it refers to a sense of kinship, group solidarity, common culture and the way in which communities identify themselves with ethnic groups (Hutchinson and Smith, 1996). In the context of ethnic entrepreneurship, “ethnic” refers to ‘...a set of connections and regular patterns of interaction among people sharing a common national background or migration experiences’ (Aldrich and Waldinger, 1990: 33).
The framework for understanding ethnic business development is based upon three interactive components: opportunity structures, group characteristics and strategies (Aldrich and Waldinger, 1990). **Opportunity structures** consist of market conditions which may be favourable to co-ethnics (people from the same ethnic group as yourself), and situations in which a wider, non-ethnic, market is served. **Group characteristics** include predisposing factors such as selective migration, culture and migration levels. **Ethnic strategies** emerge from the interaction of opportunities and group characteristics, as various ethnic groups adapt to their environment (Aldrich and Waldinger, 1990: 114).

### 2.5.3 Social Entrepreneurship

Drayton (2002) is thought to have coined the term ‘social entrepreneur’ several decades ago. He recognised that ‘social entrepreneurs’ have the same core temperament as industry-creating business/international entrepreneurs, but instead use their skills and talents to solve social problems on a society-wide scale. These social problems, among many others, include – ‘Why are children not learning?’, ‘Why are children not motivated?’, ‘Why are resources unequally distributed in a community?’ The essence, however, is the same. According to Tan, Williams and Tan (2005: 1), social entrepreneurship is aimed at benefiting a particular society rather than merely maximising profits for personal benefit.

Alvord, Brown and Lets (2004) argue that the retreat of the ‘welfare state’ in many places contributes to this international entrepreneurship trend, maintaining the notion that social benefits, including social goals such as poverty reduction, protection of the environment and meaningful employment, are best produced by a kind of market activity. This private-firm activity is increasingly seen as a crucial element of what has come to be known as ‘social entrepreneurship’.

There is, however, a clear variation in terms of how social entrepreneurship is defined. It is also defined as ‘organisations combining resources toward
the delivery of goods and services that provide social improvements and change (Alvord et al. 2004). These organisations include ‘for profit’ businesses, as well as governmental and non-governmental organisations, with the latter including cooperatives, NGOs, communities and organisations owned by indigenous communities (Alvord et al. 2004).

It is important to note at this point that in increasing numbers, “indigenous peoples” are engaging in entrepreneurial activities with a social purpose and more, and which are at times only attainable as a result of the creation and operation of profitable business enterprises (Anderson et al. 2006: 76). This leads to the definition of social entrepreneurship employed in this thesis: Social entrepreneurship constitutes private and government and non-governmental public organisation combining the necessary resources towards the delivery of goods and services that provide social improvements and change.

2.5.4 Community entrepreneurship

Social entrepreneurship overlaps with “communal entrepreneurship”, which is an association of various individuals who join forces to meet the needs they have in common through a jointly owned enterprise (Dana and Dana, 2007: 89). Johannisson is a pioneer in the field of entrepreneurship and small business research in Europe, and also has an interest in community entrepreneurship. In one of his articles he focuses on two Swedish communities, namely Maleras and Soderhamn (Johannisson, 1990). The geographic isolation of these communities and strong social ties, networks and kinship allow the communities to retain their social identity. According to Johannisson (1990), being a community entrepreneur means that the leader is in touch with the local cultural identity of the community. The community entrepreneur ensures that the community is organised in the most coherent manner, and the main driver of the community entrepreneur is his/her personal networks (Johannisson, 1990: 71-88). Furthermore, for community entrepreneurs there is relatively little time to prepare for a particular project, because of the social relationship and commitments towards the community, and it will take a long time before the outcome of the project is known. These
illustrative examples show that economic development can be managed by a community entrepreneur. If, however, local development within the community is as a result of an external initiative, future leaders have to be carefully recruited and trained (Johannisson, 1990: 86-87).

On the other hand, Dana and Dana (2007: 89) viewed community entrepreneurship as a vehicle for collective entrepreneurship in which the skills of particular individuals are integrated into a group and, in return, that group’s collective ability to generate new ideas becomes greater than the sum of its parts. Dana and Dana (2007) looked into community entrepreneurship in Paraguay among the Mennonite community. Reflecting back on Weber’s argument (Section 2.4.1 (b)), the Mennonites have strong religious values and prefer community values over money. In colonial times, Mennonites opposed two tenets of capitalism namely, self interest and the centrality of private property. They view the world as, *Gelassenheit*, in which people should help their neighbours and where resources are shared (Dana and Dana, 2007). According to Grant and Rosenstock (2006, in Dana and Dana (2007: 85)), the Mennonites have a strong work ethic, self reliance and entrepreneurship, family cohesiveness and mutual aid. Therefore, community entrepreneurship is a form of collective entrepreneurship that generates an opportunity to tap into the talents of particular individuals and harness the energy of the community (Dana and Dana, 2007: 89).

The discussions above are reflections of the intense current interest in social and community entrepreneurship. However, there is another form of entrepreneurship, called ‘indigenous entrepreneurship’, which deserves study in its own right. Indigenous entrepreneurship has strong overlaps with ethnic, social and community entrepreneurship.

### 2.5.5 Indigenous Entrepreneurship

Indigenous entrepreneurship, which pertains to this study, addresses aspects related to international, ethnic, social and community entrepreneurship. The fundamental difference lies in the fact that indigenous entrepreneurship...
involves individuals and communities which have close attachment to ancestral territories and the natural resources in them.

According to Peredo et al. (2004: 3), ‘indigenous entrepreneurship is the entrepreneurial process of an enterprise which encompasses the desire of an indigenous person to become more self-reliant and socially cohesive. As was noted in the discussion of the perspectives on entrepreneurship, entrepreneurship evolved over a period of time. Accompanying this evolution, various scholars have interpreted the terms differently. Some scholars created a combined definition, by mixing the ‘Canadian literature’ with the ‘Australian’ literature’ (Hindle and Lansdowne, 2002: 41; Lindsay, 2005: 3). Dana (2005) broadly defines indigenous entrepreneurship as self-employment based on indigenous knowledge.

It can be seen from the five definitions given above – international, ethnic, social, community and indigenous – that there is an overlap between the various forms of entrepreneurship. From these definitions, indigenous entrepreneurship can be defined as an entrepreneurial activity of indigenous people based on their own traditional customs, knowledge and values. Furthermore, there is a distinction between indigenous and social entrepreneurship in at least two areas.

First, the nation-building or re-building aspects highlight the involvement of the State (Anderson et al. 2006: 62-63). Entrepreneurial activities in indigenous groups generally have a governing body (e.g. the State) which ensures the strengthening of the groups' nationhood and self determination. Second, the focus is on enterprise development and profitable competition in the global economy as critical to the achievement of not just economic, but also cultural and social objectives (Anderson et al. 2006: 62-63).

Similar distinctions can be made between ethnic and indigenous entrepreneurship. First, ethnic entrepreneurship often addresses issues of immigrant populations and the situation of newcomers to a particular nation or region (Portes and Bach, 1985). Second, indigenous entrepreneurship is
at times connected to the notions of community-based economic development, while ethnic entrepreneurship typically involves enterprise development at the individual or family level. Third, in many countries, people have obtained nationhood status, and the economic factors of business enterprises are much more formally linked to, and, perhaps indivisible from, cultural and political factors (Portes and Bach, 1985). These differences certainly do not imply that the study of indigenous entrepreneurship stands in isolation from the general field of entrepreneurship. However, the distinctions allow the discipline to be studied in its own right, as in this thesis.

These definitions also show that all five definitions are important for fostering entrepreneurship in a community. Both individual and collective components play essential roles in indigenous entrepreneurship. This will be explored further in Chapter 3, where the cultural dimensions of entrepreneurship are discussed.

2.6 Indigenous Entrepreneurship Literature

2.6.1 Who are the ‘indigenous’

In Section 2.5, we looked at the various definitions related to the emerging literatures of entrepreneurship to help understand the entrepreneurial potential among indigenous rural Nama youth in Namibia. This section builds upon some of these definitions to see how they apply to indigenous communities. There are a wide range of scholars who discussed issues pertaining to indigenous people around the world. These scholars include Hindle and Lansdowne (2007), Henry (2007), Anderson et al. (2006) and Peredo et al. (2004). This discussion of literature pertaining to indigenous entrepreneurship will discuss the research ideas and insights from these various scholars. The seminal works of Kevin Hindle, Michele Lansdowne and Ella Henry will provide a general overview of who are the indigenous peoples are and how indigenous entrepreneurship is defined in the Australian and New Zealand context, while the work of Anderson et al. (2006) and Peredo et al. (2004) will form the focus of the discussions on indigenous entrepreneurship through illustrative models in Section 2.6.2.
a) Kevin Hindle and Michele Lansdowne

According to Hindle and Lansdowne (2007: 8), people who are ‘indigenous’ see themselves as a collective group who work together on the basis of their common ancestry, history, language and, at times, religion. Indigenous peoples studied by Hindle and Lansdowne include the Aboriginals of Australia and Torres Strait Islanders. The research conducted by Hindle and Lansdowne searched for new paths to interpret indigenous entrepreneurship in the context of the indigenous Australian communities.

Chalmers (1984: 90), as cited in Hindle and Lansdowne, defined indigenous entrepreneurship as the management and development initiatives carried out by indigenous people for the benefit of the indigenous community. The outcomes and benefits for indigenous people may also extend to benefit other, non-indigenous, people.

Two relevant themes are evident in the research conducted by Hindle and Lansdowne (2007: 9) namely; (i) the essence of reconciling tradition with innovation; and (ii) the importance of understanding values and worldviews which are not part of the mainstream world:

  i) The essence in reconciling tradition with innovation. Generally, modern entrepreneurship focuses on commercialisation and innovation. The primary motive of indigenous people is to restore and preserve their own cultural heritage. They want to ensure that their language and cultural values are not lost and they understand the value which cultural heritage can bring to the commercial development of ‘mainstream’ business activities.

  ii) The importance of understanding values and worldviews which are not part of the mainstream. Worldviews which are generally not part of the mainstream are regarded as ‘backward’; however the mainstream society sometimes misses out on the benefits indigenous people can offer.
The core idea through the research conducted by Hindle and Lansdowne is that indigenous entrepreneurs can offer many benefits to the mainstream society and the global economy at large, and that if indigenous people intend to pursue a successful business activity, they must never lose their cultural heritage.

b) Ella Henry

Henry viewed ‘indigenous’ people in terms of the indigenous people of Aotearoa New Zealand who arrived as part of the migration settlement of the Polynesian peoples in the Pacific the last 5000 years (Henry, 2007: 536). Henry (2007) views entrepreneurship activity among Maori people as ‘Kaupapa Maori entrepreneurship’, and as involving specific ways in which the Maori people do, think, and feel about issues related to the improvement in the livelihoods of their own community. Kaupapa Maori entrepreneurship has a strong social objective which looks at improving the well being of the community, rather than solely focussing on the individual. Kaupapa Maori entrepreneurship also aims to find a balance between the desires of an individual (which has its notion that entrepreneurs are born), with the socio-cultural contributions which indigenous entrepreneurs make to enhancing and improving the livelihoods of their own communities. In terms of the Maori indigenous people of New Zealand, the whanau, hapu and iwi play a very essential role for survival. The Maori people are establishing businesses for both a profit and non-profit motive, that strengthen their whanau, hapu and iwi, and also creating robust strategic organisations that can and is making a profound contribution to the development of the Maori communities (Henry, 2007: 547).

c) Peredo, Anderson, Galbraith, Honig and Dana

The insights of Peredo, Anderson, Galbraith, Honig and Dana will inform the indigenous entrepreneurial activity of Namibia and Arandis, as conveyed by the illustrative framework employed in Chapter 8 (Figure 8.5).

According to (Peredo et al. 2004: 3), indigenous people have suffered greatly due to economic changes, technology advances, encroaching population
centres and acculturation through socialisation and colonial expansion: The ILO (1990), in Peredo et al. (2004: 4), defines indigenous people as:

People in independent countries who are regarded as indigenous on account of their descent from the population which inhabited the country, or a geographical region to which the country belongs, at the time of conquest, colonisation or the formation of established State boundaries and who, irrespective of their legal status, have the authority to retain some or all of their social, economic, cultural and political institutions.

Furthermore, indigenous people are also defined in terms of the descendants of those who inhabited a country or a specific geographical region at the time when people of different cultural groups and ethnic groups arrived. This was where the new arrivals later became dominant through taking up most of the employment opportunities within their new regions. (General Assembly of the United Nations, 1995).

According to the insights from Peredo et al. (2004), the World Bank specifies a number of characteristics one needs to consider when defining an indigenous group. These characteristics are:

1. A close attachment to ancestral territories and natural resources attached to them;
2. Customary social and political institutions are noticeable;
3. Systems of economic activity which are mostly geared towards subsistence production;
4. An indigenous language which is most often different from the language spoken by indigenous people in a particular country;
5. Individuals who view themselves as indigenous and are defined or are identified by other members of a distinct cultural group as indigenous.
The definition of the ‘indigenous people’ is clearly distinctive and different, as the number of indigenous peoples around the world range between 300 and 500 million and they constitute at least 80 per cent of the cultural diversity on this planet. (Indigenous People’s Human Rights Project, 2003, in Peredo et al. 2004: 5). The UN recognises some 5,000 different groups which fit its definition of indigenous. Taking into consideration the range of definitions of indigenous people, and their numbers, it becomes important to recognise the rich cultural diversity and cultural heritage of these people.

Drawing upon the insights of Peredo et al. (2004), and for the purpose of this thesis, indigenous people are defined as individuals who are the first inhabitants of a particular nation. Indigenous people still maintain their social cultural norms, language and institutions (Peredo et al. 2004). This thesis draws upon three perspectives on indigenous entrepreneurship. Modernisation theory, the radical perspective - as represented by the dependency theory - and the contingency model, are discussed. It is important to highlight that all these models are still in developmental stages (L. Dana, personal communication, 2 September, 2009). Consideration of these frameworks will enable us to find better ways to foster entrepreneurial potential among indigenous rural Nama youth in Arandis.

2.6.2 Frameworks of Indigenous entrepreneurship, from Anderson et al. (2006) and Peredo et al. (2004)

2.6.2.1 Modernisation or Assimilation Models

During the 1950s, ’60s and 70s (Inkeles and Smith, 1974; Kuznets, 1973), economic development practices were interpreted in terms of modernisation theory. Development is viewed as passing through various stages (Inkeles and Smith, 1974: 282-88). Crewe and Harrison (1998), argue that in order to progress and develop, traditional societies have to move towards modernity.

According to some modernisation theorists, when measuring quality of life of individuals in a particular economy, monetary income and economic growth
can be determining factors. Some scholars also argue that humans are, or should be, motivated by self-interest or rational economic behaviour (Burkey, 1993; Crewe and Harrison, 1998). Therefore, development within a particular country is sometimes measured in monetary terms.

An assumption of the modernisation model and its close relation, to the assimilation model (Anderson, 2006: 66), is that traditional cultures and social structures, and the various languages used among indigenous people, act as barriers to effective progress and development.

Pre-existing social relations….family, kinship and community, constitute obstacles to business enterprises and achievement…Successful capitalism involves some rupturing of existing social relations and possibly the diminution of affective relations to leave more space to impersonal, calculating forms of social interaction believed to characterize market economy (Moore, 1997: 289).

Complexities of poverty among indigenous people, the need to respect local cultures and knowledge and lack of evidence that modernisation always created benefits for developing countries and communities, led increasingly to resistance to the arguments made by modernisation scholars and practitioners. A good example is provided by the so-called ‘Green Revolution’ of the 1970s, where growth was produced while development lagged and poverty increased (Anderson et al. 2006: 66).

Efforts made by the WTO and the regional trade agreements, such as the SADC in Africa, are based upon modernisation and assimilation model foundations. At this stage it is not clear whether these models are an opportunity or threat to indigenous peoples. This remains open to debate and is an important discussion, but regardless of ones political, social, or economic orientation, the modernisation model should not be excluded from the discussion when exploring the entrepreneurial potential of indigenous peoples, including rural youth Nama communities in Arandis. Nevertheless,
the ‘criticisms’ of the modernisation models in turn led to the development of dependency models (Peredo et al. 2004: 8)

2.6.2.2 Dependency Models

From a historical viewpoint, the emergence of dependency models of economic development represented not only a critique of the failure of the modernisation models to deliver the anticipated development outcomes, but also, even more fundamentally, a critique of what is seen by some as a new form of colonisation (Peredo et al. 2004: 8). In this analysis, organisations such as the World Bank, International Monetary Fund (IMF) and the World Trade Organisation, regarded as custodians and promoters of entrepreneurship, do not work in the best interests of indigenous peoples (Hancock, 1989; Klitgaard, 1990, as cited in Peredo et al. (2004: 8). Within the lens of dependency models, it is the actions of the developed world, and their ‘global’ institutions, which are the basic cause of underdevelopment. Participation by underdeveloped countries in the global economy is liable to worsen rather than improve, their circumstances (Baron, 1957; Cardoso and Faletto, 1979).

According to the United Nations Development Programme (2001), the gaps between the rich and poor nations are certainly vast. In Africa, for example, this gap seems to have widened, despite six decades of development efforts of various types.

According to Anderson et al. (2006), dependency models of economic development approach the tasks of integrating indigenous people into the global economy more in terms of putting forward critiques of the modernisation model rather than highlighting their own insights and contributions. Cardoso (2001: 278), argues that dependency models needs redefinition. Although they have been modified in recent years, modernisation and dependency models do not provide compatible relationships between the developing and the developed world (So, 1990). The beginning of the twenty-first century witnessed a contradiction between modernisation and dependency perspectives, which led many to believe that
modernisation and dependency models were not complete (Anderson et al. 2006: 68). (See Chapter 8 for a critical discussion of these models.) The modernisation and dependency models did not work in the best interests of development among indigenous people (Peredo et al. 2004: 9-10). These incompatibilities led to the development of contingency models.

2.6.2.3 Contingency models
In reaction to this conflict between modernisation and dependency models, there has been a movement towards “...theories of capitalist development which emphasise contingency” (Corbridge, 1989). According to this model, human beings play a critical role in the development of the economy. Human beings are ‘put’ at the centre of development (Peredo et al. 2004: 9-10). A strength of the contingency model is that it allows ‘...for the possibility of incorporating the experience of other peoples, other perspectives and other cultures into the development discourse’ (Tucker, 1999:16). A further strength of the contingency model is its recognition that the development of indigenous people should not necessarily be defined by the developed world (Chapter 8). The contingency model allows indigenous people to define development in their own terms.

Modernisation models did not fully appreciate the importance of relationships between a particular group of people and the global economy, whereas in contingency models, human skills are taken into consideration (Anderson, 2006: 72). A fundamental question arises: Why is it that what is being sought by indigenous people themselves is not viewed as development?

Based on the question above, it is important to look at indigenous entrepreneurship and take into account the entrepreneurial activities of indigenous people in indigenous settings. With the increasing flexibility of modern production systems and the way consumers consume products, indigenous populations still have the chance to efficiently and effectively participate in the modern economy. Additionally, they will still be able to maintain their own unique cultural characteristics which they define as their indigenous culture. Indigenous people within a particular community are
likely to cooperate and work effectively within the global economy as a response to their experience with actors in the global economic system (Anderson et al. 2006: 72), see Figure 2.3.

**Figure 2.3 The stakeholders in the global economy, after Anderson et al. (2003: 73)**

![Diagram showing stakeholders in the global economy](image)

Four groups of actors with whom indigenous people can engage in entrepreneurial activity can be seen in Figure 2.3. These are (i) the exogenous economic entities such as corporations with whom they interact e.g. suppliers, customers, partners, antagonists and/or employees; (ii) the ‘state’ at the local, sub-national, national and international levels; (iii) the myriad of groups of the civil sector including non-government agencies; and (iv) global and supranational bodies, such as the WTO, the UN, the World Bank, the European Economic Union and NAFTA (Peredo et al. 2004: 12). The African equivalent organisations are the Organisation of African Unity (OAU) and Southern African Development Community (SADC) in Southern Africa (Chapter 8).

This complexity is captured in Figure 2.3. (Anderson et al. 2003: 9-10). Following the sequence of numbers indicated in the model:
First, *supranational bodies* are becoming regulatory forces in themselves, with considerable impacts on states, corporations and communities (Anderson et al. 2006: 74). For example, in Northern America, according to Szablowski (2002 as cited in Anderson et al. 2006, p. 72), through its policy on loans associated with the mining industry, the World Bank is having an impact on the relationships emerging among mining corporations, local groups (often indigenous) and Nation States.

Second, *Indigenous people* could be either engaged or not engaged in economic activity, and their level of participation may be at a local or global level. Through participation in the local and global structures, communities can improve the participation of economic activities. Such transformations may consist of substitutions, including trade-offs of profit for other social benefits such as the creation of jobs, health and community welfare (Anderson et al. 2006: 74).

Third, *corporations* are closely associated with the rules of Government; and indeed, for many indigenous groups, they have to face the rules of Government. This is not to imply that corporations are not influenced by and do not influence the relationships or link between various actors; certainly they are and they do.

Fourth, the State at all levels is most closely tied to modes of social relationships and links. State actions at all levels influence the links and the relationships with all other actors. (Anderson et al. 2006: 74). Civil sector organisations play a direct role by influencing States and corporations.

It appears that indigenous groups which choose to be involved in the modern economy are not the end of the process – they are at the beginning. To be successfully part of the global economy, indigenous peoples must identify business opportunities and then marshal resources and develop organisations to realise the benefits these opportunities can bring to satisfy their economic and other development goals. This could result in a
successful process of entrepreneurship for indigenous communities (Anderson et al. 2006: 74). In this chapter, Section 2.6.2 illustrated the complexities involved when trying to integrate indigenous peoples - with their strong dimensions of culture - into the global economy. The contribution made by contingency models in particular is that the strong dimensions of culture which exist within indigenous people are emphasised. Successful entrepreneurial initiatives among indigenous people will require respecting culture and taking culture into consideration.

2.8 Conclusion
This chapter provided a review of the literature on international and indigenous entrepreneurship, explaining not only the perspectives of entrepreneurship literature and the distinctive forms of entrepreneurship, but also illustrating clearly how both the literature and the phenomenon of indigenous entrepreneurship may improve our understanding of the practical application of entrepreneurship in an indigenous community.

The entrepreneurship literature looked at the traditions and models of entrepreneurship, while the indigenous entrepreneurship literature addressed the meaning of “indigenous”. Thereafter, three models of indigenous entrepreneurship were discussed. The contingency models are the most appropriate for this thesis, because they take the needs of human beings into consideration. Human beings, especially indigenous communities, live and survive within a different cultural context compared to some Western nations. However the “lingering importance” of modernisation models should not be underestimated. The modernisation model may be discredited among academic writers but linger on in the minds of the older generation of managers and economists in global institutions.

Following the contingency model in particular, empowering indigenous rural youth through entrepreneurship will require an understanding of the cultural context of indigenous communities. The literature review in this chapter has led to recognition of the significant influence of cultural factors on
entrepreneurship. This influence is discussed in greater detail in the following chapter.
3.1 Introduction

The previous chapter reviewed the literature on entrepreneurship, outlining its evolution and demonstrating different approaches to researching entrepreneurship. It became evident that the cultural dimension is central to the practice and study of entrepreneurship in indigenous communities and needs further consideration.

This chapter will first consider the “concept” of culture by outlining a brief history and providing definitions of culture. In the light of these discussions, it will then consider the various forms of culture and discuss the relationship between culture and entrepreneurship. Models proposed by Geert Hofstede (supported briefly by Trompenaars), Mbigi and Khoza will be discussed, the latter authors embracing the concept of ‘Ubuntu’. Thereafter, the bazaar economy, coupled with formal and informal enterprises will be examined.

3.2 A brief history of the study of culture

Traditionally, culture is viewed as the unique configurations of societies that are monolithic, constant and homogenous (Langnes, 1979). In the 1970s and early 1980s, the business world within which entrepreneurs operate began to face unstable times precipitated by the turbulent and unpredictable economic environment. Business practices, which once proved to be very successful, were no longer efficient. This is because businesses were driven into economic decline by the management doctrine of strategic planning and marketing (Dill, 1982). The business world then began to adopt the anthropological practice of studying the culture of groups in organisations. Anthropological practices were adopted to understand the cultural phenomenon and activities of the organisations, as culture appeared to influence most activities undertaken by members of a society.

Businesses study the culture within organisations, not only as a means to understand organisations, but also to enable the managers to understand, predict and control organisations to ensure organisational success (Barker, 1980; Denison, 1984; Peters and Watermen, 1982; Pettigrew, 1979; Tichy,
The 1980s marked a huge demand for information on how to manage businesses to ensure that business outcomes were successful. As a result, there was a surge in the literature pertaining to organisational culture. Furthermore, culture strongly influences how entrepreneurial people are, although economic, political-legal and social factors (which are also influenced by culture) moderate the relationships. The behaviour of individuals, organisations or communities at all levels is also influenced by culture. For example, responses to Western management practices have shown that similar practices might not be very useful in non-Western cultures. A manager or leader who is very ‘time conscious’ may interpret individuals wrongly whose cultures take a more relaxed attitude towards deadlines or appointments. For example, in Namibia, at times, there is great talk about ‘African time’. An event could be scheduled for 3 p.m., but it is possible that the guests will only arrive at 9 p.m. This behaviour is especially noticeable during indigenous weddings and funerals, but can also be seen at national events. This could be viewed as a sign of disrespect by a foreign national visiting the country or attending a traditional event. (C. Baisako, personal communication, March 25, 2008.)

Understanding the relationship between culture and entrepreneurship is critical for this thesis because it provides an understanding of specific factors which influence entrepreneurial behaviour and to what extent or degree.

Having discussed the relationship between entrepreneurship and culture, the next section highlights the definitions of culture.

### 3.3 Definitions of Culture

The preceding section looked into the history of culture. When conducting research involving culture it is important to define and understand what culture is, given the myriad of definitions and conceptualisations used (Straub et al. 2002).

14 Mr. Baisako a Nama-speaking father and farming entrepreneur, does not form part of the in-depth interviews reported in Chapter 7 and works for a private enterprise in Windhoek.
The word “culture” is derived from the Latin word *colere* which means ‘to build’, ‘to care for’, ‘to plant’ or ‘to cultivate’. Therefore, ‘culture’ usually refers to something that is derived from, or created by, the intervention of human beings (Dahl, 2000). In everyday usage, culture is used to refer to those elements of society represented by intellectual and artistic skills. Sociologists refer to ‘culture’ as that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by men as a member of society (Tylor, 1871: 1).

With management research in the 1970s and 1980s, the study of culture evolved into organisational culture, with awareness increasing following the publication of several books and articles on organisational culture (Berthon, Pitt and Ewing, 2001). One of the most significant contributors to the study of culture in organisations was Edgar Schein (1992).

According to Schein (1992: 12), culture is a pattern of shared assumptions which a group of individuals learn as they try to solve their problems. These problems could be caused by external and internal environmental forces, which have worked well enough to be valid. These problems can work well if there is an understanding and balance between external and internal environmental influences. Being able to recognise the problems they are confronted with enables individuals to change the way they perceive, think and relate to these problems.

In defining the concept of culture, Hofstede (1980), Lundberg (1985) and Schein (1985), all made a distinction between ‘artefacts and norms’ and the more fundamental shared ‘values and basic assumptions’ in societies. The way in which culture is defined reflects this distinction.

Hofstede (1991: 5) regards culture, as: “the collective programming of the mind which distinguishes the members of one group category of people from another”. His suggestion was that people share a collective national character that represents cultural mental programming.
According to (Myers and Tan, 2002) mental programming shapes values, beliefs, assumptions, expectations and perceptions and behaviour. According to Hofstede, (1980) culture could be seen as equivalent to the collective mental programming of a group, tribe, minority or a specific nation.

Schwartz and Davis (1981: 33) define culture as “a pattern of beliefs and expectations” shared by members within an organisation or community. They also note that culture is rooted in deeply held beliefs and values. Sathe (1983: 6) also defines culture from the premise of internally held beliefs about the world and says that “…culture is a set of important understandings (often unstated) that members of a particular community share in common”.

These “understandings” lead to beliefs about how the world works. It is very common within a society to take these beliefs for granted and sometimes we are no longer aware of them. For example, in African nations such as Ghana, to an ordinary man or woman, culture also refers to traditional dancing and drumming and dancing, rich chiefly regalia and pomp displayed at durbars and public ceremonies, drum language and traditional costumes (O. Bempeh\textsuperscript{15}, personal communication, March 5, 2009).

Robert Bierstedt (1974: 98) summarises and simplifies Tylor’s definition as “the complex whole that consists of all the ways we think and do everything as members of the society.” Others see culture as a way of life or as a way people organise themselves to achieve the goals of their societies. From Tylor’s definition, one can deduce that culture refers to all that is learned by men and women in society. For example, American’s believe that milk is the best natural food while Chinese dislike milk. Again, Americans believe in one man to one wife, but in some African cultures a man may have multiple wives, and among the Todas in southern India, multiple husbands (Peter Erwee\textsuperscript{16}, personal communication, January 15, 2009). All these beliefs relate to one’s culture. In particular, culture is viewed by sociologists as one of the

\textsuperscript{15}An academic in Ghana (West Africa).
\textsuperscript{16}Lecturer of Mathematics for Economists and Business at the University of Namibia.
essential tools which can help individuals gain an insight and more easily understand and analyze human behaviour.

In the following definition, Kuh and Whitt (1988: 4) and fostering an entrepreneurial culture in the rural youth in Arandis, the following definition used to define culture in this thesis:

Culture is the collective, mutually shaping patterns of norms, values, practices, beliefs and assumptions which guide the behaviour of individuals and groups. Within organisations or a community, culture is seen as a clear frame of reference within which meanings of action and events could be interpreted.

3.4 Different forms of culture
Four forms of culture will be discussed in this part of the thesis, namely: national values culture, organisational culture, Nama culture and entrepreneurial culture. Together they provide a fundamental basis of argument to explore the entrepreneurial potential of the rural youth in Arandis.

3.4.1 National values culture:
National values culture looks specifically at culture within a particular nation, for example, New Zealand or Namibia. The concept of national values is relevant to this study of rural youth in Arandis, because this group forms part of the Namibian nation.

At a macro level, national values culture is defined as the culture which members of a society share and which constitute a set of core values, norms and practices, which shape the behaviour of individuals as well as the whole society or community (Adler, 1997; Bagchi, Cerveny, Paul and Peterson, 2003).

Recent studies suggest that values and practices play an important role in culture. Values and practices are generally acquired early in life through an
individual's childhood socialization and education. Thereafter, values stabilise in nature but they can change over time and these changes are generally reflected in culture. Practices generally develop in life due to activities that happen in society, and they are more likely to change than values (Rokeach, 1968: 124 and Schein, 1981:64).

It is important to note that many researchers, including Hofstede (1980, 2001 and 2005), Trompenaars and Hampden-Turner (1998), concentrate on the study of cultural values. National culture is seen as the only culture, or the totality of cultures, within a particular nation, but by definition it distinguishes culturally the members of one nation from another.

3.4.2 Organisational Culture: Organisational culture sits within national culture, and it refers to the behavioural patterns of groups within a particular nation (Hofstede, 1991: 10). For the purpose of the thesis, it refers to the interactions and behavioural patterns of rural young people in the Arandis village.

Organisational culture can be defined as the culture members share within an organisation (Alder, 1997; Bagchi et al. 2003). Stahl (2003: 1019), argues that “…organisational culture is the commonly shared values, which direct the actions of individuals towards a common purpose”. Organisational culture fulfils the same role in an organisation that culture fulfils in nation, community or school. Furthermore, organisational culture tries to define what is real, what is important and also how one should act.

According to Schein (1985), there are various dimensions used to differentiate between organisational cultures in different organisations. These dimensions are as follows: what is valued; the language and symbols; the procedures and routines; the habits of thinking; and the norms within the group.

Brown (1995) argues that organisational culture can be divided into three layers, similar to those Hofstede describes in the definition of national culture.
In the ‘outer’ layer, there are values about the strategies, missions and objectives of the organisation. The ‘middle’ layer consists of the beliefs and issues which those members within the organisation or society talk about. The ‘inner’ layer looks at those aspects of the organisational life that people find difficult to recall and explain. These aspects are referred to as assumptions, expectations and behaviour (Brown, 1995).

The broad literature on organisational culture implies that members of an organisation or school may be more or less socialized into the culture of an organisation and, possibly, away from the national culture (Killmann et al. 1986; Sathe, 1983; Dorfman and Howell, 1988).

The aim of discussing organisational culture has been to demonstrate and show the differentiation of organisations along the lines of dominant values that guide organisational behaviour (Leidner and Kayworth, 2006). In addition, defining organisational culture could lead to a better understanding of culture and entrepreneurship among the rural youth in Namibia. This will enable the rural young people to share common philosophies, values, assumptions, beliefs and expectations of each other, which will enable them to work together effectively. It is beyond the scope of thesis, however, to identify an exhaustive list of theories about organisational culture.

3.4.3 Nama culture in relation to national values and organisational culture
Nama culture refers to the specific values and belief systems of the rural young community studied in this thesis. The Nama community operates within the national framework of Namibia. This implies that national values in terms of the Nama culture are values and practices which shape the behaviour of all ethnic groups as a Namibian society. In terms of the relationship between Nama culture and organisational culture, the organisation of the Nama people is the community, as in the Arandis village. This is the local culture within Arandis, and could be referred to as the culture of the community and the values, language and customs which they share.
The Nama people do carry out their daily tasks within the frame of local culture. Local culture in the Nama people consists of traditions, habits and customs. Habits look at particular things the community get use to, such as waking up at 5 a.m. in the morning and make the traditional holy fire or feed the livestock. Tradition looks at things which need to be done for the survival of the people, and this includes things such as not removing livestock from your kraal after sunset. These traditions and habits make up the Nama culture, and any entrepreneurial initiative has to be viewed and conducted within that cultural context, otherwise it might not hold significant meaning to the Nama people (H. Frederick, personal communication, August 7, 2008).

As seen in the definition of Schein (1985) in the preceding section, the various dimensions of the Nama community in the Arandis village differentiate them from any other community in Namibia. These strong cultural values among communities result in their entrepreneurial culture.

3.4.4 Entrepreneurial Culture

The term “entrepreneurial culture” is an expression of an attitude towards commerce at a business level, and it exists within the national and organisational culture. Entrepreneurial culture is described as a positive social attitude towards personal enterprise which supports entrepreneurial activity (Morrison, 2000: 3).

Gordon (1996) argues that for an entrepreneurial culture to exist, the future hopes and aspirations of not only the business but also society at large, in a given country, is important. In addition, at a primary level, entrepreneurship is recognised as a highly personalised activity.

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17 Removing livestock after sunset can cause bad luck in your family and at times result in death in the family. The habits and traditions of the Nama people have been carried across generations by the ancestors, and have a very valuable and significant meaning for the Nama people.

18 Pastor Reverend Frederick is serving on the Board of the Ministry of Education in Namibia, and he serves his community in Katutura (a black suburb in Windhoek) as a Pastor.
The motivation of an entrepreneur stems from the creation of a new business venture, which reflects his/her visions and ambitions, and a preparedness to incorporate their social environment to make it materialise.

According to Timmons (1994: 4), the requirements of a favourable entrepreneurial environment are social, political and educational attributes. In particular, Timmons emphasises:

A culture that praises entrepreneurship should educate nations in order to develop their full entrepreneurial potential. In addition if the government of a particular nation support pure and applied sciences, fosters entrepreneurship with enlightened policies, this could enable training centres to produce the best learners in the world.

Throughout history, entrepreneurship plays an essential and meaningful role in society at points of transition, for example, traditional to modern, modern to post-modern and State-controlled economies to free market. At each of these transition points, entrepreneurship is used by societies as a common approach to solve dilemmas, to break old, stable and hierarchical traditions and institutions, and introduce new, innovative ways of behaviour. Therefore, Timmons suggests that entrepreneurship can be regarded as an instrument for bringing about change in the culture of an era (Timmons, 1994: 4). This suggestion, however, might not work very well in an African setting and if we look at the Arandis context, communities do not necessarily follow the same pathway of transition, due to the strong culturally-bound factors (see Section 3.4.3).

3.5 Demonstrating the relationship between national values culture, organisational culture, Nama culture and entrepreneurial culture.

National values culture, organisational culture and entrepreneurial culture are closely related. Therefore, it is essential to provide a clear distinction between these concepts due to their similarities. These distinctions enable us to derive the context of this thesis.
Organisational culture is regarded as a subset of national values culture. This is the commonly accepted view since most organisations operate within a given nation and employ individuals from the same national culture. This is because it is difficult to impose one’s corporate culture when moving to a different place. The easiest way to do this is by starting a ‘Greenfield site’ - building one’s own subsidiary in the foreign nation from scratch. This ensures that individuals who fit the organisation are selected. IBM, for example, was exclusively grown on a ‘Greenfield investment’ (Hofstede and Fink, 2007: 16). It is common among managers and researchers to consider organisational culture in the micro-context and national culture as the macro-context in which employees operate (Schein, 1992).

According to Pothukuchi et al. (2002), national culture differs from organisational culture in the sense that it embodies a deeper layer of consciousness and assumptions from which organisations are able to develop their own central value systems. “Deeper layer” refers to the less tangible and less visible aspects of culture, which individuals are not fully aware of, and which exists below their norms and values. This refers to those specific aspects which collective members do not consider as part of their culture, but which they experience as being ‘in the nature of things’ (such as environment, time, organizational reality, etc.) (Alvesson, 1989: 128). Generally, the basic level of culture is addressed from different viewpoints. For example, Bourdieu (1979) refers to schemas and habitus which are acquired through socialization and which determine how individuals handle different situations, while Schein (1985: 18) talks about basic assumptions at a pre-conscious level.

Entrepreneurial culture develops from national values and organisational culture. This is because entrepreneurial culture can change people’s perceptions of what is possible within a particular nation or organisation (Spilling, 1991). In addition, it can change the motivation of people for taking part in a particular entrepreneurial activity (Spilling, 1991). In other words, entrepreneurial culture is the basic or internal level of the national and organisational cultures. At a basic level, entrepreneurship is regarded as a
highly personalised activity, as the entrepreneur is motivated by his own visions and ambitions (Morrison, 2000: 59). Certain cultural institutions may foster or hinder entry into an entrepreneurial venture.

National culture emphasises values and gives less emphasis to practice; organisational culture focuses more on practice and less on values. Entrepreneurial culture focuses more on the attitudes of the individual, or the society, towards business.

3.6 Relationship between culture and entrepreneurship
From the definitions and discussions of culture above, it may be assumed there is a correlation between culture and attitudes within a particular society. Individuals with similar cultural values may exhibit similar attitudes towards a number of issues they confront in society. Such issues might include education, corruption, religious beliefs, democratic procedures and entrepreneurship. For example, in Namibia, education was not, and is still not, considered by some communities as essential for development.

Consistent with the primary focus of this thesis, the following discussion examines the relationship between culture and entrepreneurship.

There is a wide agreement in the entrepreneurship literature that culture has a profound influence on all facets of entrepreneurship in societies. However, it is important to emphasise that the influence of cultural and social factors on the development of enterprises remains understudied. The literature addresses the impact of culture on entrepreneurship and economic development. Most of the findings suggest that decisions made independently of specific cultural context are less likely to succeed and endure, than those that consider culture (Zahra and George, 2002).

The dimensions of culture in a community may influence the mechanisms and the style of business development and the motivations and attitudes of individuals within a specific community. For business or entrepreneurial development to be successful, it is essential that people have the appropriate
awareness, understanding, motivation and attitude, and realistic expectations within a given cultural context (Hailey, 1986).

Before continuing the discussion on culture and entrepreneurship, it is useful to relate cultural entrepreneurship to other forms of entrepreneurship. It is also important to take note of the various forms of entrepreneurship discussed in Chapter 2, namely, international, ethnic, social and community and indigenous entrepreneurship. Culture plays an important role in all those forms of entrepreneurship; however, two other forms of entrepreneurship have been related to the entrepreneurship culture, namely private and cultural entrepreneurship (see Figure 3.1 below):

First, it is essential to note that this thesis does not try to distinguish between these two forms of entrepreneurship; however, these forms of entrepreneurship give a clear idea of what entrepreneurship culture entails (Spilling, 1991).

- **Private or business oriented entrepreneurship**: This is a classical form of entrepreneurship where the basic objective is to exploit market opportunities to create a commercial firm. For example, Jacks engineering in Namibia is a profit-oriented enterprise.

- **Cultural entrepreneurship**: This form of entrepreneurship aims to improve the general well-being and cultural standards of an area. This form of entrepreneurship also aims at changing people’s perspectives about a particular situation. For example, cultural entrepreneurship is based on the degree to which entrepreneurs tell their stories about the potential entrepreneurial resources within the community that could result in the accumulation of wealth (Lounsbury and Glynn, 2001: 545-546). If we take another scenario where two young men have an excellent idea, the reward will be based merely on the idea. It does not take into account experience, whether they had a company or any other successful idea. This illustrates that cultural entrepreneurship is based on what is achievable or not achievable within a community and whether there is a significant change towards
economic restructuring and innovation. Cultural entrepreneurship is based upon local development and actions which have to be taken into account to facilitate development of a particular area.

These two forms of entrepreneurship could in future play a critical role in the Arandis village, as most activities within the village are community-based and embedded within their culture. There is also the connection to the private entrepreneur, especially where the enterprise takes a dominant position in the local economy (Spilling, 2001). Currently, there are no private or culturally-based enterprises in Arandis.

There are countries where industrial entrepreneurs play a dominant role in local communities and they are often concerned with taxes, wages and access to the labour market. It is also important to note that these two forms of entrepreneurship involve people with different qualifications, experience and approach towards the task of entrepreneurship (Spilling, 2001).

3.7 Models of Culture

Fundamental models on culture will be discussed in this part of the thesis namely: Geert Hofstede’s model, and Mbigi and Khoza’s model based on the “Ubuntu” concept, which gained strong support from the Former President of South Africa, Papa (Father) Nelson Rohlala Mandela. Trompenaars’ model of culture which is an extension of Geert Hofstede’s will also be briefly discussed. These specific models are chosen for this thesis because they strongly support and complement the fundamental basis of the argument presented in Chapter 2 (individualism/collectivism dimensions) on international and indigenous entrepreneurship.

The models are discussed in chronological order. The models of Hofstede and Trompenaars address the cultural influence on organisations at a corporate level, which could strongly support the literature on entrepreneurship. Mbigi and Khoza’s conceptualisations use the same dimensions as previous scholars (Hofstede and Trompenaars), and discuss
them from an African context. Clear understanding of these various dimensions of culture could facilitate entrepreneurship.

3.7.1 Geert Hofstede
Geert Hofstede is a renowned Dutch writer of the interactions between national culture and organisational culture. To date, Hofstede’s work stands out as one of the most influential studies and is widely used in organisations.

Hofstede’s cultural dimensions are used in this thesis for two main reasons. First, his work is widely cited and documented in the literature. Hofstede is amongst the top 100 most cited authors in the Social Science Citation Index. His cultural framework has been accepted as important and reasonable for describing differences among nations (Triandis, 1982). Hofstede is one of the first to adopt a pragmatic, engineering-like problem solving approach in this field, trying to use sound social science methods (Hofstede, 1991: 4). Second, Hofstede’s model could also be applied to either business or management.

The work of Geert Hofstede in terms of culture looks into the impact of differences in culture based on work which initially started towards the end of the 1960s, and continued and developed through to the 1990s (Hofstede, 1980 and 2001). Hofstede’s research provides the most widely used basis for a standardised examination of national values, and has received substantial support from various scholars (Hofstede, 1980; 2001). From the results of his forty-country study of approximately 88,000 employees and managers of a single, multinational company, International Business Machines (IBM), Geert Hofstede constructed five important dimensions of culture as an underlying framework to identify and explain the differences in patterns of culture across various nations.

Hofstede’s five dimensions of national culture are: individualism, power distance, uncertainty avoidance, masculinity and long-term orientations. Hofstede’s cultural dimensions are useful in identifying the key elements of culture which could be vital for developing entrepreneurial potential. These
dimensions are based on earlier work by Kluckhohn and Strodbeck (1961) and, in particular, by Inkeles and Levinson (1969) who integrated sociological and psychological perspectives. Each of these dimensions differs across nations; some cultures can be more individualistic or some more collectivistic (this applies to all other dimensions). This thesis will focus on the individualism-collectivism dimension in detail; however, a brief description of the other dimensions is also outlined.

3.7.1.1 Individualism and Collectivism: “Individualism stands for a society in which the ties between the individuals are loose: each individual is expected to look after himself or herself and his/her immediate family only” (Hofstede and Hofstede, 2005: 401). “Collectivism stands for a society in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestionable loyalty” (Hofstede and Hofstede, 2005: 399).

In cultures which are individualistic, basic social values emphasize personal initiative and achievement. Autonomy, variety, pleasure and personal financial security take precedence over group loyalty. As a result, in countries that are highly individualistic, there is greater employment mobility since individuals are expected to look after their own personal interests (Hofstede, 1980: 35).

In contrast, in collectivistic cultures, people are born into extended families or clans which protect them in exchange for loyalty. The social identity of individuals is based on group membership (Hofstede, 1991: 51). Greater emphasis is placed on belonging versus displaying personal initiative. Therefore, individual initiative is not highly valued and deviance in opinion or behaviour is typically punished. In cultures which are collectivistic, group decisions are considered to be more superior compared to individual decisions (Hofstede, 1980: 235).

Morris et al. (1993) undertook a study of the individualism and collectivism approach to study the influence of culture on entrepreneurship. A survey
with 27 questions was carried out which measured the various variables of individualism and collectivism. The authors concluded that the most suitable environment for corporate entrepreneurship combines individualistic and collectivistic behaviour, rather than solely relying on one of them.

The relationship between the individual and the collectivity in human society is not only a matter of the ways of living together; it is intimately linked to the norms of the society. Thus it affects both people’s mental programming and the structure and functioning of many institutions aside from the family: education, religious, political and utilitarian. The central element in our mental programming involved in this case is the self-concept. An individual with strong traditional values hardly views him/herself as an individual (Riesman, Glazer, and Denny, 1953: 33).

Triandis (1994) and Markus and Kitayama (1991: 226) suggest that the difference between individualism and collectivism can best be understood through independent and interdependent notions of the self. This orientation generally emphasises personal goals and group goals to different degrees. In-group and out-group members are treated differently on the dimensions of individualism and collectivism. Hofstede’s research allocates various scores to different countries on the individualism-collectivism dimension. For example, on the individualism dimension, the score in America was 91 while in Japan it was 46 and in China, 20. It is important to emphasise that Hofstede does not assume that one dimension is superior to the other; rather, each nation could be more or less in any one of these dimensions.

3.7.1.2 Power Distance: According to Hofstede and Hofstede (2005: 402), this refers to the degree to which members of a particular society accept inequality and power differences. There are usually large power distance cultures and small power distance cultures. In societies which have large power distances, people regard inequality as part of their lifestyle. Generally, the most powerful members within the society are entitled to most of the privileges in large power distance countries. Subordinates and dependents are generally dependent on their supervisors or community leaders. In
countries where the power distance is large, relationships between unequal’s are formal, usually have a patron-client format, and the flow of information is formalised and restricted and organisations or communities are organised in hierarchies, which are generally vertical and rigid (Guirdham, 2005: 50).

By contrast, in countries or communities where power distance culture is small, individuals are generally perceived to be equals. People are generally regarded to have equal rights and people in lower levels of the organisation or community feel that they are not threatened by authority. For example, in Hofstede’s research, the power distance index for the United States of America is 40 and in China, 80 (Hofstede and Hofstede, 2005). It appears that power distance is a major mechanism used in China to maintain order.

Although Hofstede did not carry the power distance to this extent, a sympathetic but paternalistic leadership style appears to be prominent in Namibian communities as well. Communities appear to have been programmed to obey community leaders, teachers and those in higher authority.

In countries like China, there have been reward symbols like money, expertise and laws which were very attractive to younger generations, while in Namibia, incentives of that nature in communities are almost non-existent; however, the high power distance in culture is evident to a certain extent. Reward symbols such as those in China, challenge the traditional normative social norms. In business organisations and communities, power distance has a great influence on the amount of formal hierarchy and the degree of centralisation and the amount of participation in decision making (Hofstede and Hofstede, 2005).

3.7.1.3 Uncertainty avoidance: Hofstede (2005) indicates that uncertainty avoidance refers to the extent to which members of a society feel comfortable about the uncertain, unknown situations that are not structured. In a society which has strong uncertainty avoidance, people usually feel anxious when confronted with situations which are not consistent. In contrast,
in nations with weak uncertainty avoidance, members feel less uneasy when facing similar situations. The manner in which uncertainty avoidance is dealt with is generally determined by the cultural heritages of societies. They are usually reinforced through basic institutions such as family, school and Government. The norms of tolerance are usually collectively held by a community or specific society. Hofstede indicates that this dimension can be weak or strong. When the dimension of uncertainty avoidance is applied at a community level, it is manifest in clear plans, goals and policies. Reliance on clear procedures and plans and well understood rules will enable employees or communities to reduce uncertainty and cope with unknown situations (Hofstede and Hofstede, 2005).

3.7.1.4 Masculinity-Femininity: This refers the extent to which the goals of men dominate those of women. In a ‘masculine’ society, men are generally required to be ambitious, assertive and performance driven, while women are required to display features such as sympathy, concern for quality of life and nurturing. Masculinity stands for a society in which the roles of gender are clearly distinct and in which men are expected to be focussed more on material success while women are supposed to be modest and concerned about the quality of life (Hofstede and Hofstede, 2005: 402). “Femininity stands for a society in which there is an overlap of social gender roles: both men and women are expected to be modest, tender and concerned for a quality of life” (Hofstede and Hofstede, 2005: 401). The dimension of masculinity/femininity, although not discussed to greater length in this thesis, can perhaps offer interesting insights to the communities in Arandis. This implies that in terms of the masculinity/femininity which is prevalent in African communities where men are viewed as the head of the house, all activities revolve around the family. Women are in charge of the household duties; however, even if they are working, they have to give their income to the husband, and he will then decide how this will be spent.

3.7.1.5 Long term – short term orientation: “Long term orientation stands for the fostering of virtues oriented towards a reward in future – in particular perseverance and thrift” (Hofstede and Hofstede, 2005: 401). “In the
opposite pole, short term orientation denotes virtues which were related to the past and present – in particular showing respect for tradition and fulfilling social obligations towards the community” (Hofstede and Hofstede, 2005: 403).

In terms of long/short term orientation, this is also prevalent and it is evident (Chapters 5, 6, & 7) that rural communities persevere and they are able to survive in difficult situations. In a similar manner, short term orientation is also prominent; and extended families need to fulfil social obligations towards the community.

3.7.2 The influence of Hofstede

Geert Hofstede’s dimensions of culture have been very important and influential for a number of writers and scholars in management. An alternative model of culture, by Trompenaars and Hampden-Turner (1998), focussed on societal culture and contains a number of dimensions: universalism-particularism, individualism-communitarianism, neutral-emotional, diffuse-specific cultures, achievement-ascription, human-time relationship and human-nature relationship.

Trompenaars’ work represents the most ambitious and courageous attempt to identify the dimensions of culture besides Hofstede (McFarlin and Sweeney, 2006: 128)\(^\text{19}\). This thesis will not go into greater detail about Trompenaars’ dimensions because they do not give any significantly different insights to those of Hofstede. There is a huge overlap.

Trompenaars redefines the dimensions of ‘individualism’ and ‘communitarianism’. Individualism focuses on the rights of the individual and allows each person grow or fail on their own. Any group focus is seen as denying the individual of their rights. Communitarianism is about the rights of the group or society and family, group, company and country receive

\(^{19}\) See Trompenaars and Hampden Turner (1998:29-49)
preference before the individual (Trompenaars and Hampden Turner, 1998: 59).

Unlike Hofstede’s model, based on a subsequent constructs, the structure of Trompenaars’ model is unsuccessfully replicated. According to Hofstede (1996, 1997), Trompenaars chose to reflect the bias of the American social literature of the 1950s. Furthermore, Hofstede argues\(^{20}\) that Trompenaars’ constructs did not measure several dimensions. Trompenaars’ constructs are variations of one dimension, namely the Individualism-Collectivism dimension. In addition, Trompenaars did not make a clear distinction between individual-level, organisational-level and country-level correlations, whereas Hofstede distinguished amongst each of the dimensions.

In contrast to the critiques which Hofstede made of Trompenaars’ contribution, his own work has also been criticised by scholars. Hewling (2005) indicates that when people move across borders around the world, this means that many individuals are operating within at least two nation-based frames of cultural reference.

Another common critique of Hofstede’s work is that it relies on interviews with IBM employees in the 1960s and 1970s. Thus questions about the applicability and reliability of his findings on national culture are raised (Ess and Sudweeks, 2006: 181). In response to his critics, Hofstede provides strong arguments. For instance, he argues that the IBM employees were an excellent population to study the importance of cultural differences precisely because there were similarities in all other aspects. Some researchers argue that within a particular culture, values may vary to a greater degree among members of society.

However, Hofstede insists that he never claimed that his dimensions are designed to measure cultural values at an individual level. Hofstede made a strong argument that the cultural dimensions’ index values reflect the cultural

\(^{20}\) For further reading see Geert Hofstede (1997). Riding the waves of Culture: A Rejoinder.
values of a group of individuals who shares the same national culture (Hofstede, 2005). Despite the critiques and concerns, Hofstede’s model and theory are widely accepted and adopted.

The preceding section outlined the dimensions of culture from the viewpoint of Geert Hofstede. Geert Hofstede’s cultural dimensions have their roots in a Western focus, while the dimensions discussed in Section 3.7.2 look at how culture is viewed from an African viewpoint. Using Hofstede’s framework, the core dimensions discussed for the thesis are individualism and collectivism. This does not imply that the other dimensions are less important. The insights gained from the data analysis and discussion in Chapters 5 to 7 will be used to briefly discuss some of the other dimensions, as well as individualism-collectivism, in the critical discussion of the literature in Chapter 8.

The next section will outline the dimensions of individualism and collectivism from an African viewpoint.

3.7.3 African cultural styles of management (Ubuntu)

Building upon the international and indigenous entrepreneurship literature in Chapter 2 and Hofstede’s cultural dimensions in the preceding paragraph, this section of the thesis will discuss culture from an African context and how it is related to entrepreneurship. The relationship between culture and entrepreneurship in the preceding section was viewed in terms of the overall national cultures, and its relations with entrepreneurship. This section of the thesis addresses culture in an African context, and is particularly important because it provides a basis for the argument of this thesis which is exploring the entrepreneurial potential of indigenous rural youth in Namibia. Two prominent scholars have discussed the concept of “Ubuntu”, namely Professor Lovemore Mbigi and Dr. Ruel Khoza. Professor Mbigi is a well renowned scholar in Southern Africa who was born in Zimbabwe. He has published in Southern African journals and magazines, books and various journals in African management. Most of Professor Mbigi’s work was written on the concept of Ubuntu, and his ideas and insights are based on an
academic perspective. Doctor Ruel Khoza is the President of the Institute of Directors in South Africa. He is well renowned in the circles of African Leadership and African Renaissance.

Before looking at these models, it is important at this stage to give brief definition of “Ubuntu” from well renowned icons, namely former President of South Africa, Nelson Mandela, Archbishop Desmond Tutu and the late political activist of South Africa, Bantu Steve Biko. These icons gave a clear cultural understanding of what Ubuntu encompass both in an African and Western cultural context.

3.7.3.1 Defining Ubuntu by the Icons

a) Nelson Mandela:

‘Ubuntu does not mean that people should not address themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve? Then you have done something which will be much appreciated.’ (Wikipedia, 1998, retrieved October 22, from http://en.wikipedia.org/wiki/Ubuntu_(philosophy))

b) Archbishop Desmond Tutu:

“One of the sayings in our country is the essence of being human. Ubuntu means that an individual cannot exist as a human being in isolation. It speaks about the interconnectedness of human beings. You can’t be human all by yourself, and when you have this quality – Ubuntu – you are known for generosity”. (Wikipedia, 2008, retrieved September, 3, 2009 from http://en.wikipedia.org/wiki/Ubuntu_(philosophy))

c) Bantu Steve Biko:

‘In rejecting Western values…we are rejecting those things that are not only foreign to us but they seek to destroy the most cherished of our beliefs – the cornerstone of society is man
himself – not just his welfare, not his material well being but just a man himself with all his ramifications. The power based society of the westerner, that seems to be over concerned with the technological know how while losing their spiritual dimensions. We believe that in the long run the special contribution to the world by Africa will be in the field of human relationships.’ Biko Memorial Lecture in Mbeki (September 12, 2007.)

From these illustrations of Ubuntu by icons, an African and worldview of life which looks into the collective consciousness of African people is found. Thus Ubuntu is at the core of African humanism, involving alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness. (See Chapter 6, Table 6.5 for the translation of these concepts in Nama.)

This translation of concepts is motivated and grounded in the work of the late Paulo Raglans Neves Freire\textsuperscript{21}, a well renowned Brazilian educationist, born to a middle class family. Freire argues that there is nothing as practical as a “good theory”. He further notes that the global economy also contributes to the increase in abject poverty in some nations. Freire continues to note that in many parts of the world, poverty was much less damaging 15-20 years ago to the dignity of the community and the ability to survive. Based on these arguments by Freire, many dysfunctional families can be seen around the world today, rising despair and internalised oppressions, drugs and alcohol abuse, violence and the HIV/AIDS epidemic. The main aim of Freire is to enable the oppressed to 'read their reality and able to write a history of their own'. As an influential critical pedagogy theorist, he argues that when an individual states a particular concept one would also consider where he/she comes from (Maori Whakapapa in New Zealand). Freire had a strong passion for the poor and the underprivileged nations, such as this community under study in Namibia: Africa (Chapter 6). The development of an

\textsuperscript{21} Also see his \textit{Pedagogy of the Oppressed}. (1993).
entrepreneurial potential in African communities requires traits such as warmth, empathy, understanding, the ability to communicate, interaction, sharing, reciprocation, harmony, cooperation, and a shared world view which makes up the Ubuntu culture (Chikanda, 1990 and Makhudu, 1993).

3.7.4 Lovemore Mbigi and Ruel Khoza

According to Mbigi (2005), there are two ways in which people manage through Ubuntu. First, Mbigi recognises and develops what he views as the African view of life, the culture of Ubuntu. Secondly Mbigi reflects on the existing literature in management culture and what is seen as the underlying view of life (the Western or the European).

For Africa, as a continent to rediscover and renew itself, the core philosophy of “Ubuntu” needs to be addressed and learnt, shared and collectively affirmed and made operational at a policy and production level. The core contributions which this management PhD makes is to reflect upon these African philosophical principles and establish possible avenues for further research to fully integrate the entrepreneurial initiatives of indigenous people into the global economy. In order for Africa to develop and transform, a unique cultural identity, confidence and inspiration is required. A holistic developmental approach based on the traditions of culture, values and belief systems is required in Africa. This could ensure that the entrepreneurial potential of the young people is fully acquired and developed (Mbigi, 2005: 67-77).

The Western view is completely different from that of African scholars. Mbigi (in Prinsloo, 2000: 275-286) further notes that a special form of development is required for the underprivileged communities in Africa, a competitive spirit and a determined attitude which enables African organisations and communities to face their challenges. The conceptualisations from Mbigi further highlight that for actual development to take place, a ‘bottom up’ process is required through which employees and communities can give their own insights (Mbigi, 2005).
Two cultural dimensions of individualism and collectivism, as explored in the previous section of this thesis, are now discussed in terms of how they are perceived in an Africa specific context (Khoza (1994) in Prinsloo (2000)) (See Figure 3.1.)

**Figure 3.1 Diagram showing Ubuntu encompass both individual and the collective**

3.7.4.1 **Individualism:** This refers to a political and social philosophy which places high value on the freedom of the individual. Individualism as defined by some scholars\(^\text{22}\) in an African context is generally based upon the selfish and uncontrolled ego of a particular individual. Reflecting back to the definitions of the icons in Section 3.7.2.1, it is clear that this definition applies Mandela, Tutu and Biko who regard themselves as individuals who had their own freedom and they expressed that freedom for the benefit of the entire nation. These icons are certainly a true reflection of “Ubuntu”.

This implies “a value system”, a theory of human nature, an attitude or temper or belief in particular political, economic, social or religious arrangements. (Khoza (1994:3) in Prinsloo (2000). Khoza describes a value system as follows:

All values are man centred… the individual is an end in himself and is of supreme value, society being only a means to individual ends, and all individuals are in some sense morally equal, this is generally expressed by the proposition that no one should ever be treated solely as a means to the well-being of another person.

The quote above implies that each individual (regardless of whether they are Western or African) has the freedom to choose his/her own objectives as well as the ways and means of achieving them. In short, individuals do have free-will in some situations.

To illustrate institutionalised economic individualism, Khoza (in Prinsloo, 2000) refers to Adam Smith:

Smith’s “obvious and simple system of natural liberty” pictured exchange of goods and services in free competitive markets as an ideal system of cooperation for material advantage. A system of that nature should maximise efficiency as well as freedom. Each individual participant should be secured with the largest yield for his resources without injury to others, and achieve a just distribution – that is, sharing a social product in proportion to the individual contributions.

This illustration above shows that the choices which individuals make contribute to their own development and also to the welfare of the society. With this argument, Khoza illustrates that both individualism and collectivism play an important role, even in the writings of earlier economists such as Adam Smith. Khoza does not critique the manner within which individualism is viewed in a Western society; he merely underlines the importance of both dimensions. With regard to the quote, Khoza ((1994: 10) in Prinsloo (2000)) continued to note that “self preservation is the first law of life”. However he views it as a false assumption as “we cannot preserve self without being concerned about other people”. 

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For Khoza ((1994: 5) in Prinsloo (2000)), individualism alone is not viable, as man’s nature, his wants, capabilities and his capacities are, to a great extent, a product of the society and its institutions. The most effective behaviour of an individual is through groups, organisations, family, churches and national organisations. These different groups or units may promote the ideals of the individual.

3.7.4.2 Collectivism: This refers to extent to which an individual has connection to the group and takes responsibility for the members of their group. Collectivity is also viewed as the conforming to a “general will” (Khoza (1994: 6) in Prinsloo (2000).)

Ubuntu can be viewed as a form of collectivism, which objects to the one-sidedness and authoritarianism of Western collectivism. The manner, within which collectivism is viewed from an African perspective in terms of Ubuntu, broadens respect for the individual – respect for the dignity and the right of each person in a social unit – and purges collectivism of its negative elements. In the West, collectivism views relationships between individuals and society in terms of hierarchy; in Ubuntu relationships are never seen this way. (Khoza (1994: 9) in Prinsloo (2000)). In Africa, the collectivism view argues that Ubuntu cannot, by way of example, be racist, since racism is exclusivist, implying racial hatred, disunity and painful social dislocation. From this definition it is clear that collectivism, from an African perspective, focuses more on developing a community that works towards a common goal.

The right balance between individualism and collectivism occurs by taking consideration of people’s need for dignity, self respect and regard for others seriously. It can be argued that the self image of an individual develops out of the perception that one has about oneself and the perception others have about one, which again requires the interaction between the person and the community. (Khoza (1994: 9) in Prinsloo (2000)).
Experience has shown that people are more productive when they are treated with the utmost dignity and respect. The same argument could apply in fostering an entrepreneurial potential among rural youth (S. Baisako\textsuperscript{23}, personal communication, 6 March, 2009).

Fostering an entrepreneurial culture will require an understanding of the needs of the community to develop their self-confidence, image and a sense of belonging. (Khoza (1994: 9) in Prinsloo (2000).)

This section discussed the various models related to culture from a management perspective. For the rural young people to be future entrepreneurs, they need to conduct it either in a formal or an informal economy. The formal market will ensure that they can successfully engage in the national economy of Namibia, while the informal economy will ensure that they remain intact with their cultural values and traditions.

The next section investigates the “bazaar economy” with specific reference to formal and informal enterprises to see how indigenous people can use their entrepreneurial and cultural skills in practice.

3.8 The “Bazaar economy”, with specific reference to the formal and informal sectors
The purpose of this section is to give an indication of the form of enterprises rural young people can set up in Arandis in the future.

The modern term ‘entrepreneur’ can be used appropriately in a pre-modern context known as bazaar. Bazaars are more likely to be found in the informal sector. Bazaars are local market-places rather than markets which are internationally linked to such enterprises as Wall Street or the City of London (Ivan Light\textsuperscript{24}, personal communication, 2 September, 2009). In the bazaar economy, economic transactions are not based on specific activities; instead,

\textsuperscript{23} Civil servant in Namibia, who was not part of the in-depth interviews in Chapter 7.

\textsuperscript{24} Professor of Sociology at University of California, Los Angeles
the focus is more on personal relationships and reciprocity. (See Ubuntu in Section 3.7 and 3.1).

Both buyer and seller seek a personal relationship. In the bazaar economy, consumers generally do not seek the lowest price or the best quality, as the selling of products occurs in an informal manner via the informal sector (Dana, 2007: 19). A formal enterprise in Kenya is generally run by individuals of both African and Asian (majority) descent (Bigsten, Kimuyu and Lundvall, 2004). An entrepreneur’s decision whether or not to participate in the formal sector is largely determined by the size of the business. If the enterprise wishes to grow, it is best to switch to the formal sector as being most beneficial (Jackle and Li, 2006: 557-578).

In fact, it is important for the markets in the bazaar economy to start at an informal level, to cater for the basic needs of the local organisations and community, before they may be eventually converted into formal markets. This change can occur by agreement of the local communities. The types and forms of enterprises may be they formal or informal, depend on the cultural context of the specific nation. For example, almost all the informal enterprises in Kenyan manufacturing sector are managed by Kenyans of African origin.

3.8.1 The formal sector: Formal enterprises refer to businesses which are formally registered. Firms that are regarded as large or being part of the formal sector today, started off very small and they have gradually become bigger. There are numerous benefits for firms if they are part of the formal sector. These benefits include, but are not limited to: a larger group of clients; increased access to capital; property protection; as well as more dependable credit and contract sources (Jackle and Li, 2006: 557-578). In terms of this thesis, if we reflect back to Section 2.6.2.3 in terms of the contingency model and the global economy within which indigenous communities operate, the application of formal enterprises becomes important. This implies that measures need to be designed to integrate indigenous people fully into the global economy, and as Mandela indicated in
Section 3.7.2.1, it is the improvement in the lives of the communities that is crucial. This improvement is certainly achievable if indigenous people are equipped with both financial skills (found in a formal economy) and traditional cultural values (prominent in an informal economy).

3.8.2 The informal sector: The informal sector has featured predominantly in discussions of economic development and labour markets over the past thirty years, in particular, in the context of ‘third world’ countries\(^{25}\). The informal sector refers to business activities which are not registered and accounted for in the GDP of the economy. The informal sector is also termed the “underground economy”. Business activities in the informal sector are very prominent in Africa and in Namibia where this research was carried out (Kannan and Papola, 2007: 321).

In African nations such as Kenya, the *jua kali* sector consists of small self-employment efforts and dynamic enterprises covering a wide variety of activities that concentrate mainly on the urban sector, although to a certain degree as well in the rural sector (Bigsten, Kimuyu and Lundvall, 2004: 711). The informal sector is seen as the second best option for employment by individuals who are unable to find jobs or keep their positions in the formal sector. Most individuals remain in the informal sector because management requirements are less demanding, and government policies and regulations, such as labour laws concerning wages and workers safety, are casually interpreted (Bigsten, Kimuyu and Lundvall, 2004: 711).

The informal sector in an African context comprises numerous activities. Entrepreneurial activities are perceived differently given the cultural context within which they have to take place in Africa. A number of communities are bazaaris (bazaar economy) in Namibian rural villages. These markets generally sell traditional food and dishes such as donkey meat, clothes and the daily needs of the local communities. Most sellers in the informal sector

\(^{25}\) According to the estimates summed up by the ILO, informal sector employment accounted for 30 to 50 percent of total employment in Latin America, 50 to 70 percent in Asia, 40 to 60 percent in Africa and 60-80 percent in sub-Saharan Africa (Kannan and Papola, 2007: 321).
in Namibia do door-to-door selling. This refers to a condition whereby the sales agents obtain some items from the merchandiser and sell them as single items to individuals on the street. This kind of selling is very prominent in rural communities, where people are unable to purchase items in bulk quantity. Individuals also find opportunities to create employment for themselves. For example, a typical rural villager will start his/her own shoe parlour along the road side, where the shoes of each individual passing across the road are brushed, and a small donation is appreciated in return.

These are some of the many rural informal entrepreneurial activities in rural Namibia. It is important to emphasise that most of these entrepreneurial activities are based on personal relationships.

The primary reason why people in African nations such as Namibia operate in the informal enterprise sector is not necessarily to avoid paying taxes or to gain the benefits that come from operating informally. The fundamental reason is because it is the only way in which rural communities can pay for their basic commodities, such as water, food and shelter. Furthermore, other sources of income are non-existent. Communities only obtain income through informal markets or, at times, exchange some of their livestock for food items, with the “smaous”. It is evident from the literature that most research looks into the urban economy; much less has been conducted in the rural informal sector. This thesis is timely in addressing this gap.
3.9 Conclusion
This chapter reviewed the literature as it pertains to culture, and the role culture can play in the entrepreneurship activities of indigenous communities. In order to look into the role of culture in entrepreneurship, it was important to give brief definitions of culture. These definitions are supported by the theoretical framework of Geert Hofstede, to define and explore culture from a Western management perspective.

To bring the chapter closer to the reality of indigenous communities from an African context, the African cultural management styles of Lovermore Mbigi and Ruel Khoza were employed. This was accomplished by introducing the concept of Ubuntu, which encompass both a Western and African style of management. Traditionally, management theorists explain enterprise development in the form of West and African, however the concept of Ubuntu gives great insight that both models from the West and Africa can contribute to the much needed development of entrepreneurial potential of young people both in Africa and across the world.

Given these insights from the exploration of the literature in Chapters 2 and 3, which particularly recognise individualism and collectivism, Chapter 4 addresses the research methodologies which were used in this study of entrepreneurship among the youth of Arandis in Namibia.
4.1 Introduction
The aim of the empirical study was to investigate the entrepreneurial potential of rural youth Nama people in Arandis. In order to understand the views of rural youth and to obtain a clear focus on this vital issue, it was necessary to balance the literature review in Chapters 2 and 3 and previous research studies with a contemporary empirical survey - conceived, prepared and executed within the Arandis rural youth context. What has been a major concern throughout this thesis is the fact that there is little empirical research on the entrepreneurial potential as it pertains to Namibian rural youth\textsuperscript{26}. This was the first study of the entrepreneurship potential of the rural youth in Arandis and the results should be seen only as the initial steps towards unravelling the intricacies of problems related to the lack of development in Namibia.

This chapter consists of three key sections: strategies prior to the fieldwork (including research design); conducting the fieldwork (what happened in the field); and post-fieldwork analysis (of the information collected in the field). The following chapters, 5, 6 and 7, will present the results of the analysis, from questionnaires (Chapter 5), in-depth interviews (Chapter 6), and radio interviews and a panel discussion (Chapter 7).

4.2 Strategies prior to the fieldwork

4.2.1 Research design: Research design is defined as a set of guidelines and instructions to be followed in addressing the research problem (Babbie and Mouton, 2001: 72). The primary function of the research design is to enable the researcher to anticipate what the appropriate research decisions should be, so as to maximize the validity of the eventual results.

\textsuperscript{26} See Dana (1993).
The process of deciding upon a research design is dependent upon a number of factors. In many disciplines, particularly within the natural sciences, the research design and resultant methods are largely pre-determined (Babbie and Mouton, 2001: 72-105). However, within the social sciences, where various research approaches are recognised and a large number of data collection methods are available for use, this is often a complex decision-making process. It includes consideration of the characteristics and factors relating to the researcher (abilities, limitations, personality as well as inclination or preferences for some particular methods etc.), the research problem (its nature, scope, etc.) and the research setting in which the study is to be conducted (its characteristics, limitations and factors that will affect the logistics of data collection, etc.) (Babbie and Mouton, 2001: 72-105). Finally, decisions taken concerning the research design and methods have to consider the time and the money required to conduct the study.

Following familiarisation with the relevant literature on the researcher’s part and discussions with others, it was decided that both quantitative and qualitative methods would be used for the thesis. It was decided that the combination of quantitative and qualitative methods would provide better opportunities for the researcher to answer the research questions. A combination of both methods creates greater opportunity for the research findings to be trusted and inferences made (Saunders, Lewis and Thornhill, 2007: 146). In a rural community such as Arandis, it makes sense to use a combination of these methods because it gives a chance for respondents to express their cultural values and feelings in both a written and verbal form. Furthermore, the use of the quantitative approach also enabled the researcher to easily obtain individual data about the respondents, while the qualitative approach enabled the author to research not only individuals, e.g., entrepreneurs and how they view entrepreneurship and culture, but also the overall context of entrepreneurship, including the socio-economic and cultural environments (Dana, 1995: 58). It also provided acknowledgement that the privilege of the researcher’s access to meaning lies not only in measures and numbers but also the capacity to understand and find meaning in the stories.
of communities and experiences (von Eckartsberg, 1986). Furthermore, it should be an important goal for entrepreneurship research to capture and communicate the meaning of the entrepreneurs’ experiences in everyday life (Neergaard and Ulhoi, 2007).

A careful in-depth review of the literature and a search through the telephone directory, internet, personal contacts and discussions showed that a complete list of youth in the study area was not available (Nachmias et al. 1992). It was therefore considered necessary to interview the rural young people and stakeholders in the Arandis village vicinity. The list of the people to be interviewed was compiled by the researcher himself, with the guidance of the village council and the local tribal chief, through telephone and e-mail exchanges. The list of village schools in the Erongo region was completed in May 2008. It consisted of more than 15 schools in the Erongo region. The Kolin Foundation Secondary School (KFSS) in Arandis was chosen from these 15 schools, because the researcher was able to go to the school to carry out research duties without having to worry about difficult issues related to transport and weather conditions, as most facilities in the village are within easy reach. This decision is in keeping with, for example, Goetz and LeCompte (1984), who state that ‘...all researchers chose to carry out research for whatever reasons, as conveniently as possible’. Furthermore, the community of the village showed keen interest to be part of the research.

4.2.2 Kolin Foundation Secondary School (KFSS)
KFSS is located in Arandis, and has 527 learners from Grades 8-12. The majority of the 527 learners completed questionnaires, while more than 20 (twenty) learners were interviewed for this research. The medium of instruction at KFSS is English, and it is a government-owned school. There is no boarding hostel at the KFSS; most of the learners are hosted by families in the village. Given the minimal resources in the village, KFSS is a mixed gender school. Both boys and girls study in the same classroom. Furthermore, there are no school-to-work transition programmes for the learners at KFSS. Most learners return to their villages after twelve years of schooling.
The KFSS allowed the researcher to approach the learners during school hours, at times which did not interrupt the hours of teaching. Most of the research activities were carried out during the life-skills period of instruction. In some instances, the researcher was invited by teachers to keep the learners busy when there were staff meetings or any professional activities which the teachers needed to attend.

4.2.3 Ethical Considerations (HEC): After careful consideration of the tasks required, the researcher and supervisors applied to the Human Ethics Committee (HEC) at Lincoln University in New Zealand and were given approval to conduct the research.

Written consent to proceed was obtained from the Minister of Education, the Director of Education in the Erongo Region, the Mayor of the Village Council and the Principal of the KFSS in Namibia. An agreement was reached that participants should participate voluntarily and informed consent was to be gained. To maintain and ensure anonymity of the participants concerned, no personal details were used during the questionnaire administration or interviews.

4.2.4 Designing the research instruments: The researcher planned to use five instruments, namely: questionnaires, in-depth interviews, focus groups, life stories and overt participant observation. In developing the various research instruments, the following procedure was utilised:

a) Existing instruments were reviewed
b) A preliminary list of items was developed in conformity with the variables under investigation.
c) The instruments to be used for this thesis were developed with reference to those used in similar investigations concerning entrepreneurship and culture in a rural village setting.
4.2.5 Refinements of the research instruments: The instruments were discussed with the supervisors, statisticians from the Lincoln University Teaching and Learning Services, the University of Namibia, the University of Stellenbosch, the European Business School International University, Schloss Reichcharthausen, Germany, and some of the researcher's colleagues, who offered useful suggestions for improving some of the items in each of the instruments.

4.2.6 Pilot testing of the research instruments: The researcher conducted the first phase of the pilot study with international and local students from Lincoln and Canterbury Universities in New Zealand. During the pilot testing, the researcher tried to integrate most of the research instruments. This involved completion of questionnaires, focus group discussions and face-face interviews. The researcher could tell that an improvement in the instruments was achieved, as there was positive verbal feedback from the participants. The second phase of the pilot study was conducted at the Suiderlig High School in Keetmanshoop, Namibia. Ninety young people in total participated in the pilot study in order to ensure the on-site validity of the instruments. A separate pilot study was conducted to test life-stories as a research instrument combined with in-depth interviews. This test involved asking participants to tell the researcher more about their personal life stories, which included issues such as background, family, etc., prior to their being interviewed on the topic of entrepreneurship and culture.

Following Saunders et al. (2007: 386), the pilot tests were administered to determine whether:

a) there were ambiguities in any of the items;

b) the instruments would elicit the type of data anticipated by the researcher;

c) the type of data obtained could be meaningfully analysed in relation to the stated research questions;

d) the various instruments met standards of validity and reliability.
4.2.7 Results of the pilot testing: Results of the pilot study showed that all instruments were valid for the thesis as were most of the items in the questionnaire, the procedures of participant observation, focus groups and life-story responses anticipated by the researcher. To ensure the validity of the instruments, some respondents were interviewed for the second time, on the same issue. Feedback was also obtained about how the respondents felt about the actual process. The pilot study suggested that the existing Section A of the questionnaire lacked either clarity or simplicity and therefore confused some of the respondents.

The pilot studies were helpful because they made it possible for the researcher to produce more reliable and valid instruments for the main research. The reliability and validity of the instruments were assessed through re-testing them with the same respondents and also through soliciting feedback via word of mouth communication.

4.3 Conducting fieldwork research
4.3.1 Overview of Arandis Village: Before providing a discussion of the methodological issues in greater depth, an overview of the study site will be provided, as suggested by Rogers (1983), who proposed, “when showing a large city to a stranger it is often wise to take the visitor to the top of the skyscraper so that he may see the entire landscape prior to being immersed in the detail of the city” (Rogers, 1983: 79).
4.3.1.1 Research Area – Arandis Village

Figure 4.1 Map of the Erongo region – KFSS located in red

Erongo Region (see also Figure 1.1) is one of the 13 regions in the Republic of Namibia. This region is one of the few regions in Namibia where Nama people are based. The author belongs to the Nama ethnic group and the familiarity with the cultural conditions was another factor which let him to select this cultural group as the one to be studied. The total area of the Erongo Region is 63,579 sq km. Most of the rainfall is in summer, which runs from December to February annually. However, in the recent months of 2009, the rainfall pattern seems to have changed such that floods can also be experienced in the desert areas and villages, including Arandis. It rained occasionally during fieldwork and there were times when the research notes were wet and crumpled, but there were no major floods. Rain was always
good for this community because it provided drinking water for both the people and livestock.

4.3.1.2 Dress Code: People wear the traditional Nama attire (‘Nama drag’) and men wear blue overalls with Nama traditional attire material embroidered on it. It is important that the men should wear hats. In the winter season, women make woollen coats and shoes to withstand the chilly winter conditions.

4.3.1.3 Marriage: The Nama people are well known for their hard work, straightforwardness and strict adherence to the traditional code of Nama culture. They are well known for their traditional “Namastap” dance, meaning foot steps. In addition, this cultural dance is blended with the traditional “lang arm dance” (#ab). Generally, the engagement of a couple within ones own tribe is preferred, to keep the cultural rituals of the tribe alive, but there is no ban on marriages outside of the tribe. The custom of arranged marriages is also prominent. Usually marriages are arranged for those aged 21 to 40. The wedding festivities of the tribes can last up to three weeks. Delicacies called ash bread (tsauperes), oil cakes (vetkoek) and donkey meat (donkie //an-i) are served the day after the wedding. In the past it was common that when a woman was unable to bear children, her husband could marry a second wife.

4.3.1.4 Occupation: Arandis is a rural village and there is no major industry worth mentioning. Consequently, over an extended period of time, some people from this area have gone into the armed forces and civil services in other parts of Namibia to earn their livelihoods. Some villagers work in the Uranium mine a few kilometres outside of the village. There is no local market or informal market activities in Arandis. A small number of villagers have gone abroad to countries such as Belgium, to provide for themselves and their communities.
4.3.1.5 Dwellings: There are brick, mud and corrugated iron houses found in Arandis village. People live in a joined family system and live together in one house of two bedrooms or adjacent houses. All houses have a “skuur” (a small traditional meeting room) where family members escape from the heat of the sun; they spray water on the soil where they are sitting to give a cooling effect. This is a common place when visitors are entertained as well. During the evenings, youth play traditional Nama role-plays such as blok-blok pampiele. Blok-Blok pampiele is a traditional play where a designated member tries to find the rest of the members as they hide from each other.

4.3.1.6 Food and Religion: Maize meal made from grained wheat corn is the daily food of all people in Arandis. This stable diet is eaten at least three times a day. Donkey meat and tsauperes are also eaten. There are three dominant churches in Arandis, namely, the Catholic Church, the Evangelical Lutheran Church and the African Methodist Episcopal Church. Rural youth take part in many activities which revolve around the churches.

4.3.1.7 Transportation: There are a number of people with cars in the community; however, the major form of transport among the rural Nama people is donkey carts. The roads are not adequate in the rural areas of the region to support motor vehicles. Although Arandis village is located on the highway, it is difficult for community members to visit nearby towns and villages due to a lack of transport. If a hitch-hiker is lucky, he or she will gain a lift into the village, but most motorists are not willing to drive into a village such as Arandis which lacks service or petrol stations, not to mention shops.

4.3.1.8 Recreational activities in Arandis village: A number of recreational activities take place in the village, namely soccer, netball and chess championships. However, there is a shortage of sports grounds for young people. Young people demonstrated keen interest in these various sport codes, but due to the non-availability of grounds, they are unable to practice and perform to their fullest potential.
4.3.1.9 Major strands of this research
The key strands of the research design in this thesis are overt participant observation, focus groups, in-depth interviews (preceded by storytelling) and radio interviews followed by a panel discussion. The questionnaires were completed in Arandis and the in-depth interviews were carried out in Arandis and Windhoek.

4.3.2 Methods used in fieldwork research
4.3.2.1 General overview of fieldwork research: The initial field research started on the 5th August 2008 and ended on 21st January 2009. Initially, the researcher consulted the relevant national authorities, in particular, the Ministry of Education, to brief the Minister about the research. Thereafter, phone calls were made to the Prime Minister of Namibia, the Government officials to be interviewed and the Arandis Village Council from the office of the Minister of Education. Similar visits were made to the Minister of Agriculture and the Permanent Secretary of Education on the same date, to schedule appointments for interview dates. The research was received favourably by politicians because developing the potential of young people through entrepreneurship is also one of the key priorities and goals which the Government is working towards, (See goals of National Youth Policy, discussed in Chapters 1 and 9.)

The researcher reached the Arandis village on 8th August 2008. The research activities took place at five key locations. Initially, the researcher planned to work in the school, church and village community centre. As the researcher was on his journey to the village of Arandis, he realised that there were several communities which were part of the Nama people located 40 kilometres into the Arandis village area. The researcher had to travel back and forth a total of 600 km from Arandis to Windhoek (Figure 1.1) per journey. At times, the researcher had to travel up to 1500 kilometres when visiting other regions of Namibia. The first of these communities was a small mine in the Usakos area and the Nama people located in the Spitzkoppe area. Most of these communities were incorporated into this thesis as part of the story-telling. The researcher travelled back and forth
between Windhoek, Arandis and the Spitzkoppe village over a period of six months. With each entry, the researcher spent two weeks in each location.

In terms of the initially planned research strategies reported in Section 4.2, interesting changes occurred. Participant observation and focus groups were omitted, but a new strategy of radio interviews, as discussed in Section 4.3.2.4, emerged. An explanation as to why participant observation and focus groups were not pursued is provided, and the full set of methods actually used are then discussed in detail.

- **Participant observation:** This method did not fit the strategies of the thesis because the respondents were simply not cooperative because they knew that they were being observed. Another reason why participant observation did not work for the rural youth in Arandis, is that when a researcher or a new member visits a community, he or she is expected to actively engage in the daily activities of the groups. This meant that the visitor became the centre of attention throughout the duration of the process, as happened to this researcher, and who was thus unable to become anything resembling an invisible presence in the fieldwork’s observational settings.

- **Focus groups:** Focus groups ensure that there is interaction between members of the group and its interactive approach enables members to get an opportunity to explore different avenues. (Barbour and Kitzinger, 2001: 4). Focus groups did not work for this thesis because most participants lost concentration and diverged from the tasks at hand and because Arandis youth needed to be monitored constantly. (Once the researcher proceeded with tasks to help one group, the other groups would begin to make a noise, tease each other and cause disruption.)

The following section discusses the methods employed in the fieldwork setting, including ones not anticipated in the initial development of the project.
4.3.2.2 Questionnaires: An important contribution to the total data set took the form of a structured questionnaire administered to 527 rural youth both in and out of school in Arandis. The questionnaire combined sets of scaled, open-ended, and “yes” or “no” questions. The questionnaire derived its content from the research problem and research questions which were described in Chapter 1. The questionnaire consisted of five main sections. (See Appendix A for a copy of the questionnaire.) Section A addressed the opening questions relating to the respondent’s familiarity with the concept of entrepreneurship. Section B concerned the demographic characteristics of respondents, including gender, occupation and age. In Section C, the indigenous rural Nama youth were asked for their opinions about and the characteristics and role, of entrepreneurship. Section D concerned respondents’ views and opinions about indigenous culture. Section E, the final section, consisted of questions about the relationship between the respondents and “elders in their community”, in which additional information about their definition of ‘rural’ and perceptions of their own community, was sought. This information was required because it enabled the research to integrate the quantitative data discussed in Chapter 5 with the qualitative data in Chapters 6 and 7. This questionnaire also included open-ended questions on entrepreneurship and culture, which were later incorporated into the life-stories of the respondents.

Use of a questionnaire offered numerous advantages to the researcher. The data gathered was standardised and therefore easy to analyse and could be gathered from a large number of respondents in a relatively short period of time. Two possible drawbacks to the use of questionnaires – that respondents may lack motivation to complete them and that there may be problems ensuring a reasonable response rate – were not an issue. All respondents completed the questionnaire in a classroom setting, and the forms were collected afterwards. In fact, the respondents completed the task and still had time left to discuss questions related to entrepreneurship and culture, which the researcher noted.
4.3.2.3 Life-stories: As was stipulated previously, this thesis used a triangulation of methods, including life-stories. Life-stories are rooted in the oral tradition practice of passing stories, which have existed for centuries, down through generations. Life-stories preceded in-depth interviews because they recorded first hand knowledge and experiences from interviewees (Hay, 2005: 107). In the Nama community, an interview cannot start bluntly and, embedded with the principles of “Ubuntu” discussed in Chapter 3, any meeting starts with an informal discussion about issues of concern to the interviewee. This made life-stories a critical point of entry for the researcher. The life-stories were usually conducted in two phases, throughout a number of interviews organised at two different times. The first phase involved getting more background information about the respondents and also getting a general feeling about of how the data would complement the other methods being used. After the life stories the researcher had to familiarise himself with the current situations and issues which might be sensitive to the community at that point in time. Finally, the actual in-depth interviews started (see Section 4.2.3.4).

In addition, during the first phase of the fieldwork process, both central and local government officials of Namibia were interviewed for their own life-stories and the interview also covered the issues of entrepreneurship and culture with specific reference to Namibian rural youth. Then, extensive interviews were conducted with the tribal chiefs in the community being studied. Finally, the young people themselves expressed their views and opinions by means of storytelling and discussion of the role of culture as it affected their own entrepreneurial potential. Discussions surrounding life-stories in schools generally started as general and broad sessions. Thereafter, the respondents were subdivided into smaller groups, until each individual had the chance to express their own views. Life-stories offered numerous advantages, providing rich and first hand data (Chapters 6 and 7), and the communities seemed to be very excited about expressing and airing their views (Neergaard and Ulhoi, 2007). Surprisingly, life stories were very emotional when conducted by an insider researcher, and there was a constant risk of emotions taking over the whole process. Life-stories worked
very well for this thesis as it gave the rural young people an opportunity to express their own viewpoints, without having to be discredited for their opinions by other, older, villagers.

**4.3.2.4 In-depth interviews:** Interviewing provided the researcher with the platform to engage face-to-face with government officials, regional councillors, local communities, parents and tribal chiefs in Namibia as well as young people in Arandis. The various stakeholders and the researcher talked about the role of culture and entrepreneurship as it related to development of the rural Nama community. The interviews generally took place at the homes and the workplaces of the various stakeholders. During the interviews with the stakeholders, a mix of languages – English, Nama and German – was used, consistent with the daily patterns of language use in communities in Namibia as a whole. Such flexibility enhanced active participation and facilitated the personal engagement of respondents. In short, respondents took ownership of the research, and this could be seen by the manner in which they conducted and expressed themselves.

The researcher used an interview guide during interviews. This tool ensured that questions asked were related to the research problem. The primary interviewing questions were: How do the various stakeholders view the role of culture in entrepreneurship in the Namibian rural communities and in what ways does culture enhance or hinder entrepreneurship? The richness of the data was preserved through audio-tape recording. Recording allowed for verbatim transcription. During the interviews (and also in the life-stories) there came a point where no new data were forthcoming; respondents started to repeat themselves. It made sense for the researcher at this point to apply Lincoln and Guba’s (1985) principle of redundancy, and terminate the interview.

The in-depth interview process also gave rise to an opportunity for the researcher to participate in a radio interview, as one of the teachers was a respondent and saw the theme of this thesis as an important national issue, not a purely local one. This teacher was also a presenter on the national
radio service and decided to tie the research into the weekly youth programme on the National Broadcasting Corporation (NBC) in Namibia. (See below and Chapter 7, for a detailed discussion of the radio interviews and discussion.)

Lincoln and Guba (1985) argued that qualitative research should focus on the trustworthiness and consistency of data. It was critical that the data and findings were critical, consistent and coherent. The researcher used the following procedures to ensure that the data were trustworthy and confirmable.

1. He constantly tried to reanalyse and think about the data to ensure that the same type of analysis was conducted.
2. At the end of each interview session, he summarised the information provided by the participants and tried to clarify any misunderstandings.
3. After the analysis was completed, he contacted ten anonymous participants from the study and asked their help to evaluate and consider the emerging themes. The outcome of this evaluation generated the same results.

Forty interviews were conducted with rural young people, 13 with national stakeholders, 17 with Arandis stakeholders and 28 callers were recorded through the radio interviews (Chapter 7, Figure 7.1). All interviews were recorded.

4.3.2.5 Radio interviews: The NBC of Namibia: Nama radio section airs a weekly nation wide youth programme. This programme usually highlights the problems and challenges confronting young people. These problems include educational, health, social and personal issues. Radio interviews and ‘talk back’ radio provided opportunities for people in poor rural and urban areas to express their issues of concern regarding youth development in the country.

Communicating the message of entrepreneurship and culture on national radio made communities aware of the social situation, encouraged interest about local issues and contributed to increased reflections on the part of
communities. This was indicated by the number of callers who called in for the shows; and the request by some respondents that the shows be repeated. Although these were not the aims of this thesis, it is important to mention the influence that these discussions had on the audience, as it was a “talk back” radio session. Most of these programmes are also tied in with the culture; this was evident from the music that was played in this one hour session from 3-4 p.m. on Thursdays in Windhoek. The researcher had one slot each month from August, 2008-January, 2009. Six themes were covered, as was agreed with the NBC Director and management (Table 4.3 below): The interviews were taped and transcribed.

**Table 4.1 NBC radio interview themes**

<table>
<thead>
<tr>
<th>MONTH</th>
<th>THEME</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 August 2008</td>
<td>Entrepreneurship and Culture in Nama people</td>
</tr>
<tr>
<td>18 September 2008</td>
<td>Do we have role models amongst Nama people?</td>
</tr>
<tr>
<td>23 October 2008</td>
<td>What roles do teachers and parents and plays in educating youth?</td>
</tr>
<tr>
<td>20 November 2008</td>
<td>How do we define Nama culture?</td>
</tr>
<tr>
<td>4 December 2008</td>
<td>Are there positive role models in Nama community?</td>
</tr>
<tr>
<td>15 January 2009</td>
<td>A joint discussion of the five (5) themes above with (3) guest panellists. All panellists were born in Namibia, but some reside abroad for work commitments.</td>
</tr>
</tbody>
</table>

The radio interviews started with traditional Nama music, followed by a short introduction of the theme and the proceedings for the hour. As a researcher, at the beginning of the radio interview session I tried to remain neutral as possible and I had to be myself and be very respectful to the callers, because Namibia is such a small nation and whatever one expressed or said to the public can have a both positive and negative influence. We tried to cover the aspects of the traditional Nama wedding, funeral procedures, the roles of
various stakeholders (Chapter 6 and 7) and the importance of role models and themes, as seen in Table 4.3. I invited all sorts of responses and highlighted the essence of the spirit of “Ubuntu” in African communities. To explore and tease out the various aspects of the role of culture in entrepreneurship, the researcher used the example of well known role models such as Mandela and Tutu (Chapter 3). Thereafter, people could call in and air their views on the specific theme of the day. The calls came in from all corners of Namibia, from both urban and rural communities.

To allow maximum participation, respondents could express themselves in various languages. However, the only languages spoken in the actual interviews by callers were Afrikaans (Dutch origin) and Nama. In addition, there were times for a small quiz, where callers were encouraged to come up with the best definition of entrepreneurship and culture in the Nama context. This idea was part of the tradition of the show. It was interesting to hear how much Nama people appreciated and respected their culture. During the fieldwork, it was important that the researcher constantly notice, collect things and reflect. This was a critical part for the post-fieldwork analysis.

4.4 Post Fieldwork Analysis

4.4.1 Methods for analysing data: Analysing data was an essential process. It had three essential parts, namely: noticing, collecting and thinking about issues.
Figure 4.2 Data Analysis Process

Source: Seidel (1998:2)

Figure 4.2 shows a very important relationship between these three parts. When conducting the fieldwork, it was crucial that the researcher followed this process.

- Noticing things: Conducting research in the rural youth communities in Arandis was iterative and progressive because it was a continuous cycle which kept repeating itself. Therefore, it was essential that the researcher first observe the interactions and the group dynamics of the community. Group dynamics were how the people within the community communicated, how they carried out their daily duties such as collecting firewood and how well they interacted when doing these activities. As the researcher was noticing or observing the dynamics within the community, some important points were also noted and written down. Noticing things in the fieldwork of this research entailed making observations, writing field notes, tape recording interviews, gathering documents, etc. Once a researcher engages in these tasks, he was producing a record of noticed tasks. This produced record enabled the researcher to notice
more interesting things in the record to “code” some of the recorded themes (Seidel, 1998: 1-11).

- **Collecting things:** The process allowed the researcher to code and give labels to the observations made through noticing the various group dynamics in the community. For example, at a wedding, the holy fires, or the crawling of the in-law family on the ground, are not issues which are literally communicated; they just ‘happen’ and they demonstrate cultural rituals.

- **Thinking about things:** This process involved noticing and collecting information related to the data, as was discussed in the first two steps. However, when the researcher thought about things, new observations and discoveries were made regarding the reality of the derived data. When thinking about things, the researcher reflected back on the literature and thought about how the observations were made while he was noticing and collecting things that applied to the research situation.

According to Jorgensen, (1989: 107) data analysis involves:

“...the breaking up, separating, or dismantling of research materials into pieces, parts, elements or units. With these facts broken down into manageable pieces, the researcher sorts and sifts them, searching for types, classes, sequences, processes, patterns or wholes. The primary aim of this process is to assemble data into a meaningful or comprehensible fashion”.

Following Jorgensen, data were analysed into sequences, closely examined and thereafter compared to highlight any similarities and differences. During this process, ideas and thoughts that were found to be conceptually similar in nature or related in meaning were grouped under the same category (Seidel, 1998: 1-11). In this way, important themes were identified. It is important to highlight, however, that several forms of data have been used in this thesis
and each has been used in very different ways in Chapters 5, 6 and 7.

4.4.1.1 Analysing the questionnaires: For the analysis of the data from the 527 questionnaires, the Statistical Package for Social Sciences (SPSS) was used. Tables, graphs and pie charts were then produced using Excel. These were interpreted by the researcher with the guidance and support of a statistician from the University of Namibia’s statistics division. Logical conclusions were drawn. To ensure that the data was accurate and presented in the most meaningful manner, the same data were discussed with statisticians at Canterbury and Lincoln Universities in New Zealand.

4.4.1.2 Analysing the in-depth interviews (supported by life-stories): In-depth interviews (life-stories) enabled the researcher to obtain rich, original and meaningful data from the respondents. The manner in which they were analysed was slightly different from the questionnaires.

The data from the in-depth interviews were analysed in terms of the research questions set out in Chapter 1. These questions are repeated here:

**RESEARCH QUESTION#1** – What is entrepreneurship in the Namibian context?

**RESEARCH QUESTION# 2** - What is the current status of the entrepreneurial potential of the rural Nama youth in Arandis?

**RESEARCH QUESTION # 3** – Which factors: a) hinder and; b) foster the entrepreneurial potential of rural youth in Arandis?

During the fieldwork, the researcher found that cultural factors have a strong influence on the daily tasks of the Nama communities and any entrepreneurial activity in the community is almost impossible without taking culture into account. Thus, a fourth research question was designed:
RESEARCH QUESTION # 4 – Which factors within the Nama culture: a) hinder and; b) foster the entrepreneurial potential of the rural Nama youth?

After the in-depth interviews (life-stories), the taped data were entered onto the computer and the data was analysed for emerging themes (Sackmann, 1991b). A theme consisted of recurring statements that revealed a similar idea related to culture and entrepreneurship among the rural youth in Arandis. The researcher listened to the frequency of the themes and how often they were repeated by individuals. It was also crucial for the researcher to look into the ‘weight’ of each theme. The weight of the theme was determined by the pervasiveness of the theme across the guiding questions which were asked during the interviews. Notable themes were (a) entrepreneurship (E), (b) culture (C) and (c) environments (ENV) (see Figure 4.3 for all themes).

Figure 4.3 Key themes of research

The themes were similar when the participants discussed the current status of entrepreneurship in Arandis and the factors which hinder and foster entrepreneurship, and the themes were considered to be pervasive because they re-appeared throughout the data. After reading the transcripts, thematic categories were generated. Each category was assigned a name and a code to be used for coding the data. A lot of thinking, noticing and collecting went
on during this stage, in accordance with Jorgensen (1989: 107). (See Figure 4.4.)

**Figure 4.4 Relationship between themes**

A second reading (Figure 4.4) was conducted to refine and revise the initial three key themes and this resulted in the development of sub-themes, as follows:

**Entrepreneurship.** Sub-themes were Knowledge (K), Motivation, (M) and Role Models (RM), and the part they could play in the entrepreneurial activities of the Arandis rural Nama youth.

**Culture.** There appeared to be a clear distinction between how entrepreneurship and culture was viewed by the rural youth Nama people in Arandis. The distinction was that the rural young people in Arandis viewed culture as something which older generations do, and something which applied to them in some instances. Furthermore, it was decided that the cultural theme would incorporate one dimension of Geert Hofstede’s work, individualism (I) and collectivism (COL).

**Environment.** This incorporates the sub-themes of the social (S), political (P) economic (E) and cultural (C) environments which might influence entrepreneurship and culture.
The researcher conducted a third reading to identify any further themes, but no additional themes were apparent.

4.4.1.3 Analysing radio interviews: Analysis of data from the radio interviews followed a similar pattern to the biographical interviews. The distinctive difference, however, was that this was a live show, not face-to-face, as was the case with the in-depth interviews (life-stories). The radio shows were only live on air for one hour. To ensure the anonymity of the callers, numbers were used to report the data from the show (see Table 4.1 for the actual research questions asked).

All interviews were recorded and the researcher made notes in the studio. The same procedures and the processes that were followed for the life-stories were applied. The researcher used three different coloured cards in the radio studio, as follows:

The blue card was for all information related to entrepreneurship. The yellow card was used to record all information related to culture. The white card was used to record how the environment might influence entrepreneurship and culture. Fifteen minutes prior to the end of the show, the researcher went through all the key themes of the day with the listeners. To confirm the accuracy of the information, the next radio session highlighted the key points of the previous show.

4.4.1.4 Policy documents: Two key policy documents of the Republic of Namibia were used in this thesis, namely the Namibian Development Plan 3 (NDP 3) (see Chapter 1) and the National Youth Policy.

The NDP 3 is a long-term development framework for Namibia and the purpose of this report was to translate the vision of NDP 3 into practical implementation in Namibia. The document was drafted in accordance with the Millennium Development Goals (see Chapter 1). The researcher used a matrix system to analyse these documents. In the case of NDP 3, the
researcher looked at Section 8.2.3 concerned with the eradication of extreme poverty and hunger and Section 8.3.3.1, which looked specifically at rural development in Namibia.

The National Youth Policy aims at empowering the young people of Namibia through various entrepreneurial activities and initiatives, as the country has a developing population and young people are regarded as the leaders of tomorrow. (The specific term ‘indigenous entrepreneurship’ was not prevalent in Namibia at the time when the policy was written.) It was important that the researcher examine this policy. (See Chapter 9).

The researcher consulted these two documents and looked at themes that were similar and which related to entrepreneurship and culture with respect to rural youth in Namibia. The policy documents seemed to be drafted in accordance with the various needs of the community, but not in a rural context (see Chapter 9). In certain instances, it was clear that the needs of the rural young people were not clearly reflected. (To provide more insights into policy related issues, results of in-depth interviews with relevant stakeholders are reported in Chapter 7 and the practical, policy-related, implications are considered in Chapter 9.)
4.5 Conclusion
The design of this thesis was both quantitative and qualitative in nature. It was important that the researcher use a combination of these methods to complement one another. Quantitative data captured specific information about respondents, while qualitative data could uncover the specific issues which pertain to the entrepreneurial potential of rural youth in Arandis. All the research instruments which were used in this thesis were revised to ensure they were trustworthy and valid.

The themes which emerged from the fieldwork were also informed by the literature in Chapters 2 and 3. These themes are discussed in Part Two (Chapters 5, 6 and 7). Chapter 5 will analyse and report on the findings of the data obtained from the questionnaires. Chapters 6 will analyse and report on the findings from the rural youth interviews. Chapter 7 will focus on the in-depth interview results from stakeholders, the radio interviews and an on-air panel discussion involving rural young people and stakeholders.
5.1 Introduction
Part One of this thesis set the foundation for the empirical analysis and the discussion of results which is found in Part Two - in this chapter and in Chapters 6 and 7. (See Figure 5.1.) This chapter reports on the analysis of questionnaires completed by Arandis youth. Chapter 6 discusses the results of the in-depth interviews with some of the rural young people in Arandis. Chapter 7 reports on, analyses and discusses findings from the stakeholder interviews, radio interviews and a radio-facilitated national panel discussion.

Figure 5.1 Schematic representation of Part Two of the Thesis

The aim of this chapter is to elucidate entrepreneurship and culture in the rural youth of Arandis through reporting the data obtained via questionnaires. The questionnaire consisted of twenty three questions and was circulated to rural young people in Arandis, both in and out of school.

The questionnaire was divided into five main sections:
(5.2) Opening questions and demographic information
(5.3) Entrepreneurial concept
(5.4) Indigenous culture
(5.5) Institutional framework of analysis
The answers in each category were analysed separately, and where an overlap was discovered, the data were combined. Prior to the fieldwork, the researcher expected only 500 participants to complete the questionnaire. However, some 527 rural young Nama in Arandis completed the questionnaires, all of which were analysed and included in the results. (The questionnaire is attached as Appendix A.)

5.2 Opening questions and demographic information
The data discussed in this section was obtained from the questionnaires. The majority of the respondents were in school, with a small number either unemployed or self employed.

5.2.1 Opening questions
The first three questions were used to familiarise the researcher with the respondents’ knowledge of entrepreneurship. In the expectation that there would be differences between the various respondents in terms of who would guide them in their career decisions, the first question (see Table 5.1 below) was, “Which people guide you in making career decisions which relate to your life?” The majority of the respondents identified their nuclear family as playing an essential role in their career decisions; only a small number said extended family. This was a surprising result considering the concept of “Ubuntu” (see Chapter 3) in the African context, where extended family appears to be more important than immediate family. However, this result indicates that both the individual and the collective community are important in the lives of these rural youth. This result also illustrates the tension between the individual and the collective (see ‘parable’ in Chapter 1, Section 1.1).
### Table 5.1 People giving guidance on career decisions

<table>
<thead>
<tr>
<th>People guiding youth</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuclear Family</td>
<td>432</td>
<td>82.2</td>
</tr>
<tr>
<td>Extended Family</td>
<td>33</td>
<td>6.2</td>
</tr>
<tr>
<td>Stakeholders</td>
<td>61</td>
<td>11.5</td>
</tr>
<tr>
<td>Total</td>
<td>527</td>
<td>100</td>
</tr>
</tbody>
</table>

In response to the second question, “Are you familiar with the concept of entrepreneurship?”, by selecting either ‘yes’, ‘no’, or ‘moderately familiar’, 70 per cent of the respondents indicated they were familiar with the concept; only 23 per cent were not familiar with it. From the results, the researcher found that those students not familiar with the concept of entrepreneurship were mostly enrolled in sciences. Six per cent of the respondents were moderately familiar with the concept.

All the respondents who were familiar with entrepreneurship indicated that they were introduced to the concept in school. Family homes, extended family and the community appeared to play a much lesser role in introducing the rural young people to entrepreneurial activity.

The third question asked respondents, “Which statements best describe an entrepreneur in your opinion?” Close to forty per cent (39.4%) of the rural young people felt that entrepreneurs are people whom are self employed, while another 26 per cent felt that they are individuals who own a business. With specific reference to owning a company, driving an expensive vehicle and taking risks, only 12 per cent, 3 per cent and 0.08 per cent felt that entrepreneurs drive an expensive vehicle, respectively. This indicates that the rural young people in Arandis are aware that being an entrepreneur is a human creative act, and all people have to work to make a living.

### 5.2.2 Demographic Information

Question 4 addressed the gender of the respondents. There were slightly more young women (52.5%) than young men (47.2%) in the respondent group.
For Question 5, the young people who completed the questionnaires were grouped into four categories namely: school learner, unemployed, employed and self employed (see Table 5.2 below). This question asks the current status of the respondents, in terms of their occupation.

**Table 5.2 Status categories of respondents**

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>School learner</td>
<td>510</td>
<td>96.7</td>
</tr>
<tr>
<td>Unemployed</td>
<td>12</td>
<td>2.3</td>
</tr>
<tr>
<td>Employed</td>
<td>3</td>
<td>0.5</td>
</tr>
<tr>
<td>Self employed</td>
<td>2</td>
<td>0.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>527</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Although the majority of rural young people are in school, the few who are in employment give hope and could be a great source of inspiration to other young people in the community. These employed and self-employed young people make a basic means of survival for themselves, their families and communities. In addition, they have the wish that change is coming to their community in the near future.

Question 6 looked at the age groupings of the respondents (see Table 5.3).

**Table 5.3 Age groupings of respondents**

<table>
<thead>
<tr>
<th>Age groupings</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>16-20</td>
<td>477</td>
<td>90.5</td>
</tr>
<tr>
<td>21-25</td>
<td>39</td>
<td>7.4</td>
</tr>
<tr>
<td>26-30</td>
<td>11</td>
<td>2.08</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>527</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The remainder of the questions gathered respondents’ views on issues related to entrepreneurship, culture and the various sources of support within the community and information about national stakeholders.

### 5.3 The Entrepreneurship Concept

#### 5.3.1 Statements that best describe the respondents

Generally, an entrepreneur is seen as an individual who is able to take control of his/her future and become self-employed, either through creating a business venture or through becoming part of an existing team. Question 8 addressed the statements which best described each of the respondents in terms of entrepreneurship. As indicated in Figure 5.2, the respondents were expected to either ‘agree or disagree’ with three statements which were, “I have a definite idea what my future holds”, “I have some idea” or “I have no idea”. Most respondents rated having “some idea” as the statement which described them best. Only 30 per cent had no idea.

**Figure 5.2 Respondents envisaged future**

[Bar chart showing percentages of respondents who envisaged their future with definite, some, or no idea.]

These results indicated that rural young people in Arandis have good dreams and aspirations. Insights drawn from this result also supports the views of some stakeholders (to be reported in Chapter 7), who indicated that rural young people in Arandis have the potential to become entrepreneurs.
5.3.2 How respondents see themselves

Question 9 determined how the respondents felt about the personality traits of entrepreneurs, as these applied to themselves (see Figure 5.4). Using a five-point Likert scale (Strongly Agree-Strongly Disagree), eight dimensions were explored. The possible way respondents see themselves is based on the theoretical traditions and models discussed in Chapter 2. In particular, the German Austrian Tradition, the psychodynamic tradition and Timmons' model of entrepreneurship are clearly reflected in the responses below.

*Figure 5.3 How respondents see themselves*

![Figure 5.3](image)

The majority of the respondents expressed the belief that being a positive role model within their own community is an essential characteristic they would like to possess. This result supports the view of W. Bygrave\(^{27}\) (personal communication, June 5, 2009) that having positive role models is one of the most understudied research topics. There is a need to focus on the importance of having positive role models in the society. Bygrave noted that role models are important influences on entrepreneurs (see Moores' model of entrepreneurial process, discussed in Chapter 2).

With regard to being a successful person (see Figure 5.3), most respondents felt that they will be able to achieve success in the future. When rural young people foresee that they will be successful in future, they are able to realise

\(^{27}\) Professor of Entrepreneurship at Babson College in the USA.
their full entrepreneurial potential. This positive result also indicates that these young people have confidence which will help them to withstand the challenges and adversity they will be faced with, as entrepreneurs, to make breakthroughs in their own community. Being a person of success could be an essential characteristic that can be deployed in a rural community such as in Arandis, where support from the rest of the nation and world is scarce. This result corresponds with the previous result of role models (see Figure 5.3).

Almost eighty per cent of the respondents felt that having pride and satisfaction in their own work is important. The ability of rural young people in Arandis to have pride and satisfaction in their own work is in keeping with the research of a leading behaviourist, David McClelland (see Chapter 2). McClelland’s work is associated with motivation; and taking pride and satisfaction in one’s own work is closely linked with motivation. This result, therefore, supports the view of McClelland that motivation is required for the success of an entrepreneur. Based on the preceding respondent findings, this characteristic corresponds with these results, which were role models and a successful person.

Another dimension of respondent characteristics was the ability of young people to do anything well. As can be seen from Figure 5.4, over eighty per cent of the respondents agree that they are able to do anything well. A deduction which could be made from this result is that rural young people in Arandis believe they possess the ability to excel in any situation in which they find themselves. There is a link between this result and the arguments made by David McClelland about the importance of achieving motivation for people to excel in life. When people are driven to succeed, they are more likely to achieve success in entrepreneurial activities. This result certainly supports the desire of rural young in Arandis to develop their own motivation and strive towards entrepreneurial activity.
With regard to being a confident performer (see Figure 5.3), the data revealed that more than sixty per cent of the rural young people in Arandis felt that they are confident when they engage in conversations and performances in front of their teachers and peers. Timmons’ model of entrepreneurship (see Chapter 2) identified three core components for understanding entrepreneurship, namely: an opportunity; the entrepreneur; and resources required to start up a business. Insights which could be drawn from this result are that to achieve these three components, an entrepreneur needs to be confident enough to recognise these driving forces.

The data further revealed that close to fifty per cent of the respondents worry about being disliked by other people. This result indicates that getting approval is very important for most rural young people in Arandis. Being liked by others gives rural young people a sense of purpose and it could also add to or reduce their own self-confidence, depending on how well or badly they are doing. In order to achieve the various phases of models in Figures 2.1 and 2.2 (Chapter 2), feedback from the employer or teacher is certainly important for young people as they monitor their own programme. However, it is important to indicate that individuals who have a very high regard for being successful people and who gain pride and satisfaction in their own work, are concerned about getting approval from others. This result can certainly have a positive or negative outcome; however, with more positive feedback, the rural young people will be able to develop their maximum entrepreneurial potential.

Most of the respondents were not comfortable or very happy to talk to strangers or people they are not familiar with (see Figure 5.3). This result, with the one discussed above (‘Worry of being disliked’), seems to be contrary to most of the other characteristics. It is evident from this result that rural young people in Arandis might not be aware of the critical importance of networking skills in entrepreneurship and the benefits which interacting with people from all walks of life could create for them. This result indicates that communicating with strangers is viewed within the cultural context of the community. There might be specifics (e.g. respect) within the Nama culture
that do not allow young people to freely discuss issues with strangers. For example, children do not engage in conversations with elderly people. The African culture is based on the fundamental principle of Ubuntu (see Chapter 3). Networking is definitely an area where the rural communities could receive more training and guidance, not only in Arandis but also in Namibia as a nation.

Importantly, the majority of the respondents indicated that they liked themselves (see Figure 5.3). This response is clearly supported by the larger patterns of responses. For example, looking at the characteristic of self-confidence; it is very rare that someone who exhibits the qualities of self confidence would dislike him/herself. This confidence provides a firm foundation for further training in entrepreneurship.

The following section will discuss the importance of the characteristics of entrepreneurship.

5.3.3 Characteristics of entrepreneurship
As discussed in Chapter 2 (see Sections 2.3 and 2.4), various scholars such as Schumpeter and Bygrave associated entrepreneurs with innovation. The idea of innovation also indicates that an entrepreneur must have a definite vision, as a definite vision enables entrepreneurs to constantly create and develop new ideas. In achieving this vision, an entrepreneur will be required to plan ahead (see Figure 5.4).

Question 10 employed a five-point Likert scale (Strongly Agree-Strongly Disagree) to examine 11 entrepreneurial characteristics.

Eighty-five per cent of rural young people in Arandis support the idea that entrepreneurs must plan well in advance. It is important to emphasise that planning ahead does not necessarily guarantee entrepreneurial success, but requires the entrepreneur to search for that specific window of opportunity and have the right resources to start a new business venture. (See Timmons’ model of entrepreneurial process in Chapter Two).
The majority of the respondents, as seen in Figure 5.4 agree that self-confidence is an important characteristic an entrepreneur should possess. Self-confidence is the belief a person has to complete a particular task or event with success. This result is supported by the personal characteristics (in particular locus of control) of Moore’s model of the entrepreneurial process, as can be seen in Chapter 2 (Figure 2.2). An insight gained from this result is that most young people in Arandis understand the relevance and the importance of self-confidence, regardless of their own ethnicity and background. The way a person feels about him/herself is both triggered by positive or negative emotions and, in particular, in rural communities such as those in Arandis, having self-confidence can be used as a mechanism to survive and withstand the pressures from the community and peers. Self-confidence is important and a broader discussion will be provided in Chapter 8.

Upon further analysis (see Figure 5.4), the data revealed that education is also an important characteristic of entrepreneurship. This question recognised the importance of education as part of the strategies for fostering entrepreneurial potential among rural young people in Arandis. In rural villages such as Arandis, the majority of the young people might have the desire to matriculate and increase their chances of getting involved in
entrepreneurial activities. In addition, some also desire tertiary education, and having good education can certainly enable them to achieve their full entrepreneurship potential. As can be seen in Moore’s model of the entrepreneurial process in Chapter 2 (see Figure 2.2), education is viewed as a triggering event in the entrepreneurial process.

The results further revealed that for close to eighty per cent of the respondents, having creative ability is an important entrepreneurial characteristic (see Figure 5.4). This implies that the rural young people in Arandis are willing to enrich their own lives both through the personal and professional problems they might be confronted with. If young people in Arandis are able to develop their creative ability, they will not only be able to benefit themselves but also their own community. Developing their own creative ability will also enable the young people in finding and using local resources from which they can develop products which are small and innovative.

Close to eighty per cent of the respondents emphasise the importance of self-motivation as a characteristic of entrepreneurship. This implies that rural young people in Arandis appear to be driven internally by their own desires to find ways to realise their own dreams and aspirations and pursue goals which may seem unachievable. However, it appears that at present their own desires are not met, because they might not have the skills in identifying opportunities for entrepreneurship. This result certainly corresponds with the results relating to ‘How people see themselves’ (Figure 5.3), regarding the extent to which rural young people in Arandis take pride and satisfaction in their own work.

In response to taking risks (see Figure 5.4), the majority of the rural young people in Arandis felt that it is an important characteristic for entrepreneurial activity. The personal attribute of risk-taking gives a clear indication of how people can cope with situations that involve elements of risk. In comparison to other characteristics, risk taking appeared to be rated less, so a deduction which could be made is that the rural young people in Arandis have the idea
that entrepreneurs are risk-averse but have to take moderate risks at times (Ahmed, 1985). Most insights which the rural young people have about risk adversity, they learned through their school classroom instruction.

In response to having high levels of energy as an entrepreneurship characteristic (see Figure 5.4), eighty per cent of the rural young people in Arandis felt that they have high levels of energy, which is an essential quality any entrepreneur must possess. High levels of energy are closely associated with passion and having a clear vision to realising the opportunities for entrepreneurship. For example, if an entrepreneur starts a business, it is preferred that he/she pursue business activities for which they have the passion and desire to succeed. An important insight gained from this result is that the manner in which rural young people in Arandis view passion and the high levels of energy they have, could bring about change when they set up business ventures in the near future.

Most rural young people in Arandis felt that hopefulness is an important characteristic of entrepreneurship (see Figure 5.4), and having a sense of hope could certainly help them in developing their potential of entrepreneurship. This implies that the rural young people in Arandis, regardless of the environment or the community within which they grew up, have the firm belief that things within the community could change for the better. Hopefulness is closely related to other characteristics such as self-confidence (see Figure 5.4). Therefore, this result clearly complements the findings of the other characteristics related to entrepreneurship. This result also indicates that the rural young people in Arandis are willing and able to work hard despite the daily challenges they are confronted with. To maintain that passion of hopefulness, young people in Arandis need to be constantly encouraged in becoming empowered to develop their full potential for entrepreneurial activity and also in keeping that audacity of hope.

From the results in Figure 5.4, most rural young people in Arandis indicated that practical skills are important for the survival of an entrepreneur. Practical skills in some instances encompass problem solving ability and innovation.
This result also supports the argument of Muller (2002, in Raab, Stedham and Neuner (2005: 75)) who states that “...individuals who are more oriented towards problem solving will always view difficult, unfamiliar, and poorly structured tasks as solvable”. (See Hofstede’s cultural dimension of uncertainty avoidance in Chapter 3). This result gives a clear insight that rural young people in Arandis are aware of the importance of having practical skills if they want to become entrepreneurs in the future. With proper guidance and support, they can certainly achieve that goal.

The final characteristic of constant effort (see Figure 5.4) indicates that approximately sixty per cent of the respondents agree that entrepreneurs must possess the quality to make a constant effort to achieve success. This was the least rated characteristic of entrepreneurship compared to the other characteristics. A well known South African entrepreneur Jenna Clifford once said:

“I have learned that no one is immune to change and takes a single minded focus to be able to ride out rough times. Just when you think you have the game plan worked out, the rules change. If you really want to succeed, you must know there is always a price to pay, but you must not lose yourself in the process” (Smith, 2000: 10).

This result from constant effort and the quote above illustrates that constant effort is certainly associated with determination and perseverance. The essence of being a true entrepreneur requires never giving up on one’s vision, dreams and aspirations as these are essential qualities which will enable young people to realise the opportunities for entrepreneurship. This is one of the most crucial characteristics for an entrepreneur. An important insight from this result is that the young people in Arandis are faced with both social and cultural challenges in the village which, at times, could cause them emotional and psychological pain. This is certainly a characteristic about which young people will need constant guidance and support to be empowered to never give up, because this result is not in keeping with the literature and Smith’s (2000) quote above.
5.3.4 Roles of youth in Development

There are over one billion youth in the world today. Eighty five per cent of these young people live in the developing world. Approximately fifty per cent of these young people live in rural areas (World Bank Report 2007, 2006). Question 11 addressed the role of youth in development and employed a 7-point Likert scale (Strongly Agree-Strongly Disagree). The dimensions to the question were selected by going through various literature sources such as the World Bank report, and reviewing specific issues they address on youth development. Both positive and negative connotations made about the youth were used to find out from the youth whether they perceive that the arguments made in the literature are accurate. The dimensions are grouped into the roles youth can play in development and also the negative connotations which others may make about them (see Figure 5.5 below).

**Figure 5.5 Roles of Youth in Development**

When looking specifically at the roles youth can play in development, the first role indicated, as shown in Figure 5.5, that eighty-three per cent of the young people in Arandis agreed that youth can play a more active role in development. This implies that for young people in Arandis to play an active role, there must be open lines of communication between the youth and community. However, this result certainly supports the results in Figure 5.4 which relate to entrepreneurship.
Furthermore, most respondents felt that the government could play a more active role in fostering entrepreneurship potential among rural youth. Most governmental officials are of the opinion that they are doing the best they possibly can to empower young people. This result does not support this view. A possible insight could be that young people in Arandis feel that most of their academic training has a Western focus and that there are few case studies related to the Namibian or African context (see Chapter 1, Section 1.1). This sort of training may not enable some rural young people to meet their career aspirations. Thus, it becomes crucial that the academic material be integrated with indigenous and cultural studies that most young people are familiar with and which could aid effective learning. In agreement with various stakeholders within the rural communities and young people, the Namibian government could possibly introduce an indigenous cultural studies curriculum to cater for the diverse needs of the rural young people. (See Chapter 9 for an extended discussion of the policy implications of this research.)

Looking at Figure 5.5, sixty-three per cent of the rural young people felt that they are already playing an active role in development. This is slightly less than the result which indicates that youth could play a more active role in development. A possible insight from this result is that young people in Arandis could have wishful thinking received from their academic training. It is a common feeling among indigenous communities and also in the Western world, when a person feels that he/she is deprived, it can create a willingness and ‘can-do’ attitude to become a successful person or an entrepreneur (see Psychodynamic tradition in Chapter 2). This result also indicates that there is a certain percentage of rural young people in Arandis who feel that their voices are not yet heard. Furthermore, this result indicates that Arandis young people seek active participation as they foresee a positive change when they become active members in their community.

Rural young people in Arandis also felt that training plays a critical role in youth development. As was indicated by Nieman et al. (2003), education can be a major activity in hindering or fostering entrepreneurial activity. This
result certainly indicates that rural young people are willing and able to receive the best education and training. Their willingness to receive education and training indicates their visions, hopes, dreams and aspirations; however, in order for these to be realised, guidance and support will be required. Most importantly, the training has to take the cultural traditions of the community into consideration.

Forty per cent of the respondents felt that young people are not well organised in the community. Being organised and working with good structural guidelines could help in enabling the rural young people to develop their entrepreneurship potential. Well organised community structures are very important in communities such as those in Arandis, where people have very close ties and relationships (see Chapter 3 on the concept of Ubuntu). The organisation of young people in Arandis also depends on the degree to which they have stakeholder support, as stakeholders are the providers of resources (see Chapter 2, Timmons’ model). Empowering rural young people in Arandis, through teaching them to work effectively in the community, can be a vital skill which can foster entrepreneurial activity in the future.

As indicated in Figure 5.5, young people in Arandis feel that they are not too lazy to play an active role in development. Insights drawn during the field research from stakeholders (see Chapter 7), indicated that young people generally engaged in delinquent activities, such as alcohol abuse. This result is very similar to the result which indicated that young people are not well organised in the community. A deduction which could be made from this result is there are no clear lines of communication between young people and the stakeholders. A possible solution could be that young people and the stakeholders have to engage in a dialogue to reach a consensus on issues relating to culture and opportunities for entrepreneurship within the community.

The majority of respondents disagree that, “Youth are too young to play an active role in development”. This certainly supports the argument by the
World Bank (2007) which states that; “Young people are the leaders of tomorrow”. Drawing from this response of the rural young people, it certainly becomes important that the stakeholders engage young people in developmental programmes and give them hands-on training to empower them to do tasks for themselves rather than always having it done for them. This will require proper encouragement and support.

Based on the findings from the discussions above and through the results obtained through the use of questionnaires, entrepreneurship in the Namibian context fits the definition proposed by Cantillon (1755, in Nieman et al., 2003), that entrepreneurship is the ability possessed by an individual to take his own hand and create something new. This definition certainly supports the results from the rural young people in many aspects, both from the viewpoint of how the respondents feel about some entrepreneurship characteristics and how they rate the actual entrepreneurship characteristics in Figures 5.3 and 5.4, respectively. In addition, young people in Arandis do not only want to be viewed as innovative and self-confident in terms of entrepreneurial decisions. As seen in Figure 5.5, they also want to be actively involved in the process.

Therefore, entrepreneurship, in terms of the rural young people in Arandis from the questionnaire data, can be defined as the active participation of young people as they seek ways of empowering their own community by crafting new skills and measures which are innovative. This definition will be summarised in Chapter 6 and 7 when the in-depth interviews of rural youth and stakeholders are analysed and respective findings are discussed.

5.4 Understanding the role of culture in entrepreneurship

This section of the chapter opens the discussion of the role of culture on day-to-day tasks, in particular activities which could be regarded as entrepreneurial, of the Nama rural young people in Arandis. The role of culture in the entrepreneurial activities of rural young people in Arandis is of critical importance, because most of the daily activities of the young people
revolve around culture. Culture shapes the meaning and understanding of these communities.

5.4.1 Proudness to be Nama
Question 12 looked at the extent to which rural young people in Arandis are proud to be Nama. The researcher felt that this was an essential question for rural youth, especially if they want to serve as entrepreneurs in their own community. It is crucial to be proud of where you come from, especially if one intends to empower one’s own community. Culture is important because it provides a good cultural understanding and enables individuals to take pride in culture which could enable Arandis youth to serve their community in a better way.

*Figure 5.6 Proudness to be Nama*

Eighty per cent (see Figure 5.6) of the respondents reported that they take pride in being Nama. This implies that entrepreneurship in the rural young people should be viewed in terms of their cultural heritage and background. This result corresponds and supports the findings of Figures 5.3 and 5.4 (‘How respondents see themselves’ and ‘Characteristics of entrepreneurs’). For example, most rural young people indicated that they would like to be role models, and in becoming role models in a community, they must certainly be proud of their own culture or being. This result certainly supports the notion of “Ubuntu” (see Chapter Three) which highlights a sense of belonging to be part of a greater community. This result also helps in
answering Research Question 4 which looks at those cultural factors within the Nama culture which fosters entrepreneurship. Taking pride in one’s own cultural identity could enable the communities in developing a potential of entrepreneurship.

Question 13 was an open question that looked at how culture was defined by the rural young people in Arandis. It is important to highlight that only 15 of 527 (3%) of the respondents answered this open-ended question. The young people, who responded defined culture as an activity practised by any community member, normally based on the customs and belief systems of the elderly people. (See more on how culture is defined by rural youth in Chapter 6). Table 5.4 below shows how the fifteen Arandis youth defined culture.

**Table 5.4 Definition of culture in questionnaires**

<table>
<thead>
<tr>
<th></th>
<th>Elderly people</th>
<th>Marriage</th>
<th>Beliefs</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>School learner</td>
<td>2</td>
<td>6</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>Employed</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Unemployed</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>15</td>
</tr>
</tbody>
</table>

As seen in Table 5.4, some of these responses indicated cultural factors which could hinder the entrepreneurial potential of the Arandis youth, as was posted in Question 4 (Figure. 5.1). When young people relate culture as an activity that only elderly people do, there might be some elements within the Nama culture they do not understand completely - what the Nama culture entails - and that may cause some hindrance in developing the full potential
for entrepreneurial activity. Marriage within the community has also been used by these young people to define culture. For males, the obligations towards the extended family appear to create a major challenge, while for females, the responsibility of taking care of their husband all their lives appeared to be very demanding, and could perhaps prevent them from developing their full potential of entrepreneurship.

5.4.2 Cultural activity engagement
Engaging in cultural activities should be viewed as an important event in the lives of rural people based on the spirit of “Ubuntu”, the essence of understanding where one comes from.

*Figure 5.7 Cultural activity engagement*

Figure 5.7 shows the results to Question 15, which asked how often rural young people in Arandis engage in cultural activities and which gave respondents six response options. The majority of young people are involved in cultural activities on a yearly basis, which implies once a year. The results points to the possibility that the rural young spend most of their time in school, and do not fully engage in some of the cultural activities such as weddings and funerals, which happen while they are away from their own villages. A clear insight from this result in comparison to the result of Figure 5.7 (‘Proudness to be Nama’) is that it indicates that these young people are indeed proud to be Nama. The result also reflects and shows a common sense of cultural identity among the rural Nama youth.
5.4.3 Influence of culture on daily tasks

The daily tasks of rural young people in Arandis are strongly influenced by their cultural background and roots; this can be clearly seen in Figure 5.8. In Question 16, respondents were asked about the influence of culture in daily tasks, using a 7-point Likert scale (Extremely High Influence-Very Low Influence).

**Figure 5.8 Influence of culture on daily tasks**

As indicated in Figure 5.8 above, the majority of respondents indicated that culture has an extremely high influence on their daily tasks. This result indicates that although most rural young people in Arandis only participate in cultural activities once a year, they are aware of their cultural values and belief systems regardless of where they find themselves. This finding indicates that there is potential for entrepreneurship among the young people in Arandis.

Furthermore, this result indicates that it is possible to groom local entrepreneurs within Arandis village; however, in achieving this goal it will be important to empower rural young people by showing them the best possible way to develop their entrepreneurial potential and identify opportunities for entrepreneurial activity.
5.4.4 Cultural activity importance
Except for going to school and learning, rural young people also had a number of cultural activities they needed to comply with (see Figure 5.9). Question 17 asked the rural young people in Arandis about the importance of five cultural activities in their daily lives, using a 7-point Likert scale (Most Important-Least Important).

**Figure 5.9 Cultural activities**

As can be seen in Figure 5.9, cooking is ranked by the rural young people as the most important cultural daily activity. Cooking in the Arandis community does not only mean meals that they eat themselves, but those they prepare for others, such as dogs, lambs, animals who are sick at birth and also cooking for communities outside their own homes. This result indicates that at certain times, the rural young people in Arandis have to cook for community members outside their homes, as well as secure their own meals some days. This indicates that cooking for others in the community and not only for themselves is clearly a survival mechanism for most rural young people. It is a survival mechanism in the sense that by cooking for others in the community, rural young people also secure their own meals. Singing in the choir was ranked as the second most important cultural activity that the rural young people in Arandis are involved in. Young people can certainly make a career from singing/making music not only locally in Arandis, but also at a national level in Namibia (see CD ROM insert). Most young people (see
Figure 5.9) indicated that singing in the choir or making music is a very important cultural activity. This result gives a clear insight that these young people are clearly in touch with their cultural identity. Generally, singing and making music is in the blood of the Nama people, because they sing as if they were singing with a musical instrument without one. Communities can establish their own talent competitions from where the singing of the community can be taken to a higher level.

Thirdly, the data revealed that fifty per cent of the rural young people in Arandis felt that collecting firewood is also an important cultural activity. These activities are cultural routines which are practised in the Nama community. This result supports the first result which indicated that cooking is a very important cultural activity. This shows that the youth are fully aware of the importance of collecting firewood for the preparation of their own meals or those of others within the community, given that there is little or no electricity in most homes in the village. Furthermore, this result indicates that the young people in Arandis are willing to do anything they possibly can to survive on a day-to-day basis to make their lives better. This is a true character of perseverance and determination, as indicated in Figure 5.3 about how respondents see themselves.

Another cultural activity shown in Figure 5.9 is that the rural young people are engaged in herding cattle/milking goats. Small livestock farming is a survival mechanism for most parents of the rural young people in Arandis. It is very important for the community that someone herds the cattle during the day, as there are animals such as “Jackals” that could be dangerous to livestock. This will, at times, require young people to stay away from school for relatively long periods of time, as the obligation towards the family precedes education. Furthermore, if there is someone within the community who herds the cattle, the livestock of the community is protected and at the same time the community has meat to eat and milk to drink at the same time. Most rural young people only have one meal per day, so they can certainly not afford to lose the few livestock they have. So, in this situation, the chance of getting proper education is given up at the expense of culture (herding livestock).
Finally, hunting was the least important cultural activity; however, thirty-eight per cent of the respondents felt hunting was personally important to them. This result certainly supports the view that hunting enables some young people to cook and feed their fellow community members, which is why it was important to some young people in Arandis.

Based on this statement from Kirzner that entrepreneurs have great knowledge that could help them in identifying opportunities, it is possible to argue that the rural young people in Arandis have rich cultural knowledge embedded within them as individuals which could enable them to develop their full entrepreneurial potential. With proper guidance, support and further training, they can certainly develop their maximum potential.

5.4.5 Individualism versus collectivism

Research Question 18 explored the relevance of Hofstede’s Individualism-Collectivism dimension (see Chapter 3, Section 3.7.1.1) to Arandis youth, by looking at the extent to which rural young people are willing and able to perform tasks on their own or in a group. A 7-point Likert scale (Most important-Least important), was employed. Both individualism and collectivism were rated equally important, as can be seen in Figure 5.10.

This finding certainly does not support the arguments put forward by some researchers that the West is individualistic and Africans are collectivist. The rural young people in Arandis feel that they possess both strong individual and collective characteristics. This result indicates that the young people in Arandis have a strong spirit of “Ubuntu” (see Chapter 3) within them. They understand the importance and the essence of culture and cultural identity (see Figures 5.7-5.9). Furthermore, this result supports the importance of how respondents see themselves and how strongly they identify with the characteristics of entrepreneurs (see Figures 5.3 and 5.4).
The important insight which could be drawn from this result indicates that an individual must possess entrepreneurial characteristics within themselves in order to develop their fullest potential of entrepreneurship. This will certainly require an individual to be self-confident or have dreams and aspirations of their own in order to provide for the larger extended family. In a similar manner, the rural young people of Arandis indicate with this result they need to do more activities on their own, in order to support the larger community. This view is strongly embedded within the concept of “Ubuntu” (see Chapter 3), which indicates that a person is a person only through others, and neither individualistic nor collectivistic behaviour is preferred. Ubuntu, as discussed in Chapter 3, emphasises the importance of human solidarity, compassion and human dignity that should be practised by an individual towards the collectives within the society.

More importantly, this result partly answers the first research question of how entrepreneurship should be viewed and defined in Namibia, as follows: Entrepreneurship in Namibia should be viewed and understood as a process through which individuals with a well established cultural background strive to provide survival opportunities for the collective society. It also indicates that there is a strong potential for grooming entrepreneurs in the Namibian Nama community. With proper guidance and support, young people in Arandis can
certainly become entrepreneurs in their own right. This was the most significant and striking result in this thesis. This definition will be returned to in Chapter 6.

5.5 The contribution made by institutions and stakeholders

The contribution made by community members forms an essential part of the daily lives of rural young people in Arandis. Parents and extended family take care of the rural youth on a daily basis, while the Government of Namibia builds public schools to enable them to receive a proper education. Question 22 asked respondents to rate the importance of contributions made by six named stakeholders to their daily tasks. A 7-point Likert scale (Most important-Least important), was employed.

Figure 5.11 shows the various institutions and stakeholder contributors.

![Figure 5.11 Contribution made by institutions and stakeholders](image)

Schools were rated by the rural young people as making the most important contribution to their daily lives. This is certainly a clear result, which supports the view that the majority of the rural young people who completed the questionnaires were in school, and they spend most of the year at school. This certainly explains the high rating and ranking of the school.
Thereafter, parents also made a major contribution in the lives of the rural young people in Arandis. An important insight which could be drawn from this finding is that parents play an important role, especially during crucial stages in the lives of the rural youth. Parents also make significant contributions in terms of paying school fees, teaching and mentoring entrepreneurial and cultural values to rural young people in Arandis.

Over seventy per cent of the rural young people in Arandis felt that churches play an important role in making a difference to their lives. This result certainly indicates the importance of being affiliated to a religious domination in the Nama tribal communities. An important insight which could be drawn from this result is that churches in Arandis provide programmes such as youth choirs and first communion and confirmation groups. These groups teach rural young people the importance of biblical faith and how to survive in the most difficult situations that could confront them in life. The church, through these groups, can assist the community to groom entrepreneurs who are responsible and have a sense of purpose, which are essential traits an entrepreneur must possess.

As indicated in Figure 5.11, fellow community members also made an important contribution for the rural young. Based on the principles of Ubuntu (see Chapter 3) young people, in particular, believe in a strong sense of community. Rural young people of Arandis show an appreciation and admiration for the contributions made by fellow community members in their daily lives.

Another fifty-seven per cent of the respondents felt that extended family members made an important contribution to their daily lives. This result, supported by previous results in this chapter, indicates that the rural young people in Arandis have an understanding that they are only the people they are because of other people surrounding them.

Finally, tribal chiefs seem to play a much lesser role of importance, because they only indirectly involved with the rural youth, as mostly tribal chiefs
communicate issues about the community to the teachers and there is no
direct interaction between young people and tribal chiefs. This certainly
explains the low ranking. (The role of stakeholders is further explored in
Chapter 7.)

5.6 Conclusion
Entrepreneurship, as it relates to the rural young people in Arandis, has been
defined as a process whereby young people seek active participation in the
developmental activities of the community by taking into account their cultural
identity.

This chapter reflected clearly that the rural young people in Arandis take
pride in their cultural identity, which is an essential trait for fostering
entrepreneurship in an indigenous community. However it is premature at
this stage to accept the answers in this chapter as definitive answers.
Therefore, further interviews with rural young people and stakeholders were
held and results of these are discussed in Chapters 6 and 7 respectively.

These findings will be integrated into the results obtained where full answers
to the primary research questions of this research will be provided. All
results will be integrated and discussed at greater length towards the end of
Chapter 7 by integrating results from the radio interviews and a radio-based
panel discussion.
6.1 Introduction

The previous chapter specifically considered the fostering of an entrepreneurial potential among the rural youth Nama people in Arandis through analysis and discussion of results from the questionnaires. The analysis of data obtained through interviewing rural young men and women is discussed in this chapter. As can be seen in Table 6.1, forty young people (both in and out of school) took part in the in-depth interviews which followed the storytelling. This chapter adds value to this thesis because the in-depth interview used open-ended questions, giving a broader overview of how young people felt and foresee entrepreneurial initiatives in the Arandis village.

Table 6.1 Respondent demographic information and unique identifiers

<table>
<thead>
<tr>
<th>Age groupings</th>
<th>Male (M)</th>
<th>Female (F)</th>
</tr>
</thead>
<tbody>
<tr>
<td>16-20</td>
<td>M1,M2,M3,M5,M7,M10,M11, M24,M27,M30</td>
<td>F4,F6,F7,F8,F9, F12,F15,F16, F18,F19,F20,F21, F23,F25,F26,F28,F29</td>
</tr>
<tr>
<td>21-26</td>
<td>M12,M14,M17,M22,M31</td>
<td>F13,F14,F32,F33,F36</td>
</tr>
<tr>
<td>26-35</td>
<td>M35,M39</td>
<td>F34,F38,F40</td>
</tr>
</tbody>
</table>

This chapter is subdivided into three parts.

First, an overview of the village and its surroundings is given; the future career choices of rural young people in Arandis, with specific reference to entrepreneurship, are considered; and definitions of entrepreneurship are further explored.

Second, the role of culture in entrepreneurship is investigated and explored with specific reference to the cultural dimensions (Individualism/Collectivism) of Geert Hofstede. Specific reference is also made with regard to “Ubuntu”, through the use of key phrases and terms which trigger the emotions of rural young people in Arandis. These are based on the work of the late educationalist, Professor Paul Freire (see Table 6.5).
Third, and finally, this chapter moves towards answering the key Research Questions 3 and 4 in this thesis which are:

- What situational factors a) hinder and b) foster entrepreneurship in Arandis?
- What factors within the Nama culture a) hinder or b) foster entrepreneurship?

6.2 The context of story-telling

A cold, daily breeze flows in from the Atlantic Ocean into the little corrugated iron houses facing the Namib Desert from where the sandy winds sweep around the village under the blue clear sky\(^{28}\). The warm sun twinkles with temperatures ranging from twenty six to forty-two degrees Celsius and falls upon the small village of Arandis and the rural community in full swing with its daily tasks. The sounds of community members talking, laughing, relaxing and exchanging ideas about business, livelihoods and life in general occurs either at school, church or in the village council offices. The daily tasks of rural young people in Arandis do not end after school; from a distance away young men and women can be spotted with black traditional pots and firewood ready to provide a meal for themselves and fellow extended family members.

While community members enjoy their meal, which might be the only meal for the day, they engage in a chat. Many of the families have daily tasks such as going to school, herding cattle, hunting, cleaning out their yards, taking care of elderly parents, etc. A mealtime is an opportunity for sharing ideas and is also a social gathering. This highlights the lifestyle of the Arandis community, and the importance and the role and richness of culture in the day to day operations of the community.

At the outset it is difficult as a researcher to be certain of what to expect but it was surprising to see that most of these “meal times” are hardly a “social nicety” (time for enjoyment) but rather a time when communities discuss

\(^{28}\) www.youtube.com/watch?v=q6Vqi-KQOmA
ways to improve their livelihoods, or discuss activities that are essential for their survival. On a chilly afternoon the church leader (Pastor – see Chapter 7) invited the researcher to meet a group of young men and women around the village: school learners in and out of school and a self-employed barber who was delighted to learn that “someone is finally paying attention to entrepreneurship and culture among youth in Arandis”. The young men and women attempted to explain to the researcher what it is like being a young person in Arandis seeking to advance your life, be it in business or at school.

Mr R (M12) had much to say about entrepreneurship and culture, the status of rural young people in Arandis and their roles. At the time of the ‘meeting and greeting’ social gathering, Mr R was the chairperson of the village youth club and a well renowned figure in community circles. Although Mr R does not come from a business-oriented family, it was interesting to note that he believed that being a “businessman comes naturally”. However, in the case of forty (40) rural young people who were interviewed for this thesis, most felt that entrepreneurial culture could be learned; that one can learn to do business, if you are willing and able to work very hard.

6.3 Entrepreneurship

In this section, and consistent with the research questions of this thesis, the researcher presents and analyses data from the fieldwork obtained by asking the following questions:
Table 6.2 Questions asked by the researcher of respondents

<table>
<thead>
<tr>
<th>Number</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What do you want to be when you grow up and why?</td>
</tr>
<tr>
<td>2</td>
<td>How would you define entrepreneurship?</td>
</tr>
<tr>
<td>3</td>
<td>What is culture in your opinion?</td>
</tr>
<tr>
<td>4</td>
<td>What factors within the Nama culture can stop you from starting a business?</td>
</tr>
<tr>
<td>5</td>
<td>What factors within the Nama culture could encourage you in starting a business</td>
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</tbody>
</table>

6.3.1 Future career choices

In response to the first question, “What do you want to be when you grow up and why?”, the following three common reasons prompted rural young people to engage in entrepreneurial decisions.

First, a minority of young men and women who are familiar with magazines, television or have extended family members with skills such as computer science, banking, marketing and medicine, choose careers along those lines to market those skills.

Second, more frequently, rural youth who find themselves in very difficult and unbearable living conditions need to find ways to support themselves, because of their family background. This category constitutes rural young people who are orphanage children and whose living conditions are unbearable.

Third, a group of young men and women, often from single parents or cared for by grandparents who are pensioners, choose their career options with the hope of providing for the underprivileged community within Arandis.

All the rural young men and women interviewed, regardless of their career aspirations, emphasised the importance of having basic entrepreneurial skills which could enable them to obtain employment in the broader labour market.
However, they made it clear to the researcher that these skills can only be sharpened if their current education system empowers them to be groomed as entrepreneurs. In addition, their cultural traditions and obligations towards extended family leave them so powerless that they at times do not even want to think about what they would like to do in the future.

As described in Chapter 3, culture has a very important role to play in the daily life of the rural young people in Arandis. It was interesting to note that the three essential themes provide the basis for discussing entrepreneurship in this thesis emerge from first question (see Table 6.2) on career choices. These themes are Knowledge (K), Motivation (M) and Role Models (RM), which will be discussed in length in Section 6.3 of this chapter.

Illustrative examples of how the researcher came to the derivation of these themes will be explored in the following paragraphs, using three case-studies from the fieldwork interviews.

Miss K (F13) is a polite young woman in her 20’s. The researcher interviewed Miss K in her cousins’ old corrugated iron house in one of the residential areas of Arandis. She requested that an interview be held in the late afternoon because she had to babysit her little cousin. When the researcher met her in the afternoon, she had changed into her Nama attire from her normal school uniform and was making the afternoon fire in the open air just next to the house. It was interesting to note that as the interview started, young children passed by the house where the interview was conducted. Thereafter, I realised that she was selling little ice sachets to pay her school fees.

The researcher asked Miss K what she would like to become when she grows up and why? (see Table 6.2). The researcher assumed that since she was selling ice sachets, she would give a simple business related answer. However, she answered as follows:
I am an orphanage child and I am struggling to face daily challenges. However, if I know how to do it, I would want to study for nursing at the University of Namibia. You know, I have never met anyone in the village who wants to be a nurse, yet there are so many people, young and old, who complain that they are very sick. Although that drains me emotionally, having lost my parents at a very young age, with much encouragement from other people, I think I will be able to make it. I also want to do something that no one else has done yet in this village. I do not just want to drop out from school and stay at home Sir: “it is tough”. But I think I will need someone to help me and show me the way. That is all, Sir.

Miss K’s statement demonstrates the importance of the accumulation of knowledge for success in life. Most importantly, she realises that she has a problem and needs help. Making a change in her own community and helping the others in the village with similar problems, is definitely a priority in her life. It became clear to the researcher that her life experiences had shaped the way she sees certain things in life. Acquiring knowledge and being motivated has become an important part of her life. She is clear that she wants to change, and she can bring about that change. When the researcher made it clear that her interview and way of thinking was much appreciated, Miss K blossomed and gave an extensive interview.

Another high school science learner, Mr F (M17) also demonstrated the importance of knowledge but the key distinction is that he has been brought up by a single parent. The researcher met Mr F at the community hall in the middle of the afternoon. Mr F is a tall young man in his 20’s. He was dressed in a school uniform and had very short hair. Mr F’s mother is of Bushmen-origin and has a terminal illness with high blood pressure, liver and kidney disease and very painful bones. His father was of German origin and he died when Mr F was 11. It was also not surprising to hear that his father had been
the employer of his mother, given the colonial history between Namibia and Germany (see Chapter 1, Section 1.2).

Although he is currently studying science at high school, Mr F told the researcher that he would like to take accounting as an additional subject to enable him to manage his finances in the future. In the afternoons, he undertakes additional part-time jobs to send money or anything that could also be of non-monetary value to his mother. These jobs include fixing radios of the community in the village. He, too, describes the importance of having career choices and the reasons for such choices.

Mr F is interested in experimenting with scientific and technical equipment. He says:

> It is very difficult for me at this stage to say what I would like to become, but I would be grateful if I could obtain the minimum points to continue to the 11th grade. This would be appreciated by my family. However, given that none of my brothers and sisters went to university, it would be nice if God grants me that opportunity. I would like to study Information Technology (IT) at university, because everybody in my village believes that it is a very difficult subject to study. I think that if I study IT, I will be able to help my sickly mother, and my new baby who will be born this Saturday. Due to my high alcohol consumption, I impregnated my girlfriend last year. I feel very bad about this situation but I have learned not to drink ever again. From today onwards I promise to work very hard to secure a better future.

Miss P (F28) provides a final case-study demonstrating the definition of entrepreneurship among the youth. Miss P is an eleventh grade learner at the Kolin Foundation Secondary School. She is studying business-related subjects. She is a short, dark-skinned mother of a new born baby girl called Naledi; which means “star”. Most of her uncles and aunts occupy high
profile posts in the corporate and public sectors all over Namibia. She has had great exposure to television and magazine articles. Miss P’s biological parents are not very rich but her larger extended family ensured that she has had exposure to a variety of issues such as career aspirations and problems of drug and alcohol abuse, which are prominent among Namibian youth. When asked about her future career aspirations, this is what she had to say:

Unlike, many other learners at our school I would like to be a fashion designer, to take the fashion industry to the next level. I did not necessarily have a very easy life, because I fell pregnant in grade 10 and failed in the same year. However, I bounced back because I knew that I had disappointed my extended family. I gave birth to my little girl and repeated grade 10 and I passed. Now I am in the eleventh grade. I am experimenting with fashion on my friends, by cutting and trimming their hair after school. I just want to be a positive role model, but I know I will like to meet more role models around my village who are into fashion. I am willing and able to do it, but I will also need the knowledge of how it can be done.

Bygrave (1992) highlights the importance of knowledge in identifying opportunities for entrepreneurship. Learners like Miss, K, Mr F and Miss P convey the importance of knowledge so that they can achieve the careers or dreams of their personal choice. The thematic elements of knowledge, which were derived from the career choice interviews, are highlighted in Table 6.3.

Looking at the career aspirations of rural young people in Arandis, based upon how the respondents see themselves (see Chapter 5, Figure 5.3) and from the illustrative cases in this chapter above, it is evident that the majority of the respondents have dreams of a great career. Variety of career choices and aspirations can be clearly noted as some respondents clearly associated their careers with the Hollywood glamour of the rich and famous, which are embedded into a Western individualistic approach towards life. This Western
individualistic approach to life (Hollywood glamour) was evident through the multi-career choices made by some of the respondents in some of the interviews. For example, some of the respondents would like to become a teacher and a famous American rapper at the same time. It is important to emphasise that the multi-career choices were only made by some of the respondents. It became clear from the results, that for rural young people in Arandis to develop their full potential of entrepreneurship, they need to adapt and learn essential western entrepreneurial skills or approaches to life.

This is evident and supported by the results for the individualism-collectivism dimension reported in Chapter 5 (Figure 5.10), which clearly demonstrates that one characteristic does not prevail over the other but that, based on the principles of “Ubuntu” (see Chapter 3), both dimensions are crucial to succeed in life. Three themes related to entrepreneurship emerged from the career aspirations of the rural young people, namely, knowledge, motivation and role models.

6.3.2 The definition of entrepreneurship
Entrepreneurship is a multi-faceted concept that has evolved over a period of time, as illustrated in Chapter 2. As also indicated in the literature review component of Chapter 2, there is no commonly accepted definition or description, despite decades of research in the field. Building upon the interviews on career choices, this part of the current chapter will illustrate how entrepreneurship has been defined by rural youth in Arandis. To better understand the concept, the definition has been divided into three broad themes derived from those parts of the interviews concerned with career choices.

These three broad themes – Knowledge, Motivation and Role Models – consist of elements with which the respondents associated entrepreneurship (see Figure 5.10). To undertake the thematic analysis, the researcher closely examined words and phrases which were commonly used by respondents. Phrases and words that were similar were grouped together. The various groups revealed various elements for each of the themes. This
aided the clear understanding of the relationship between each of the themes. Each of the emergent themes related to entrepreneurship is discussed below (see Table 6.3).

**Table 6.3 Themes of entrepreneurship**

<table>
<thead>
<tr>
<th>Themes</th>
<th>Thematic elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>“Knowledge”</td>
</tr>
<tr>
<td></td>
<td>“If I knew”, “Informed”, “Understand”</td>
</tr>
<tr>
<td></td>
<td>“Experimenting”, “Skills” “Risk taker”</td>
</tr>
<tr>
<td>Role Models</td>
<td>“Role models”, “Community”, “People” (Individuals)</td>
</tr>
</tbody>
</table>

**6.3.2.1 Knowledge:** The theme of knowledge as it emerged refers to an individual having the right, appropriate and accurate information to become an entrepreneur. Descriptors included ‘knowledge’, ‘if I knew’, ‘informed’, ‘understand’, ‘experimenting’, ‘skills’ and ‘risk taker’. They emerged in response to a question asking them how they will define an entrepreneur? (See Table 6.2 for the full questions list and Table 6.1 for the gender of respondents whose views are reported in the following discussion.)

"It is an individual who runs a business with good knowledge” M1.

“Entrepreneurs are individuals who are informed what is required of a business to be successful” M2.
Some participants strongly felt that they do not know what an entrepreneur is:

*"If only I knew what it takes I could have become an entrepreneur myself."*M3.

*"If I knew what an entrepreneur is, I would not have taken courses in home economics."*M5.

Another common thematic element which occurred in the interviews with the rural young people in Arandis was that of understanding and skills:

*"Entrepreneurs are individuals who clearly understand the missions and the objectives of the business."*F4.

*"Entrepreneurs are people with the required skills to make the business a success."*F6.

A common obstacle to becoming an entrepreneur, identified by respondents, was that of risks:

*"It is difficult to define an entrepreneur if there are risks involved."*M7.

*"I define an entrepreneur as someone who takes risks."* F8.

*"An entrepreneur to me is someone who is able to take risks to a certain extent."*F6.

6.3.2.2 Motivation: The theme of motivation emerged as the desire of respondents to achieve set goals combined with the energy to work towards these goals. In the various definitions of entrepreneurship given by respondents, motivation appears as a central theme. Key elements and phrases used by respondents to define motivation are ‘bounce back’, ‘very bad’ and ‘willingness’. When asked how they view entrepreneurship, they had the following to say:

*"It is an individual who bounces back regardless of failures or obstacles in life."*F9.

*"I bounced back because I know I disappointed my extended family."*M10.

*"Entrepreneurs are people who come back and persevere regardless of how impossible the dream might be."*M11.

Some of the respondents associated entrepreneurship with firmness and with overcoming very bad conditions:

*"An entrepreneur is that individual who remains firm regardless of challenges."*F12.

*"Entrepreneurs are those men who are able to withstand very bad conditions such as bankruptcy."*F13.

Motivation is also associated, in the respondents’ views, with willingness and being able to carry out tasks successfully:
An entrepreneur is a man who has the **willingness** to develop or establish a business because of his or her passion”M14.  
*An entrepreneur is someone who knows what the mission of starting a business and is able to make things a **success**, regardless of circumstances."F15.

### 6.3.2.3 Role Models

Another emergent theme associated with the definition of entrepreneurship was the importance of role models. Respondents suggest they can only aspire to become entrepreneurs if they see individuals who are actually entrepreneurs. They strongly believe they can also become role models themselves or they would like to see more entrepreneurial role models. When asked how they view entrepreneurs, these were some of the responses.

* I have never seen positive **role models** as entrepreneurs in Arandis”F16.  
* There are simply no **role models**”M17.

Another respondent said:

* I think entrepreneurs are **positive role models** for the town of Arandis in future”F18.

Some respondents view the issue of role models from the community perspective:

* There are no community members that act as **role models** for entrepreneurship”F19.  
* Entrepreneurs are **positive role models** who should come from the Arandis community” F20.  
* We as a community should groom our own **positive role models**”F21.

Some respondents, however, felt that role models have to come from individuals within the community:

* Entrepreneurs are those people within a particular community, be it here at Arandis or wherever who lead by examples as **role models**” M22.  
* To have entrepreneurs as **role models** will not work, if we do not have people within our own community who would like to be role models”F23.

Rural young people in Arandis under study do not often take calculated risks but, the findings clearly shows that they are aware being an entrepreneur involves risk-taking. A deduction which can be made from the theme of knowledge is that the young people in Arandis have the sound fundamentals required for entrepreneurship, and the characteristics associated with it. It
was interesting to note that none of the rural young in Arandis foresee themselves as entrepreneurs in the future, although some respondents were practising entrepreneurial activities through the buying and selling of sweets and ice sachets, but they certainly did not see these activities as an entrepreneurial act.

This illustrates, to a certain degree that “entrepreneurship” is not the exact word applicable to this Arandis community, because this term is not in the vocabulary of most community members; however, with proper guidance and training, this term will certainly become useful in the Arandis community. In addition, the findings in the definition of entrepreneurship indicated that entrepreneurship is also associated with motivation. This illustrates that the rural young people in Arandis, are motivated and this is reflected in statements and terms such as “willing and able to”. It further shows that these young people will always find ways to achieve things that they desire. It is, however, important and crucial to emphasise that these young people will need support from all stakeholders to trigger and enhance the motivation for achieving their entrepreneurial potential.

Finally, in defining entrepreneurship, the respondents associated the definition of entrepreneurship with role models. It is reflected in the arguments of the respondents that if they have the exposure to positive role models who engage in entrepreneurial activities in the Arandis community, they are likely to start careers in entrepreneurship themselves. This result about the importance of role models clearly supports the findings in Chapter 5 which indicate that young people in Arandis feel that they could become role models in their own community. It could be argued that in future, people who have their own established enterprises or rural young people in Arandis who have excelled with great achievements in a particular community, will influence others to follow suit within the same community. Role models can certainly be viewed as positive entrepreneurial examples and when there is greater exposure to the rural young people in Arandis, more youth will become entrepreneurs.
6.4 The role of culture in entrepreneurship

A variety of studies, including those on the various forms of entrepreneurship, (see Chapter 2), support the argument that culture has an influence on entrepreneurship. A similar argument could be used for studying the rural youth in Arandis in Namibia. This section of the current chapter demonstrates the role of culture in the entrepreneurial activities of rural young people in Arandis.

This thesis clearly demonstrates that there are many young people in Arandis who are interested in culture. However, young people within the community may not get the opportunity to demonstrate their own pride in cultural activities. Examples of these cultural activities and interest in culture will be provided in the following paragraphs, from which themes will be developed to integrate the interviews from some of the interviewees. As illustrated in the previous section, illustrative stories precede the actual quotations of the rural young people. This also shows the value of data from life-stories conducted before in-depth interviews were held (see Chapter 4: Section 4.3.2.3).

Mr A (M31) is a tall, black, out of school youth, leader in Arandis. After graduating from high school in 2001, he decided to be involved in cultural activities. His main cultural interest is traditional Nama music. Mr A’s interest is in traditional and art music has been inspired by an African production from Zambia called Mimic. Mr A’s biggest aim in life is to produce music for his own community in Arandis. He believes that in order to succeed in his own life, he must have support from the community. When asked about how he defines culture, Mr A said:

Culture is the values and belief systems that we have as Nama people. The clothes we wear, the music we produce and listen to and the food we eat can be referred to as culture. I generally practice my own culture through my music with the help of my own friends. Culture within the Nama people is generally defined in terms of what we as a community would like to achieve.
Mr A aspires to start his own small music production company within Arandis to produce music for local communities and perhaps at a national level in future. In order to achieve this dream, Mr A relies on the support of the local community, or individuals who are able to guide him. Certainly, Mr A has a certain level of entrepreneurial potential, as he has a definitive vision about his future.

Miss O (F32) is a former street kid and is now enrolled at high school in Grade 10. She lives in the small corrugated iron house of her late grandparents with her cousin. Because her cousin does not have any basic education and is not working, Miss O is forced to clean the church after hours for a little pocket money. She is a petite, vivacious, young woman with a bright smile. Although she has a difficult time in supporting herself for living expenses, she believes that her cultural roots and background keep her going and inspire her to want to achieve more. In short, Miss O believes that her culture makes her happy. According to Miss O:

   Culture in general is things that my grandparents did. It refers to annual traditional cultural festival, weddings and funerals. Our culture is normally expressed through traditional activities. I would also say that culture is a feeling that we as Nama people have within ourselves and at times it is hard to express it to other people. We have a number of tribal groups in Namibia, but the Nama culture is distinctive in the sense that our culture is normally expressed through singing and traditional rituals.

Miss X (F36) took a somewhat different route when defining culture compared with Mr A and Miss O. Miss X is a charming, youthful, woman in her late 20’s who was interviewed in a colourful little house belonging to her uncle who is employed in the Rossing Uranium mine. Her uncle’s alcoholism made it very difficult for her to concentrate in school; however, she steps in and speaks to her uncle about the dangers of alcoholism on the basis of the
life-skills lessons she is taught at school. Miss X is a prize-winning student at the secondary school and she has the strong belief that culture guides her in her daily tasks in life.

According to Miss X:

Culture in the Nama community is a way of life and it generally takes place within the context of our community. As a young girl, I am expected to marry my cousins in my culture. I would also define culture as a sense of feeling we have as individuals in the community. I would also say that culture has something to do with the harmony we live in as Nama people and our distinctive language. The traditional chiefs ensure that we remain in touch with our culture and traditional values. I honestly think that the chiefs are the one’s who guide us in not forgetting our culture.

The school career of Miss X would not have been possible without the assistance of her uncle. One of her sisters lives with another uncle who is unemployed, and so she does not go to school. Although she is fortunate to have an uncle paying her school fees, Miss X firmly believes that she can write her own destiny and her cultural roots and the lessons she learned from being raised as a poor child are inspiring her to want more from life. Miss X hopes that her peers will start to take culture seriously as it shapes the daily choices they make in their lives.

These interviews reflected the importance of culture in the daily lives of rural young people in Arandis. They also give a clear indication of the role of culture in entrepreneurship among Arandis youth. Culture is clearly reflected and defined in the Nama community in terms of the values, beliefs and the traditional activities. For example, the weddings, funerals and festivities form a fundamental part in defining culture in Nama communities.
6.4.1 Individualism and Collectivism
According to Hofstede’s findings discussed in Chapter 3, countries such as the United States, Australia, Great Britain, Canada, the Netherlands and the Nordic countries are highly individualistic, while most parts of Africa, Asia and Latin America are well known for their collectivistic tendencies. As indicated in Chapter 3, cultures which are individualistic focus on the particular individual and his freedom of personal opinion and self-expression, while cultures which are based on collectivism consider collaboration and team effort as the best way to achieve success (Trompenaars and Hampden-Turner, 1998). The interviews gave rise to expressions which illustrated both individualism and collectivism (see Table 6.6).

Table 6.4 Themes of culture

<table>
<thead>
<tr>
<th>Themes</th>
<th>Thematic elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individualism</td>
<td>“The Chiefs”,</td>
</tr>
<tr>
<td></td>
<td>“Feelings”</td>
</tr>
<tr>
<td>Collectivism</td>
<td>“Our way of life”</td>
</tr>
<tr>
<td></td>
<td>“Traditional festivals”</td>
</tr>
<tr>
<td></td>
<td>“Harmony”,</td>
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<tr>
<td></td>
<td>“My cousins”</td>
</tr>
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<td></td>
<td>“Expected”</td>
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</table>

6.4.1.1 Individualism: The theme of individualism refers to the degree to which individuals prefer doing tasks on their own rather than in a group. All interviews were carefully scrutinised, to identify the strength of individualism.
The primary descriptors of individualism were ‘The Chiefs’ and ‘feelings’. When asked how they would define culture, these were some of the responses:

“Culture relates to some of the things the chiefs in our community do” M24.

“Culture refers to the feelings I have within myself as Nama person” F25.

“Culture refers to the feelings each one of us possess deep within ourselves” M27.

6.4.1.2 Collectivism: The theme of collectivism refers to the degree which people conform to the norms of a particular chosen group. The descriptors of collectivism were: ‘our way of life’, ‘traditional festivals’, ‘harmony’ and ‘my cousins’. When respondents were asked to define culture, responses demonstrated that collectivism existed amongst the rural youth in Arandis:

One interviewee said:

“Culture is our way of life. It is the things we do daily and we can also refer to these things as our values and beliefs” F26.

Other respondents associated culture with tradition:

“Culture can be defined in terms of activities such as our traditional festivals which we enjoy with the entire community” M27.

To a certain degree, some participants expressed their definition of culture in terms of the manner they live together:

“If I could describe the culture in the Nama community in one word, I would refer to it as harmony. We strongly believe that we have to live together through thick and thin” F28.

Another participant viewed culture in terms of the large extended family and cousins:

“As a young girl I am expected to marry my cousins in terms of my culture. So culture in my community can be defined in terms of marriage and living together with my extended family” F29.

One participant referred to both individualistic and collectivistic sides of culture:
Based on the interviews and insights obtained from the questionnaires in Chapter 5 and the qualitative interviews in this chapter, culture is also defined by the rural young people of Arandis as the values, norms and beliefs of the community. For example, it is a norm in the Nama culture that women are not allowed to sit on tables; otherwise she will not get a husband in the future. In terms of values, Nama people place an emphasis on being able to dance the Nama traditional dance; it is highly valued for any community member to be able to do it. According to Trompenaars and Hampden-Turner (1998), norms generally refer to how people make sense with what is viewed as right or wrong in a particular society. Similar illustrations of what is seen as right or wrong can be seen among the rural young people in Arandis. Norms usually occur on a formal level as written laws, and on an informal level as a mechanism for social control. From this, a deduction can be made that within the Nama community, norms are also used as a form of social control, because the norms around women not being allowed to sit on a table are not explicitly written in a formal document within the community. Values illustrate the ideals shared within the Arandis community.

Interesting phrases arose during the in-depth interview discussions of the role of culture in entrepreneurship. There were phrases which triggered both positive and negative emotions on the part of the rural young people. These themes and phrases are based on the work of a well renowned Brazilian educationist, the late Professor Paul Freire. He associated his work with “name and place”. Given that Freire was working with illiterate adults, he made propositions of selected words use by the poor in their everyday lives, expressing their longings, frustrations and hopes (Freire, 2001). He used illustrative phrases that could tell you something distinctive about a particular community. Similar expressions or terms were derived through the in-depth interviews of the rural young people in Arandis (see Table 6.5 below). These terms are deeply embedded in the value systems of “Ubuntu”.

"Culture is something that I value as an individual, but in order for it to function effectively I have to involve my entire community to make it more meaningful."M30.
Based on the Freirian principles above and the results from the questionnaires in Chapter 5 and the in-depth interview discussions in this chapter, two essential themes of culture are noticeable. These themes of culture are individualism and collectivism. The Freirian principles, the cultural dimensions of Hofstede and the concept of “Ubuntu” from Lovemore Mbigi, as was discussed in Chapter 3, show signs of integration. However, it was interesting to note that results from the qualitative interviews contrasted with the findings of Hofstede, who associated individualism with the Western world. These rural young people were not in agreement with this finding. This result from the in-depth interviews clearly supports the findings in Chapter 5, based on questionnaire data, which regarded both individualism and collectivism as equally important. In similar terms, the Freirian principles and the concepts of “Ubuntu” certainly show and illustrate the integration of both individualism and collectivism in the expression of terms (see Table 6.5).

This result shows that rural young people in Arandis can certainly develop their full entrepreneurial potential if both individualistic and collectivistic
components of culture are taken into consideration. Therefore, the definition of culture among the rural young people in Arandis is viewed both in terms of individuals with much authority in the community and also in terms of the collectives within the community, which is strongly embedded in the Freirian principles of words and the phrase of “Ubuntu”.

6.5 Situational and cultural factors which could restrict or encourage rural youth in establishing a business

It is important to emphasise that there are situational factors which influence entrepreneurship, but in terms of the Arandis rural youth, cultural factors stood out the most, and they could have a very strong influence on the entrepreneurial activities of Nama communities. In this section, the illustrative cases will demonstrate a combination of both situational and cultural factors which influence entrepreneurship, and in Section 6.6 the situational factors which could influence entrepreneurial activity will be discussed separately from the cultural factors which could influence the entrepreneurial activity of Arandis rural youth.

Four illustrative cases from interviews will be referred to in this section of the thesis to demonstrate those situational and cultural factors which restrict or encourage rural young people to start a business. The first two cases will present the situational and cultural factors which restrict young people in starting a business.

6.5.1 Situational and cultural factors which restrict rural youth in starting a business in Arandis

The following two young people are trying to make a living by doing casual jobs in rural Arandis. However, unlike most of the respondents discussed in the previous section, this young man and woman have received no secondary school education. Each of them lives with their extended family. Traditional Nama customs dictate that men and women to live in the family home and care for the elderly. The obligation towards your family and
extended family is a never-ending process, as long as you are alive. In both
the cases, the two respondents were the only breadwinners in their families.
Moreover, both of them earned only minimum wages, which can only cover
their basic necessities while they also have children to look after.

Miss J (F40) is a woman in her early 30’s. She has been selling crystal
stones along the road since the age of five. Miss J was interviewed along the
road stalls of Spitzkoppe (rural Arandis). When asked what factors
prevented young people from starting a business, she said:

I am one of the five children of my parents and I have been
selling crystal stones since I was five years old, with my
grandfather. One of the major problems for us as young
people to start a business is the fact that there are no
markets. It is one thing to dig the stones from the ground,
and another to have people who will buy them. I have to dig
these crystal stones six feet under the ground, but after all
this hard labour there is no one who will buy the crystal
stones. I will have to wait for one day for tourists to pass
here. As a young woman in the Nama community, I am
expected to marry, to create more significance and meaning
to my own life. As a child my mum taught me to be a
responsible young woman who is able to get a husband to
take care of me. I also think I do not have the necessary
skills and education to start a business of my own. Life
circumstances are so difficult and I decided to sell crystal
stones to enable me to buy food and water. It is really hard
to be a business person when I do not have even basic food,
shelter and clothing.

Miss J is from a background which pushed her into selling crystal stones to
earn a basic income to survive. She has been involved in the selling of
crystal stones to visitors for more than twenty years, although she admits that
she has not been very successful in improving her living conditions, not even
up to a minimum standard. Being the eldest child in the family has not always been easy, and especially if you are a woman, you have to get married, and this is putting even more pressure on Miss J. She explained to the researcher that in a small rural village, it is very difficult to establish a client base to which she can sell the crystal stones, so she always has to hope that someone will pass by. There are days and weeks when there are no clients.

Miss J argues that she has no choice and with the primary education background she has, she can only do jobs in the village. Besides her own struggles, she also suffers the slings of community gossip, which at times make her want to give up. People in rural communities generally gossip about one another if you try to do something different from what the community is generally familiar with. For example, starting a business or selling crystal stones is not something that is common among the community. This clearly illustrates the low social status of women in some communities. It also demonstrates the argument which was posted to Paul Freire by some of the workers: “You talk from the background of food, comfort and rest. The reality is that we do not have those basic needs” (Freire, 2001). This respondent – Miss J – was faced with a similar dilemma.

Mr Z (M35), also unmarried, is younger than Miss J. The researcher met Mr Z as he was leaving the Village Council. His father died in 1997, and Mr Z only attended school until Grade 4. Mr Z’s mother took her husband’s death very badly and she also died in 1998. His father was a barber working from home and from childhood, Mr Z learned some skills from him. After the death of both of his parents, Mr Z realised that he needed to do something to care for himself and his extended family.

Mr Z decided to start a local barber shop under a tree just outside the family house with the one hair clipper he inherited from his father. When the researcher asked Mr Z what factors prevented young people from starting a business in the community, he had the following to say:
When both my parents died, I had no idea what I would do. However, being from a very large extended family, my uncles and aunts advised me to follow in the footsteps of my father and start something similar. At first I was hesitating, however later I gave in. The common problems which could stop us as young people to start a business are firstly, our traditional cultural values teach us that starting a business is a western idea. Secondly, after starting the business, there is the great challenge of supporting an extended family of almost 80 people. It is hard to provide or cater for the needs of so many people. I also think money is an issue to a certain extent, but I do not see it as a major problem, because I am more concerned with the survival and livelihoods of my own people. There is also the problem of education, you see although I do have the basic knowledge of cutting hair, I will also need the knowledge of counting my money and learn how to record my income and savings.

Miss J and Mr Z are good examples of future young entrepreneurs in Arandis, although it appears that they do not have awareness that the business activities they are practising involve entrepreneurial activities. This remark certainly reflects the fact that rural young people in Arandis need proper guidance and training in what entrepreneurship actually entails. Both Miss J and Mr Z survive on a barely minimum income; however, in spite of the adversity, they continue to carry out their business activities. People only make use of their respective services, normally at the end of the month, if they have extra income to spare. During most of the month, Miss J and Mr Z have very few or no customers, yet they still manage to survive.
6.5.2 Situational and cultural factors which encourage rural youth to start a business in Arandis

Illustrative cases of two young respondents are also used in this section to find out the situational and cultural factors which might encourage rural young people in Arandis to start a business. For both respondents, culture is an important dimension within their local community which would encourage them in starting a business.

Next to the Arandis school Mr Q, 19 (M30), is wondering what to do next after school. For the past three years he has been thinking what he could possibly do. His biological parents live 80 kilometres away from Arandis. He came to Arandis to attend secondary school. As the researcher approached the red painted corrugated iron house, Mr Q greeted him with a friendly smile: ‘Good Afternoon, Sir’, and introduced the researcher to his family. He then offered the researcher tea and a traditional Nama meal. Mr Q was very enthusiastic about the interview and his little brother was keen to listen in.

According to Mr Q, and looking ahead:

When you want to start a small shop in Arandis, there are no formal procedures involved such as tax regulations and paperwork and this could be an advantage in encouraging me to start a business here. Secondly, I can sell traditional material or products which are used daily by my community, and I do not need formal paper work. When starting a business in Arandis, I could use my own cultural knowledge to make my decisions based on how I understand a particular situation in my own flexible time. I can establish closer relationships with my community, and thereby build trust and loyalty in establishing my own business. This means that when I have my own business in Arandis I can improve my business and personal relationships with the community at the same time.
Two streets down the road is Miss L (F33), who is also a secondary school learner in her early 20’s. Miss L is a conscientious learner who is looking forward to passing her Grade 10 examinations at the end of the 2008 academic year. She is enthusiastic about becoming a computer scientist when she finishes High School, and will most probably attend university. Her major concern at this stage is that her parents do not believe that she could have such high aspirations, given that they do not have any finances to put her through university. However, Miss L said that regardless of her background, she is going to make her mark in this community. According to Miss L, there are so many factors which can encourage young people in starting their own business.

The fact that we as Nama people want to remain in touch with our cultural values can enable us to start a business. I believe that having a business with a clear understanding of our cultural values and principles will broaden my own understanding of people both in and outside my community. I also think that we as Nama young people do not want to be viewed as crime makers and lazy people anymore, and we intend contributing and giving something back to our society. I think that sometimes in life we just sit around and expect someone to help us, so at times, as the youth of Arandis; we are forced to seek for help. I think the frustration of being labelled as the laziest and meaningless ethnic group in Namibia could also force us to change our attitudes towards life.

6.6 Situational factors which hinder or foster young people in starting a business

This section looks those situational factors within the Nama culture which could hinder or foster entrepreneurship among the community, and tries to answer Research Question 3 (Figure 5.1) about the situational factors which a) hinder and b) foster entrepreneurship in Arandis.
6.6.1 Situational factors which hinder young people in starting a business

Table 6.6 (top line) presents the situational factors within the Nama culture which could hinder entrepreneurship in the community.

**Table 6.6 Situational factors which restrict and encouraged entrepreneurship**

<table>
<thead>
<tr>
<th>Themes</th>
<th>Thematic elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors which hinder business start up</td>
<td>“No markets”,</td>
</tr>
<tr>
<td>Factors which foster business start up</td>
<td>“No formal procedures”</td>
</tr>
<tr>
<td></td>
<td>“Flexible time schedule”</td>
</tr>
</tbody>
</table>

A descriptor identified in Table 6.6, is ‘no markets’. The following responses are illustrative:

“Even if we produce products there are no markets to sell the products” M31.

“We do not have customers who can buy our products” F32.

As can be see in Table 6.6 and some of the quotations above, among the situational factors which prevent young people from starting businesses in Arandis is that there are no markets. Young people can live and test out their entrepreneurial skills to the fullest, but given the living conditions of the community, they are unable to sell the products at a profit. If there are
individuals within the community who are interested in selling a product or an item, this product or item has to be extended on credit for payment at a future date. This payment in future might not necessarily be in a monetary form, it could involve, for example, taking an item from the seller and in return taking care of his or her children or washing laundry. (See the discussion of the bazaar economy, Chapter 3; Section 3.8) These kinds of favours are deeply embedded in the principle of “Ubuntu”. In terms of Freire, these kinds of favours bring hope and joy to the community. (see Table 6.5).

6.6.2 Situational factors which foster young people in starting a business

As indicated in Table 6.6 (bottom line), a number of descriptors were identified which could encourage rural young people to start a business. These were: ‘no formal procedures’, ‘flexible working procedures’.

“*In a small village like Arandis, it is possible to start a business because there are few rules. I can decide in the evening that I want to sell meat tomorrow and just do it under the tree the next day*” F36.

“*The fact that I do not have to write receipts or do any paperwork for my customers makes it easier for me to start a business. I could get meat from my aunt and sell it to the village next day*” M37.

Some respondents were in favour of starting a business because they can choose to work to their own time schedule:

“*I think it is very encouraging to start a business in our village because you can choose when you want to work. It is a very flexible schedule; I do not have to worry about closing and opening hours*” F38.

The findings revealed that when establishing a business enterprise in Arandis, there are no formal procedures, and the rural young people are able to work in their own flexible time while also fulfilling obligations towards the family. The most often cited reason in the literature as to why individuals start an enterprise are autonomy, personal financial gain, fame and recognition (Nieman et al. 2003). Nama people firmly believe in the importance of taking care of each other, and this is also reflected in the situational factors which could foster entrepreneurship, as discussed above, such as no formal working procedures and flexible working patterns. In
particular, when the community has commitments such as funerals and weddings, they can do so anytime they are required to contribute.

6.7 Cultural factors which hinder and foster young people from starting a business

The preceding section looked at the situational factors which hinder and foster entrepreneurship in Arandis. This section looks into the cultural factors within the Nama culture which a) hinder and b) foster entrepreneurship (Figure 5.1: Research Question 4).

*Table 6.7 Cultural factors which restrict and encourage entrepreneurship*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Thematic elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors which hinder business start up</td>
<td>“Marriage”</td>
</tr>
<tr>
<td></td>
<td>“Responsibility”</td>
</tr>
<tr>
<td></td>
<td>“Towards husband”</td>
</tr>
<tr>
<td>Factors which fosters business start up</td>
<td>“Sense of community”</td>
</tr>
</tbody>
</table>

6.7.1 Cultural factors which hinder young people from starting a business

This section looks those cultural factors within the Nama culture which could hinder entrepreneurship in the community.
As in many other developing nations, the respondents pointed out the traditional family obligations and marriage of indigenous nations:

“As a young Nama I am expected to find a husband who I have to take care of as long as I am alive. This will not give me enough time to start a business” F33.

“Marriage is regarded as prestige in my community. This is the only way through which I will be regarded as an adult” F34.

Except for family obligations, the cultural roots of the Nama community are deeply embedded in survival:

“I feel that the only way not to create conflict and jealousy in my community is not to have a business at all. That way no one talks about you badly and views you as the enemy” M35.

6.7.2 Cultural factors which foster young people to starting a business

This section will identify those cultural factors which the Nama people can actually use to their own advantage in setting up enterprises.

Some respondents associated starting a business in Arandis with the close relationship you can built with your community:

“When I start a business in Arandis I get more close to my community and establish both business and personal relationship. I get to know more people from the nearby villages. For example, if I need a lift to go and buy stock in the town, they might offer me transport” M39.

“When you start a business in your community you know that you are doing something that would be much appreciated by all people, and you can also be an inspiration to many others” F40.

As can be seen from the quotations above, and Table 6.7, the reasons why rural young people in Arandis would start an enterprise are slightly different. The majority of the rural young people in Arandis would start an enterprise because it creates a sense of community. This finding implies that in a rural community such as in Arandis, where obligations towards fellow extended family members are relatively high, having proper support from the family is essential, most importantly when things go wrong in the business.
This insight from the cultural factors which fosters entrepreneurship is guided by the principles of “Ubuntu” (see Table 6.5). Rural young people in Arandis foresee starting an enterprise as something which also creates a sense of community among young people and village members, as the owner of a particular enterprise will be viewed as someone with a purpose and goal in life. In fact, they become a contributing member within the community. The bonding and the personal relationship between the young people will also be enhanced and improved when an individual decides to start a business among the Nama community.

6.8 Relationship between the dimensions of entrepreneurship and culture

This section will now bring together the themes of entrepreneurship and culture. Knowledge was by far the most prominent emergent theme in the interviews. For example, a common perception of respondents was that if they knew how to become a business person or an entrepreneur, they could do it. Generally, given the low levels of literacy in the community, people do not have the correct and timely information that could lead to their success. In a more positive light, respondents were saying if they had knowledge of how to change and improve their living conditions, they too could become entrepreneurs in their own right.

A second major theme was motivation. Respondents felt that knowledge alone is not enough but motivation will be required to put the knowledge into practice. Motivation feeds the individual with both positive and negative energy. The theme of motivation interacted with that of role models. Rural young people in Arandis constantly need to be motivated by individuals who can act as role models and provide positive examples to the community. This is mainly because few people from within the community get the opportunity to work or live outside the village, but individuals who do take a stand from the community and act as positive role models could make their lives easier. The interviews suggested that many young people believe that
with proper guidance and motivation, they will be able to write their own destiny, but will also require correct and timely knowledge.

These dimensions of entrepreneurship interacted with cultural elements. Entrepreneurship is a culturally-embedded phenomenon. Having knowledge, motivation and positive role models is not enough in an indigenous community.

It becomes essential to use those to the individual’s benefit and also that of the community as well. In indigenous communities, it is neither one nor the other but both. Many interviewees believed that they have only obtained the knowledge, motivation and role models they now possess through others. Some respondents refer to it as “a man is no island”.

The dimensions of entrepreneurship interacted with individualism and collectivism. Individualism emerged through the manner in which the young people viewed the tribal chiefs. They referred to them as “the chiefs”, not as the researcher would expect, “our chiefs”. This illustration demonstrates that there are individuals within collective communities who take responsibility for the community. Another prominent element from the interviews was “feelings”. Having the knowledge, motivation and role models, will require the individual to express his/her feelings in the both positive and negative form, to make entrepreneurship work within the rural community of Arandis. Being part of the collective society is not enough; it is individual contributions within the community which uphold its collectivism.

The dimension of individualism interacted with collectivism. Many respondents attributed the success of their life to fellow community members. The majority of the respondents felt that collectivism is expressed through the manner within which the lives of the community are structured, harmony and extended family members. These elements are clearly reflected in the dimensions of entrepreneurship. As illustrated earlier, knowledge is only acquired through others when they have motivation and act as role models. There is a clear inverse relationship between these themes.
Finally, the data revealed that the practical application of the dimensions of entrepreneurship could be acquired through practising entrepreneurship. To get a closer view on this latter statement, it was important to look into the factors which could either hinder or foster entrepreneurship in Arandis. There is a clear interaction between the situational and cultural factors which hinder or foster entrepreneurship and the dimensions of entrepreneurship and knowledge.

Putting entrepreneurship into practice in the rural youth communities of Arandis could be hindered by the same cultural dimensions which were previously an asset to the community. Most respondents felt that the non-availability of the markets and the obligations towards marriage is a hindrance in starting a business. It is only through knowledge and exposure that traditional women and men will realise that they have a choice in life and are entitled to their choices and human rights. However, this needs to be done in accordance with the cultural code of conduct; marriage is viewed as a prestigious event in the traditional Nama community.

There are always two sides to the coin, so the respondents also had the opportunity to express situational and cultural factors which could encourage them to start a business in Arandis. It was interesting to note that the respondents were comfortable with informal procedures in terms of cultural factors. In other words, as one respondent aptly put it, “we do not need to worry about paperwork and receipts; we have no money for receipt books after all”. It is evident from the data that there is a level of entrepreneurship potential among the rural young people in Arandis already but it will require a lot of knowledge and information-dissemination to empower them to become mature young adults who will make a change in their own community.
6.9 Conclusion
This chapter analysed, reported and discussed the findings of the research obtained through in-depth interviews with the rural young people in Arandis. Furthermore building upon the results obtained from Chapter 5, this chapter provided a respondent-based definition of entrepreneurship in the Namibian context, by making use of both the quantitative and qualitative data. Entrepreneurship in the Nama context in Namibia has been defined as a process which takes into consideration the elements of innovation and creativity. However, there is a strong cultural component in the community which needs to be considered if an entrepreneurial venture is to be a success in the Nama community.

The level of entrepreneurial potential among the rural young people in Arandis has also been explored in this chapter and the findings clearly suggest that the rural young people in Arandis have a high degree of entrepreneurial potential. This is evident when the questionnaire results from Chapter 5 were integrated with the results of the in-depth interviews. This chapter also provided answers as to what situational and cultural factors within the Nama hinder and foster entrepreneurship among rural young people in Namibia. The situational factor which hinders entrepreneurship in Arandis, as expressed by respondents, was the lack of markets, while flexible working patterns were identified as one of the situational factors which can foster entrepreneurship in Arandis. The findings also showed that marriage and family obligations are among the many other factors which hinder entrepreneurship, while a sense of community and cooperation in the community in the spirit of “Ubuntu”, foster entrepreneurship.

The next chapter investigates the role which stakeholders play in supporting the rural young people of Arandis in developing their entrepreneurial potential.
7.1 Introduction
This chapter concludes Part Two of the thesis, building and reflecting on the foundations which were laid in Chapters 5 and 6 and moving to include the opinions of stakeholders. These include national leaders of Namibia, parents, church leaders and various community members who have relationships with young people, either directly or indirectly. It was important that the researcher interview the stakeholders because they invest a lot of time and energy into the education and social aspects of rural young people.

After a discussion of the context of the stakeholder interviews, an outline of the structure of the chapter is then presented.

7.1.1 Context
Rituals and social events observed, both in Windhoek, the capital city (Figure 1.1) of Namibia, and Arandis village, gave the researcher the opportunity to study communities in their daily tasks. Attending weekly and monthly events in Windhoek and Arandis gave the researcher insight into how Namibian communities network and interact. This also gave clarity about how they deal with common issues and the possible small projects and activities of young people both in the city and Arandis.

The researcher had a unique and surprising opportunity to deliver a keynote address at the annual University of Namibia cultural festival. This enabled the researcher to communicate with a range of individuals, some of whom were stakeholders in this thesis. Some of these stakeholders were in managerial positions in private companies, University of Namibia staff and students, and some with contacts with communities in Arandis.

These interactions provided the researcher with a much richer context for this thesis. The researcher was able to observe how culture is viewed by people who are not in a rural village. Discussions with some individuals at the University of Namibia, led to further interviews in Windhoek.
Interviews were sometimes given as favours. Family, friends and government officials sometimes introduced the researcher to other people who were then interviewed in Windhoek and Arandis. The Ministry of Education in Namibia and also local organisations introduced the researcher to many community members who deal with entrepreneurship and cultural activities. In Namibia, if the researcher approached a community member “cold”, the chances were that are no interview would be granted. Most individuals who suggested people the researcher could interview for this thesis told him, “Don’t just turn up at their doorstep, let me speak to them first and arrange an appointment for you”. Another alternative would be, “He/She might be coming to my office next week, just wait outside and once our appointment is over, I will link the two of you together”.

There are numerous reasons for this phenomena.

First, and most obviously, community members/stakeholders are generally very busy people.

Second, interviews are seen as favours to their friends or colleagues. “Die ander hand was die ander hand” is an Afrikaans expression meaning “The left hand washes the right hand”. This illustrates that there is a very fine line between work life and personal life in a system often based on favours. There is a good explanation for this because most people bring to work their own cultural values and norms. Behaviour which demonstrates reciprocity and kindness is praised in the Nama community. This statement is deeply embedded in the concept of “Ubuntu” which was described in Chapter 3. “Ubuntu” emphasizes the importance of brotherhood, loyalty, trust, respect and unselfishness. (The implication of this concept for future research on indigenous entrepreneurship will be discussed further in Chapter 8.)

Third, there is the factor of insecurity (surib – as was described by some respondents in Nama). It was not surprising to the researcher that the respondents were, at times, uneasy about speaking to a stranger (researcher) in their homes or workplaces. This was mostly because
research is generally viewed as an activity that white people undertake. There was a key question “How come he, who is part of us, wants to find out about our lives?” However, once the researcher was introduced by a friend or relative or a well known figure in the community, the interviewees had no problem with participating.

Fourth, some people felt that the researcher was perhaps a “spy” (someone trying to get information from them and use it against them). Sometimes respondents agreed to be interviewed and then cancelled at the last minute. In one case, a woman agreed to be interviewed, but on the morning of the interview she felt it was too risky for a stranger to interview her, because she was involved in selling beer to communities as an informal economic activity (see the discussion of the bazaar economy in Chapter 3; Section 3.8).

In carrying out these interviews with the various stakeholders, the researcher was fortunate to be accepted as part of the communities where the research was conducted.

This was mainly because the researcher volunteered to contribute to various activities in both Windhoek and Arandis (e.g. serving meals at the HIV/AIDS clubs, inspiring people from all ages and reassuring them about the importance of education, persistence, perseverance and patience). This enabled the researcher to be seen as a contributing member of the society, rather than an individual who was solely interested in getting information from the respondents without taking into account their feelings, needs and concerns. The topic of entrepreneurship and culture seemed to be of great interest to the people who were interviewed. Several respondents commented that they were also thinking about the future of young people, not just in Arandis but in Namibia in general, because they also have children of their own.
7.1.2 Chapter structure

In the first part of the chapter, the results of interviews with stakeholders are reported. Many direct quotations are presented, as the researcher allows the respondents to speak for themselves as much as possible. The researcher also wants to convey the complexity and the richness of the respondents’ comments, from which possible themes could occur for future empirical studies.

The second part of the chapter discusses the radio interviews and what they convey about stakeholders and Arandis young people. It also includes discussion of a panel discussion on national radio which followed the radio interviews and which integrates the ideas and concerns of the rural young people and the stakeholders at both a national and local level.

Figure 7.1 on the next page shows a breakdown of stakeholder and radio interviews.
Figure 7.1 Breakdown of stakeholder and radio interviews

7.2 Stakeholder respondents

Thirty stakeholders were interviewed. They consisted of parliamentarians in Namibia, middle level government officials, civil servants, and teachers in Arandis, parents in Arandis, tribal chiefs and community members. The first question designed asked to give the stakeholder interviewees the chance to talk about their own lives. This was in contrast to the questions which followed, where particular definitions and viewpoints on entrepreneurship and
culture were addressed. In some instances, giving the respondents the opportunity to talk about their own life revealed interesting themes related to entrepreneurship and culture. Most of the respondents’ personal experiences are related to their life situation prior to Namibian independence. These stories reflect the days when the stakeholders were young. As in the case of Chapter 6, the life-stories preceded the in-depth interviews. These life-stories enabled the researcher to then turn to specific questions related to entrepreneurship and culture.

General labels are used throughout this chapter to ensure anonymity, except in the case of the Prime Minister of Namibia, who is a well known figure. The interview with the Prime Minister was published in the Namibian official newspaper (attached as Appendix B), so the information is currently within the public domain and this may enhance the creditability of this thesis, by revealing the thoughts of the “Premier of the State”.

A ‘Parliamentarian’ refers to ministers of the government, deputy ministers, permanent secretaries and general members of the Namibian National Assembly. ‘Corporate’ refers to people employed by corporate organisations. ‘Civil’ refers to people employed by the government. A ‘Teacher’ refers to instructors at the Kolin Foundation Secondary School in Arandis and, via radio interviews, any teacher in Namibia who teaches at any school in the country. ‘Tribal Chiefs’ are the traditional leaders of the Nama people. ‘Community members’ are members within the Arandis rural village constituency and, in the case of the radio interviews, any Nama community member in Namibia. Common threads from the responses of all thirty participants were identified.

7.3 Overview of the themes emerging from stakeholder interviews
The following section gives an overview of four themes – Theme 1: Colonisation; Theme 2: Education and sense of belonging; Theme 3: Meaning of entrepreneurship; Theme 4: Culture – as they emerged from the research interviews.
7.3.1 Personal stories of the respondents
The question was asked, “Could you please tell me more about yourself and your own life experiences?” This question produced a range of stories about colonial days, education and the importance of having a community where resources were often shared. These ‘stories’ are presented below, and categorised under the four themes mentioned above.

7.3.1.1 Colonisation (National level stakeholders) – Theme 1
These stakeholders specifically addressed how life was for them during the colonial days and the forms of education they had received. A common picture of sharing resources is clear from these quotations. (Please note: All quotes are inserted as spoken by the respondents).

Prime Minister of Namibia Prim (M) – “I left Namibia in 1965, for exile as a youth political activist. The options I had as a young person at that time were limited compared to today. I have learned a lot when I was in exile, I would say, I continue to dedicate my life to young people”.

Parliamentarian 1 (M) – “I was in exile up to a certain extent. I would say that exile has not changed me much as a person, but I am often accused by people for not standing up for my cultural norms. The impact of colonisation has caused us to give up so much to the extent that we predominantly focus on Western cultural practices in an African continent”.

Corporate Official 1 (M) – “I was born in the Omaheke region in Namibia. I joined the liberation struggle for eleven years. I have been in political asylum for all those periods. I am also a former refugee camp worker. A lot of people were killed while I was there, so it became a crisis. I was in particularly involved with Christian youth groups addressing issues which were closely related to their lives”.

Civil Servant 1 (M) – “I am born from a Nama family. My Mom used to be a domestic worker for a German family. I could not bear the pain of my Mom struggling to work so hard to put food on the table. I decided to join the political groups which existed at that point in time. With my involvement in politics I ended in exile, where I spent most of my teenage years. Through difficult times I managed to get the help of some of my colleagues and we managed to escape to England,”
where I obtained my first degree and Masters. At Namibian independence, we were finally brought back home in 1989”.

These quotes reflect the lessons the Namibian leaders learned during exile. Those lessons certainly seem to have had an impact on how they view life, and their dedication to Namibian youth. There is a strong statement from the Parliamentarian about the focus on Western cultural practices and not taking great pride in the African culture. Taking pride in one’s own national and community results in confidence, which is an essential entrepreneurial trait an individual must possess.

7.3.1.2 Colonisation (Arandis Stakeholders) – Theme 1
The following quotations give insights into the lives of the Arandis stakeholders who are involved on a daily basis with issues related to young people in Arandis.

Teacher 1 (F) – “I have been a teacher since the early 1980s. Given the political situation of Namibia at that time, I did not continue my secondary education. To date I only have Standard Six (6) and some upgrading courses where teachers are trained. Since the early 1980s, I am still the sole provider for my family. At times it is really emotional for me, to be born from a poor family, but I am hopeful that the next generation will have a better life. I strongly encourage young people not to play with education, because in the colonial times we had fewer chances, not to mention opportunities”.

Parent 1 (F) – “Although I am light in complexion I am a Nama. I am a mother of seven daughters. Currently I am raising all the girls on my own. Their father used to work for the colonial masters. Given the political conditions at the time when we were growing up as young people, opportunities for employment and education were very scarce. Therefore, I think our generations take the lessons from us and realise the importance of education”.

Parent 2 (F) – “I am a parent of five children. I am a domestic worker at a local school, and at times I wish I had the opportunity to attend school. I only have Grade 4. My parents died while I was six (6) years old and I was adopted by my brother. My brother took care of us almost all of our lives. As a woman I had to obey my brother’s orders. Unfortunately my brother also died few years ago, now I am left on
my own, with my kids. I wish God will bring a miracle for my kids at least to get a job”.

**Tribal Chief (M)** — “I was nominated as the Nama captain in 1978 while I was imprisoned here locally in Namibia. As a tribal chief you are generally elected from your bloodline of your forefather. I was one of those young boys who was fortunate enough to see the lifestyles of our great ancestors. However, due to the political conditions which were in Namibia during those years, I went through a lot during the political struggles. We mostly lived with our parents or grandparents and no walking around was allowed. Our system of exchange was barter; you would give a cow or goat to a European settler, and he or she would give you basic food or clothing commodities”.

**Community member 1 (F)** — “In the old days my parents used to work here locally in Arandis, which was known as Railways. In 1960 my parents were working in Arandis which was known as railways for the Boers (the white man). When we moved there were only three houses in this village. Those days were very bad, we used to hunt, to put food on our tables and I lived with my parents. I have fourteen kids in total, of which ten are alive. Some of my children died at birth.”

**Community member 2 (M)** — “I grew up in this village and this is where I will die, definitely. As I was brought up by my grandparents I have been extensively dealing with rural issues such as taking care of goats, pigs or whatever I could contribute to the extended family livelihood. You are indeed touching me emotionally. Talking about my life is something that fills me up with emotion. It also reminds me of the Nama culture, and all my ancestors, which went ahead of me to heaven”.

These six quotes describe the difficulties that various stakeholders were confronted with due to their lack of education, given the colonial situation in Namibia at that time. Some emphasise the survival techniques of the Nama people in the old days and the importance of being a contributing member of the society.

The survival techniques of the Nama people can be associated with entrepreneurship, while being a contributing member of the society can be associated with collectivism. The meaning of these concepts has been explored in Chapter 3 and a critical discussion will be given in Chapter 8.
7.3.1.3 Education & sense of belonging (National level stakeholders) – Theme 2

**Prime Minister of Namibia (M)** – “As a Namibian citizen I have been a teacher, principal, Minister of Education, Youth Minister and now Prime Minister. I have been involved with young people throughout the nation to provide them with possible opportunities which could result in their own development. I regard it essential to address developmental problems of youth in Namibia: sharing with them the knowledge and reassuring them it can be done”.

**Parliamentarian 2 (M)** – “Going to school was not a priority those days, there were not many opportunities to receive primary education. Making a contribution to your own community was part of my education. For one minute I do not regret, because that is the best education I have received to date. Being able to be with my own extended family has given me identity, be it milking goats or herding the cattle. Once you make a contribution to your community, you eat your bread with pride. Once you leave your own family circles, your understanding of the world broadens and you tend to appreciate more what you have."

**Corporate Official 2 (F)** –“Back in those days, the only jobs I could get as a person with colour, and being a woman, was either a teacher, secretary or a domestic work. My training was in secretarial training, and I also started to train secretaries. Being a secretary or a teacher those days was regarded as prestigious jobs in those days.”

**Civil Servant 2 (M)** – “Although I did not have the chance to further my education in those days, now I got the chance to do some upgrading courses while I am working in this Ministry. I have been working as a civil servant after completing high school. I just love to serve my country”.

National stakeholders in Namibia view education both in terms of formal school education and community education. These stakeholders clearly express the importance of having a well grounded community and being cared for by others while receiving an education.
7.3.1.4 Education & sense of belonging (Arandis stakeholders) – Theme 2

Teacher 2 (F) – “During the days of colonisation, the only education we could get was teacher training. I have a three year teaching diploma, which enables me to support my children and my extended family members. I believe I still want to study for a degree as well, because one is never too old to learn.”

Parent 3 (M) – “I have no secondary education. I only attended school up to Grade 3, because I had to take care of my parents. The obligation towards the family was more important than education.”

Parent 4 (F) – “We are fourteen kids from my parents. I am the eldest and the obligation to care for the family was much more important than going to school. I had to take care of my grandparents since the age of 8 so there was no way I could attend formal school.”

Tribal Chief (M) – “Back in our days, school or having education was not as important as it has become today. I was a school teacher, and have been working closely with Nama communities. I must admit I know what their passion and needs are.”

Community member 3 (M) – “Going to primary school and gaining basic reading and writing was not an option. I was not even aware there was a thing called school. We were deep in the villages. At this age of 40, I am learning to count, when the children of my employer teach me.”

Community member 4 (M) – “I get my education through my community. Although I did not attend formal school, I am still able to distinguish between a lot of things. My parents did not have the means to put me through school after Grade 9. However, being in a community where sharing is so important, I do not almost feel it that I have no education”.

These quotes illustrate how the Arandis stakeholders got their education through training, but at the same time the importance of education is emphasised. These quotes clearly illustrate that culture is important when an individual receives formal training and education.
7.3.1.5 Practical insights from stakeholders’ personal stories

Before moving to the remaining two themes - Theme 3: Meaning of entrepreneurship, and Theme 4: Culture - it is worth reflecting on the data so far discussed. Insights from stakeholders both at a national level and in Arandis revealed that their life-stories are related to their own personal history and how they were raised as children. As indicated in Chapter 1 (Section 1.2), Namibia has a long colonial history, given that the country was first colonised by Germany and subsequently by South Africa. Namibia gained its independence after the Namibian War of Independence. Most of the stakeholders, such as the Prime Minister, governmental officials and local community members in Arandis, have ancestors who were part of the Namibian War of Independence. Most of the respondents were in exile before Namibia gained independence in 1990. The life-stories also reveal that most of the respondents spent their youth in exile and they illustrate this as they have missed out on some opportunities as children. When looking at the personal life-stories of the rural young people of Arandis in Chapter 6, it is not surprising to see that their career aspirations are similar to those of the national and Arandis stakeholders. These career aspirations were nursing, teaching and singing.

Furthermore, the results from the stakeholders revealed that education and a sense of belonging also has an important role to play, as was indicated from their life stories. Most of the insights reported about education support the career aspirations of rural young people in Arandis, because these were the only forms of employment most stakeholders could afford to have, given the political situation in Namibia at that time.

The insights from the personal stories further revealed that although the living conditions were not very easy and times were very hard, the stakeholders recognise that they were fortunate enough to receive the best education in those days. “Making a contribution” to their own community as members was the best education they have received to date. The stakeholders also indicated that having a “sense of belonging” is critical because it is the manner in which most members of the community live.
Having a “sense of belonging” was also illustrated in the interviews with the rural young people in Arandis (see Chapter 5). However, the key difference lies in the fact that stakeholders seem not to speak about the individualistic dimension as strongly as was the case with the rural young people. This can certainly be attributed to the fact that as years pass by, the manner within which life is viewed, the approaches to both entrepreneurship and culture, evolves. Therefore, it makes sense that in order to survive in today’s globalised world, young people need to learn both the qualities of individualism and collectivism to develop their full potential of entrepreneurship.

7.3.2 The meaning of entrepreneurship – Theme 3

Rural youth in Arandis were asked to define the meaning of entrepreneurship in their own terms.

7.3.2.1 The meaning of entrepreneurship (national stakeholders)

Prime Minister of Namibia (M) – “Entrepreneurship should be defined in terms of cultural, social and economic ways of life and how individuals are motivated to do certain things. Ideally for entrepreneurship to exist amongst indigenous communities, it is important to borrow from the experiences of the Western world, but not forget the cultural and social norms of the particular community”.

Parliamentarian 3 (M) – “Entrepreneurship cannot be defined as a single concept. It depends on the angle which one is viewing it from. Entrepreneurship has a Western connotation, but it could also be defined in terms of traditional, cultural values and arts in an African context. When we add more resources to a particular business venture, we tend to assume that it has become modernised. One cannot particularly view this as modernisation as it tends to argue that communities are primitive. When we try to imitate western cultural values and try to define entrepreneurship in Western terms it does not help much. We will never become Western. We have to accept our own identity and define entrepreneurship in our own cultural terms. It is good to borrow some practices from Western cultures, but never substitute them for our own cultures. We can enrich our entrepreneurial activities by using Western principles.”
Corporate Official 3 (F) – “Entrepreneurship can be defined as the ability of an individual within a community to spot an opportunity and his/her willingness to take the necessary steps in pursuing that opportunity with vigour”.

Civil servant 3 (M) – “Entrepreneurship in terms of the Nama communities can be described as the buying and selling of goods. My Dad has been an idol in the Nama community for buying and selling scrap metal. He also sold Karakul pelt within the Nama community. People used to refer to him as the entrepreneur in the community, simply because he had the money”.

These quotations from the national stakeholders strongly reflect that entrepreneurship does not only have one single definition and is defined in terms of the cultural context within which a particular community lives. Given this cultural context of traditional values and the customs within which Namibian communities lives play a critical role.

7.3.2.2 The meaning of entrepreneurship (Arandis stakeholders)

Teacher 3 (M) – “An entrepreneur is someone who is willing to take action and take risks to make things happen within a particular community or society regardless of the challenges he or she is confronted with”.

Parent 5 (M) – “Entrepreneurship can be referred to as a process whereby the individual faces a lot of challenges but at the same time is willing to start very small. For example, the selling of goods and services can take place through the system of barter. We have to exchange some of the items for cash as this is a very effective manner through which items can sell. Barter systems can be challenging, but it can be done”.

Parent 2 (F) – “Entrepreneurship is a means of development for communities to benefit from their own hard work and effort. Most entrepreneurial activities in our community revolve around the preparation of funerals and normally offer helping hands to other members within the community, be it milking cows, and counting livestock”.


**Tribal Chief (M)** — “Entrepreneurship in the Nama community is referred to as ‘Omkheisen’. This is a Nama word which means the development of underprivileged to benefit from their sweat and hard work”.

**Community member 5 (M)** — “Entrepreneurship amongst the Arandis Nama community refers to individuals who have the ability and the courage to start a business and are willing to take risk. I also think to practice entrepreneurship in a poor community such as ours, one has to be very bold and brave.”

**Community member 6 (M)** — “Entrepreneurship in our community can be defined in terms of non-monetary form and at times is based on our own viewpoints. We use the system of exchange which is called barter. I exchange every small item or product I get with my neighbours in the street. For our community, we believe in working hard and achieving things for the community. Some of the activities are faith-based, e.g. If there is no food in my house I leave the maize meal packet open, in great faith someone will give me porridge from somewhere”.

These quotes illustrate the complexity involved in defining the term ‘entrepreneurship’, Stakeholders relate entrepreneurship to ‘risks’ and ‘courage’ and as both an individual and collective effort that is closely related to culture. The Arandis stakeholders also associate entrepreneurship with hard work and diligence.

### 7.3.3 Defining entrepreneurship in terms of Namibia

This now leads us into coherent definition of entrepreneurship in the Namibian context, which was the task of Research Question 1 in this thesis (see Chapter 1). In terms of the rural young people in Arandis, entrepreneurship (see Chapters 5 and 6) has been defined by the contributions and initiatives youth are willing to take in terms of empowering themselves as individuals and also for the empowerment and self-sustenance of their own community.

Building upon these insights from the rural young people, most of the stakeholders also defined entrepreneurship in terms of the cultural, social and economic ways of life with critical insights from both a Western perspective and an African perspective. Most respondents felt that
entrepreneurship cannot be defined as a single concept nor can it viewed from a single viewpoint. Various conditions in which the communities find themselves have to be taken into account and considered carefully. The stakeholders, both at a national level and in Arandis, defined entrepreneurship in terms of opportunity recognition, risk taking and empowerment. A distinctive element of the results from the stakeholders compared with the rural young people in Arandis, is that stakeholders highlighted the importance of opportunities for entrepreneurship. However, the recognition of opportunities becomes almost impossible if young people have not fully developed an inclination for entrepreneurship.

From the interviews with the stakeholders, at both a national level and in Arandis, it is evident that school and community members have an essential role in educating and informing young people of the important elements which would be required in the development of entrepreneurship potential among rural young people in Arandis. To recapitulate the definition of entrepreneurship in the Namibian context: It is the process through which young people seek to make a living through expressing and practising their personal, as well as entrepreneurial traits, through ongoing consideration of their own cultural values and beliefs for the benefit of the community.

7.4 Culture - Theme 4
In response to the question, “How do you define culture?”, the majority of the respondents linked their responses to values and belief systems, while some referred to the daily cultural activities which take place in and among the community.

7.4.1 Culture (National level stakeholders)

Prime Minister of Namibia (M) – “Culture is universal, and it is the way of life, belief systems, and it entails the dress code of a specific community, language, food and also the economy.”
Parliamentarian 4 (M) — “When I think of culture in a Nama context I want to distinguish between culture, tradition and habits. A habit refers to the things that individuals within the Nama communities get use to. E.g.: waking up early in the morning and making fire. By tradition we get closer to the things that need to be done, e.g. in the Nama tradition you are not allowed to sweep out, dirt in the late evening from the house, because bad luck might follow in your family. ‘Culture’ means a much deeper level and it reflects things which one receives from your ancestors, and cannot be changed easily. E.g., women are not allowed to taste alcohol; that’s only meant for the husband”.

Corporate Official 4 (F) — “Culture to me are the beliefs we have, and each country portrays culture through their dress code, and things which are most important and relevant to that specific country or community. E.g. when I got married, I got my cultural experience by sitting down with elders and they reprimanded us as a couple on the various facets and challenges of marriage, which was very amazing to me.”

Civil servant 4 (M) — “Culture refers to norms which you make in terms of who you are. It also refers to the aspirations and self-esteem and what individuals and a community think in terms of what they are able to achieve. It also defines the identity of a specific group or community.”

National stakeholders view culture in terms of the traditional customs and habits within the community. Cultural factors which hinder and foster entrepreneurship, as indicated by Arandis youth, are also evident in through these quotations.

7.4.2 Culture (Arandis stakeholders)

Teacher 2 (F) — “Culture refers to those activities which communities engage in for their survival. More importantly in indigenous communities, culture is viewed as those circumstances within which they were raised and they became accustomed to”.

Parent 1 (F) — “Culture according to my understanding, refers to the traditional customs we follow as a community. Nowadays culture is very different compared to the old days. Young rural people laugh at us when we talk of culture and say we are old fashioned. E.g., in the old days, when a girl fell pregnant before marriage, her
baby was killed because it brings bad luck to the family. This and many other unpleasant happenings in the community were normally referred to as ‘cultural practices’.

**Parent 4 (F)** – “Culture defines where you come from; it is your background, and beliefs of where you come from. Culture constitutes families across generations and their general patterns of behaviour”.

**Tribal Chief (M)** – “Culture, according to the Nama people, consists of socialism: the ability to share and give something with each other. E.g.: If you cook something, you have to share it with everyone else. That is the form of tradition. Leadership is also another element of Nama culture, where the community is very tribe-oriented and proud. Nama culture also values monogamy, one man and one wife”.

**Community member 3 (M)** – “Culture refers to the traditional customs which our ancestors have told us. As a Nama person, I am expected to practice it on a daily basis”.

**Community member 4 (M)** – “Culture refers to the specific manner in which communities identify themselves. It generally entails the customs and daily practices. It also looks into the lifestyles and the living situations of the community”.

The majority of the respondents associated culture with the ‘traditional’ values and beliefs systems within a particular community or society. The tribal chief associated culture with leadership qualities, which has a strong social dimension to it, while the other stakeholders looks particularly at the discipline each member of the community must practice for survival.

### 7.4.3 Insights from the definitions of culture from stakeholders

The interviews from the stakeholders define culture in terms of both entrepreneurial and traditional cultural practices. Key terms that were used in defining culture are values, beliefs, aspirations, self esteem, survival, traditional customs and socialism.

Entrepreneurial characteristics such as aspirations and self-esteem which were highlighted by rural young people in Arandis in defining culture, were
also evident in the definition of culture which was given by stakeholders. Further, the insights from the stakeholders on culture revealed that culture is something which is created by human beings; without the existence of people, it is almost not possible to have culture. It is a creative act of humans and so is entrepreneurship. This definition is evident in the terms highlighted by the various stakeholders such as survival, traditional customs and socialism. This definition of culture illustrates that culture cannot be defined only in terms of what is visible on the surface and what people are able to see; however, it should certainly be viewed as shared ways through which a group of individuals interpret and try to understand the world.

The term “culture” is viewed in both the West and Africa as universal; however, the cultural practices in each nation are distinctive, and this complexity makes it difficult for individuals across nations, and even in the same nation, to clearly understand the actual meaning of culture. For example, in the Nama culture, some reasons why certain events are the ways they are have no explanation, it is just ‘the way they are’.

An exploration into the entrepreneurial potential of rural young people in Arandis will require a clear understanding of what the various aspects of culture mean to each individual. To understand culture at this state of complexity will require a clear understanding of the values, norms and belief systems within each nation or community and the cultural context within which each nation or community operates.

Rural young people in Arandis, who are the key informants under study for this thesis, defined culture in terms of individualism and collectivism, and the stakeholders, followed a similar approach, but they also placed an important emphasis on opportunity recognition by integrating both the elements of entrepreneurship and culture in defining “culture”.
7.5 Radio interviews

We reported, in Chapter 4, on the research opportunities which arose through Nama national radio. The researcher was able to take part in radio interviews over a period of six months to discuss issues related to entrepreneurship and culture.

The majority of the respondents who took part in these radio interviews were young people from across Namibia, and community members from rural and urban Namibia. This was evident from the way callers introduced themselves. There were 28 callers to the show over a period of five months, and the sixth month was followed by a panel discussion. Each radio show lasted for about 50 minutes.

7.5.1 Entrepreneurship and culture radio discussion

In response to the question of, “How is entrepreneurship and culture viewed in rural communities?” the majority of the respondents indicated that entrepreneurship among the Nama communities cannot take place without taking into account the cultural values of the people (Theme 3. Some respondents also emphasised the importance of engaging young people in cultural activities:

**Parent caller 1 (M) -** “Young people of today have to engage themselves in cultural activities. This could be in the form of we, as parents, accompanying them to the annual cultural festivals and traditional Nama dancing ceremonies”.

Engagement in cultural festivals is seen as a form of encouraging young people to take pride in their Nama cultural identity. The majority of young people have already indicated in Chapter 5, that they are very proud of their Nama cultural identity, and their participation can add to this “proudness”.

**Youth caller 1 (M) –** “I think what Mama said previously is correct. We have to get more involved in cultural activities, so that we can mix it with the academic material we learn at school. Um.. then I think we will make wise choices”.
Youth caller 2 (F) – “Um, I respectfully understand what the previous callers have said, but some of the things that happen in our culture I do not believe. For example, weddings where elderly women crawl to be given the bride. However, I believe in Namastap and cultural dances, which I am doing myself. I am however very proud to be Nama”.

Programmes, such as holding meetings with the rural young people and going on excursions with them, can give more insight into the Nama culture and demonstrate how the ancestors survived in the old days. This was identified by listeners as possible ways of getting youth engaged in cultural activities.

This has a close relation to Theme 2, which looked at education and a sense of belonging. Several callers suggested that education both inside and outside the classroom are important. Indeed, the primary reason why so many young people are not interested in, or do not know much about, culture is because education at school has little cultural components. Young people, however, can receive education in school, in the community and at home:

Community caller 1 (M) – “I suppose that education in school is important, but the foundation of education starts at home. I think when this younger nation gets older in 20-30 years from now; they will understand how much value their culture can add to their education. In fact, they will have more wisdom. But we as a community also understand the tension that young people are faced with in remaining intact with their culture, while getting formal education”.

Although there could be a lot of tension, according to Community caller 1, for entrepreneurship and culture to flourish amongst Nama communities in the future, education will lead to discipline and self-confidence among the rural young. Another informant stressed that discipline and self-confidence can be installed in rural young people at home. These foundations help lay the basis for a young person’s life:
Tribal council caller (M) – “Discipline and self-confidence are so important to me. They exactly tell us what young people can do in remaining true to their own cultures. You know what I mean, it gives this bigger picture that there are fundamentals one has to take away from home when you go into today’s crazy and competitive world. When you get discipline and your self-confidence right, you have tools for the rest of your life. But you know, some of our young people are really working hard to remain intact with the cultural values. Cultural values is part of the basic education one can get at home”

For the Tribal Council caller, the future of rural young people lies in both education and self-discipline. This gives a very clear understanding of the struggles between individualism and collectivism which young people have to deal with. They are constantly trapped between this cycle of wanting to be better and being actually good. Indeed, another caller felt that entrepreneurship and culture in the rural Nama community can create mixed feelings and also confusion:

Community caller 2 (M) – “Entrepreneurship to me is giving sweets to the customer over the counter. You know what I mean here is, it is a give and take like we did it in the old days. However, when we bring culture into the picture, we have to be very careful because now we have to think about whether we give and take on credit and give the community member the chance to pay at a future date. Especially in a community-oriented culture such as ours of the Nama, people it is very hard to define exactly what these specific concepts could mean. But they might mean different things to different people and communities.”

This quote shows that at times culture does not necessarily have anything to do with what a specific community is, as in where they are found physically, but it is more to do with what things mean to people in a particular culture. Another informant emphasised the need for positive role models, in order to foster a culture of entrepreneurship among indigenous, rural, young people. Positive role models could educate and inform young people about the importance of culture and entrepreneurship. One informant said that positive role models are almost non-existent in the Nama community, given the
colonial history of the community and nation. Most of the ancestors were warriors who were in exile and never had access to education:

Others expanded on the theme of role models:

Parent caller 2 (F) — “One of the biggest challenges as a community is the fact that we do not have positive role models. In particular, if we look at the young people today, they only want to follow things they have seen in the media, be it a cool rapper or pop singer, and nobody seems to be interested in becoming a professional Nama traditional dancer. In addition, we have never seen anyone from our community who went abroad or has done anything differently. Can we really be any different? I see very few young Nama people who are positive role models.”

Youth caller 3 (M) — “One must agree with the parent who just calls in, I have the same question as a young Nama person. Did we ever have any positive models in the past? Of course, although my Mom is a domestic worker, she teaches me basic things such as respect and being nice. But in terms of entrepreneurship and culture, I am not aware of any. Maybe the issue of becoming positive role models should start with us. This is just my opinion; I will be listening to what other callers think.”

Community caller 3 (F) — “I agree 100% with the previous two callers, if we have positive role models a lot can change in our community. I, however, think that our tribal chiefs and community leaders are great role models. Although they have little or no education, they have been looking after us for so long and the generations which came before us. As the young caller said, the positive role models of this century should start with us.”

Two of the three callers above agree that there are no positive role models in the Nama community, but it is also interesting to note that both the young people and parents are willing to act as role models in their community. Another caller stressed the need to think of ways in which positive role models can be groomed within the Nama community.

Other callers highlighted those roles which parents and teachers play in grooming and educating young people to be positive role models:
Parent caller 3 (F) — “We as parents have the role to teach our children about the importance of self-discipline at home, and the teachers can complement and add value to what we have taught them. We do not have enough education, so we can surely not teach them about entrepreneurship, but we can teach them about the importance of cultural values and discipline.”

Teacher caller 1 (F) — “I am a teacher myself and I must agree with the parents who called before that educating young people and training them to become positive role models is a partnership between us as teachers and parents. As much as we have to talk to the young people to take their work seriously, the parents must also tell them the consequences of not having proper education.”

Teacher caller 2 (M) — “I think as a teacher I do have a very important role to play to instil academic discipline and hard work in the minds of the learners. It would be nice if learners can just realise the importance of education, and that there is no other alternative except getting a good education. Especially in our Nama community, where there are no clear role models and the resources are limited.”

Youth caller 4 (M) — “As a young Nama, I honestly agree with all the previous calls from the parents and teachers, but amongst ourselves as youth we have much bigger problems. For us to listen to the advice of the parents and teachers, there are youngsters amongst ourselves whom I want to call bullies. Some learners want us to consume alcohol and if I don’t comply I am teased or bullied at school and called names.”

In complete contrast, another informant was concerned about the negative and positive conditions within the Nama community which could help in fostering an entrepreneurial culture. The primary concern of the caller was that, at times, the focus is too much on what is impossible to achieve within the community rather than how the livelihoods of the community can be improved.

Tribal council caller 2 (M) — “A positive thing about our younger generation; most of them are very respectful, especially in front of elderly people, whom I think you will not find in many countries. The twenty-first century has changed so many things and the views younger generations have about respect and discipline. I must, however, admit that one of the
major obstacles in fostering entrepreneurship amongst youth is the “green bottle”. Alcohol is sometimes seen as the beginning and end."

**Pastor (M)** — “As a Pastor in Nama people, I must say that we as a Nama community are politicians by birth; we believe in hierarchy, order and respect. I do not use this as an example to degrade other cultural groups, but this hierarchy can be clearly seen in the Nama house. Although alcohol consumption is a problem, within reasonable parameters our youngsters still have respect for elders, and we should applaud them for that. I think respect for your customers is a key element in being an entrepreneur."

**Youth caller 5 (F)** — “Without any disrespect to the elderly people. I just want to know as a young Nama lady, how you see the whole notion of marriage as a barrier to entrepreneurship for young ladies like me. Like the Pastor said, that in our community, we operate on a hierarchy level. That means as a woman I also have less say or input into business. I hope I am not out of place in my comment. I still regard myself as a traditional young lady, who believes in the values of my Nama people."

**Community caller 4 (F)** — “Our little daughter, (referring to ‘Youth caller 5’) we understand the difficulties that you are dealing with at this stage. That is a cultural barrier. But that is how I was raised as a woman. As a kid I was raised and not allowed to say anything until after the elderly people have spoken. They told me I will get a longer tongue if I speak out. I am not implying that you should not have asked the question, but as women, we were given our place in the Nama society, and we have to train ourselves to accept that. Not even education can give the pride I have as a Nama woman."

**Community caller 5 (M)** — “A positive thing about the Nama culture is the sense of community; we have got a feeling and compassion for others. This could be a factor which could help in improving entrepreneurship in the community."

**Community caller 6 (M)** — “One thing I am very scared which will not enable us to groom great rural Nama entrepreneurs, is teenage pregnancies. Culturally, sleeping together before marriage is not allowed. It is not only teenage pregnancy that I am concerned about here. I am even
more concerned about the four foot disease, which runs across the world like a stream of water, HIV/AIDS."

Teacher caller 3 (F) – “I completely agree with the previous caller. The learners have an expression – ‘Vigs kom later, ek het die geld nou nodig’, meaning ‘Aids comes later, I need the money now.’

Interesting insights came out from the discussion of how the livelihoods of the Nama community can be improved. Alcoholism, the community hierarchy, teenage pregnancies and HIV/AIDS were identified as situational factors that could have a negative effect on improving livelihoods. On the other hand, respect, hierarchy and a sense of community were identified as having a positive effect on improving the livelihoods of the Nama communities.

Furthermore, these quotations illustrate that hierarchy has positive aspects in terms of respect and responsibility attitudes among the young people. The negative aspects of hierarchy from these quotations are that it creates a sense of uncertainty among young people, as they do not know what they can do to please their elders and also cope with the situational factors which they will have to face in today’s globalised economy. Both the positive and negative aspects of hierarchy is illustrated in the quotations of the elderly people, who want to stay loyal to their cultural values, but have to deal with changes which the community has to confront.

7.5.2 The significance and the meaning of Nama culture

This section is based upon the question; “What is Nama culture, and what is the significance of being a Nama person?” Section 7.3.1 looked at the relationship between entrepreneurship and culture in general. This section looks specifically at the Nama culture.

Traditional council caller 3 (F) – “Being a Nama person means boldness, a warrior and fighter. Our culture entails the values of a community, respect and brotherhood.”
Youth caller 6 (M) — “The significance of the Nama culture is that it guides me in my daily tasks and the choices I made as a young person. Umm… a thing such as culture keeps me humble and obedient to other people. It also gives me meaning about certain incidences or events such as not to touch alcohol at my age. Another example is, if an owl cries in the evening, something very bad might happen in the community or to me.”

Community caller 7 (F) — “Most of the activities which signify the meanings and the significance of the Nama culture can be seen in the traditional annual weddings and funerals. These events have got a very rich culture in them. They are bonding and keeping the community together.”

Community caller 8 (M) — “To me Nama culture, means waking up every morning to do my daily tasks to make a change in my own life to impact the rest of my community. If I sleep all day, who will feed me? The significance of hard work, regardless of the condition we found ourselves in, is the significance of our culture.”

The quotations above illustrate the importance of obedience and hard work in the Nama culture.

Another young caller said:

Youth caller 7 (F) — “As a young person, Nama culture is very significant and important to me. Cultural activities in the Nama culture include weddings, funerals and the annual Nama traditional festival. I am so much interested in Nama cultural things, although I have been raised by my German father and only learned Nama when I was fourteen. This holds me a little back in the group sometimes, but I like the loyalty Nama community members show towards each other.”

Community caller 9 (F) — “It is sometimes really amazing how we view Nama culture, but to my understanding, our culture has something more to do with a psychological and emotional attachment. It is some sort of feeling, which is hard to explain. You have to be a Nama person, to get the significance of this culture.”
Another informant thought that religion forms an essential part of the Nama culture and has great significance for the Nama culture:

**Community caller 10 (M)** — “I think religion is a very strong component on all aspects of the Nama people. We have to bow on our knees to constantly thank the Lord for the blessing he has bestowed upon us.”

**Teacher caller 4 (F)** — “Churches really play an essential role. I know they cannot encourage entrepreneurship, but they can guide young learners in following cultural principles and foundations.”

7.6 Combining the insights of the radio interviews with the insights of the rural young people in Arandis from the questionnaires (Chapter 5) and in-depth interviews (Chapter 6).

In the beginning of this thesis, in Chapter 1, four very important and essential research questions are raised. These questions are:

- What is the definition of entrepreneurship in the Namibian context?
- What is the current status of entrepreneurship potential among the Namibian rural young people?
- What situational factors a) hinder and b) foster entrepreneurship in Arandis?
- Which factors within the Nama culture a) hinder and b) foster the entrepreneurship potential of the Arandis rural young people?

Based on the findings from the questionnaires, the in-depth interviews with the youth, and the in-depth interviews with the stakeholders (national and Arandis level), entrepreneurship in the Namibian context can be defined as a process whereby young people seek active participation in improving their current living conditions, without necessarily forgetting their own cultural background. Culture should certainly be integrated into any entrepreneurial activity these young people engage in the future.
The results from Chapters 5 to 7 further indicated that rural young people in Arandis have a strong potential to develop their full potential of entrepreneurship. This is illustrated in their thorough understanding of the essence of creating a successful community. Further, they are willing and able to take individual responsibility and have a strong commitment towards their own community. Looking back at Chapter 5, the majority of the respondents felt strongly about how they view themselves in terms of characteristics related to entrepreneurship. These characteristics, among many others, were taking pride and satisfaction in their own work and being self-confident.

It is, however, also important to note that most of the respondents were not happy to talk to strangers, and this is a critical skill they have to learn and overcome, as communication is an essential trait they will need in order to develop a full potential for entrepreneurship. For example, it is critical that there is a mutual and common understanding between the stakeholders and the rural young people and it is only through communicating effectively that a potential for entrepreneurship can be developed.

In addition, the respondents strongly agreed with most of the characteristics associated with entrepreneurship and this finding strongly supported most of the arguments which were identified by scholars as key traits and qualities.

Furthermore, there is some evidence that the rural young people are willing to take an active role in development at a young age and these findings are clearly in agreement with the World Development Report 2006 (2007), which states that young people can be viewed as the leaders of tomorrow. However, rural young people in Arandis are of the opinion that they are also the leaders of today.

The results further illustrate that culture has an extremely strong influence on the daily tasks of the rural young people in Arandis. The result certainly supports the argument made by Mbigi (2005: 8) that no society has ever met the challenges relating to development or empowerment without harnessing
the strong elements in their culture. Regardless of whether they are Europeans, Americans or Asians, there is always the cultural elements which different nationalities have to deal with, and this appears to be no different in the case of Africa, including the Arandis village. The level of entrepreneurial potential was further revealed through the cultural activities the rural young people in Arandis are engaging in even while they are still in school. Through the tough times, with strong perseverance and the determination to succeed, the rural young people already avidly play their part in community chores by taking part in cooking, singing in the choir, collecting firewood, herding cattle and hunting.

During the interviews, the respondents made a clear distinction between entrepreneurship and culture. As illustrated in Chapter 6, the definition of entrepreneurship has been associated with knowledge, motivation and role models. The practical application and the determination to follow through need strong consideration and support from all stakeholders. In relation to culture, the respondents made a clear differentiation between individualism and collectivism and the relevance and importance of these cultural dimensions in their day-to-day lives.

Based on the discussions above, and taking all findings into consideration, the last session of the radio interviews was structured as a panel discussion, where Nama young people who have succeeded against all odds were invited to engage in a live discussion on air. This discussion will help in answering the situational factors which a) hinder and b) foster entrepreneurship in Arandis and cultural factors within the Nama culture which a) hinder and b) foster entrepreneurship.

### 7.7 Linking the themes of the radio interviews through a panel discussion

The various themes and discussions were brought together in the last radio interview session with a panel discussion. The panel consisted of a Nama medical student, a student in Information Technology, a Nama geologist, the
researcher, and the producer of the show (see discussion of radio interviews in Chapter Four). The panel addressed the themes (see Figure 7.2) covered in the previous radio interviews.

**Figure 7.2 Key themes of radio interviews and panel discussion**

The panel session started with each of the panel members introducing themselves and stating their point of view of entrepreneurship and culture among the Nama people:

**Panelist 1 (M)** — “I am a proud Nama young man; I have been working very hard to be where I am today. My parents are not married and I was raised by my grandmother, who passed away last year. I owe it to her to complete my degree in medicine at the end of 2009. To me, there is a lot of potential for entrepreneurship amongst the Nama community. As far as culture is concerned, we cannot groom entrepreneurs in our community without taking culture into account, which is simply a dead end story. It plays a very important role to me as a medical student as well. It helps me in the decisions and the choices I made as a student at varsity. To
empower the Nama nation we need to become role models in our own right, and I am sure there is hope for this nation.”

Panellist 2 (M) — “My background is not very different from what we have heard in the past five months. Today I am speaking as a Geologist, but I know the road was not easy being from an extended family, where education is not a priority. I had to work my way throughout to be where I am. I understand why our community did not see education as a priority, because they themselves had no education. Entrepreneurs in our Nama community are rare to find, especially amongst the youth, but I am certain our youth have great potential to be entrepreneurial. Our cultural roots will always remain with us. I can go to Germany or elsewhere in the world, and I will never feel like I feel here in Namibia, amongst my community. I must admit there can be no entrepreneurship without culture amongst the Nama people. Culture gives me a reason to wake up each morning and go to work. It gives me meaning about life.”

The caller response was immediate:

Panel caller 1 (M) — “I am so proud to hear those strong voices, which are talking such inspirational things. I wish that God bless all of you abundantly and I hope the young people around Namibia are listening and taking lessons from this talk. I must agree that culture is the beginning and end and it gives us meaning. Please gentlemen send me your pictures, I feel so good.”

Panellist 3 (F) — “I am a young lady at the Technikon of Namibia. I was born and raised in a Nama family. I am so privileged to be part of this fruitful discussion today. Both my parents have no academic education. I am the first one fortunate from this family to study Information Technology. My understanding of entrepreneurship is creating something from nothing. It is about innovation and bringing our own products in our unique cultural ways to the market. If I can properly express myself in Afrikaans, “Entrepreneurskap, Kultuur, rol modele, opvoeding and Nama vleg mekaar in”. These concepts are all related to one another. Culture to me is an expression of the unique identity of a specific cultural tribe or group. I believe that you first have to be a role model in your family, before you are a role model to the community. Culture can teach you how to achieve this, I think.”
The next caller highlighted the importance of role models and the contribution and change which role models could bring to the Nama community:

**Panel caller 2 (M)** — “When we talk about role models, I feel so excited and hopeful, that those three people on the panel are role models to our Nama people. We should applaud them for being so brave and come and share their own life experiences with us. Being a role model means been bold and not being fearful and strive to achieve great things regardless of one’s upbringing. I think those are the lessons young people can take from this discussion today.”

**Panel caller 3 (F)** — “(Amase ...Amase) Yes!! Yes! I have really been enjoying these discussions and I think we will need a replay of this live broadcast because it has been so inspirational compared to our daily discussions which don’t bring solutions. But the biggest problem for me about entrepreneurship in our Nama community is the lack of access to markets. Even if one makes little soaps the community has no money to buy it, and they have to take it on credit. At month end, they cannot pay and I have no way to buy new stock for the next month. But what has been happening throughout this show is something very beautiful and I hope young people can follow in the same footsteps.”

Panellist One came into the discussion again:

**Panellist 1 (M)** — “As my concluding statement, it is also very important to highlight one has to be a role model in your own extended family or household, before you can be for the community. Education should be just a tool that enhances your thinking and gives you insights into how to pay tribute and respect to the Nama people, and above all trying to give back.”

**Panellist 2 (M)** — “In brief, all these themes which were discussed throughout these months, are very critical to understand how to empower our youth. It does not only include understanding the concepts, but how they are viewed in our culture and what they mean and which is important. Getting Western education does not mean you must become Western, but are you willing to use that knowledge with its own interpretation and meaning in your own culture.”

**Panellist 3 (F)** — “From our discussion, there can be no dispute that culture is important for entrepreneurship in the Nama community. I would
like to encourage all young people to take the lessons today and invest time to think about how they could use Nama culture to their own advantage, including myself. Culture is our lifestyle; we cannot do much without it, as a Nama person.”

Interesting insights, such as the importance of culture and role models, can be drawn from the panel discussion. The essence of using Western education for the empowerment and the development of the community has also been addressed. Panellists and callers clearly illustrated entrepreneurship and culture, when looking for entrepreneurial initiatives among the Nama community. This overall finding clearly illustrates the notion of “Ubuntu” within the African culture, and it also supports the results of the rural young people who regarded both individualism and collectivism as important dimensions of culture and entrepreneurship.

Given the overall findings of this thesis, it is now possible to highlight some common answers given by the rural young people in Arandis and the stakeholders (both at a national level and in Arandis) as to which situational and cultural factors a) hinder and b) foster entrepreneurship in Arandis and which factors within the Nama culture a) hinder and b) foster entrepreneurship. The situational factors which hinder and foster entrepreneurship in Arandis are discussed in Sections 7.7.1 and 7.7.2, while the cultural factors which hinder and foster entrepreneurship are reviewed in Sections 7.7.3 and 7.7.4.

7.7.1 Situational factors which hinder entrepreneurship: The role of education within the Nama culture, lack of role models, access to markets, alcohol abuse, teenage pregnancies and HIV/AIDS were highlighted as situational factors which could hinder entrepreneurship.

The lack of well-educated and fully skilled members within the community was identified by the rural young people, as well as all stakeholders, as a factor which could have an impact on successful entrepreneurial activity. Education can provide a valuable opportunity for rural young people to
develop their potential for entrepreneurship. The majority of the respondents in this study made specific reference to role models and the different changes they possibly can bring to the community.

Both the rural young people and the stakeholders emphasised the lack of markets in the Nama community. This was emphasised by the community members who, when they produce traditional garments and products, are not able to sell these products. The primary reason for this has been that communities simply do not have money to buy the products and if they decide to buy, it has to be taken on credit, for repayment at a future date. Given the Nama culture which operates on the core principles of “Ubuntu”, repayment is not, however, an obligation on the borrower.

Other situational factors such as alcohol abuse, teenage pregnancies and HIV/AIDS have also been identified. The excessive and inappropriate consumption of alcohol by young people destroys their future hopes and aspirations and has been regarded as an external factor which can prevent young people from developing their full potential of entrepreneurship.

Furthermore, the majority of girls while still in school fall pregnant and this certainly prohibits them from obtaining secondary education, which is a great opportunity in a developing nation such as Namibia. Overall, the consumption of alcohol brings with it two detrimental effects, teenage pregnancies and HIV/AIDS, which kills the majority of the population at a young age.

7.7.2 Situational factors which foster entrepreneurship: In contrast with what could hinder entrepreneurship, the respondents also revealed some factors which can foster entrepreneurship. Factors such as no formal paperwork, education and having a flexible working schedule, were identified as common elements which can foster the entrepreneurship potential of rural young people in Arandis.
Another significant factor that has been identified, which could foster the entrepreneurship potential, is that when starting a business, extensive paperwork and formal procedures are sometimes omitted. This is mainly because the society operates as a collective, and has strongly embedded principles in the concept of “Ubuntu”. It is, however, important to emphasise that the results from the rural young people in Chapter 5 indicated that the dimension of individualism is critical for entrepreneurial and cultural success. An important challenge would be to find and maintain a balance between the individualism and collectivism dimensions.

The respondents also indicated that education and training could enhance their potential for entrepreneurship. Education, in this instance, does not only involve western education, but cultural education would also enable them to maintain and empower their own cultural identity. This will certainly enable them in producing local products in their own local language and establishing a wide a diverse client base. In short, they can enhance their own skills by using some of the entrepreneurship insights from the West, and then use their own cultural understanding to ‘produce local’ and ‘sell local’. Being able to work at flexible times has been identified as a major enhancer to entrepreneurial activity for young people. Flexible working hours and times will enable rural young people to maintain a clear balance between the extended family and the obligations of the enterprise. This ensures that the extended family members are happy and so progress in the enterprise is noticed. This will certainly ensure that nobody is worse off than they were before and the rural young people will be able to develop their full potential for entrepreneurship, while the cultural aspects and the needs of the community are also taken care of.
7.7.3 Cultural factors which hinder entrepreneurship: Cultural factors such as marriage and responsibility towards extended family members were highlighted as cultural factors which hinder entrepreneurship. Furthermore, everything within the community is based on factors such as age and kinship, which at times denies the rural young people the opportunity to develop decision-making skills and self-confidence and this could inhibit their potential for entrepreneurship.

Marriage is been praised by the Nama community as a symbol of status and it brings with it tremendous pressure to both young men and women in the community. With marriage a woman, in particular, have many obligations and responsibilities towards her husband and extended family members. Once married, the chances of self-empowerment for women are slim, even for starting their own enterprise.

7.7.4 Cultural factors which foster entrepreneurship: In contrast with what could hinder entrepreneurship, the respondents also revealed some cultural factors which can foster entrepreneurship. Factors, such as being born in a great collective family, no formal paperwork, having the chance to get the best cultural education and having a flexible working schedule, were identified as common elements which can foster the entrepreneurship potential of rural young people in Arandis.

Most respondents felt that being born in a collective family, with strong social ties is unique in itself, such that it can help the Nama community in developing its entrepreneurial potential to the fullest. This can aid the Nama community in designing products which are unique, and this could create good opportunities for markets in the future, and for selling by rural young people to illustrate their determination and drive to succeed.

Another significant factor that has been identified, which could foster the entrepreneurship potential, is that when starting a business, extensive paperwork and formal procedures are sometimes omitted. This is mainly because the society operates as a collective, and has strongly embedded
principles in the concept of “Ubuntu”. It is, however, important to emphasise that the results from the rural young people in chapter 5 indicated that the dimension of individualism is critical for entrepreneurial and cultural success. An important challenge would be to find and maintain a balance between the individualism and collectivism dimensions. The respondents also indicated that education and training could enhance their potential for entrepreneurship. Education, in this instance, does not only involve western education, but cultural education would also enable them to maintain and empower their own cultural identity.

This will certainly enable them in producing local products in their own local language and establishing a wide a diverse client base. In short, they can enhance their own skills by using some of the entrepreneurship insights from the West, and then use their own cultural understanding to ‘produce local’ and ‘sell local’.
7.8 Conclusion

This chapter concludes the discussion for Part Two (Chapters 5, 6 and 7) of this thesis. Through analysing the in-depth of stakeholders' views, insights on how entrepreneurship and culture is defined have been found. Entrepreneurship, from the findings of the respondents, involves those activities Nama communities take part in, for both individual and collective empowerment. It has also been revealed that for rural young people in Arandis to develop their full entrepreneurial potential, the cultural activities and aspects of the community play a pivotal role for their success.

Part Two of the thesis clearly illustrated that the rural young people in Arandis possess the potential for entrepreneurship and this has been reflected in the findings, where most respondents show their willingness and aspirations to succeed as entrepreneurs in the future. This chapter has reflected that the situational factor which could hinder entrepreneurial activity in Arandis is the lack of markets, while among many other factors, minimal formal working procedures has been identified as a factor which could foster entrepreneurial activity. Situational factors not so closely related to culture, such as alcohol abuse, teenage pregnancies and HIV/AIDS have also been identified as barriers to successful entrepreneurial activity. Cultural factors such as marriage and family obligations have been identified as key factors which could hinder entrepreneurial activity in the Arandis village. The great collective culture, no formal work procedures, cultural education and flexible working patterns, have also been identified as cultural factors which can foster entrepreneurship among rural young people in Arandis.

Based on the findings of this chapter, Part Three of the thesis, in Chapter 8, engage with the theoretical literature from Part One informed by the empirical findings in Part Two, and in Chapter 9, a discussion of the practical implications of the research, including implications for policy.
8.1 Introduction

Part Two (Chapters 5, 6 & 7) of this thesis analysed and discussed the empirical findings of this research. This chapter, Chapter 8, opens Part Three of the thesis by engaging the theoretical literature in Part One with the empirical findings in Part Two of the thesis. More specifically, this chapter extends the study by giving insights into entrepreneurship, indigenous entrepreneurship, and how entrepreneurship can be practised in an African context. This will be achieved through repositioning of the data and its analysis, extending some of the ideas as outlined in the literature (Chapters 2 and 3) and the empirical results. The next chapter, Chapter 9 will complete the thesis by focusing on practical implications for policy within the Namibian context.

This chapter first engages with Timmons’ and Moore’s model of entrepreneurship discussed in Chapter 2 in light of the analysis of the research findings. Thereafter, a critical discussion of the Contingency model (Chapter 2) of Peredo, Anderson, Galbraith, Honig and Dana (2004: 1-17) is given. Finally, the role of culture as it pertains to Geert Hofstede (1980) and Lovemore Mbigi (1995) (Chapter 3) is outlined. New insights provided by this research can draw from, and add to, these models, and further understanding entrepreneurship in the cultural context of the rural Nama youth in the Arandis village in Namibia. Before starting the discussion in this chapter it is good to summarise the findings from Chapters 5, 6 and 7 as seen in Figure 8.1.
This thesis addressed four important research questions namely:

- What is entrepreneurship in the Namibian context?
- What is the entrepreneurial potential of indigenous Nama youth in Namibia?
- What situational factors a) hinder and b) foster entrepreneurship in Arandis?
- What factors within the Nama culture a) hinder and b) foster entrepreneurial potential of rural Nama youth?

The findings of this thesis in Chapters 5, 6 and 7 (Figure 8.1) indicated that entrepreneurship in the Namibian context should be defined in terms of the manner in which individuals within the community strive for their own development in order to benefit the community around them. This was illustrated through the findings by the strong sense of Nama cultural identity indicated by the respondents. The results show that, rural young people in Arandis have strong cultural identity patterns, and the dimensions of individualism and collectivism as equally important. This indicates that the youth have a strong potential for entrepreneurship.

Situational factors which hinder entrepreneurial activity among rural young people in Arandis were identified as the lack of markets, alcohol abuse, teenage pregnancy and HIV/AIDS within the village of Arandis. These
factors not only impede the development of the community, but on the social well being and the souls of the rural young people from where a strong spirit of entrepreneurial potential has to develop. Situational factors which foster entrepreneurial potential within the Nama community are the small amount of paperwork, and less formal work procedures, which also give them a reasonable amount of time to cater for the needs of the extended family members.

As can be seen in Figure 8.1, the study also revealed cultural factors within the Nama culture hinder entrepreneurial potential. These cultural factors are marriage and continuous obligations towards extended family members, which make it difficult for the rural young people to start enterprises of their own. Cultural factors which could foster entrepreneurial activity are a sense of community, cooperation, and the community is also able to work at their flexible time and schedule.

Drawing upon these insights and answers, the following section will engage in a discussion and their relationship with the literature in Chapters 2 and 3.

8.2 Drawing upon practical insights from the literature
8.2.1 Timmons’ model of entrepreneurship

Timmons’s model of entrepreneurship as seen in Figure 8.2 looked at three key driving forces namely; opportunity, entrepreneur and resources. These driving forces are influenced by conditions of uncertainty and unforeseen circumstances which the entrepreneur might not be aware of.
As can be seen in Figure 8.2, Timmons’ model makes an important argument about the essence of opportunity recognition for entrepreneurs given that they also have the resources at their disposal. Looking at this model, and drawing upon the insights from the data obtained through an empirical study with the rural young people in Arandis, there are both positive and negative arguments. From Bygrave’s discussion in Section 2.4.2 and the traditions of entrepreneurship (Section 2.4.1) the discussion of the importance of grooming entrepreneurs is valuable for, both for the developed and developing world.

However, when speaking of opportunity recognition, Bygrave focuses on new venture firms in an international and corporate context, which might not necessarily suit the rural young people in Arandis. From the personal observations of the researcher in the field, the situation is certainly different for the rural young people in Arandis. Various reports, for example, the World Development Report 2006 (2007) and the Namibian Youth Policy (1993) emphasise the importance of young people in the future, and see them as absolutely vital for economic growth and development. Young people are seen as individuals who will bring about change in the community.
For the concept of opportunity-recognition as indicated by Bygrave in Figure 8.2 to be relevant for economic growth and development, it must be applicable to young people in very low income countries.

Given the findings from the empirical data in Figures 5.3 and 5.4 it is strongly suggested that the concept of opportunity recognition is not adequate by itself for rural youth and that it needs to be strongly complemented by opportunity recognition through empowerment of motivation through skills and education.

So it is pertinent that scholars consider what is relevant to other continents when conducting research, and also to assist in finding new ways to assist these nations. In particular, the cultural context within which this model (Figure 8.2) is framed is different from that of the rural young people in Arandis. Indigenous people can only be integrated into mainstream models, such as those of Timmons’, if their cultural heritage and the context within which they are brought up are taken into account. The empirical data suggested that understanding the meaning of cultural identity in an indigenous context is pertinent because, in rural young people such as those in Arandis, cultural identity helps healing and develops their full potential of entrepreneurship.

As the discipline of entrepreneurship is emerging, entrepreneurship can no longer be viewed only in the context of the developed world, as the developed world invests many physical, sociological and financial resources into the developing world. This makes it important that the lens of research be extended across borders, in this case, making specific reference to Africa. The model (Figure 8.2) does not make any reference to the cultural context within which the opportunity, the entrepreneur and the resources should be viewed. Culture is a critical component both in the West and Africa.

At an international level, culture looks at ways through which communities work together in an international context, while at a local level, according to the empirical findings in Part Two, culture is the lifeblood of the Arandis rural
young people. Models such as those of Timmons’ have a worldwide relevance only if they emphasise the cultural context effectively.

8.2.2 Moore’s model of entrepreneurial process
As can be seen in Figure 8.3 below Moores’ model of entrepreneurial process is important because it illustrates that there is always a triggering event that results in the creation of a new organisation.

**Figure 8.3 Moores’ model of the entrepreneurial process**

Bygrave (1992: 3) noted four essential stages in Moore’s model of the entrepreneurial process. These are the innovation stage, the triggering of events, and the implementation and growth stages. With regard to innovation, this is an essential characteristic and quality for rural young people in Arandis, as it only through innovative ideas that they will be able to develop their full potential of entrepreneurship. The work of Baumol (2010, in press) added substance to the observations in this study in Figures 5.3 and 5.2 with regard to innovation. Baumol argues that effective entrepreneurial activity can only take place in an environment which encourages innovation. In a similar manner for rural young people to develop their maximum potential of entrepreneurship they must be empowered with the idea of breaking through their general and daily thinking patterns to derive and engage in activities which could support development in their community.
These activities can be built around their daily chores such as collecting firewood, studying indigenous trees, and promoting traditional Nama food and clothing. These chores illustrate a strong act of entrepreneurial activity and a human creative act, as discussed by Cantillon (1755) in Nieman et al. (2003) in Chapter 2.

As indicated in Figure 8.3, innovation is affected by personal factors such as tolerance, ambiguity and risk taking. In order to be able to cope with those factors, rural young people in Arandis must receive assistance in dealing with issues of ambiguity, as they find themselves in vulnerable situations in their day to day lives. For example, it is crucial to recognise, that the rural young people in Arandis do not own enterprises of their own at this stage. Chapters 5, 6 and 7 identified some situational factors such as access to markets, alcohol abuse and teenage pregnancies which could prevent young people from starting a business. Cultural factors such as marriage and having a strong collective family were also highlighted as factors which prevent rural young people from starting a business. It is necessary that young people take the next step in breaking through some of the situational and cultural barriers that hinder them from realising their potential as entrepreneurs. This will require motivational training and encouragement both from the parents and the community.

A triggering event, as illustrated in Figure 8.3, is an incident that the rural young people in Arandis certainly need. As illustrated in Part Two of the thesis, these young people has the potential to be entrepreneurs. So the argument of Bygrave, in Figure 8.3, certainly supports the need for initiatives that rural young people in Arandis can be engage in that trigger innovation. An example of a triggering event among the Arandis community, could be where the rural young people pick up an application form and apply for university admission. Another triggering event in Arandis which would bring about change in Arandis is positive role models who lead by example. Rural young people must be triggered first to realise that through doing this they can bring about change in the community. In terms of the stages of implementation and growth, these are certainly important stages but for the
rural young people in Arandis it might take a longer time span to realise their dreams and aspirations. This is mainly because compared to urban youth, rural youth have cultural obligations to their extended families and communities and their actual realisation of entrepreneurial activities can take much longer. For example, a rural young person in Arandis needs to get permission from the family before he/she can start an enterprise, or even think of attending university. In short, the period of time for rural young people to implement their entrepreneurial event, and let it grow, is much longer than for someone who comes from an urban background. In realising the implementation and growth of the entrepreneurial venture, the potential of entrepreneurship for young people first needs to be nurtured.

The role of role models and family members is important, as discussed by Bygrave (1992) in Figure 2.2, and this has an influence on the rural young people in Arandis in developing their full potential of entrepreneurship. This was clearly been reflected in Part Two of this thesis as the lack of role models in Arandis means that endogenous triggering events for entrepreneurship is not forthcoming. Bygrave’s (1992:13) makes reference to the importance of role models in the family is pertinent. The relative lack of these is certainly an issue of major concern in Nama community in general. The empirical data (Part Two) also indicate that the rural young people in Arandis have the potential to be entrepreneurs and they are willing to play their part in the development of their own community. So the lack of readily available endogenous triggering events facilitated by relevant family role models is of crucial concern.

8.2.3 Contingency models: Contingency models are based on the work of Anderson et al. (2003) and Peredo et al. (2004). These latter sets of authors discussed the same model in two separate publications. Contingency models state that the outcome of a particular event or condition depends on the circumstances that event. For example the success of an indigenous business, would be strongly determined by the extent to which the community takes both positive and negative forces into consideration in ensuring the outcome. Furthermore, unlike the modernisation and
assimilation models (Sections 2.6.2.1 and 2.6.2.2), contingency models emphasise the importance of social relations which are very prominent in indigenous communities (Figure 8.4), considering and taking into account the roles indigenous people can play in newly developing economies. As the model is still in its developmental stages, it only takes into consideration place a clear emphasis on how indigenous people can be integrated into the global economy. This much less on showing the internal relationships and the forces which exist within indigenous communities (see Figure 8.4).

Figure 8.4 The stakeholders in the global economy, after Anderson et al. (2003: 73) and Peredo et al. (2004: 13).

Although the model talks about the role of indigenous people, it nevertheless has not put the indigenous communities at the centre of development. Taking note of this the researcher sketches an illustrative framework of how local indigenous communities can be best integrated into the global economy (Figure 8.6).
The key strength of this model from the two publications of Anderson et al. 2003 and Peredo et al. 2004, is that it emphasizes that development should not only be viewed in terms of the developed world. This is exactly what indigenous rural young people in developing nations such as Namibia, need to take up. They need to be able to create their own platforms in terms of thinking about developmental initiatives for entrepreneurship, as well as be given the chance to voice their own understanding of how they view the world. It is also important to note that the authors developed this model with small indigenous communities in mind.

Developmental initiatives in this model, as can be seen in Figure 8.4, also focus on international organisations and the role they can play in the development of indigenous people. Indigenous communities also have their own linkages that are deeply embedded culturally and tied in with strong cultural rituals. These rituals need to be considered with utmost care in order to bring about development to the indigenous people (Chapter 5, 6 & 7).

This model is designed on conceptual understandings of how development must be viewed at an international level for the integration of indigenous people; however, the authors also designed the empirical research with a small indigenous community in mind. The empirical data suggest that the linkages within the empirical data could be completely different when looking into African nations and, in particular, the rural young people in Arandis (Figure 8.6). However it is important to emphasise that this does not discredit the research which was carried out in Canada and the insights provided from these models.

8.3 Geert Hofstede
The importance of culture and the need to explore the connections between culture and entrepreneurship has been identified in Chapter 3. Professor Geert Hofstede is a renowned writer in management sciences for his debate on the importance of culture. Hofstede discussed culture across five main dimensions.
These dimensions are power distance; individualism/collectivism; masculinity/femininity; uncertainty avoidance; and long term orientation. The dimension of individualism and collectivism has been clearly evident in this thesis and both aspects have been rated as equally important by the rural young people in Arandis. It was interesting to note that the (Hofstede and Hofstede, 2005) standard dichotomy that the West is individualist and Africans are collectivist did not hold in the findings from this thesis. Through the results the rural young people in Arandis expressed the importance of both individualism and collectivism. This could be a very important result to future research both in an international and local context. From an indigenous person’s view point this implies that given the conditions within which they found themselves (Section 1.1) they accumulate and gather all the limited resources they have, to ensure that they survive as a team (collectively) or die as individuals. That is the core thrust of indigenous entrepreneurship. Indigenous people have to engage with both dimensions to make not only a success for themselves but also for the community.

The dimension masculinity/femininity was also apparent in the results. Women, and in particular young women, in the rural Nama community seem to play a less important role. Women’s values seem to be different from those of men as they are expected to cater and provide for the men in terms of household chores and responsibilities. In terms of the rural young people in Arandis, young girls appeared to be victims of teenage pregnancy and, in the Nama culture, there are certain rules they needed to conform to. This gives a clear indication that Arandis village appears to have a strong culture of masculinity, where the values of men are seen as much superior to those of women. It is important to recognise that worldwide women have been given platforms to be represented equally; however, the practical applicability of some of these issues needs further research. However, things appear to be different in a national context in Namibia where the first woman ever in the country, who was an economics lecturer of the researcher, obtained a PhD in Economics from Washington State University in the United States (Magadza, 2008). This may be a sign that change is occurring in Namibia too.
Although similar approaches to those of Hofstede (in terms of masculinity and femininity) can be identified in this thesis, only future research on this specific dimension can reveal whether men really feel they are more superior to women in the Nama culture, and how this could affect entrepreneurship.

8.3.1 Insights of Culture
The results of this thesis also provided important insights into the dimensions of long term/short term orientation. In terms of long term orientation, the rural young people certainly display the values of persistence, and perseverance which was evident through this dimension. In terms of short orientation, respect for tradition and social obligations towards extended family, is evident through the discussions in Part Two of this thesis. The dimensions on power distance and uncertainty avoidance are less evident in this research, therefore, no discussion is made on these dimensions. These were deemed as less important because despite thorough probing of the data the researcher was unable to identify any unique indicators that indicated strong reflections on power distance and uncertainty avoidance.

Although the research by Hofstede is, to date, one of the fundamental studies conducted in management sciences with reference to culture, there are limitations to his model. Hofstede’s research has a clear international focus on corporate ventures. Furthermore, his study was conducted with employees from IBM in various nations. Hofstede’s research did not focus on looking into the differences in languages and cultural elements, which certainly distinguishes those nations. Hofstede’s research did not, at any stage, deeply engage with employees across various nations in the form of interviews and discussion focus groups, or radio interviews to view the opinions of the different nationalities.

Such interviews would be expected to alter the results obtained, as employees would have been given the chance to express their honest feelings and opinions. Furthermore, it is surprising to see that 29 years after Hofstede’s study was conducted that we have found no papers by researchers who have conducted an extensive empirical study with different
methods to look into cultures across nations were found. In short, there was no African or Nama people included in any of Hofstede’s research.

Hofstede himself was not a national of those 64 countries, and the manner within which the questionnaires were drafted might not necessarily have given a true reflection in some of the responses. The studies by Hofstede do not clearly illustrate how the different nationalities identify themselves in terms of their own cultural identities and understanding of their own culture. The studies which came closest to that of Hofstede were those of Trompenaars (1998), however the approach he followed appeared to be similar. Most studies conducted by scholars such as Trompenaars (1998) have only adjusted the cultural dimensions slightly, but keep to the assumptions made by Hofstede. The new dimensions identified by Trompenaars were universalism and particularism (Chapter 3) in Section 3.7.1. No major differences between these models could be identified by the researcher in terms of the arguments given by Trompenaars in this thesis, but it is important to mention Trompenaars research was the first to question the creditability of Hofstede’s findings.

This thesis, which studied the entrepreneurial potential of rural young people in Arandis, builds upon the foundations of Hofstede but looks into the dimension of individualism/collectivism more closely through the use of questionnaires and in-depth interviews. This research also focuses on a community and local context. Although this is not a global study it has been conducted in a local cultural context which paves the way for a national study and perhaps even an international study. This research has definitely taken into consideration the cultural identity of the Nama people in Arandis, it is clearly reflected in the results that these rural young people have a very strong cultural identity. This has required the researcher to look closely at the arguments made by Hofstede, and also enabled the researcher to not only to look at culture from the outside, but also from the inside, and to understand the contributions it can bring to the communities under study.
8.3.2 Lovemore Mbigi

The researcher recognised the importance of embedding this thesis in African concepts as well as Namibian context. Mbigi (2005) is a scholar in Southern Africa from Zimbabwe, and has written on conceptual issues related to the concept of “Ubuntu”, which is the manner within which a nation explores new ways of integrating traditional practices into modern aspects of entrepreneurship from a Western context. “Ubuntu” means a person is only a person through others. Significant qualities which are reflected in the concept of “Ubuntu” are hope, trust, faith, unselfishness and peace. The term “Ubuntu” was discussed in Chapter 3 and is reflected on and supported in the results in Part Two of this thesis.

An important observation about the concept of “Ubuntu” is that most of the research has not been conducted in a community context where the concept can be best applied, and from where most of the practical understanding about the concept can be derived. Mbigi (2005) and Erasmus (2004) have discussed the meaning of the concept at an academic level, but no empirical research as to how the concept has been translated in an African context has been found. Furthermore, no local case studies related to the concept could be found in the literature. The exploration of the concept will need clear parameters of what the actual benefits or drawbacks of “Ubuntu” are and to what extent the concept has counterparts in a global context.

Although the researcher did not go into the field to explore the concept of “Ubuntu” by itself, the role of culture in entrepreneurship that formed part of this thesis clearly illustrated that the concept of Ubuntu was embedded within the cultural values of the community. This research, through discussions with the respondents, found concepts similar to that of “Ubuntu”. The extension of the conceptualisations of Mbigi and Khoza in Erasmus came with the realisation that “Ubuntu” exists within the community through the culture of the community. The empirical study in Arandis identified three aspects of Ubuntu, namely hope, sharing and care for one another as a

http://www.youtube.com/watch?v=ODQ4WiDsEBQ
community. This result illustrates that the concept certainly needs to be studied at a community level and more empirical research with a broader range of communities in an African context is required to give a richer cultural appreciation.

For indigenous people to be active participants in indigenous entrepreneurship initiatives it is critical that the concept of “Ubuntu” be extended from a community to a national and international level and that the practical applications of the concept and how they can best be applied across cultures are understood. This can take time, but it is critical for the individual, community and national well being.

8.4 Drawing upon the insights of the various scholars
Drawing from all the insights and ideas from the scholars above, it is seen that entrepreneurship and culture have an important and interactive role to play in the development of nations. These ideas from scholars highlight institutional influences (which consider the individual) and personal or cultural influences (which consider the collective). These two influences show the shared benefits that the communities can receive, which can build up the entrepreneurial potential of rural young people.

Furthermore, when these various models from Timmons and Moore in Bygrave (1992); Dana, Peredo, Honig and Anderson (2004), Hofstede (1980) and Mbigi (2005) to enhance collaborative relationships for effective entrepreneurship are taken together they point to the need for effective reciprocity and accountability between developed and developing nations and also at a local community level. When looking at each of the models on their own to figure out where the indigenous people can possibly fit in each of those frameworks, they are generally seen as recipients of the theories and conceptualisations of the West. “One basket fits all” frameworks are not helpful in the African context. There is a need for concepts and models which take local cultures in account. This is mainly because “Ubuntu” follows an appreciative enquiry approach and is strongly based on cultural integrity. This is underlined by the empirical findings in Part Two of the thesis.
8.5 “New illustrative framework” from theoretical and practical insights

Figure 8.5 illustrates a framework inspired by the seminal works of Bygrave (Entrepreneurship), Dana, Peredo, Anderson, Galbraith, Honig, (Indigenous entrepreneurship), Hofstede and Mbigi (Culture). The theoretical and practical insights as well as the models from these latter mentioned scholars have been integrated into an illustrative framework to fit the African and the Namibian context (see watermarked visual illustration pictures in illustrative framework showing the international context – global economy). Various numbers indicating the scholars are 2= Lovemore Mbigi; 3=Bill Bygrave; 4= Geert Hofstede and 5= Leo Paul Dana.

**Figure 8.5 illustrative framework from theoretical and practical insights**

There are six key players in this illustrative framework namely; 1) Namibian Indigenous Community, 2) The Southern African Development Community, which oversees development initiatives in Southern Africa, 3) Business Organisations supporting entrepreneurial activity in African Nations, 4)
Cultural Corporations supporting African nations, 5) Various modes of development in African Nations and 6) The influences of the various environments: political, economic, social and cultural. Each of these players is discussed in turn in the following paragraphs.

1) Namibian Indigenous Community
The wealth of the Namibian nation lies within the core spirit of “UBUNTU”. Ubuntu is one of the essential forms through which Namibia can communicate to other SADC member states, African nations and the global economy. This will be the key driver in fostering entrepreneurial activity among the rural young people and the Namibian nation at large.

- a) Arandis community stakeholders: Through the spirit of “Ubuntu” this community needs to communicate development initiatives to the Namibian stakeholders. The initiatives should come from within the community itself. They are the key drivers to the development of both the older and younger generations in the community.

- b) Rural Youth: Young people are the lifeblood of the Arandis community. They are and will be the initiators of change. Most of the ideas for exploring entrepreneurial activities will come from the young people as they at least managed to get secondary education, in comparison to their elders who have little or no schooling. So, using the concept of “UBUNTU”, stakeholders can educate youth about the important and strong elements of the Nama culture, while the young people exchange their entrepreneurial ideas and initiatives.

- c) Namibian National Stakeholders: National stakeholders can ensure that effective policies and procedures are in place for indigenous people to operate effectively. They can oversee the effective functioning of the Arandis community. They are the key communicators to Africa at large through the SADC.
2) **South African Development Community (SADC)**

SADC works towards a common vision and future for Southern African nations\(^{30}\) so that they can establish themselves as a community through coordinating development projects. Namibia as a nation can play its part in communicating both entrepreneurial initiatives of young people and also the cultural diversity of Namibian indigenous people to other SADC member states. This will create a common goal and vision for the region and also the individual nation states.

3) **Organisations supporting entrepreneurial activities in African nations**

The organisations which support entrepreneurial initiatives within the African regions are, amongst many others, the United Nations Economic Commission for Africa. These organisations guide and support African states in various trade, economic and food security, and development initiatives. All these organisations do this in cooperation and through the “spirit” of Ubuntu.

4) **Cultural corporations supporting African nations**

These organisations raise cultural awareness about various African nations and the need for the cultural restoration of nations. These corporations ensure that there are practical forums of exchange both on a national and international level, through the spirit of “Ubuntu”.

5) **Modes of development**

Modes of development emerge as a result of changes in SADC, entrepreneurial organisations, cultural organisations and, more importantly in this thesis, the various changes within the indigenous community, through cultural rituals and belief systems. Modes of development occur at Namibian, African and international context.

6) **Environments**: The political, social, economic and cultural environments will influence the operating activities of Namibian indigenous

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\(^{30}\) Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, South Africa, Swaziland, United Republic of Tanzania, Zambia and Zimbabwe.
community, African and international context. For example, the political environment considers political stability within a country or nation, the extent to which there is peace and no political unrest. Social factors include religion, ethnicity, or the place where a particular community lives. Economic factors takes into consideration interest and exchange rates of the Namibian economy. Cultural factors constitute the various values and belief systems within a particular community or nation. Marriage was identified as a factor which has an influence on the entrepreneurial activities of the Nama community. It is important to highlight that a change in only one of these environments is hardly sufficient to affect the success of entrepreneurial activity. The interactions of these environments with one another and a change within the interrelated factors may influence the activity.

Drawing upon insights from theoretical literature and the illustrative framework in Figure 8.5, the essence of “Ubuntu” within the Nama community is critical for the Nama community to stay in touch with their culture, and cultural identity. The insights gained through the work of the various scholars leads to a better understanding of how entrepreneurial activity can be best fostered among indigenous communities in all parts of the world including Namibia.

As was indicated previously, the spirit of “Ubuntu” gives the community a clear significance for life. Through the essence of “Ubuntu” cultural identity is highly valued in the community and the various forces in Figure 8.5 above work firmly together as they are interlinked. At times it is arguable that it is a lack of cultural competence which creates disconnection between these various linkages.

For the Arandis community to opt in successfully in the Namibian national economy, the relevance and the importance of Ubuntu needs to be understood. Furthermore the integration of the African economy within the global economy requires an understanding of the cultural context within
which Africa works. African scholars need to have a clear understanding of the global economy. This can be achieved through collaboration.

Through collaboration of scholars from both the West and Africa this illustrative framework can be reworked into a possible model in future for the development of various nations across the world. This thesis shows that it is impossible to engage properly with indigenous communities, without engaging the various elements and dynamics of the particular communities.

Reflecting back on the literature and the illustrative framework, it is undisputable that there are strong contextual and cultural factors which require a strong collaborative effort by African scholars to join forces and work together. In addressing this issue of collaborative efforts, first African scholars will need the skills to carry out their efforts jointly, and they cannot do this all on their own. This is one of the underlying reasons for studies of this nature, fostering entrepreneurial potential in underprivileged rural young people, to ensure that change takes place tomorrow.

Africans can learn from scholars who have gone ahead in the field of indigenous entrepreneurship such as Dana, Hindle, Henry, Anderson and Peredo to name a few; as these experiences and insights from these scholars can certainty lead to a better understanding of the African cultural and contextual context. The vast differences and ethnic and regional differences in Africa have to be taken into consideration with the utmost. In the “spirit of “Ubuntu” Africans operate as a family, but the underlying cultural layers have differences which can make it or break it for the continent.
8.6 Conclusion

This chapter through an illustrated framework as highlighted in Figure 8.5 showed that entrepreneurship in Namibia and Arandis occurs within the context of Ubuntu. For any entrepreneurial event to take place within the communities, the important principles of hope, respect, unselfishness, peace and care have to be considered. These values and principles are based on relationship, which takes into account the essence of culture. Similar values and principles have to be considered in the wider African context, by these organisations steering entrepreneurial and cultural activities. Given this important theoretical insights into the village of Arandis and Namibia, the practical applications need to be considered in order to turn the theory into reality, for the benefit of those communities in need.

The practical application of this literature discussed in this chapter needs to be implemented in the Namibian and African context. In recognition of this importance, Chapter 9 will engage with the practical application of this thesis in the Namibian context. Chapter 9 will be directed to the various stakeholders and policy makers in Namibia. The theoretical discussions for international scholars in this chapter, Chapter 8, have also created fundamental insights for the practical implications for stakeholders and policy makers which will be considered in the next chapter, Chapter 9.
9.1 Introduction
Before engaging in a discussion in this chapter, it is important to reflect on the parable introduced in Chapter 1 – Section 1.1. Throughout the journey in this thesis, the cultural integrity and heritage of indigenous people in entrepreneurship has been highlighted. The ‘Redman Tepees’ were situated on commercial land; however the business operations involved strong cultural rituals and attachments. The disagreement between the Angry Group and the Red Entrepreneur was not necessarily about money, but both of them like and love to maintain their cultural heritage. A lack of communication resulted in this conflict.

The Angry Group was disappointed, because its community members possessed knowledge about the ‘tepee’, but they would prefer to be asked, and this in turn would give its members a sense of hope and belonging. On the contrary, the Red Entrepreneur did not promote their psychological well-being, but his eye was too focussed on the business. However, through the spirit of “Ubuntu”, the two groups collaborated in the end, as for both the Angry Group and the Red Entrepreneur, the tepee was not something which is dead, but it is their vibrant tradition and strong cultural spirit. In a similar manner in this thesis, indigenous entrepreneurship could be a joint concern of both the West and Africa, as it can bring stronger collaborative network opportunities to the global economy.

Given the importance of encouraging a stronger collaborative network, Chapter 9 closes this thesis by highlighting some of the practicalities involved in fostering entrepreneurship among rural young people in Arandis. This chapter links the key results from Part Two of this thesis by looking at the practical applications and how these results would fit in with the policies in Namibia.

When reflecting on Part One and Part Two of the thesis, it is evident that entrepreneurship can have an important role to play in the development and empowerment of young people in Arandis. The young people and the
community in Arandis have an understanding of their cultural and value systems through which entrepreneurship can be fostered. Certainly, when talking of indigenous entrepreneurship, communities and young people need to be at the centre of development, where they can communicate their views and insights to stakeholders, both at a community and national level (Chapter 8, Figure 8.5). While entrepreneurial skills or potential will not generate themselves, and support is required from the various stakeholders, the insights about development should come from within the community, as: (i) it understands their current situation the best; and (ii) it will gain a sense of ownership and empowerment, from the process.

Before exploring the implications of this research, a brief review of research objectives, methods and results is provided.

9.2 Review of research objectives, methods and results
In view of the importance of entrepreneurship and the lack of research on this phenomenon within the Namibian context, the purpose of this study was to explore the entrepreneurial potential of rural young people in Arandis. Both quantitative (surveys) and qualitative (in-depth interviews) research designs, supported by (storytelling), were chosen for this study. The literature review provided a view of recent international developments on entrepreneurship and indigenous entrepreneurship. The roles of culture in entrepreneurship, as well as the role of culture with regard to “Ubuntu” in the African context (Namibia), were also reviewed. The empirical investigation provided a description of the views of rural young people in Arandis and stakeholders regarding entrepreneurship and culture in Namibia. This was then compared, in Chapter 8, with the picture portrayed in the literature review.

9.2.1 Research questions
It is important to highlight the research questions of this thesis as they provided the context for the discussion of results which then inform the practical conclusions of this chapter.

1. What is the definition of entrepreneurship in the Namibian context?
2. What is the current status of the entrepreneurial potential of indigenous rural Nama youth in Namibia?
3. What situational factors: a) hinder and b) foster entrepreneurship in Arandis?
4. Which factors within the Nama culture: a) hinder or; b) foster their entrepreneurial potential?

9.2.2 Results

It appears from this research that teachers are the only stakeholders fully involved in the day-to-day activities of the youth, so basically teachers play a dual role. They play a dual role because they have to listen to the personal concerns of the learners and also their academic concerns. The inclusion of other stakeholders, such as parents and other community members in the regular school activities of the rural young people, is quite limited. In particular, the stakeholders are not fully involved in the school or the cultural and sporting activities of the young people. This has frequently resulted in the rural young people and the stakeholders not having an interactive dialogue or interaction.

The findings of this thesis in Chapters 5, 6 and 7 (see Chapter 8, Figure 8.1) indicated that entrepreneurship in the Namibian context should be defined in terms of the extent to which individuals within the community strive for their own development in order to benefit the community around them. This was evident through the findings about the strong sense of Nama cultural identity indicated by the respondents. In addition, the respondents also rated the dimensions of individualism and collectivism as equally important and saw both dimensions as important in developing the full potential of entrepreneurship (See Chapter 5, Figures 5.6 and 5.10). Results related to Research Questions 1 and 2 suggest that rural young people in Arandis show strong cultural identity patterns, and perceive the dimensions of individualism and collectivism as equally important. This suggests that youth possess a strong potential for entrepreneurship. In response to Research Question 3, situational factors which hinder entrepreneurial activity among rural young people in Arandis were identified as the lack of markets, alcohol
abuse, teenage pregnancy and HIV/AIDS within the village of Arandis. These factors impede the development of the community, and the social well-being and souls of the rural young people in whom a strong spirit of entrepreneurial potential has to develop. Situational factors which foster entrepreneurial potential within the Nama community are the ability to develop businesses without extensive amounts of paperwork and the flexibility introduced by informal work practices, allowing those who operate businesses to cater for the needs of their extended family members.

The answers to Research Question 4 also revealed cultural factors within the Nama culture which hinder entrepreneurial potential (See Chapter 8, Figure 8.1). These cultural factors are marriage and continuous obligations towards extended family members, which could make it difficult for the rural young people to start enterprises of their own. Yet cultural factors also foster entrepreneurial activity among the Nama people. These include a sense of community, cooperation and flexible work time and schedules. The results also clearly indicated that schools and communities do not have all the necessary human and financial resources and infrastructure (buildings) where learners can practice and live out their entrepreneurial dreams and aspirations.

9.3 Implications of the research

9.3.1 Introduction

For the entrepreneurial potential of the rural young people in Arandis to be fully developed, Arandis stakeholders – parents, community members, elders, etc., – need to be more fully involved in the daily activities of the rural young people. The findings of the study provided evidence that Namibian stakeholders held different views towards developing entrepreneurial potential among the rural young people in Arandis. Some stakeholders (teachers, civil servants) are of the opinion that not enough funds are allocated to teach entrepreneurship in Namibia. In addition, the teachers, civil servants and parents also believe lack of motivation and self-confidence among teachers comes from the poor salaries they earn.
Furthermore, these stakeholders also indicated that there is no effective policy in place that caters for the needs of the rural young people, despite the fact that the Namibian Government has committed itself to educating and grooming young entrepreneurs in Namibia (L. !Gowoses, personal communication, August 15, 2008). However, it should be remembered that introducing entrepreneurship as a subject in the Namibian schools does not mean that all learners will develop the essential qualities to be good entrepreneurs.

Stakeholders also spoke of the need for effective training to be in alignment with the strategies which will support and nurture effective learning on the part of rural young people in schools. Stakeholders (teachers, parents, civil servants, corporate officials and tribal chiefs) were of the opinion that before the implementation of any policies relating to rural young people, policy makers need to test and retest the facilities (water provision facilities, etc.), infrastructure (buildings) and other resources (financial resources), to ensure the long-term success of the policy. Finally, all stakeholders and participants in this research were of the opinion that parents should be involved in the process of empowering rural young people, since parents form an essential part in the lives of the rural young people.

9.3.2 Role of stakeholders: Local

Local stakeholders, parents, tribal chiefs, teachers and community members, have essential roles. They have to act as mediators of learning. For example, parents in the local Arandis community can guide the teachers to interpret and design the daily teaching materials and ensure that some aspects of the cultural component of learning is integrated into the classroom lessons. These aspects of culture include singing, the history of the Nama culture and community marriages and funerals. Young people can be informed how they can remain intact with these cultural values while learning to secure a better future for themselves. This could serve to bring the practical learning aspect of the work into the school curriculum. Furthermore,

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local stakeholders can perform the roles of leaders, administrators and managers, and they can be actively involved in the activities of the rural young people and the overall community, to fulfil the pastoral role. It is crucial that local stakeholders accept these roles in a positive light in order to empower the rural young people to develop their full entrepreneurial potential.

Other implications for policy, as observed throughout the fieldwork, were that local stakeholders' approaches to tasks and activities were hierarchical, and a similar observation has been made in schools. Although this approach brings with it a lot of benefits to the community, such as instilling discipline and respect, it also has its drawbacks. This 'hierarchical' approach does not enable rural young people to develop as whole “human beings”. A learner might develop some aspects of the cognitive dimension, but lack personal, social and physical development required to develop their potential to the fullest and become role models in their own right (see Chapter 5, Figure 5.3).

Additionally, it is crucial that parents be involved in supporting not only their own children but also the youth within the community who are marginalised. Some of the rural young people in Arandis are orphanage children and they will constantly need guidance and support to be reassured that they can develop their potential. The reality is, however, that the majority of the parents in the Arandis community and Namibia at large have experienced marginalisation. In a situation of poverty, rural young people are also engaged in extensive alcohol abuse and are generally located in areas which are remote and isolated. This draws us closer to the discussion of the situational factors which hinder entrepreneurship (see Chapter 8, Figure 8.1). The use of alcohol, teenage pregnancy and HIV/AIDS occurs as a result of a loss of culture. That is why cultural restoration is critical to rectifying these problems. In such circumstances, it becomes essential that parental groups become involved in the school and youth activities both during and after school.
Parents could form support groups to inform and educate the rural young people about the dangers of life and tell them of their own battles they had to go through when they were young. Proper encouragement and support, which can bring about change in the community, could change the perceptions of the rural young people.

With the help of the stakeholders, the young people in the Arandis village must first solve their domestic problems. Africa is commonly referred to as a troubled continent, a “basket case”, but also “…a continent of opportunity on the verge of renaissance” (Mangundu, 2009). There seems to be two extreme perceptions about the African continent. First, it is seen as a place of poverty, where the people are unwilling and unable to get themselves out of the economic turmoil. Secondly, Africa is seen as a place of opportunity, a place where resources exist and wait to be ‘unlocked’ (Mangundu, 2009). These young people indeed have a role in changing these perceptions.

9.3.3 Role of stakeholders: National
Fostering entrepreneurial potential is best centred on the village level but requires ongoing support at a national and international level. National stakeholders such as parliamentarians, corporate officials, civil servants, can also lend their support through direct action and through policy development and application. They might sometimes visit the school to encourage and to motivate the rural young people. There are two reasons for this: first, to provide support for all young people in terms of both their education as regards developing entrepreneurial potential, and second, to show the teachers how the cultural aspects can be best integrated into formal education learning.

In addition, the Government could try to involve and encourage the rural stakeholders to take an active participation in the policy formulation process. This could be achieved by following a ‘bottom-up’ approach, where the community is encouraged to “do it themselves” rather than “do it for me”. With the first approach, the community is given the chance to express its own ideas about developing the local community.
9.3.3.1 Relevance of National policies in Namibia for empowering rural young people through entrepreneurship

The National Youth Policy of the Republic of Namibia was formulated and approved by the Cabinet in 1993. The policy serves as a broad guideline for youth developmental programmes in Namibia and highlights education and training as one of the key strategic areas for development. The following core objectives are outlined under education training (National Youth Policy, 1993: 6):

- To put in place measures aimed at coordinating tertiary training and promote cooperation among tertiary educational institutions.

- To increase the relevance of education and training for young people in the world of work.

- To promote investment in science and technology.

- To improve access and opportunities for skills and entrepreneurship training for young people.

- To instil a culture of entrepreneurship in the young people.

- To establish and promote alternative modes of education for out-of-school youth to equip them with relevant skills.

These are eminently desirable objectives, but the process of achieving them needs to be mindful of the ‘realities’ of life in villages of rural Namibia. First, Namibia does not have a policy which integrates and cater for the needs of rural young people. Second, it is important to indicate that while Namibia does have a youth policy, it is not based on the educational as well as entrepreneurial developmental needs of the majority of the citizens in Namibia – those who reside in rural villages. For example, how is the ‘investment in science and technology’ achievable in a village with no power generators or electricity sources? In short, the current policy could benefit from revision, as the actual content is not in alignment with the needs of rural young people.
This revision could include the following.

First, as part of the needs and realities of life within the rural communities, the Policy could ensure that there are effective strategies in place to ensure that the entrepreneurial potential of the rural young can be developed fully. More specifically, the needs are for basic food, a school dormitory for learners and basic reading and writing resources which the learners can use during and after school hours. The realities are many of these young learners may not dream about tertiary education and “science and technology”. These possibilities are far away from these rural young people’s thoughts. Planning for the future is essential, but the basic needs of these young people have to be met, and they also need to learn what some of these objectives could mean for them.

Second, the Policy could address and describe the physical environment as well as the cultural context within which rural communities live, together with the facilities of support which would be essential for developing young people’s entrepreneurship potential. Physical and cultural environments are important because rural young people live in very large extended families, which will always form part of their lives, at least for the next decade. In a cultural context, ‘family’ gives meaning and a reason for being alive in the Nama community.

Third, a specific policy which integrates the developmental needs of rural young people, in agreement with all stakeholders in Namibia, would be helpful: There are a number of crucial elements such a policy could consider. In rural villages there is a need to provide schools where learners can receive secondary education and where it is ensured that there are sufficient places for all learners. This misalignment, therefore, requires an urgent need to formulate a workable and manageable youth policy which takes into cognisance the Namibian rural context as well as the cultural needs of rural youth.
Fourth, the Policy could be improved by reflecting the individualistic and collectivistic cultural dimensions that exist within the daily lives of the traditional rural communities, and clearly highlight and reflect the roles of each of these dimensions in the community. When making specific reference to “Ubuntu”, which has been highlighted throughout the discussions in this thesis, individualism and collectivism (Chapter 3) are paramount because “we are only, who we are through others”. In improving the implementation of the current policy, there is a need for all stakeholders and rural young people to co-operate and support and respect each other, regardless of differences in age or level of hierarchy within the community. This suggestion might conflict with the traditional top-down culture; however, there is always room for continuous improvement\footnote{People can resist change, but with time they are able to learn and grow from their own learning experiences, and this can lead to growth in the community.}, and, as highlighted by Mandela: (N. Mandela, November 1, 2006). ‘The Ubuntu experience’ (Nelson Mandela Interview)

“Ubuntu” does not mean an individual should not address himself/herself, but are we willing to do so for the community around us to improve. Then you have done something which will be much appreciated”.

9.3.4 Local and National stakeholders working together

In an educational setting such as the schools in Arandis, both personal growth and the needs of the community must be related and this is at the core of “Ubuntu”. Realising the importance of both dimensions as a result of this research, the local and national stakeholders can organise practical cultural activities which are aligned with entrepreneurial learning in the school and work out possible avenues and means through which such projects can be implemented within the community. These projects could be organised around the daily school activities and the communities in which the rural young people are engaged.
For example, by starting a firewood-collecting project for the school, the community members could support the rural young people in imparting the cultural knowledge about indigenous trees and which trees make the best firewood, while the teachers could facilitate the entrepreneurial and teaching aspects about how the wood could be best marketed and sold. For such projects to succeed, there has to be an open communication and a level of trust between the rural young people and the community stakeholders, where both parties clearly understand their responsibilities and inputs to ensure that the project is a success. Government could in time use this essential information from the community to draft a specific rural youth developmental policy, and ensure that proper mechanisms are in place to see such projects are maintained. NGO’s could also play an important role in imparting some of their practical knowledge and skills to teachers, in ensuring that relevant and timely information and knowledge is imparted to the rural young people.

9.3.5 Stimulating motivation among rural young people

Any specific approach to be adopted or implemented has to be viewed in the light of flexibility within the schools and at a community level. This is particularly important because if, for example, there is a lack of motivation among rural youth in Arandis, specific measures can be taken as to what resources are available in supporting the youth to increase their motivation. These resources include people who can advise and counsel rural young people.

Furthermore, this means that these resources should be within easy reach of young people who seem to lack motivation. In addition, if teachers would like to teach or encourage young people about the importance of the individualism and collectivism dimensions in the community, they need to be aware of the extent to which these could be taught to rural young people in a meaningful and understandable manner.

Given that the majority of the Namibians are not professionally qualified, especially with regard to indigenous entrepreneurship, it could be very hard in a rural village like Arandis to empower and transfer skills to the rural young
people. In general, as a young nation, Namibia does not have people who are knowledgeable in entrepreneurship, especially in rural villages like Arandis where traditional values are strong and people still live in the previous era where formal education was seen as less important. The practical steps which need to be taken in schools involve starting small projects and holding debating competitions, where learners can reason out some of their ideas and insights with each other. This can enable rural young people to develop independent, critical, thought and communication skills that could be of great value to the community. Other practical measures could include holding open community debates and dialogues between rural young people and community members, where specific issues of concern are addressed openly in the community.

A practical suggestion to support the rural young people would be for community members to support them with local resources such as showing them how to recycle basic old scrap material, become familiar with small livestock principles and with local cultural rituals and measures of 'survival' which are within easy reach in Arandis, and which will enable them to learn and develop the entrepreneurial potential required. These resources could include traditional methods used by Nama communities to produce mats, weaving and perhaps making ornaments from wood, etc. Thereafter, they can test out the effectiveness of these ideas among community members and teachers, before seeking support from the government of Namibia. The government could then, in terms of the marketability and viability of the ideas, expand the entrepreneurial initiatives of this community to other regions in Namibia.

9.3.6 Training the trainers
Empowering rural young people in developing their full entrepreneurial potential will require teachers also to be empowered with skills which would enable them to teach the rural young people effectively and efficiently. Empowerment of teachers through skills and knowledge will require training in both the indigenous context within which rural young people live, as well as formal training in entrepreneurship which has its roots in a Western academic
focus. Teachers who are grooming the rural young people who are viewed as the leaders as tomorrow, are expected to impart a certain level of knowledge in terms of both enterprise and culture to prepare rural youth for further training. As observed during the fieldwork, some teachers lack motivation and self-confidence, as they themselves have little or limited academic training, and this raises the important question: How can we empower others, if we are powerless? Teachers also need to understand that “Ubuntu”, has two sides (the individual and the collective). The very same elements which could bring benefits to the community could be the very same elements which could also bring drawbacks to the community such as lack of motivation, if not taken into account with the utmost consideration and care.

Policy makers (National stakeholders) should make an effort to take the views and insights of teachers and members of the community into consideration by addressing the fears and concerns they might have for developing a policy that integrates the concerns of rural young people. These fears and concerns could be the integration of various ethnic and tribal groups in one Namibian rural youth policy. Which tribal groups do you include and who do you leave out, given that Namibia has eleven tribal groups? These fears and concerns can include the underlying reasons why it is so difficult for rural young people to develop their full potential for entrepreneurship. With a better awareness, the government could design a policy which has a lasting positive effect for both the community and the rural young people.

Additionally, there is a need to train the teachers in order for learners to learn the material effectively and also to ensure that the entrepreneurial potential of the learners is fully developed. This can be done through either the in-service or pre-service training of teachers (S. Narib33, personal communication, 2008, 6 August).

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33 A school teacher who was not part of the in-depth interviews reported in Chapter 7.
9.4 Recommendations

Based upon the findings of the study, and the various insights gained through the process of conducting this research, general (see Section 9.4.1) and specific (see Section 9.4.2) recommendations are outlined in this section. These recommendations, it is hoped, will help improve the entrepreneurial potential of rural young people in Arandis. The recommendations presented here are based on the conclusions of the study as well as the researcher’s observations, experiences and informal discussions with the young people of Arandis.

9.4.1 General recommendations

The recommendations which follow emanate from the results reported in Part Two and must be interpreted in accordance with the theoretical framework of this study.

9.4.1.1 Namibian Rural Youth Policy

A comprehensive and clearly achievable policy for young people in rural areas of Namibia needs to be developed. Developing a system where a rural young person is empowered to become a leader of tomorrow is not just a technical or a societal change. This requires a bold movement in a clear, philosophical, direction. Namibia as a country needs to define and identify a set of guidelines and, more importantly, practical aspects which could guide this transition process through those guidelines.

International reports (e.g., World Bank and NGO reports) and policy documents (NDP3 and National Youth Policy of Namibia), as cited in the beginning of this research (see Chapter 1, Section 1.3), could be seen as providing the fundamental values for legislation, policy and principles to give a clear indication of the responsibilities and expectations to which no national or international institution can remain unresponsive.

These documents provide the baseline against which the standards and well-being of the rural young people, who are regarded as the leaders of tomorrow, have to be judged. They also provide a good rationale for looking into factors which hinder or foster the entrepreneurial potential of rural young
people. Furthermore, these reports and policy documents should provide a clear justification for developing a policy which encompasses the needs of rural young people to develop entrepreneurial potential, and quality education, which truly embraces youth development.

It is desirable to have a policy which caters and takes into account all the needs of the rural young people; this could be seen as a long-term option. Aiming to pursue such a policy in the short or medium term could create a lot of concern and problems, as most of the trainers are not qualified in the field of entrepreneurship and there is also the scarcity of resources (financial, human and physical resources) within Namibia. However, such a policy could be adopted progressively. In essence, this implies that the practice of entrepreneurship training programmes has to be adopted where communities and schools in rural villages and their support services are already developed. In the short term, rural young people could be guided by teaching them about how they could develop their own entrepreneurial initiatives through the use of local resources. This guidance could come from school teachers, parents and community members. In the medium term, as the quality of the entrepreneurial initiatives adjusts, it is possible to look at practical initiatives that could result in long-term viable options.

9.4.1.2 Educating for entrepreneurship

With regard to training rural young people in entrepreneurship in schools, it is recommended that the training should enable rural young people to learn the theoretical as well as practical aspects of entrepreneurship. The training should be flexible and empower the young people to be active participants, where they can come and test out their own ideas and concerns. For example, learners should be given the opportunity to reason and use their critical and analytical thinking skills.

Entrepreneurship training in rural villages such as Arandis will require taking into account the diversity of young people (e.g. church dominations, ethnic groups). Young people should be trained in the spirit of acceptance of their own individuality (to be proud of who they are and where they came from). The way forward should be geared towards changing the structure of
teaching in schools so that it enables teachers to respond positively to the cultural diversity of the young people, seeing these individual differences as assets to be nurtured and celebrated by each and everyone in the community. Within such a frame of conceptualisation, consideration would be given to the challenges and difficulties experienced by rural young people, and this can provide a good agenda for change and insights as to how developing the full potential of entrepreneurship can be accomplished. It is important to emphasise that this approach will only be effective where respect for individuality exists along with a strong culture of collaboration which supports both independent and group problem-solving. Such a culture is likely to inspire and motivate rural young people and this could facilitate their effective learning individually and in groups. Furthermore, this can also enhance the professional learning of teachers.

In addition, in fostering a culture of entrepreneurship, there should be a shift from traditional teaching strategies currently used in classrooms, towards a variety of strategies which can utilize the differences and diversity of rural young people to ensure that the different needs are met. This could include putting young people into small groups and peer-mediated learning so they can grasp and understand the practical aspects of entrepreneurship, which will help develop cooperative learning. Peer-mediated and cooperative learning not only draw on the diversity to benefit all, but also promotes the initiatives and the social skills of young people, which could, in turn, enhance their innovation skills – an essential trait in developing their full potential in entrepreneurship.

9.4.1.3 The Agents of Change: Stakeholders

An analysis of the theory behind entrepreneurship and culture shows that much of it is concerned with bringing about the required changes in the agents of change, the stakeholders. However, it is important to realise that rural young people should be passionate and willing to change. This can be encouraged by stakeholders constantly supporting and motivating them to see that they too can achieve if they “dare to dream”.

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The literature reviewed suggested various characteristics which could improve the chances of an innovative change. One of the most important deductions which can be made is that Arandis stakeholders should be active participants in the transformation from the very beginning of the decision-making process (See Chapter 8, Figure 8.5). This is an important strategy to highlight because it enables stakeholders, especially at a rural community level, to take ownership of the project.

It is also important to ensure that the insights of the rural young people are not forgotten. This strategy is underlined in this study since it clarifies and demonstrates the purpose for conducting the study. Developing an entrepreneurial potential should not only come from one party. All parties involved have to take an active part. Therefore, apart from gaining insights from the rural young people in Arandis, it is crucial to ask local stakeholders for their insights regarding the development of the entrepreneurial potential of rural young people before such a change is implemented. This will avoid the ‘top-down’ approach which most rural community members are likely to reject.

9.4.1.4 The Agents of Change - Teachers

It appears from the findings that the training of teachers or instructors who work with rural young people in Namibia will need to change in order to make the entrepreneurial potential of rural young people become a reality. Some teachers who were interviewed were of the opinion that they do not currently possess adequate knowledge and skills to address some of the issues related to cultural diversity and to teach the practical aspects of entrepreneurship to rural young people. Most teachers were trained in public administration at the University of Namibia, as that was the only mainstream area of study most blacks could afford and were allowed to study in the past. Courses related to entrepreneurship are very limited in Namibia due to a lack of skilled people to teach the courses. Thus, it is recommended that training institutions should join hands with the corporate and public sectors and NGO’s to develop training courses which will empower teachers with the necessary theoretical and practical skills to impart this knowledge about
entrepreneurship to rural young people. To do this, it is suggested that the academic training of teachers be tied to bridging courses which focus on some aspects of entrepreneurship, personal development and enhancement. Bridging courses are important for the teachers in enabling them to learn the fundamentals, before they continue to learn the more challenging material. For example, when a teacher has no accounting skills, a bridging course could help. Therefore, throughout the training an effort has to be made to integrate aspects of entrepreneurship and the cultural diversity of young people in Namibia into the training content. It is further recommended that the teachers or instructors who are already in service should be provided with practical in-service training in the form of workshops, seminars and practical internships.

It is also recommended that the views of education circuit inspectors be sought in regard to empowering rural young people through entrepreneurship. These insights could then be combined with the views of the rural young people.

Having addressed the general recommendations, the next section will look at specific recommendations for each of the parties involved in this study, and this will be followed by suggestions for further research.

9.4.2 Specific recommendations
9.4.2.1 The Ministry of Youth and Sport, Government of the Republic of Namibia
The Ministry of Youth and Sport, Government of Namibia should:
1. Introduce a national youth wing through its administrative affairs to include and represent young people from all eleven regions of Namibia. This wing should have two separate sections, one for male youth and other for female youth. The youth wing should focus on activities of both rural and urban youth, but it is recommended that it has a strong focus on cultural and personal growth and learning experiences. Since the majority of young people in Namibia reside in rural areas, the youth activities should have a major focus on local delivery and should include, but should not be
limited to, sewing and knitting traditional garment clubs for girls, kitchen gardening youth club, small livestock rearing club for girls, small livestock rearing clubs for boys, etc. Young people may be allowed to become members of more than one such club, which would be comprised of mixed genders, to share issues which might be of common concern to both boys and girls.

2. Organise debates, seminars, workshops and conferences for rural young people across Namibia to develop techniques to foster. This could bring in the concerns of stakeholders (alcohol abuse of youth, teenage pregnancies, etc.) and set further directions for mobilizing rural youth to become more responsible, passionate and to engage in entrepreneurial developmental programmes.

3. Work closely with the Erongo Regional Council (see Section 9.4.2.4) within which Arandis is located, to gain more insights into the aspirations, needs and the challenges of rural young people.

4. Collect current professional statistics for the region and respective communities, to obtain clear, updated, data about the inhabitants of the region. This appears to be only possible with the support of the Ministry of Youth and Sport.

9.4.2.2 The Ministry of Education, Government of Namibia
The Ministry of Education, Government of Namibia should:

1. Integrate the practical aspects of entrepreneurship in the school curriculum for educational institutions, at both primary and secondary schools. The integration of entrepreneurship as a subject in schools does not solve problems instantly. The practical application and the manner, within which learners are taught in schools, also require improved strategies.

2. In a rural village such as Arandis, girls and boys carry out similar chores in the household. What chores each rural young person has depends on what the elders think they are capable of doing. From the researcher’s field work
observations, some parents require everyone to perform household duties, from cooking to working in the field. The premise for this is that you have to be able to help yourself in a very difficult situation or at least make an attempt to help yourself out of a difficult situation, before seeking assistance. On the other hand, some parents do not encourage their children to do any household chores and prefer to carry out the tasks themselves. Some of these young people are treated like a glass, which will break whenever pressure is exerted on it.

These are the extremes in the rural village of Arandis. Some rural young people and community members have to work very hard to earn a living. Some make home brew34 and other rural young people play games. Playing games should not be viewed as an unproductive use of time, but while other communities in your own village are sweating just to get a slice of bread, it is certainly not desirable. Interestingly, those individuals who do not work enough can still get food or support from other community members. Repeatedly, they will consume all which has been given to them and beg for more and other communities will provide more. Community members within the village are not aware that working together can bring about change in their own village. This demonstrates the negative side of “Ubuntu”; however, it also glues the community together. The positive sides of “Ubuntu” can be nurtured when the community work together in peace and harmony.

If we illustrate a similar situation at a macro-level; billions of dollars are pumped into Africa year after year in the form of loans and generous donations. It is clear that some generous donors see an opportunity in the continent; otherwise this could not be regarded as an investment. These donations have a short-term benefit, but in the long term it could have negative effects, e.g., “If one persists in doing the homework of your children, they will never know what it takes to sit and pass an examination”. Sooner or later, these children are going to expect others to write the examination on their behalf. For indigenous rural young people in Arandis to succeed, they

34 A cultural drink from yeast, which results in factors which has an impact on youth entrepreneurship potential.
have to be given the room to fail and the courage to keep trying until they become change agents in their own village. In other words, assistance and support from the government and NGO’s is crucial, but there are indeed underlying problems and issues within each rural community. The rural young people in Arandis have to “stand up” and work themselves out of poverty.

9.4.2.3 The Kolin Foundation Secondary School in Arandis
The Kolin Foundation Secondary School (in which the fieldwork was conducted) should:

1. Plan and conduct a thorough needs-assessment to identify and prioritize the current needs and interests of rural young people in Arandis. This does not need to be an extensive study, but could be used as a baseline when the school seeks assistance from the government or NGOs.

2. Identify the training needs of the teachers and initiate in-service training, so that they are able to deal effectively and efficiently with the needs of the rural young people.

3. Organise training programmes for community members, parents and young people regarding youth psychology and thinking patterns, philosophy of rural youth work, and methods to involve rural young people in entrepreneurial development activities.

4. Plan and implement a small pilot study in the village area by forming separate youth clubs for boys and girls with a membership of approximately 20 young people.

5. Integrate youth development issues and discussions in life-skills classes and supervise and guide young people to effectively engage in discussions related to entrepreneurial activities, and telling them about the challenges they will be faced with as entrepreneurs and indicating possible solutions to these challenges.
6. Involve young people in local entrepreneurship activities in the village, or, if there are no activities, identify possible activities and organise the young people into youth clubs. Thereafter, train them to make democratic decisions, be involved in specific entrepreneurial activities and share the various innovations with the rest of the groups. The lessons and the insights gained from these exercises will create new knowledge and innovations and develop problem-solving skills.

9.4.2.4 The Erongo Regional Council
The Erongo Regional Council should:

1. Liaise with the District Council as to the possibility of partially funding rural youth development initiatives for entrepreneurial training in the region. Any funding should be tied to a ‘before and after’ analysis to ensure that the funds are used for the allocated purpose(s).

2. Plan and develop facilities such as fairs and competitions for the district and invite rural communities, including young people, to take an active part.

3. Encourage the formation of various youth clubs to showcase the cultural diversity of Namibia, announce motivational incentives such as prizes, cash awards, etc., which recognise young people’s contributions, and provide them with certificates for performance and participation.

9.4.2.5 Local Community Based Organizations (CBOs) and NGOs
At the time of this research, there were no local CBOs and NGOs in the Arandis village, but if such organisations are established in the future they might be asked to:

1. Encourage rural young people to organise themselves in the form of youth clubs and get actively involved in achieving the developmental objectives tied to CBO’s and NGO’s.
2. Tie their objectives more towards the long-lasting growth and self-development of the rural youth, with less emphasis on money-making. Placing less emphasis on money is important because the aim in developing the entrepreneurial potential of young people is for them to develop their own self-worth through intrinsic motivation. It is the argument of the researcher that money is critical, but the driving force of being creative and innovative can itself generate money afterwards. In a nutshell, young people should be empowered to think, be trained and nurtured. Today’s successful business “gurus” (e.g., Donald Trump) did not start off having a lot of money, but possessed drive, understanding and the determination to succeed, which earned them the great income and respect people have for them today. Money is crucial for survival, but so are relationships within a community. Relationships give meaning to the Nama communities. The strong bond of these relationships can generate money in the future.

3. Work closely with the rural young people at a face-to-face level, and see where areas for improvement are required, as individuals sometimes only learn through observation.

4. Transfer the most required skills for effective development of entrepreneurial potential.

9.5 Examples of possible opportunities for entrepreneurial initiatives in Arandis

Through engagement with the Arandis communities, the researcher has highlighted possible initiatives for future enterprises. This thesis can be a springboard for young people in the village to see their own life-stories and their own work for the first time in history, in a document form. Some might see this as an opportunity, others might not realise it, but those few that see this as an opportunity can act as role models to tell their follow friends and community.
Indigenous entrepreneurship can over time turn into a communal development whereby the Arandis village can work closely with the nearby villages in the Erongo region (see Chapter 1, Figure 1.1). Based on strong fundamentals of the region, the community can then look into social entrepreneurship which could be extended from the Erongo region with Nama communities. This can then be converted into ethnic entrepreneurship, where Nama communities and other communities, such as the Owambo, work together collaboratively for the mutual success of various ethnic groups in Namibia (Figure 9.1).

**Figure 9.1 Various Possible forms of entrepreneurship in Arandis**

![Diagram showing various possible forms of entrepreneurship]

The Arandis community can also start a traditional Nama cooking festival, and for this project to start, some form of financial help will be required, but the community can start with basic food items such as milk from the animals and meat they hunt from the wild animals. There are plants such as !khoba (for which there is no English translation) which they can use to create traditional medicine, which could be marketed at a national level to heal some terminal illnesses. The Arandis community also has to continue engaging in the informal economy (see Chapter 3, Section 3.8), and look into possible avenues as to how this economy can be best integrated into the mainstream economy.

**9.6 Contributions of the thesis**

The researcher believes this thesis provides five general contributions to research, as follows. First, this study with its data from an indigenous non-industrial community, contributes to the enrichment of the management literature. Never in any formal academic textbook in management sciences
have the Bushmen (Nama tribe) been explored. Second, the notion of grooming entrepreneurs in a community from an indigenous perspective is relatively new in the mainstream entrepreneurial studies literature and the study thus opens up new research avenues. Third, it has illustrated the applicability of different models of entrepreneurship and indigenous entrepreneurship in a Namibia rural context. This is where the ability of the various theories and models are used to explain the social complex phenomenon and lifestyle of rural young people in Arandis. Fourth, the insights from this research may be used to unpack and explain the importance of entrepreneurial culture and potential in other rural communities around the world. Fifth, it has explored the relative importance of the entrepreneurial potential of rural young people in Namibia through gaining additional insights from both the young people and stakeholders. Of course, the ideas obtained as a result of this investigation still retain within them a capacity for further refinement.

9.6.1 Limitations of the thesis

This study was faced with a number of limitations.

First, this research was undertaken as part of a PhD programme and its scope was necessarily defined. One rural village in Namibia – Arandis – become the fieldwork site but the author used multi-method approaches to try to ensure that the results had significance and relevance beyond that single village.

Second, whenever a questionnaire instrument is used as part of research, the issue of whether what people ‘say’ translates into what people ‘do’, arises. Fortunately the adoption of a multi-method approach in this research allowed for a ‘triangulation’ of data, and as has been shown, results from the questionnaire study (Chapter 5) were reinforced by results from the in-depth interviews and story-telling (Chapter 6) and the stakeholder interviews and radio discussions (Chapter 7).
Third, and ideally, this study would have included more perceptions and viewpoints on the part of those stakeholders who deal with youth development activities in Namibia. However, due to time and financial constraints, this part of the research was limited to perceptions within the Arandis rural community and the views of some government officials in the Republic of Namibia.

9.7 Future Research
Future research could look into the existing school curriculum in the Arandis rural village and its suitability for fostering the entrepreneurial potential of rural young people. For any researchers who would be interested in empowering rural young people through entrepreneurship, and to widen the focus from Arandis village to other rural communities, the current study suggests:

1. Undertake a comparison of the entrepreneurial potential of different genders as these may show different propensities. As this was the first exploratory study of its nature, it was decided at this stage to conduct a general study. A gender comparison in rural Namibia could create the possibility for future researchers to conduct a gender comparison between rural and urban Namibia.

2. Involve more stakeholders in a sample to identify and analyse perceptions of parents across different regions in Namibia. More importantly, also involve NGOs and similar stakeholders in strategic planning designed to involve rural young people in entrepreneurial development initiatives.

3. Make a comparison of the entrepreneurial potential of different ethnic groups in Namibia such as the Oshiwambo, Herero, Caprivian, etc., to see whether different results will be yielded.

4. Expand the study of stakeholders and their contribution.

5. Test the following propositions:
• Proposition 1: That there is a direct relationship between the level of motivation of young people in rural Nama communities and their level of entrepreneurial potential.

Proposition 1 can be operationalised by looking at the positive and negative events in the daily lives of rural young people which triggers their motivation and examine whether and how this has an influence on their own potential for entrepreneurial activity.

• Proposition 2: That when improved training services, are established communication networks provided, enhance the level of self determination of rural Nama youth.

Proposition 2 can be operationalised by conducting pre- and post-training sessions with rural Nama youth, in order to review their levels of understanding of, and willingness and ability to engage in, entrepreneurial activity.
Entrepreneurship, Culture and the battles of a PhD: An experience of a Bushman boy from Namibia in the search of his own path.

Wilfred Isak April

At the age of 5, my late uncle (foster dad) and a few of his friends went to the fields in the village of Aarbeidsgenot where I was raised. It was a cloudy afternoon and we were there to gather all the small livestock around the village to make sure we had the correct numbers and none of them were missing. My Dad dropped me off at one point in the field and then continued driving, looking for more of the livestock that were missing. I was on my own in the open airspace with no umbrella or jacket when a thunderstorm with severe lightning and strong dusty winds started to fall in the field. I only had two choices; either to sit under a tree or run home. I chose the latter. I came home on my own without my Dad knowing that I was home. Kaimamie (foster mom) asked me, “How you got here”? I replied, “Alone, Alone, Alone of course…” She asked me “Little boy how did you get here? “I replied, Alone, Alone, Alone, why not?” As my dad came in from the field all soaked by rain and, as he parked the car, he said, “Come here,” and I tried to run away. He took a whip and gave me long sweeps, with it until I fell to the ground. He reached for me and beat me up properly. Until two months ago I could not understand why my father did that. Thanks Dad, I love you so much. Now, the lesson I have taken from this incident is that I should never give up on anything in my life, through thunderstorms, challenges, pain and struggles; I must persist and persevere until I achieve all my goals.

Over the past ten years I have been a student in Namibia, South Africa, Germany and now in New Zealand. As with many indigenous students, I have been faced with, and still face, financial struggles, which I have accepted as part of my journey. And, as if that is not enough, some of my extended family do not value and see the importance of tertiary education.
After my Bachelor’s degree I was expected to return home to work and provide for my extended family. In my own community I have been told many times, “You will never become anything. You are a waste; and without money you can’t achieve anything”.

Through constant struggles and the pain of my family splitting, because I wanted better education and needed emotional support, I continued my journey. I am so grateful to God that I am able to put this in words today. Five years ago I found it very hard to share my story with anyone because I regarded it as shameful. However, as I opened the beginning of this story with that one lesson from my late father, I have endured this journey, and I will not forget the support of the people in the various universities who kept me going, just through words of encouragement. I will forever be grateful. I have also realised that being born from a family with no education is also a blessing in itself. Therefore, I must thank my biological brother for not wanting me to pursue tertiary education for I now know he did not understand the value of education and, most importantly, for taking care of my soul, for I know now he may understand what “education” means and the benefits it could mean for all of us as a family. It is important to emphasise as indicated in Chapter 8 that all stories have two sides: I was also responsible for my brothers lack of understanding, however my blessings and time have made me realise that fact.

The aim of this epilogue is to talk you through my PhD research. My role is to describe and understand the role and importance of culture within entrepreneurship for the rural young people in Arandis. As well as what I have read in the academic textbooks, this journey has given me an opportunity to study and understand my own culture from various perspectives in both the Western and African context. This journey also allowed me to make networks both in Namibia and around the entrepreneurial world at large. I certainly do not want to glorify my days as a PhD student but this has certainly been an exciting journey, because all through the good and bad times, I always had amazing people by my side and, of course, my late foster parents.
Being able to do a PhD and looking back where I was ten years ago, I regard this as an honour and privilege, and I can certainly say I have made good use of all my time. I still find it very hard to process all my memories.

I must, however, highlight that there were days where the theoretical insights and the methodologies in my thesis lacked clarity because of my personal struggles, which were mostly related to not having a full scholarship as a PhD student. When people talk about how one can survive without money, I was fighting my own battles from within; that I live on NZ$0 per day but I have to take that one lesson from my late dad. My story reflects my own journey with the aim of providing insights on the essence of entrepreneurship and culture and giving several tips which can perhaps enlighten the reader to cope with his/her own struggles. The interesting thing about my PhD journey was that I was trying to build a community while it seemed I did not have a community of my own.

A PhD is generally twofold. On the one hand, it is an academic learning exercise where, as a researcher, you are expected to understand and make sense of all theories, methodologies and models and thereafter use the empirical data derived from your own fieldwork to give practical insights into those theories, methodologies and models. On the other hand, it is a journey which enables us to find our own place in the academic discipline and establish ourselves among a community of scholars.

My PhD journey enabled me to look at three broad domains in the academic area, namely, culture, entrepreneurship and indigenous entrepreneurship. I was very familiar with the former but weak in terms of understanding in the latter. When I realised that I needed to understand more about indigenous entrepreneurship I decided to acquire more knowledge on this particular topic. This was through engaging with academics through email exchanges and attending the annual indigenous Maori conferences in New Zealand. I tried to make linkages between the terminology used in the three domains and what it means to me as a Nama person. I then tried to understand what
culture, entrepreneurship and indigenous entrepreneurship mean for the rural young people in Arandis. Here, I borrow the phrase from Anderson et al. (2006) who states that indigenous communities are the beginning of the process and not the end of the process. So I wanted to start from my own community and carry it across the borders, so that we all can learn from one another. Being a “Generation Y” scholar, I aim one day to be able to reach a stage of mastery which will enable me to serve not only my own community in Namibia, but all indigenous and non-indigenous people whose struggles are similar or worse than mine. I want to help them believe in themselves. I want to offer this help to anyone regardless of class, race or status. I follow the footsteps of Papa Mandela; “This is also I dream I, Will Isak April, is willing to die for”. This implies that I want to develop enough expertise in my own field of specialisation, and develop practical experience and understanding, in my own style. This is the story I share with all of you and this is what I also intend to teach the next generation. I know similar life stories do exist somewhere out in the world and, as with many other life stories, mine has not ended yet, the journey has just began and I cannot wait to see what the rest of my life has in store.

**Approaching Aotearoa and finding a research topic**

As I was packing my suitcases in Namibia for my journey to New Zealand, I knew that my life would never ever be the same again. I could see the tears in my biological mom’s eyes and also my eldest sister (Ousis), because the pain of sending me off with NZ$200 but I told them, ‘When God brings you to it, he will take you through it.’

Furthermore, I was not sure what to expect in terms of the lifestyle and the people. As I flew into Christchurch, I thought, “Is this New Zealand? Perhaps we are having a stopover, this can’t be. However, the pilot said we will be landing in Christchurch in 20 minutes. Were my expectations met? I don’t know yet. The plane landed and I passed through the security gates, and there was no one to pick me up from the airport, which made it even worse. No wonder my family were so worried. Taking the lesson from my Dad, I approached people in the airport asked to used their phones and called
Lincoln University and within half an hour I was picked up. As we were driving in the direction of Lincoln I thought they must be joking, this is not what I had seen on the brochure and for a minute I thought they were hijacking me: a black man hijacked by white men, and not the other way around. But as we have seen in Chapter 8, stories should be told from both sides. The weather in Christchurch and Lincoln was not the best, raining and Being a desert boy, it was a completely different experience and the sun went through the sky on the wrong side as well. It took me three days to get used to the sun and, at first, I thought, “I am going back to Namibia tomorrow”. There was no way in my life that I will live in Lincoln. However, God had all answers.

My first two days were filled with meeting my new supervisors and familiarising myself with the research topic, which was focusing more on family businesses rather than my current research topic. Deep in my heart I knew I was not satisfied with that topic. I continued to act as if I was and being, raised in a strict family, I tended to agree with what I was disagreeing with. Within a month I had a “Eureka” moment when I came across an article on the Maldivian community’s survival techniques, I knew that God has chosen me to write something about my own Nama community in Namibia.

When I asked a few people around New Zealand what they thought of this topic about exploring the entrepreneurial potential of rural young people in Namibia, a lot of them said it was interesting. I phoned a few people back home and got a similar response, but each individual wanted their tribe to be the focus of my PhD. When I asked, “Can you provide the resources” no-one was willing to support that call. Another lesson learned in a month was that people only support you once you have achieved something. I decided then to continue with my readings and trust that my own PhD could lead me into a direction of doing something for my own people.

My exploration into my research topic started with readings in two broad themes, namely entrepreneurship and culture. In terms of entrepreneurship, I started with scholars such as Drucker and Nieman who write on business
enterprises. In terms of culture, I read the works Geert Hofstede who I have used in this thesis. Indigenous entrepreneurship was a new avenue where I had to find readings from a variety of scholars who had mostly written cases with limited conceptualisations. I had to try and understand what their cases meant in terms of the available literature. This was an exciting exercise, because my passion is for indigenous people. I kept reading and this generated ideas as to what it means to be indigenous. All these themes were very broad, but I knew my focus was within those themes. Many themes sounded like sociology to some of my friends, while others said it was psychology, but I knew and it was, and is, still management. Considering my cultural background, I knew there was entrepreneurship within each of these themes. I searched for both quantitative and qualitative data to broaden my own understanding.

At first the readings were very broad and, at times, I was confusing myself because the theme of culture has been used across so many disciplines and everyone thought that the culture I was talking about related to their own field. The more I tried to give it a management focus, the more people believed it was sociology or psychology (as seen in Chapter 8, we only view things from one point of view), because we have never seen anything different. In other words, I was giving up my 10 years of sweat in the area of management with mathematics and actuarial science struggles in my Masters to a PhD in social sciences. It was also strange that not many people knew that, at least, in Namibia and South Africa, it matters what sort of PhD or Masters or Bachelor’s degree you have when seeking employment. Your qualification specialisation will make it or break it for you. I have, through my own search, realised that my path involves Entrepreneurship and Culture and the focus is on the Arandis village in Namibia. The field is management.

Away from the ‘Namib Desert’ and the cultural experience

In the past three years I have been home only once, and that was for my fieldwork. Most of my time was spent in New Zealand and trying to
understand and find my research topic. This was an interesting experience in terms of culture because I had no one around me who knew anything about Namibia other than me. However, I cannot deny my Maori community the credit for reassuring me that we are all the same. I had a lot of exciting moments with these people. Kawhia and Karitane Marae is the place to be. I need to write a book, because I just realised I can only say so much...

I was fortunate to have conducted my fieldwork back home in Namibia. As an “insider” researcher, once I returned home after such a long period of time many people - Ministers, family members and most people I know in Namibia - were very happy to see me back home. This was because some felt that I would never ever return home, given the hardships under which I left Namibia, but I knew if our Dad was alive things would have definitely be different. I always have to keep pushing for and have a smile on my face, as I knew he was watching me. Being an ‘insider’ researcher brought with it interesting happenings both positive and negative. Positive, in terms of being familiar with the cultural dynamics of the community. Negative, in terms of being a researcher and also a community member. How do I separate myself as a researcher from my community and my people? For the duration of six months, except for my times in the field, I had to interview and engage in my research at any funeral or wedding, because my family wanted me to interview everyone they knew.

I was continuously immersed in studying and giving advice to the younger generation wherever I went. But I will say that those negatives I turned into positives, because I tried to take the lessons from what my own PhD meant in terms of what I shared with them. I was definitely not the same young man who left Namibia two years ago.

In many respects the cultural context within which entrepreneurship takes place is significant. I was able to figure this out clearly through my stay in New Zealand. The fact that I lived in New Zealand, made me even more
Nama. When I returned to Namibia the literature on entrepreneurship and culture, was evident through my observations and certainly, for Namibians, entrepreneurship is a survival technique, while indigenous entrepreneurship encompasses the individual and the collective. The Spirit of “Ubuntu” was so strong in my fieldwork. Each community member I met taught me something about myself, and I was fortunate to have most of my research engagements sponsored by the individuals I visited, from transport, food and social contact to emotional support. This was a great feeling, because when I left I had minimal support, but when I returned I had a much stronger support system. I knew that my late Dad was taking care of me.

**Continuous search for theoretical literature and building arguments**

Back from the fieldwork to New Zealand, it was time to analyse and write up the data. I must admit that the writing up stage is a stage not to be taken lightly. The PhD is all about telling your story with clear and logical arguments. I had too much information and, at times, did not know what to leave out or include. I also realised that when I revisited my literature from the past two years, most academics focussed on conceptual studies and undertook limited empirical research. There were exciting references from great minds such as Dana, Bygrave and Baumol, but their focus of application was more in a Western context.

So, as a researcher, I was expected to put all insights from the themes into my own understanding of what each of those means in terms of the Nama rural young people in Arandis. As I was battling out my own ideas through these sources the days slipped into weeks and weeks into months, and my stomach began to call for food. Now I did not only have to deal only with my writing, I was working on an empty stomach, for weeks feeding myself on sugar water.

As I was going through my academic battles with the literature I was constantly reminded of the one lesson from my Dad, and at the same time, I used my own indigenous Bushmen survival techniques. I started drinking a lot of water and lying flat on my stomach, it worked, and it still works.
However, I must tip my hat to Mrs. Kay Barker. She was the only person who saw in my eyes I did not only have the academic battle but there was also a social battle. Mrs. Barker I must say I was surprised, there exist good within each and every person, not all whites as we generalise at times are bad. Your kindness was a true eye opener.

As I was scanning though the literature and theories, I revisited the contingency model by Anderson et al. (2004), culture by Hofstede (1980, 1991), “Ubuntu” by Mbigi (2005). Now “Ubuntu” is helping me daily to cope with my battles. I always tell myself if Mandela could manage it in prison for 27 years, I think what I am experiencing is nothing compared to the prize he made possible, for me to do a PhD today. After thinking and rethinking about my academic and social battles I found four key approaches which helped me to firm up my research.

These are the Timmons’ model of entrepreneurship, the contingency model by Anderson et al. (2004), Geert and Hofstede’s dimensions of individualism/collectivism and Mbigi’s conceptualisation of “Ubuntu”. The first model focuses more on the importance of opportunity, resources and the entrepreneur. It was interesting to note that for rural young people, that opportunity is certainly important for communities, but it is the lack of skills to recognise those opportunities that is the actual problem. There are plenty of opportunities in this world, including Namibia, but it is the perception of that opportunity within each community that plays a role.

The main connection of this model is its links into the contingency models, and the models of Geert Hofstede and Mbigi. Contingency emphasised the importance of integrating indigenous people into developmental initiatives, and the role they can play in development and the cultural contributions indigenous people can make.

Geert Hofstede provided a clear framework for the individualism and collectivism dimensions of culture. These ideas lead to an understanding of the role of culture within entrepreneurship in Namibia. Mbigi added the ‘icing on the cake’ by giving us a clear frame of reference of how culture is viewed.
in the African context and the contributions Africa can bring to the West when there is a collaborative effort in working together. I must admit, once I had this thinking sorted there was a clear understanding to myself as a researcher, of where this study was headed and the contributions it can bring to my own community.

**Missing the compass: back to the fundamentals**
Throughout my own PhD I realised there was a hidden ‘secret’ that no one told me about, I had to figure it out myself. It was like going to the casino or playing the lottery. Once I had a clear mindset, I returned to my initial readings from 2007 and slowly, step by step and day by day, I figured out what all these three years of theoretical literature and six months of extensive fieldwork meant in terms of my own research. Just as I started with the lesson of my Dad, I had to become Nama and “real Nama” this time to find the answers to my research questions. I had to understand and come to terms with my own social battles for they are part of the journey and experiences and teachings that are crucial to teach the next generation.

None of the answers to the hidden “secret” can be found in academic textbooks. Just as I found out two months ago why my Dad gave me that hiding, I have my own answers to the “secret”. The interesting thing about the “secret” is that it is a “secret”. Having this “secret” I am honestly more tempted to write a book - watch the space!

As we move along with the fundamentals, I moved back to my data bank and notes and grappled for answers to my research. The only way I could get through all my thesis chapters was go back to where I started, and think about what was the easiest road to take when all else failed. This certainly allowed me to regaining my consciousness and allowed me to breath again. I must, however, emphasise that as outlined in the psychodynamic tradition of Westhead and Wright (2006), when a person is deprived of opportunities or when all doors seem to close, they can become more aggressive and also they become hungrier for knowledge or seek success.
As I was going through all this I listened to those gentle voices inside me and imagined myself as the great late Timmons’, my great late Dad Levi April (you are the best daddy, I just so wish you could see me today; but I know you are so proud in heaven), Bygrave, Dana, Anderson, Mr Trump, Sista Nama Gaoste Captain Hendrik Witbooi (I know you told me, as you were always asking your granddaughter about my progress, that I was doing the right thing – It has only been a week since you passed away – God could not have blessed me with a better angel in my research). I will take where you left us and continue the struggles and battles. All these great voices, with many others, have been influential in my research. They gave meaning to my study and I feel so empowered.

Meeting the top ‘gurus’ and learning experiences

Except for the battles and struggles of being a PhD, being from the Namib Desert, I never imagined that I would be so fortunate to meet the top management scholars. This was the most unique and surprising part of the story in my life as a PhD student. The interesting thing about life is that as we said in Chapter 8, it has two sides.

I had the most positive experience of being to be able to shake hands with most of the top academic scholars in management. For most people and students this will only remain a dream. With much gratitude I must say “Thank you” Babson – The Number one school of Entrepreneurship in Massachusetts: Boston- USA. Thanks for teaching me that I am not only the boy who has been raised in a village, is drinking water and lying on the stomach, I am myself too.

William Bygrave is an amazing Scottish professor at Babson and he teaches entrepreneurship. He emphasises the importance of conducting empirical research in this new era. I hope I have played my part through my small study in Namibia, Professor.

Professor William Baumol (born in 1922). Through an email exchange, Prof Baumol accepted my request to visit. Within 45 minutes I was in New York
from Boston, not for a social event, but to see the oldest living guru of economics. Baumol has an interest in entrepreneurship and innovation. Baumol is the merchant of Wow!!! – he argues that we should never stop innovating and pushing for new boundaries of knowledge. He argues that we have to constantly try to be innovative and come up with new ideas. It was an absolute honour that I will take this experience with my journey forever.

Professor Karl Vesper, an American, based in Washington. He is a Professor in entrepreneurship and education. Education is indeed critical for developing nations such as Namibia. Not even mentioning the Nama community I studied, Vesper advised me – “It might take you 50 years to transform or bring about change, but if you are willing, go for it”. He reminds me of Mandela.

Professor Robert Anderson, in Canada, also a great scholar in Indigenous Entrepreneurship among the Canadian First Nations. An outstanding scholar with a humble personality.

Professor Leo Paul Dana, back home in New Zealand, the world’s first PhD in Indigenous Entrepreneurship. I have been blessed and I cannot ask for more, if I do, I am greedy. He has a great passion for the development of underprivileged and indigenous communities.

Sista Gaoste Captain Hendrik Witbooi, a freedom fighter from Namibia, and a legend, teacher, father and role model. He was one of the “Chiefs” in my research. He passed way six days ago and Namibian flags are flying at half mast as I write this epilogue. I, too, wanted you to see my success, but God’s timing is not ours’, legend. Until we meet again.

All these scholars, teachers and legends tell me everything about my PhD thesis, their models and theories are evident and can be seen through my academic journey and social battles. They made me realise that entrepreneurship is, indeed, a human creative act (Cantillon, 1755). Indigenous entrepreneurship cannot only be viewed in terms of the community or indigenous people; we will need insights from the non-
indigenous communities as well and vice versa. Indigenous entrepreneurship occurs where entrepreneurship meets culture. I had to display characteristics of entrepreneurship and culture to realise my dreams. This epilogue shows, I persevered, I was confident, I was assertive, I am a go getter and I am persistent in what I do and what I want. These are essential traits for developing one’s own potential of entrepreneurship.

This is a story to be continued….

The battles and struggles of pursuing a PhD cannot prepare you for the life that lies ahead. It is just the beginning, but the lessons learned should not be taken lightly for they have prepared me for my generation, my country, my community and the world at large. Now I am even more prepared to work towards that change in my own community. I have become more Namibian than ever. But my PhD experience and reflections are only half of the story, and I am so privileged to have had such an inspirational father and I take that same lesson as I continue this journey.

I must not forget my late foster mother; I told her I came Alone, Alone…. Kaimamie, you have done a great job, and I know as both Dad and you are heaven; You have so much as parents to be proud of. You have raised me like a child of your own. As I told, you I came alone, there are days that I indeed feel that I am alone and a PhD also gives you that feeling of loneliness.

This was one of the many battles of my professional life. It was three years, and it came down to one written thesis. We were four members on the team (my supervisors). The choice we had as a team was to heal as a team or we crumble inch by inch, write, write and feedback till we finish. Believe me we had days that I felt we were in hell. We could have stayed in the process and frustrated each other more and more or we could fight our way back into the light and climb out of hell, one inch at a time. Now I knew my supervisors could not write my thesis that was my job.
As I looked around the campus I saw young faces all over the campus from Saudi Arabia, Maldives, Korea to Ecuador and I thought, they count so much on me, I can possibly not let them down, and I knew they were going to do the same for me. Me and Prof. Matunga, Dr. Cant and Mr. Gidlow and the New Zealand community fought this battle together, thank you so much, you are the masterminds. We knew that when we added up all those inches, that is what is going to make the difference between living and dieing. That is a PhD folks, that's all it is.


De, D (n.d). *Fostering entrepreneurship in Europe*.


School and clusters of the Erongo Region Map.


Appendix A

RURAL YOUNG PEOPLE’S QUESTIONNAIRE
INTRODUCTION

Good Day Sir/Madam. My name is…………………………………………………… (State your name). I am working with Mr. Wilfred Isak April who is a Doctoral student at the Lincoln University in New Zealand and he is currently collecting data for his thesis. The theme of the thesis is “Rural Youth Enterprise in the indigenous people’s of developing economies: A Study of Culture and Leadership potential in Namibia.”

I respect and appreciate your valuable time, but could you please help in answering the following questions. The time duration is approximately 35 minutes. I can assure you that this information will be treated with the strictest confidentiality, and all information given to me will be used for research purposes only.

NB: All information that you provide for this study will remain confidential and you names will not be disclosed. If you are unclear about any one of the questions, Mr April will be more than willing to assist.

SECTION A: SCREENING QUESTIONS

The first thing is to find out whether you have any prior knowledge related to entrepreneurial activities. In order to do this, I need to know the following:

Q1: Which people guide you in making career decisions which relate to your life?
   Name of the Person(s) : __________________________
   Relationship with person(s) : __________________________

Q2 (a): Are you familiar with the concept of Entrepreneurship? Please tick (✔) appropriate answer.

<table>
<thead>
<tr>
<th>Yes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Mod</td>
<td>Moderately familiar (MF)</td>
</tr>
</tbody>
</table>

NB: Please continue to Section B if your answer above is No
Q2 (b): If yes or MF, to question 2(a), where have you been introduced to the Entrepreneurship concept? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>At school</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>At home</td>
<td></td>
</tr>
<tr>
<td>Extended families</td>
<td></td>
</tr>
<tr>
<td>Community members</td>
<td></td>
</tr>
<tr>
<td>Other (please name)</td>
<td></td>
</tr>
</tbody>
</table>

Q3: Which of the following statements in your opinion best describes an entrepreneur? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>Works for a company</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Self employed</td>
<td></td>
</tr>
<tr>
<td>Has an expensive car, cell phone or a lot of money</td>
<td></td>
</tr>
<tr>
<td>Owns a business or Employs others</td>
<td></td>
</tr>
<tr>
<td>All of the above</td>
<td></td>
</tr>
<tr>
<td>Other please name</td>
<td></td>
</tr>
</tbody>
</table>

SECTION B: DEMOGRAPHIC INFORMATION

Q4: What is your gender? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>Male</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td></td>
</tr>
</tbody>
</table>

Q5: What is your current status? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>School Learner</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployed</td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td></td>
</tr>
<tr>
<td>Self employed</td>
<td></td>
</tr>
</tbody>
</table>
Q6: What age range do you fall in? Please choose the age of your last birthday. Please tick (✓) appropriate answer.

<table>
<thead>
<tr>
<th>Age Range</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>16-20</td>
<td></td>
</tr>
<tr>
<td>21-25</td>
<td></td>
</tr>
<tr>
<td>26-30</td>
<td></td>
</tr>
<tr>
<td>31-35</td>
<td></td>
</tr>
</tbody>
</table>

SECTION C: ENTREPRENEURIAL CONCEPT

Q7: Which of the following statements describes in your opinion the characteristics of a business person? Please tick (✓) appropriate answers. You may tick more than one (1) answer.

<table>
<thead>
<tr>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most business people are very rich</td>
</tr>
<tr>
<td>Most business people are dishonest</td>
</tr>
<tr>
<td>Business people are not completely dishonest, only some</td>
</tr>
</tbody>
</table>

Q8: When you look into the future which of the statements below describes you the best? Please tick (✓) appropriate answer.

<table>
<thead>
<tr>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have no idea what my future holds</td>
</tr>
<tr>
<td>I have some steps which I would like to take in future</td>
</tr>
<tr>
<td>I have a definite idea what my future holds</td>
</tr>
</tbody>
</table>
Q9: Indicate how you feel about the following statements below using a scale from 1-5? (Use the scale in such a way that 1 indicates the item you strongly disagree with and 5 the one you strongly agree with). 1. Strongly disagree (SD), 2 – Disagree (D), 3- Undecided (U), 4- Agree (A) and 5 – Strongly agree (SA). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I feel I am able to do anything well</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. I am happy to start a conversation with strangers</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. I feel that I am a successful person</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. I take pride and satisfaction in my work</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. When I talk in front of other people I feel confident with my performance</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. I dislike myself</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. I worry about people not liking me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. I think that I could be a role model to other people</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Q10: Indicate the importance of each of the following entrepreneurial characteristics on a scale of 1-5. (Use the scale in such a way that 1 indicates the one you strongly disagree with and 5 indicate the one you strongly agree with). 1. Strongly disagree (SD), 2 – Disagree (D), 3- Undecided (U), 4- Agree (A) and 5 – Strongly agree (SA). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th>Characteristics of Entrepreneurship</th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having many ideas</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Creative ability</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Highly self motivated</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Taking Risk</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Practical Skills</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Education</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Constant Effort</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Hopefulness</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>High energy</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Self confidence</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Planning ahead</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
Q 11: How do you feel about the role of youth in development in terms of entrepreneurship within your community on a scale? Use the scale in such a way that 1 denotes the one you strongly disagree with and 7 the one you strongly agree with. 1. Strongly disagree (SD), 2 – Disagree (D), 3- Undecided (U), 4- Agree (A) and 5 – Strongly agree (SA). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th>Roles of Youth in Development</th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth already play an active role in development</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Youth could play a more active role in development</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Youth are not well organised in our community</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Government could play an active role in fostering entrepreneurial spirit amongst youth</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>To engage youth in development would require more training</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Youth are too young to play an active role in the community</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Youth are too lazy to play an active role in the community</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

SECTION D: INDIGENOUS CULTURE

Q12: Are you proud to be a Nama? Use the scale in such a way that 1 indicates ‘Not very proud’ and 5 ‘Very proud’?

<table>
<thead>
<tr>
<th>Not very proud</th>
<th>Very Proud</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Q13: What does culture mean in the “Nama indigenous rural community?”
Q14 (a): Do you engage in cultural activities within your community? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
</table>

Q14 (b): If ‘Yes’ to the question 14 (a) above please list these activities. If ‘No’ to question 14 (a), please explain the reason(s) why you are not involved in these particular activities.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

NB: Please continue to Question 16, if your answer to Question 14 (a) was No

Q15: If yes to question 14 (a), how often do you participate in cultural activities in your community? Please tick (√) appropriate answer.

<table>
<thead>
<tr>
<th>Weekly</th>
<th>Monthly</th>
<th>Every three months</th>
<th>Every six months</th>
<th>Seldom</th>
<th>Yearly</th>
</tr>
</thead>
</table>

Q16: To what extent does culture have an influence in your daily task? (Use a scale indicating 1 the least important to 7 the most important). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th>Very low influence</th>
<th>Extremely high influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>
Q 17: Here are some cultural activities you may engage in, within your community. Please rate those that apply in your case in terms of their importance to you personally (Use a scale indicating 1 the least important to 7 the most important or indicate not relevant. Please circle (©) the appropriate response

<table>
<thead>
<tr>
<th>Cultural Activity</th>
<th>Least important</th>
<th>Most Important</th>
<th>Not relevant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collecting firewood</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Singing in church choir</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Herding cattle/milking goats</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Hunting</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Cooking</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Other (please name)</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

Q18: Please rate the extent to which you prefer to do tasks by yourself or in a group (Use the scale in such a way that 1 denotes the least important and 7 denote the most important). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th></th>
<th>Least important</th>
<th>Most important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doing task on my own</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
</tr>
<tr>
<td>Doing task in a group</td>
<td>1 2 3 4 5 6 7</td>
<td>7</td>
</tr>
</tbody>
</table>

SECTION E: INSTITUTIONAL FRAMEWORK OF ANALYSIS (IFA)

Q19 (a): How would you define ‘rural’?

Q19 (b): Do you think rural community life is different from that of people living in urban centres?
Q20 a): Do you think young people in your area are helping one another? Please tick (√) appropriate answer.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Q20 b) Please, explain the reason for your answer to question 20(a)

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

Q21: Can you identify how to create a sense of community which would provide opportunities for development amongst ‘rural’ youth?

____________________________________________________________________

Q22: Please rate the contribution made by the community members listed below in your daily tasks on a scale of 1-7 (Use the scale in such a way that 1 denotes the least (LI) important and 7 denote the most important (MI). Please circle the (©) appropriate response

<table>
<thead>
<tr>
<th>Institutions</th>
<th>LI</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schools</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Churches</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Tribal Councils</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Parents</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Extended Families</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Fellow members</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>
Q23: How do rate the importance of each of the following problems related to education ‘in the area/place where you live’ on a scale (Use the scale in such a way that 1 denotes the least important (LI) and 7 denote the most important (MI). Please circle (©) the appropriate response.

<table>
<thead>
<tr>
<th>Problem dimension</th>
<th>LI</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational training institutions</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Poor standard of teaching</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Poor facilities</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Poor guidance and counselling of learners</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Educational Material not related to academic training</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Poor financial support</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Education system lacks clear defined goals</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

End of Questionnaire

Thank you for your kind co-operation.
“Namibian young people do have the potential”

Doctoral student Wilfred April interviewed Prime Minister Hafis Angula about youth issues recently.

WA: Why is youth development important to you?
NA: Before I left Namibia to go into exile, I was a youth political activist. Youth of those days had limited options: either become a teacher, government clerk, or contract worker. Youth involvement is essential to address fundamental problems for the development of the country. I have been involved with youth since 1973. Based on my education in Zambia, I have been involved as a teacher, principal, Education Ministry, Youth Ministry, and now Prime Minister. I have been involved with young people to provide them with opportunities for development. I continue to say that I dedicate my life to young people.

WA: How would you motivate and inspire youth to be entrepreneurial in Namibia?
NA: Cultural, social, and economic influences are important in motivating a person. One must understand the person first in terms of his/her cultural background to ensure that what you referred to as entrepreneurship is good. For example, the San people might not be able to run a mine as well as they would be able to run a conservancy. On the contrary, Oshiwambo people might not be able to run a conservancy because they have to make fire and cut trees, and they might scare the animals away. A San person would not do that, as they adapt to nature. Cultural norms indeed play a crucial role in developing entrepreneurs in Namibia. Africa is not making great leaps in terms of development because we are forgetting our own cultural norms and depending or relying on Western norms. That makes us failures in most instances.

WA: How should we then view indigenous entrepreneurship in Namibia?
NA: Ideally, we should borrow from different experiences, but in doing so, we must not forget the original cultural and social background of a particular person. When you borrow from someone, you must link it to what already exists rather than leaving everything in your culture and jump to new things.

Culture is never static and changing, so you must selectively borrow the cultural things that will strengthen your own practices. For example, if you want to be an entrepreneur, you also have to learn to save. Some of our cultures just want to consume all the money they earn today. Saving practices are not common. We should learn to postpone spending in order to accumulate future capital. That’s one of the things one could borrow from Western culture.

WA: Do you have hope for Namibian youth?
NA: You cannot make progress without hope (laughs). You cannot live without hope. The nice part is as people are growing and the world unfolds in front of you, and you realize that you have to do something for your own survival. So you need hope to succeed and we need to instill and educate young people about the essence of hope.

WA: Any other comments?
NA: Namibian young people do have the potential for development. Culture should by no means be viewed as a hindrance to development, but seen as an opportunity to grow.