

Eliciting a profile of handicraft entrepreneurs in Maboneng

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Abstract

Purpose – The purpose of this paper is to explore and articulate the profile of handicraft entrepreneurs operating in the Maboneng precinct of Johannesburg, South Africa.

Design/methodology/approach – This study is qualitative in nature – implementing a phenomenology through which cases of four handicraft entrepreneurs are developed.

Findings – Handicraft entrepreneurs in Maboneng possess a spiritually motivated profile that does not allow them to be neatly characterised in the profiles of the literature.

Originality/value – This study contributes to addressing the dearth of knowledge in the literature on the profile of entrepreneurs in Africa. It provides insights on the spiritual motivation of artisanal entrepreneurs in particular who represent a part of the largest proportion of African small-scale entrepreneurial activity.

Keywords Qualitative, South Africa, Phenomenology, Entrepreneurial profile, Handicraft

Paper type Research paper

Introduction

South Africa has at least two million small- and medium-scale enterprises (Bureau for Economic Research, 2016) and according to Statistics South Africa, the majority of them are involved in the trade sector. This is the sector in which many handicraft entrepreneurs find themselves (Statistics South Africa, 2015). This paper integrates a few broad traditional definitions of handicraft entrepreneurs as skilled individuals who possess artisanal creativity and skill, and who make distinctive products in small quantities.

Entrepreneurial performance tends to vary quite greatly and one suggestion has been that this variation arises from the differences in the entrepreneurial profile. Understanding the various traits and characteristics of entrepreneurs may therefore be crucial in understanding what leads to entrepreneurial success or failure, especially relevant in a context where it has been widely estimated that 80 per cent of businesses fail within the first two years of operation.

Literature review

Much of the literature on South African small- and medium-scale enterprises has focussed on the enterprise in terms of growth and development and policy instruments to support it. Not enough has been done in the way of understanding the person behind the enterprise, the entrepreneur.

The literature sheds little light about who an entrepreneur is in terms of their traits, upbringing and culture and how they learn (Kirkley, 2016). However, this needs to be addressed because the building blocks of individuals have an influence on what the individual does and how they react to situations (Kirkwood, 2007).

What the literature says about the characteristics of an entrepreneur is that they are either “necessity motivated” (Ting *et al.*, 2007) or “opportunity driven” (Dimov, 2016), “innovative” (Schumpeter, 1934 as cited by Wright *et al.*, 2004 and many others) and “risk-takers” (Cantillon, 1725 as cited by Deakins *et al.*, 2016 and many others). It remains to be seen whether these characteristics are universal and therefore applicable to the handicraft entrepreneurs in the study or if there is a need for further exploration and perhaps there ought to be other dimensions for consideration.



Recent research has highlighted the importance of the entrepreneurial profile and the role in which it is rooted, bringing the individual and the social context into focus (Yao *et al.*, 2016). Musara and Mwila (2016) propose that entrepreneurship is socially constructed and therefore every unique social context has an influence on the profile.

Studies of the entrepreneur's profile tend to be regional in nature. In addition, the industry of activity appears to lend unique traits that may constitute the entrepreneur's profile. Not all regions and industries are represented in the literature. Mueller and Thomas (2001) agree with this viewpoint in their argument that most studies of the entrepreneurial profile have been based in the USA. The entrepreneurial profile of African entrepreneurs, particularly those that are artisanal in nature, has received insufficient attention in contrast to their societal and economic contribution.

Risk has been cited as the most notable characteristic of entrepreneurs. The different forms of risk that apply to the entrepreneur include economic, social, career, psychological and social (Tajeddini and Mueller, 2009). Risk has been lauded as "an important segment of the entrepreneurship literature" (Das and Bing-Sheng Teng, 1997). What scholars have been unable to garner consensus on is the nature of the risk profile of various entrepreneurs and whether indeed this propensity to take risks is a universal trait that entrepreneurs possess. Scholars such as Galor and Michalopoulos (2012) go a step further in suggesting that the propensity to take risks has actually evolved over time in favour of risk aversion. It is agreed that risk-taking is a highly complex trait influenced by the factors too numerous to mention. This study provides a plausible response to what form risk takes, or not, in constituting the profile of handicraft entrepreneurs in South Africa.

Necessity has been described as a trait that motivates entrepreneurship particularly in the developing world (Brewer and Gibson, 2014). As the term "necessity" suggests, it is need-based. This is in contrast to opportunity-driven entrepreneurship which is based on the voluntary pursuit of entrepreneurial activity (Block and Wagner, 2010). It has been suggested that the outcomes of entrepreneurship may differ on the basis of these motivations that characterise the entrepreneur. It has further been suggested that the appropriateness of any intervention targeting entrepreneurs may be linked to this distinction (Block and Wagner, 2010). The South African economy has undergone more dips than peaks over the last decade and this has created an indeterminable impact on the engagement in entrepreneurship due to necessity vs due to opportunity. This paper describes this impact as indeterminable because economic downturns that lead to loss of formal employment stimulate self-employment by virtue of necessity. On the other hand, economic downturns stimulate some sectors such as tourism (as the country becomes a more affordable tourist destination) and this in turn creates opportunities for enterprises feeding into this sector such as the handicrafts.

Innovation as a trait has been linked to entrepreneurial search for new opportunities. Innovativeness has particularly been given attention from the psychological perspective (Mueller and Thomas, 2001). In this school of thought, innovation is seen as a trait as it manifests creativity, dynamism and originality (Babu *et al.*, 2013). Innovation had been so closely intertwined with entrepreneurship that some scholars have investigated to what extent they may be synonymous. What this study questions is to what extent innovativeness characterises entrepreneurs, particularly in the event that we accept the characterisation of necessity motivated entrepreneurs. Innovation in the face of necessity appears to be in the opinion of the authors, a contradiction of terms. With the global evidence of entrepreneurs demonstrating the highest level of innovation where an opportunity was identified and without the pressure of satisfying an immediate need- we need to consider to what extent innovation can be considered an entrepreneurial trait.

The most relevant works pertaining to the profile of entrepreneurs in the handicraft sector that has been found in the literature at the time of this study are those on India, Mexico and Malaysia. A study representative of the African continent is long overdue.

Research questions

The research questions focus on the characteristics that appear to be the most frequently cited characteristics of the entrepreneurial profile in the entrepreneurship literature.

They are formally presented as follows:

- RQ1.* Are the handicraft entrepreneurs located in Maboneng risk-takers?
- RQ2.* Are the handicraft entrepreneurs located in Maboneng necessity motivated or opportunity driven?
- RQ3.* Are the handicraft entrepreneurs located in Maboneng innovative?
- RQ4.* Are there any other defining characteristics of the handicraft entrepreneurs located in Maboneng?

Methodology

Research approach, design and strategy

The study engages in discovering characteristics, thus, a qualitative research methodology is the best suited. Qualitative scholars such as Seidman (2013) and Silverman (2013) suggest that if there is a need to holistically understand the motives, cognitive reasoning and actions of individuals as well as their context of their beliefs in an in-depth critical manner, a qualitative approach is the most suitable.

Phenomenology is a suitable research design for this study as it addresses human behaviour and how individuals develop their realities on a cognitive level (Greeff, 2015). The phenomenon under investigation is entrepreneurial undertaking in the handicrafts sector. The principal interest in the investigation of this phenomenon is the characteristic profile of individuals that embark on the entrepreneurial activity in this part of the economy.

Sampling

A sample size of four to ten is considered adequate and sufficient in regards to qualitative research (O'Reilly and Parker, 2012). The sample size in this study consists of four participants and they were all selected using a criteria sampling technique. The criteria are as follows:

- A handicraft entrepreneur: this sector of the entrepreneurial economy is the focus of the study primarily because of its notable contribution to the national economy in providing employment and supporting tourism.
- A small- to medium-scale enterprise by national definition: "[...] a separate and distinct business entity, including co-operative enterprises and nongovernmental organisations, managed by one owner or more which, including its branches or subsidiaries, if any, is predominantly carried on in any sector or sub sector of the economy mentioned in column I of the Schedule" of the South African Department of Trade and Industry Act of 2008.
- Operating in the Maboneng precinct: this geographic location was chosen for its high concentration of handicraft entrepreneurs.

- Available for interview during business operation: interviews are the primary data collection mode and it is believed that interviews would be more insightful during the hours of business operation.
- Consenting to observation during business operation: observations formed a part of the data collection activity and so it was important to be able to see the participants at work.
- Having at least three years' experience in entrepreneurship: this is considered an average time required for a small business to firmly establish itself and considered surviving.

Table I is a visual representation of the sample used in this study.

The study sample is made up of one male and three female participants. Although unintended, this is representative of the fact that about three-quarters of the owners of micro-enterprises in South Africa, where many handicraft entrepreneurs fall are women (Thulo, 2015). The youngest of the participants is 26 while the oldest is in the 35-45-year-old bracket. This millennial sample may yield more time-relevant insights given continuing evidence of how different this generation is from those preceding. The "millennial" (also referred to in some literature as "generation Y") has been defined as an individual born after 1982. The study participants have had varying periods of experience in entrepreneurship from 3 to 12 years. Entrepreneurial success can be determined by the entrepreneur's continued trading over a period of three years. This may shed some light on whether the entrepreneurial profile stays constant or changes over time. The participants are equally represented by race as "white" and "black". This is a relevant note for the South African context given the country's racial historical past. It is also noteworthy that two important racial categories in the South African context are not represented here – "coloured" and "Indian". Although the impact of racial background on the profile is beyond the context of this study, this sample suggests that it may be an area worthy of future investigation, particularly because this sample representation closely mirrors the national statistical representations of the races in entrepreneurship in South Africa.

Data analysis

Thematic analysis will be conducted in three stages: the coding of text "line-by-line"; the development of "descriptive themes"; and the generation of "analytical themes" so that meaningful information can be drawn (Thomas and Harden, 2008).

Table II is a demonstration of how raw text is thematically analysed as described above.

The analytical themes that arise during the coding and analysis process are used to present and discuss the study findings. These themes have been phrased to mirror what may have been found in the literature. The purpose of doing so is to unearth to what extent any characteristic of the profile of handicraft entrepreneurs in South Africa is typical or otherwise unique.

Biographic data	Participants			
	1	2	3	4
Gender	Male	Female	Female	Female
Age	Between 25 and 30	Between 35 and 45	26	26
Years in entrepreneurship	5 years	12 years	3 years	6 years
Race	White	Black	Black	White

Table I.
Biographic data

Table II.
Sample of coding

Raw text	Line-by-time codes	Descriptive themes	Analytical themes
Line 1 – It takes guts, knowledge and a fine understanding of chaos in order to be an entrepreneur	Line 1 – Courage and knowledge	Having critical knowledge	Knowledge advantage
Line 2 – It's something that only a true leader, innovator and risk taker can stomach	Line 2 – Leadership, creativity and risk	Thinking outside the box	Innovative
Line 3 – It isn't for the faint hearted who still want to justify their insane choices	Line 3 – Courage	Not giving up	Resilience
Line 4 – You have to be able to deal with the end result of every choice you make, whether it's well informed or not	Line 4 – Persistence	Not giving up	Resilience
Line 5 – And so you are constantly gambling with life and yourself	Line 5 – Gambling	Taking chances	Risk-taking
Line 6 – Never certain of the complete prospects of the end result, 15% room for failure becomes the dreaded echo behind your decisions especially if you haven't gone into them with a full understanding of the possible flaws	Line 6 – Tolerance for failure	Not giving up	Risk-taking

Study location

Johannesburg is the business heart of South Africa and is of economic importance to the nation and the continent as a whole (Fedderke and Simkins, 2012). Maboneng is an inner city precinct in the Johannesburg central business district. The precinct has a combination of creative office spaces, studios, galleries and shops. The location was chosen based on the large number of handicraft entrepreneurs that conduct business in the area.

Timeline

In total, 30-45 minutes were spent on each initial interview. Repeat interviews were much shorter as they were utilised in clarification of earlier responses. Time in the field also included periods of observation at times separate from the scheduled interviews. An average of two hours per participant was spent in observation. The entire data collection exercise occurred over six months.

Discussion of results

Table III summarises the key codes arising from the analysis of the findings and illustrates to which participant the codes correspond.

The codes are explained hereafter and the discussion culminates in a relationship illustrated among the codes.

Table III.
Codes per participant

Code	Participant 1	Participant 2	Participant 3	Participant 4
Spirituality	X		X	X
Knowledge Advantage	X		X	X
Resilience	X	X	X	X
Crucible events	X	X		
Role models	X		X	X
Openness	X			X
Evolution	X		X	
Innovative	X		X	
Risk-taking		X	X	

Spirituality

As indicated in the literature review, scholars in entrepreneurship have suggested that there are two categories in which entrepreneurs fall into either necessity motivated or opportunity driven (Block and Sandner, 2009). The findings in this study suggest that the concept of spirituality may be an additional category. While indeed the categories of necessity motivated and opportunity driven are still relevant, there should be a consideration to take spirituality as a third alternative category against the necessity motivated and opportunity-driven category. The use of the word spirituality here is not to be confused with religion *per se* but is associated with one's understanding of the essence of life.

It appears that some of the participants have what the researchers have termed "spiritual inclination" to the handicrafts. It can be said that the handicrafts as an entrepreneurial venture are innate to such individuals because it comes from deep within like a heritage. This is illustrated well by Participant 4:

My parents are both artists and I grew up not really doing much school, and making and being absorbed in the arts from very young [...] I am very creative I was born into it so I feel like in some ways I didn't even have a choice (Participant 4).

This is not a phenomenon that can be fitted into the category of necessity motivated due to the fact that nothing is pertinent to be sought out for survival. It also cannot be fitted into the category of opportunity-driven as the entrepreneurial exercise is not sought out after identification of prospects in the handicrafts. Furthermore, under the connotation of spirituality, the preoccupation with being "new" and "inventive" disappears. This is evident from Participant 1:

We are very much in the vein of mastery so we are not necessarily trying to do something new and inventive although sometimes we do just for fun but it's not necessarily our aim. Our main focus is to do something [...] incredibly well, do it as well as we possibly can (Participant 1).

For those that are spiritually inclined to entrepreneurship, it is suggested that this in itself may create opportunities that can be exploited. The necessity that arises is a need for the spiritual fulfilment that is entrepreneurship:

It's not about pushing a product it's about pushing a lifestyle. If I can get people to understand the lifestyle of the brand they will buy into it. If I push you the product alone, you'll always find another product to replace me [...] People don't understand that fashion is another form of communication [...] so for me it's getting people to understand what their language of clothing looks like. If you can understand that, the power it gives you [...] it's incredible especially as a woman, if you can understand how a certain top says "I am the independent force", it takes you to a different level [...] when you're putting together a product, especially [...] made by hand, there is a narrative behind it [...] with the person's inner being [...] I'm an artist for the sake of being an artist (Participant 3).

Spirituality has not effectively made its way into the mainstream entrepreneurship literature. Similar connotations as intended in this paper can be seen in research on entrepreneurial values (Kirkley, 2016). It is nonetheless a topic of discussion amongst life and personal development coaches. However, it has received some mention from notable scholars over the last few years. The discussion however has been how around faith systems can impact entrepreneurship and not as this study proposes that entrepreneurship for some is an expression of their spirituality.

Knowledge advantage

Understanding what customers want and using this knowledge in the right way can be referred to as the knowledge advantage (Prusak, 1996). This characteristic can decrease business risks and allow for the maximum exploitation of opportunities (Acs *et al.*, 2009).

Participant 3 talks about the essence of the knowledge advantage not just in the domestic market but overseas as well:

As African designers we can't sell to the global market anymore by taking a western silhouette and putting and putting Africa onto it and say it is African. But as well we cannot sell an African idea without fully refining it without the European understanding of what its application value looks like. So if you cannot meet it midway, you're [expletive] (Participant 3).

Part of the knowledge advantage may also emanate from learning from multiple entrepreneurial ventures as has been the case for Participants 1 and 4:

I've always wanted to find ways when I was younger I guess to make money so when I was really young I used to sell ice lollies and stuff and as I got older I had different stuff, different stuff I had little side businesses, leading up to me now [...] having to pay tax [laughs] [...] I've tried all sorts of stuff, I sold skateboards, had machine workshops, I've sold millions of different things [...] I've tried like brewing beer [...] Yeah uncountable things (Participant 1).

I've worked in three coffee roasters, my husband [is] an owner in six different businesses and I've gotten involved in two of the other roasters and now this one opening soon [refers to the shop in front of where the interview is taking place] [...] yeah and I also started a business four years ago; bottled ice tea, all natural yeah but I sold that at the beginning of this year because I wanted to pursue art (Participant 4).

On the face of it, the participants in this study are successful. This success has been preceded by a string of business failures that have shaped the character of the entrepreneurs in question. Being able to make mistakes and learn from them seems to be characteristic of handicraft entrepreneurs. It seems that the knowledge advantage is largely present when the entrepreneur sees entrepreneurship as a vehicle for their spirituality.

Resilience

What emerges from the findings is the need for hard work and effort. There is also a need to be patient and persistent. This has been found in other studies of entrepreneurs in Africa:

Like it's a cliché thing that you have got to fail all the time but it's really true. And I'm just glad that I was able to do that in businesses that were big enough to take the knock [...] I made a lot of mess ups [...] messing up makes you wiser. It makes you think a lot more carefully as well (Participant 1).

This job needs patience, without patience aaah there's nowhere you are going (Participant 2).

Don't think, don't question [...] do it, fail at it, come back, revisit, do it again. Fail at it come back [...] that failure is success (Participant 3).

It takes a lot of work. So determined, persistent, tenacious, all those things [...] you can't just give up otherwise you won't do it (Participant 4).

Crucible events

Critical events represent a key entrepreneurial learning mechanism, involving much more than the gradual accumulation of more routinized and habitual "lower level learning" (Hietanen, 2015). One such event may be the loss or absence of an income opportunity. This supports the promulgation of necessity motivated entrepreneurs:

I think going back to the economy thing a lot of people don't have a choice but to try again. Because it's [not] like they quit a job to try and be an entrepreneur, no they didn't have a job so they had to be an entrepreneur. So they have to try and try and try until they get it right (Participant 1).

I did a course in something else which is not this- I did secretarial office, keeping accounts and there's a lot of people doing that so the jobs are scarce (Participant 2).

The crucible events here represent occurrences out of the realm of control of the entrepreneur. Both participants attribute some entrepreneurial activity to the state of the economy, as a means for survival. What may be worthy of further investigation, although beyond the scope of this study, is establishing whether entrepreneurs that are driven into the sector by necessity leave the sector during periods of economic boom when employment prospects are higher. The importance of this area of further inquiry has been noted in some way by.

Other crucible events that may characterise entrepreneurs are of a personal nature. In this a link to spirituality is found where entrepreneurship is perceived as an escape from unpleasant life events. This is inferred from the life story shared by Participant 3:

My father passed away at 8 [...] and I've been raised by mother ever since [...] first year out of high school I was raped in Bloemfontein, uuumm and that was in my first month; first six months of moving out of home, completely shattered my view of the world [...] then I went through rehab twice for alcohol attached to that [...] did interior design after that when I collected myself (Participant 3).

Role models

What was particularly enlightening was the attribution of the entrepreneur's character to others. Entrepreneurship has been conceptualised by the participants as being more than an ego-centred exercise. Social interactions contribute to the profile of the entrepreneur as well and this is illustrated here:

My parents taught me the value of money. Like if they ever gave me money they would never just give it to me, you know and just say "here my boy, here's some money". My dad would be like you want R20 you can wash my car [...] you know? So that's a better way of doing things. Teaches that if you wash that car, the value is greater than if you just got handed that R20 (Participant 1).

I don't know about business experiences but more of the mentoring people that have been in my life [...] my art teacher bumped into me from high school she was like "babe what's going on with you?" what's the game plan? And I said to her, you know I'm an artist, I don't know what to do [...] and she was just like "take risks" and I took a risk (Participant 3).

I grew up with my parents, my dad's a sculptor, yeah and I've worked with a lot of quite well known artists, South African artists from like ten. So I think I learnt to just really value exceptionally well made, beautiful things from a very young age you know? And my parents obviously being artists also have quite particular taste and preference to things so that also guided me through (Participant 4).

It is supposed that the insights shared by the participants in part answer the age-old question about whether entrepreneurs are born or made. It would seem that they may be scope to "make" entrepreneurs. By virtue of being surrounded by and inspired by entrepreneurs, the participants became entrepreneurs as well. The existence of role models may confirm spirituality as an underlying trait. Spirituality is well associated with icons of inspiration, sometimes idolisation.

Openness

The sentiment appears to be that the more entrepreneurs, the better. The participants in Maboneng welcome competition as opposed to avoiding or resisting it. This is unprecedented in entrepreneurial thinking and somewhat unexpected if one considers "the rational man" of classical economics. The rational man in exploiting entrepreneurial opportunities is expected to be self-seeking and competitive in nature. This trait again may be indicative of the altruistic profile indicative of a spiritual trait:

I was speaking to someone [...] they were saying Maboneng is going to have too many coffee shops in it soon because everyone is opening up a coffee shop. And I said well not really because the good ones are going to succeed and the bad ones are going to disappear [...] there's all these entrepreneurs popping up and only the best of them are going to succeed and they are going to come up with really, really great stuff, great products, great services; whatever – hopefully [...] I think people see other

entrepreneurs and then they see that that's a way to make money. So I think it promotes entrepreneurship because I mean if you see someone else having a great idea who's making lots of money, you want to do the same thing you know [...] The more the better because people will see the difference between the very good and very bad (Participant 1).

I hate looking at things competitively, uuum because I feel like that also just squashes people's uniqueness that they bring by comparing and being competitive (Participant 4).

The attitude of participants towards competition is also worthy of note. They view competition as a necessary part of their entrepreneurial life. They see themselves as pace setters of sorts such that others should be able to emulate or aspire to them or else they deserve to fall away. They are in many ways their own competition.

Evolution

There was an initial interest in profiling the participants as necessity motivated or opportunity driven. The findings show that this is an arduous task not least because many entrepreneurs can be found with elements of both. On analysis, the findings indicate that the profile of the handicraft entrepreneurs has a tendency to change over time. The traits of the entrepreneur are not stagnant. Rather they are informed by an interaction of factors such as the economy, need, opportunity and lived experience:

A lot of it is a necessity in the beginning then it changes (Participant 1).

As an artist and creative, I'm constantly moving, there's no stopping at whatever point (Participant 3).

The classifications of necessity motivated and opportunity driven may therefore only be temporally relevant. There may be just cause to consistently revisit the entrepreneurial profile for a given industry, time and place. The progressive evolution of the entrepreneurial profile must be studied. Other scholars have looked at the evolution of the socio-economic profile but more needs to be done in studying the evolution of their other characteristics.

Summary of key findings

The study therefore finds that the most profound trait found amongst handicraft entrepreneurs operating in the Maboneng precinct is spirituality. Knowledge advantage, resilience, crucible events, role models, openness and evolution also present as important elements of the entrepreneurial profile. What can be concluded here is that there is a blend of necessity and opportunity drivers that result in the spiritual inclination of the handicraft entrepreneurs of Maboneng.

Summary of propositions arising out of this study

This study culminates in a number of research propositions concerning the entrepreneurial profile of handicraft entrepreneurs which may be a basis for further research as follows:

- P1. There is a core entrepreneurial profile underlying all entrepreneurial behaviour that consists of at least two fundamental traits on a continuum; innovation and risk-taking (Figure 1).
- P2. There are two core motivations that influence the entrepreneurial profile: necessity and opportunity (Figure 2).
- P3. There exists a continuum of innovation where necessity-motivated entrepreneurs are at the lower end of the scale (less innovative), while opportunity-driven entrepreneurs are at the higher end of the scale (more innovative).

- P4.* There exists a continuum of risk-taking where necessity motivated entrepreneurs are at the lower end of the scale (taking more calculated risks) while opportunity-driven entrepreneurs are at the higher end of the scale (inclined to take higher stake risks).
- P5.* Spirituality is a motivation that may be unique to the profile of some types of entrepreneurs including handicraft entrepreneurs (Figure 3).
- P6.* Crucible events may create the “necessity” for entrepreneurship that is extrinsic in nature.
- P7.* Crucible events may be an antecedent for spiritually motivated entrepreneurship.
- P8.* Having role models may be an antecedent for spiritually motivated entrepreneurship.
- P9.* Resilience may be an outcome of spiritually motivated entrepreneurship.
- P10.* Intrinsic “necessity” for entrepreneurship may be an outcome of spiritually motivated entrepreneurship.
- P11.* Knowledge advantage may be an outcome of spiritually motivated entrepreneurship.
- P12.* The entrepreneurial profile changes over time (Figure 4).



Figure 1.
Continuum of
innovation and
risk taking

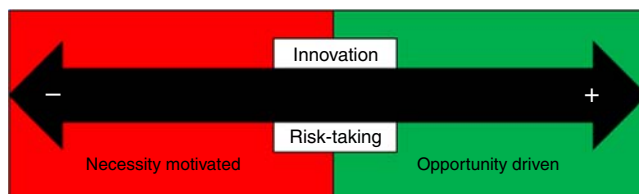


Figure 2.
Motivations of
entrepreneurship:
necessity vs
opportunity



Figure 3.
Motivations of
entrepreneurship
necessity vs
spirituality vs
opportunity

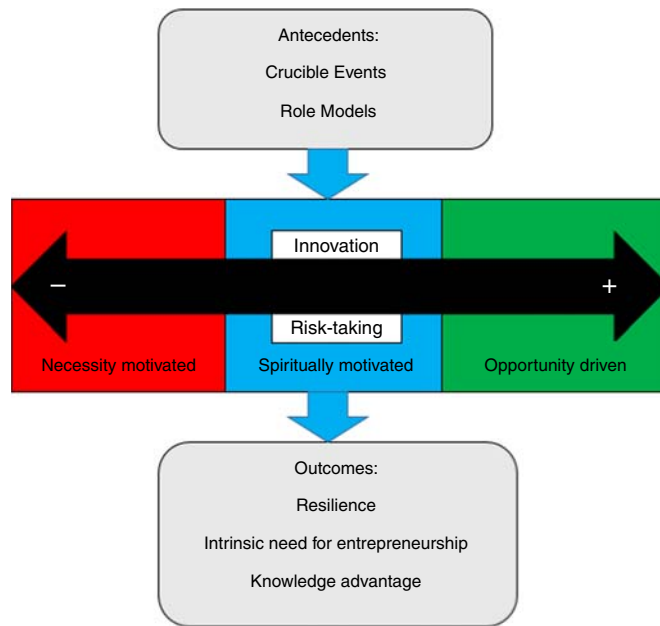


Figure 4.
Antecedents,
motivations and
outcomes of
entrepreneurship

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