



BUSINESS AS MISSION  
GLOBAL THINK TANK

# ISSUE GROUP REPORT

## Recruiting, Training and Deployment of BAM Practitioners

Successes and Challenges

# **Recruiting, Training and Deployment of BAM Practitioners**

## **Successes and Challenges**

**Report by the Business as Mission Think Tank Group**  
**BAM Recruiting, Training and Deployment**  
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# Foreword

The Global Think Tank on Business as Mission has opened up a unique forum for collaboration among practitioners and leaders from around the world. When we began this second Think Tank initiative, we focused on a key word: *invigorate*. The purpose of the Think Tank has been to invigorate the global business as mission movement, to equip and encourage those who want to serve God and the common good in and through businesses—among all peoples.

To that end we launched over 30 national, regional and international working groups. Some of these groups focused on a particular issue in the BAM movement, and others were concentrating on BAM in and from a particular region or country.

The objectives for these groups were to listen, learn, share and connect. We developed tools and templates for the working groups to effectively collaborate through virtual meetings, as well as face-to-face consultations. Each group has produced materials, including papers, analyses, case studies, tools and resource directories, as a result of this dialogue.

To enable a meaningful and constructive conversation in and between groups, we have used the following working definition of business as mission:

Business as mission is:

- Profitable and sustainable businesses;
- Intentional about Kingdom of God purpose and impact on people and nations;
- Focused on holistic transformation and the multiple bottom lines of economic, social, environmental and spiritual outcomes;
- Concerned about the world's poorest and least evangelized peoples.

This definition emerged from the first Think Tank on BAM, which among other things produced the Lausanne Occasional Paper on Business as Mission, as well as the BAM Manifesto: [http://www.lausanne.org/docs/2004forum/LOP59\\_IG30.pdf](http://www.lausanne.org/docs/2004forum/LOP59_IG30.pdf).

The Think Tank project has resulted in a massive global gathering of both intellectual and social capital for the BAM movement. As well as the written materials, we have built networks and have gathered together in person at the working group Leaders Forum and at the Global Congress on Business as Mission, both held in Thailand in April 2013. The intention is to now share and disseminate these gathered resources as widely as possible.

This report is one in a series of papers from the 30 plus working groups. Hundreds of leaders in the BAM community, from every continent, have contributed to these reports. Additional Think Tank reports may be found at <http://bamthinktank.org/reports>.

These reports are not the end or the final destination of the BAM Think Tank, but should rather be seen as important reflections by BAM practitioners and other leaders who will continue to journey together. We need to continue to grapple with issues, and address needs and gaps. Some groups will continue and new initiatives will emerge. The BAM movement is on the move!

It has been a privilege to facilitate this unprecedented and global collaboration over the last two years. Looking back we can see that at times we have achieved less than we

have hoped and planned for. But we have also witnessed that God is able to do more than we could have ever imagined.

Our sincere thanks goes to all those who have co-laboured with us to bring the Think Tank initiative to fruition. We want to especially thank the Steering Group, the Issue and Regional Group Leaders, the Support Team and our spouses Mark and Jennifer for their steadfast support.

We pray that these papers, case studies, tools, recommendations and resources would go out widely, and encourage and equip you as well as invigorate the global BAM movement.

“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen” (Eph. 3:20-21, NIV).

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September 2013  
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# **Executive Summary**

## **Recruiting, Training and Deployment of BAM Practitioners Successes and Challenges**

The BAM Recruiting, Training, and Deployment (RTD) Issue Group of the BAM Global Think Tank attempted to listen to BAM practitioners' experiences of recruiting, training and deployment and learn from them. The aim was to understand how we can be more effective in the areas of: recruiting people for BAM, training practitioners before and after they start-up; and the structures or processes that can ensure successful deployment.

Research methodology included focus groups involving BAM practitioners as well as business and mission leaders, an online anonymous survey, follow-up in-depth interviews to provide additional qualitative information and a literature review. Each phase of our research attempted to understand how well the "quadruple bottom line" of BAM theory is being achieved by BAM practitioners.

The RTD group began by attempting to understand the key character traits that are indicative of success for BAM practitioners. Indicators for success were evaluated from the perspective of current BAM practitioners as well as mission and non-religious business leaders. In addition, we attempted to identify the channels that are currently being used to recruit BAM practitioners, as well as identify opportunities to improve BAM recruitment.

The RTD group also reviewed current training practices in the BAM movement. We identified not only training that has been used by current BAM practitioners but the felt-need of BAM practitioners in terms of training to improve their performance and impact.

Finally, the RTD group reviewed success factors for BAM practitioners who have already been deployed and are serving in BAM enterprises. We also assessed whether the factors identified as important in the recruitment and training phases of our research were connected with the success of BAM practitioners as identified in the deployment research.

Key findings emerging from the research include:

- Most BAM practitioners in our survey sample were 'self-recruited', more intentional recruiting methods and channels could be leveraged.
- Four clear themes of desirable character traits for a BAM practitioner were identified:  
a. Character and spiritual maturity, b. Personal passion and resilience,  
c. Entrepreneurial abilities, and d. Interpersonal abilities.
- The potential for a greater variety of BAM training resources exists, particularly specialised on in-depth business disciplines, business opportunities within regions and also within industries.
- The need for greater connectivity, networking and collaboration between BAM practitioners and between BAM RTD-focused organisations.
- The particular importance of mentoring, accountability, research and prayer for the deployment phase of BAM companies.
- Concern whether the theory of a quadruple bottom line matches practice, in terms of a balanced approach to goal-setting, performance and accountability structures.
- There were very few examples of BAM enterprises which have clear goals or examples of success for environmental transformation.

Although we are encouraged by the current strengths of BAM recruiting, training and deployment in a relatively young movement, there is work to be done. Specific recommendations for future research, collaboration and new initiatives are suggested.



# Recruiting, Training and Deployment of BAM Practitioners

## Successes and Challenges

### Introduction

#### Issue group goals and the ‘Quadruple Bottom Line’ of BAM

The BAM Think Tank Recruiting, Training and Deployment (RTD) Issue Group approached its work with the intention of understanding the current state of recruiting, training, and deployment within the business as mission (BAM) movement, and to develop a framework for best-in-class approaches to these areas. Our intention was to dynamically address the needs of the BAM movement regarding these areas, based on our research findings.

One of the key assumptions as we began our research was that BAM enterprises—or Business for Transformation (B4T) enterprise, as they are sometimes known—should account for the ‘quadruple bottom line’ of BAM. This means that BAM practitioners plan and measure results for spiritual, economic, environmental, and social (SEES) transformation, through kingdom-focused business enterprises. We designed our research to validate whether the BAM enterprises and BAM participants in our research sample were accomplishing these goals. Thus one outcome of our research was to determine whether the theoretical goals of the BAM movement are realistic, and whether mission leaders and sending organisations are providing the right resources to BAM practitioners for them to achieve these goals.

#### Research methodology

Our research included several phases. Twenty-three BAM practitioners participated in an online survey that was designed to understand: sources of influence in the BAM recruiting process, characteristics that were considered to be necessary for success among BAM practitioners, types of training that have been or are being used by BAM practitioners or sending organisations and resources that BAM practitioners have considered to be helpful.

Each respondent in the online survey was asked to participate in a follow-up interview that was conducted by telephone or Skype. The purpose of the follow-up interview was to provide more detailed responses to the questions in the online survey, as well as to ask qualitative questions. One such question asked the responder to assess their success in reaching the key goals of BAM regarding spiritual, economic, social and environmental transformation.

In addition, another phase of the research included separate focus groups involving leaders from mission-sending agencies, BAM practitioners and non-BAM business professionals. The goal of this research was to attempt to identify the characteristics that were commonly identified as key factors for success among each of the groups.

Finally, a literature review was used to help identify characteristics that BAM theorists believe should be present in BAM practitioners.

The key findings were categorised into Strengths, Weaknesses, Opportunities and Threats (SWOT) and analyzed using this framework to identify additional insights, emerging themes, and recommendations.

## Recruiting

We began our research process by defining that BAM or B4T recruitment is the process of identifying and selecting people who can be equipped and empowered to become BAM practitioners. The recruiting process entails reviewing a candidate's skills, education, experience, faith journey, as well as other factors to decide whether a sending agency should begin preparing a person for BAM service. We found that the vast majority of practitioners 'recruited themselves' as a result of feeling called after some exposure to BAM.

### Input from focus groups on characteristics for success

The research question we investigated was, "What are some of the characteristics of a successful BAM practitioner and who are we trying to recruit to serve as a BAM practitioner?"

One assumption we made was that if we asked a group of mission agency leaders what they saw as the traits of a successful missionary, that some of those traits would overlap with some of the traits of a successful BAM professional—as suggested by BAM leaders. In addition, some of those traits would overlap with some of the traits of successful business people—as suggested by business leaders. We presumed before the research that a list of traits would overlap each other as in Figure 1.



Figure 1: Venn diagram showing the three focus groups we engaged and how we assumed 'successful traits' would overlap

Three focus groups were held to gather information about traits and characteristics of successful practitioners (in secular business or BAM models) based on three different perspectives: mission agency leaders, BAM professionals and a third group which included business leaders comprising business owners, executives and human resource personnel.

The focus groups showed that when the traits and characteristics were laid out, they did not fit the traditional Venn diagram (as in Figure 1). After spending time reviewing the different traits, we realized that although some overlapping did occur, it was in a linear fashion. The results can be seen in Figure 2 below. Notably, the characteristics for success mentioned by either business or mission leaders showed no correlation with those named by the other group.

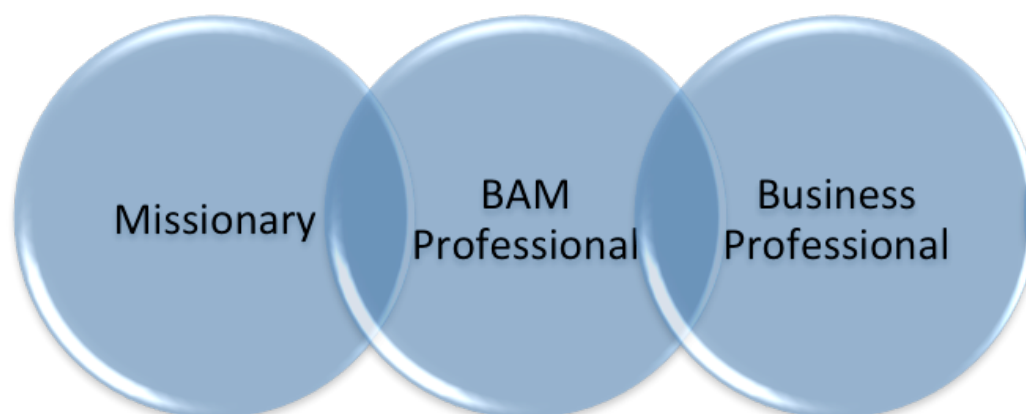


Figure 2: Venn diagram showing how ‘successful traits’ overlapped as reported by the three focus groups

The traits mentioned with the greatest frequency are listed below in Table 1. Column two lists those traits named by both traditional missionaries as well as BAM practitioners. Column four lists those traits named by both BAM practitioners and business professionals.

<b>Missionary</b>	<b>Missionary/ BAM</b>	<b>BAM Practitioner</b>	<b>BAM/ Business Professional</b>	<b>Business Professional</b>
Multi-Cultural Intelligence	People Person	Withholding Judgment	Manage Perceptions	Vision
Clear Calling to the Field	Tolerating Ambiguity		Manage Expectations	Integrity
Expecting God to work	Compassionate		Emotional Intelligence	Leadership
Connection to God	Flexibility			Honest Listening
Healthy sense of identity	Resourceful			Competitive
Understands Christian disciplines	Empathy for others			Trustworthy

Table 1: Frequently mentioned traits for successful practitioners

Using this information we saw possible characteristics for a successful BAM professional that we would have missed if we had not looked at BAM as both a missions enterprise and a business venture.

The focus groups identified some of the characteristics for a potentially successful BAM professional:

- A people-person
- One who can tolerate ambiguity
- Compassionate
- Flexible
- Resourceful
- Empathic toward others
- One who can withhold judgment of others
- Able to manage perceptions
- Able to manage expectations
- Emotionally intelligent

### **Online survey and follow-up interview results**

The online surveys and follow-up interviews provided insight around two aspects of recruitment: identifying the appropriate venues for recruiting potential BAM practitioners, and the characteristics that BAM leaders should look for in potential BAM practitioners. It also provided a few examples of how people got started in BAM.

#### ***Venues for recruitment***

When asked what channels the BAM movement should target in recruiting new BAM practitioners, most current BAM practitioners highlighted the personal relationships that exist between current and potential new practitioners. Others mentioned the desire for the BAM movement to be able to recruit new BAM practitioners through business organisations and networks. Several BAM practitioners noted that it is important for current BAM practitioners and the movement itself to be more intentionally involved in talking about BAM beyond existing BAM practitioners. The majority of people that responded had been overseas prior to starting their business and some had no experience in business before choosing to pursue BAM.

#### ***Personal networks***

A number of people suggested that the best recruitment method is through personal networks. However, the vital next question is, “From what personal networks should we be recruiting?” In the experience of the Issue Group, BAM practitioners (BAMers) tend to associate with other practitioners. Many BAM practitioners were already on the mission field or overseas at the time they were recruited into BAM. If the intention is to recruit people from a wider ‘home-network’, the ability of BAMers to recruit more BAMers on a personal network level maybe limited, because of their relatively limited networks.

#### ***Finding Business People***

Some people suggested that we should be recruiting from the business world, from those Christians that are currently doing business. This was a common theme, as responses to other questions suggested that BAM recruits should have prior business experience. This idea requires further consideration. It leads us to consider whether we should be contacting Christian business associations and offering to speak at meetings and encouraging people to think about expanding business overseas with a BAM vision.

### *Networking and Mobilising Events*

Some organisations are aiming to facilitate recruitment through speaking engagements and conferences that have mobilisation and networking as one of their aims. A couple of people mentioned that the NexusB4T Network, for instance, was attempting to recruit by talking to local churches and business people, although we were not able to confirm whether that has been a successful strategy or not. Although the NexusB4T Network is valuable in what they do, they are focused on people operating in the 10/40 window (the area of the Eastern hemisphere generally between 10 and 40 degrees north of the equator), an area identified by missiologists as containing the highest concentration of unreached peoples. Since these efforts could overlook people who want to develop BAM outside of the 10/40 window, more networking and mobilising organisations and events will be required.

### *Advocating for BAM*

A couple of people suggested that business as mission needs to be talked about more. While this is true, and very valid, further clarity is needed regarding how this goal can be accomplished. This Issue Group agrees that it is valuable to create a more open conversation about BAM, especially in formative arenas such as colleges, universities, and seminaries.

### ***Traits to recruit for in potential BAM practitioners***

There were a number of characteristics that were identified in the surveys and interviews that BAM leaders should look for in potential BAM practitioners.

#### *Persevering*

This trait was identified using words like “persevering”, “stubborn” or “tenacious” and showed up in the response of at least six people. One respondent described perseverance as being aware that BAM was not something that one could just achieve in a couple of years, but which required a long-term commitment. The concept of commitment was connected to the persevering trait. We believe that most business people realise that business is not an “in and out” or “stop and start” activity, but rather requires a longer-term view and commitment.

#### *Teachability*

We combined characteristics such as willingness to learn and teachability as they are essentially the same trait. It showed up in the responses of at least five people. This trait can be difficult to identify and recruit for, but it should be possible to do so.

#### *Being a team player*

Three respondents stated that being a team player was an important attribute. In contrast, a couple of individuals said it was important to be independent. The weight of the responses would lead to the conclusion that this trait does matter, especially when viewed in the developing world context where relationships are crucial to success in business. Those individuals with an independent attitude might struggle to work in many majority-world cultures.

#### *Humility*

Two respondents viewed humility as an important attribute and we agree that it is a necessary characteristic for Christian, mission-focused entrepreneurs.

### *Calling*

Several participants expressed the necessity for a BAM candidate to have a specific calling as they consider ministry through BAM. They also noted that it is important to remain committed to that calling to help keep them focused on their task as a BAM practitioner when difficulties arise, as they invariably will.

### ***Other success factors***

The BAM practitioners in our research said that the single most important factor in determining success was business experience. The second most commonly cited necessity was cross-cultural experience. Significantly fewer respondents believed that theological training was a necessary component of success.

The online surveys showed that the current BAM practitioners who participated in our research had a high degree of internal motivation which they used during the process of learning about BAM as would-be practitioners. Their own research helped them to understand the BAM movement through personal contacts and networks. Few BAM participants said that Christian organisations such as mission agencies, Christian colleges, universities or seminaries were significant sources of information regarding the BAM movement. The local church was seen as more significant, presumably because of the relationships that exist there.

### ***Examples of career beginnings***

The importance of BAM conferences and seminars in the recruiting process was highlighted by one of the individuals we interviewed. He told us that he first learned about BAM by attending a conference in a Southeast Asian country and through reading papers published by BAM authors. He got started in 2004 by sharing his vision with his mentor and then set up a group who shared the vision for BAM and discussed and prayed together. They have since held three conferences in 2004, 2005 and 2008 (2-3 day seminars) that talked about the BAM concept, how to start a business and faith at work.

Several BAM practitioners who participated in our research provided examples of successful BAM careers that have been more the result of responses to positive, unplanned experiences. One BAM practitioner said his BAM career began as a result of recognising the needs in the country in which he worked as a professional with a multinational corporation. He left that company and began a BAM enterprise that is particularly focused on developing local artisans and using that as a platform for spiritual contacts.

Another BAM practitioner noted that her BAM enterprise creates internship opportunities for potential BAM practitioners, which she feels is an ideal, low-risk means to determine if BAM is the correct model for a person, as well as to help them develop a passion for the people with which they will work.



## Key findings of the Recruiting SWOT Analysis

The SWOT Analysis provides a summary of key insights regarding recruitment activity in the BAM movement.

<p style="text-align: center;"><b>Strengths</b></p> <ul style="list-style-type: none"> <li>• High degree of personal funding</li> <li>• Large number of Christian business people from which to recruit and train BAM practitioners</li> <li>• Prior business experience</li> <li>• Good qualifications</li> <li>• Excellent books, materials, etc. from which to draw information to explain BAM for recruiting and training purposes</li> </ul>	<p style="text-align: center;"><b>Weaknesses</b></p> <ul style="list-style-type: none"> <li>• Limited visibility of the BAM movement in the church</li> <li>• Many BAMers are self-selected and define their own qualifications</li> <li>• Limited ability of Christian organisations to provide significant information about BAM</li> <li>• Lack of strong industry-specific knowledge among BAMers</li> <li>• Many sending organisations are concentrating on traditional mission approaches rather than BAM</li> </ul>
<p style="text-align: center;"><b>Opportunities</b></p> <ul style="list-style-type: none"> <li>• Be more intentional in mobilising Christian business people into BAM</li> <li>• Be more intentional in talking about BAM to Christian business people</li> <li>• Leverage Christian networks for recruitment (church/mission/educational/business) to recruit people into BAM</li> <li>• Increase spiritual focus during recruitment process, including mentoring and prayer partnerships</li> <li>• Spread the concept of 'BAM teams' to leverage strengths of more BAMers</li> <li>• Develop a BAM team that includes skills outside of business (such as pastoral, theological, church planting)</li> <li>• Replicate tools / programs / techniques of spiritual transformation that are working well elsewhere</li> </ul>	<p style="text-align: center;"><b>Threats</b></p> <ul style="list-style-type: none"> <li>• Lack of prior business experience</li> <li>• Lack of good qualifications in those interested in BAM</li> <li>• Not enough books, materials, etc. from which to draw information to explain BAM for recruiting and training purposes</li> <li>• High degree of personal funding required</li> <li>• Limited access to Christian business people from which to recruit and train BAM practitioners</li> </ul>

Table 2: SWOT analysis for BAM Recruiting

## Literature review for recruiting

Based on current literature, we came up with a summary of what authors felt would be a successful business person and a successful missionary. This correlated closely with what we found in the focus groups. These characteristics included:

- Visionary
- Resilient
- Innovative
- Passionate and focused
- Leadership
- Flexibility, is nimble and adapts/adopts
- Opportunistic, sees the opportunity and the solution before others do
- Problem solver
- Sought out by others for their counsel

From the literature, one can develop a theoretical profile for a BAM practitioner:

- They are both a non-conformist and a team player
- He/she has drive, tenacity and persistence, but is also patient and compassionate
- Failure is success, because he/she now knows what not to do
- Confident in one's own expertise, but surrounds self with many talented people
- Controller that easily delegates
- Difficult to work with but attracts many followers

### Recruiting conclusions

Each of the research methodologies provided unique perspectives regarding the recruitment phase for BAM. A synthesis of the character traits for successful BAM practitioners showed that the traits could be categorised into four main themes: Character and Spiritual Maturity, Personal Passion and Resilience, Entrepreneurial Abilities and Interpersonal Abilities.



Figure 3: Mindmap showing one possible way to categorise the characteristics identified for a successful BAM practitioner.



These four themes align well with the top two success factors identified by BAM practitioners, that of strong business experience, followed by cross-cultural experience. It is easy to see how business and cross-cultural experience would build and refine entrepreneurial abilities, interpersonal abilities, personal resilience and character.

BAM practitioners agreed with mission leaders that BAM practitioners must demonstrate many of the same characteristics that would be found in traditional mission personnel, including cross-cultural flexibility, a spiritual calling, an expectation of God's leading in the practice of BAM and an ability to demonstrate Christian principles throughout day to day activities.

Teachability and flexibility came up as important personal character traits, in terms of both spiritual maturity and temperament. This is crucial, especially given the developmental nature of BAM as a mission strategy as well as the ambiguity involved in starting a BAM enterprise.

Most people recruited into BAM in our study were not recruited by others, but selected and educated themselves through reading books and attending seminars. This is considered to be a strength, since there is a high degree of personal motivation which is likely to translate into a higher likelihood of success. However, there is a need to develop more intentional mobilising and recruiting efforts.

While the combination of the characteristics which are necessary for success may seem daunting, there is a recognition that recruiting for them, and intentionally developing them in would-be BAM candidates, is a necessity. The combination of personal characteristics, with interpersonal and business skills is unique and not seen in many other types of workers. Therefore there is a need to both articulate and communicate these characteristics as the BAM vision and opportunity is shared, as well as provide appropriate training and deployment resources to help BAM practitioners develop these characteristics to the greatest degree possible.

### **Recruiting recommendations**

Recognising the diverse range of skills that a successful BAM practitioner should have in order to succeed, we believe there is value in further research on how to achieve the appropriate balance of characteristics that should exist in a BAM practitioner. We also recognise that no single person can possess all of these skills and/or characteristics and would like to understand which characteristics are most important at the time a person is recruited, and which ones should be developed or enhanced through training. We would like to further explore how to enhance the spiritual dimension of BAM enterprises, including the identification of spiritual characteristics that should be sought out in potential BAM practitioners.

Since most current BAM practitioners have 'recruited themselves' into BAM, it would be worthwhile exploring the role of more formal mechanisms for BAM recruiting. Which venues for recruitment should be pursued to more intentionally identify and mobilise promising BAM candidates?

## Training

Following the recruiting process there must be adequate training to prepare the person who desires to serve in BAM. We began this part of the research by listening and learning from practitioners and by defining training as “the process of preparing, equipping, enabling and empowering a BAM practitioner to start-up or be employed by a Kingdom Business.”

We considered that this equipping process would include both business training and appropriate theological/missiological training and, in the case of a start-up, would include the process of developing and writing a business plan or business transformation plan. We tested our theories through our various research methods, focusing primarily on the training of people who feel called to become BAM practitioners. However, we also note that BAM investors, pastors, mission organisation leaders or seminary students could also benefit from more education about BAM since it is still not well understood by people who are part of this wider community.

### Existing Training resources

There are already some training opportunities available for BAM practitioners, those looking to serve in BAM, those who work with faith-based NGO's and the other business people in the church. Each has unique characteristics, including locations and time frames, so that an individual is able to choose an appropriate training opportunity that best fits their needs and situation.

Below are selected examples of existing training programs for potential and current BAM practitioners—see the Resource List at the end of the report for more training resources:

#### ***BAM Entrepreneurial Training Association (BETA)***

<http://www.beta-ventures.com>

Designed to be used by those who are training Business as Mission (BAM) entrepreneurs, BETA is a complete set of lessons that is freely available online. This modular training is designed to equip Christians around the globe to start small and medium sized enterprises (SME's) with Kingdom impact. Curriculum covered includes: BAM Theology; Business essentials; Financial management; Feasibility study; Business planning and start-up.

#### ***BAM Course***

<http://bamtraining.org/bam-course>

The 3 week BAM Course is designed to lay a strong foundation for future business as mission involvement. Week one and two focus on the Biblical basis of business, core business topics and BAM in practice. A field trip in week three brings BAM principles to life through real-life cases. Topics covered: Introduction to BAM; Biblical foundations; Opportunities and challenges for BAM, BAM best practice, Spiritual and personal preparation for BAM; Business planning; Financial planning; Sales and marketing.

#### ***BAM Resource Team***

<http://www.businessasmission.com>

The BAM Resource Team also produces the Business as Mission website. The website is designed to be a hub resource with online Resource Library: a listing of BAM books, links, videos, articles and training resources. Includes practical BAM topics on The BAM Review blog and a series of Toolkits designed to offer how-to resources for BAM practitioners. The BAM Resource Team also runs 3 day ***BAM Conferences*** and offers an annual five month ***Business Discipleship Training School*** (see <http://bamtraining.org>). The Business DTS is a spiritual formation course for those aiming to serve God long-term in business.

**CDAWN Learning**

<http://www.cdawnlearning.com>

This program trains business professionals to work cross-culturally. Besides consulting and workshops, CDAWN also has an e-learning course that can be used anywhere, by an individual or as a group learning course. Topics covered include: Learning to connect with a variety of people; Individual learning style as a fundamental for cross-cultural success; Creating greater empathy with others; Learning to build trust with anyone in the world.

**Frontiers**

<https://www.frontiersusa.org>

This mission agency occasionally offers two to three day seminars in the USA focused on BAM or Business for Transformation (B4T). Topics that may be covered: Introduction to business as mission; The Biblical basis of BAM/B4T; Work, worship and the Kingdom of God; The marketplace and the Kingdom; Theology of work; Best practices for B4T; Case studies; Tentmaking realities and tensions; Starting a business in a 10/40 Window country.

**Global Opportunities**

<http://globalopps.org>

As well as offering many online resources on their website, GO offers two to three hour seminars and four day conferences for people interested in business as mission. Topics include: Importance of Tentmaking today; Biblical basis of Tentmaking; Culture shock and how to deal with it; Effective, sensitive evangelism; House church planting and discipling future leaders; Healthy team relationships; Juggling everyday life with ministry goals; Working in sensitive areas; Integrating ministry into a business plan.

**IBEC Ventures**

<http://www.ibecventures.com>

IBEC Ventures serves clients through consulting, training modules, coaching and mentoring. IBEC offers tailor-made training seminars and consulting, offering a variety of topics, including: Overview of BAM; Best practice for BAM; Theological basis for BAM; Principles of integrating business and mission; Getting a business started; How to finance a start-up overseas; Legal guidelines; Cross-cultural ethics issues.

**Nehemiah Project Ministries**

<http://nehemiahproject.org>

The purpose of Nehemiah Project is using Christian business training, education, and coaching tools to provide Bible-based education and practical business skills. Nehemiah Project trains through an online platform and a week-long conference, offering: Biblical Entrepreneurship I, II & III for Christian business people to be trained in business foundations from a Biblical worldview.

**Rethink Business**

<http://rethink.businessasmission.com.au/>

Rethink business equips business men and women to confidently answer the call that God has given them for business. This online course includes over 18 hours of video presentations from 8 experts. Self-paced training including the following: Kingdom and business; Business as mission; Importance of vision; Consultative selling; Building team; Developing relationships; Leadership; Managing finances; Effective marketing principles

See also Resource List below for more details on these training courses and additional training resources.

## Research findings for training

The BAM practitioners who participated in our research are well educated. Over 90% have at least a bachelor's degree, over one-third have a master's or a doctorate, with nearly 10% holding a doctorate. Many participants indicated that cross-cultural, leadership, and language training were the most important types of training necessary to help a BAM practitioner succeed. Business and entrepreneurial training each received approximately 15% fewer responses. Fewer respondents again said that mission or ministry training was necessary, while the lowest response was regarding the need for theological training.

A number of BAM participants indicated that they have participated in BAM or tentmaker workshops or recommend that potential BAM practitioners take advantage of these types of training courses. These courses tend to be offered generally by mission agencies such as Pioneers, or Frontiers, as well as a few organisations or teams that are specifically focused on BAM or tentmaking, including the BAM Resource Team and Global Opportunities. There are some BAM training programs or courses offered at the university level, especially in the USA, including at Regent University, Taylor University, Wheaton College, Biola University, Oral Roberts University, Seattle Pacific University and Bakke Graduate University. Most of these are modular courses offered to students at these institutions, with some universities now exploring BAM-orientated degree programs. Universities occasionally host BAM events or seminars open to non-enrolled students.

There was a considerable diversity of opinion regarding the type of training that was necessary; those that seemed to be more independent had less training, whereas those who were more closely associated with other organisations, a mentor, or partnerships had received more training.

The types of training that had been received by BAM practitioners or were indicated as necessary for current or potential BAM practitioners included training in the areas of:

**Financials** – A key theme throughout all the interviews, especially regarding training, was accounting and dealing with finances. The vast majority of BAM practitioners said that either they had already received accounting training or were in need of it. Some respondents indicated that it is necessary to know a certified or licensed accountant in-country to facilitate the working of business. Managerial accounting, at the very least, is something which should be included in training.

**Business planning** – Many respondents also noted the importance of training in writing business plans. They had either previously used or had a felt-need for business plan support services or had received training in this topic and expressed that a business plan was crucial to success. Respondents indicated this type of training was necessary to understand the cost of doing business and going on to plan appropriately. Market research was included within the scope of business planning.

**Management or Executive training** – Another area of training that was desired was that of CEO/Executive training, particularly focused on managing people. The necessity of cross-cultural and anthropological training was noted in tandem with this, to understand how management works in a specific cultural context.

**Marketing** – Some respondents indicated they needed help in understanding their market. Others said they need to learn how to expand their business' presence and to create a stronger brand. This kind of training could be done in a one-on-one type mentorship or

through business advisors. Social media was another area of expertise that some respondents desired.

**Specific industry knowledge** – The people who were most successful seemed to have specific knowledge and expertise in their area of business. Some had taken the time to go back and study for it, whereas others had a background in a related field. This is crucial in pre-deployment to make sure future practitioners have some experience in, or are learning about, their business sector. One of the people interviewed reflected that he should have gained more training in the specific industry before beginning his BAM career.

In contrast, the areas of training that notably received minimal mention by BAM participants were:

**Spiritual training** – Although the felt-need for ministry or missions training lagged only slightly behind business and entrepreneurial training, there was a more limited acknowledgement of the need for spiritual training or formation and what was mentioned was in the context of having a theological understanding of the BAM model. Some particularly noted that they had not personally received spiritual training, although others in their company had. It is noteworthy that many of the research participants were deployed by or were part of established, reputable mission organisations which require theological and/or missiological training. Further, many of the respondents to the survey did not have clear spiritual goals and were content that they had not achieved significant measurable spiritual results. The reason for the lack of formal spiritual preparation and the lack of articulation of spiritual goals among the participants requires additional consideration. Although many BAM practitioners work in limited access countries or with unreached people groups, there seems to be significant opportunity to re-articulate that spiritual transformation is one of the primary goals of BAM as a strategy.

**Environmental training** – The participants in the survey indicated that they had very limited BAM goals regarding the environment, even though BAM theory includes environmental transformation as a key bottom-line goal. There was limited mention of environmental impact among the BAM participants in our research, although some were involved with the use of recycled materials and others focused on environmentally appropriate handling of potentially toxic materials. Another owner we interviewed who is in the coffee business sells his coffee grinds to a worm farmer who uses this to make compost. One interviewee however, commented that “picking up their trash” was their environmental contribution. As BAMers we consider that we should be going beyond getting the basics right and seeking opportunities to go the extra mile to truly stand out. This provides an opportunity for better training before launching or additional coaching or training after deployment to understand and integrate the environmental dimension into intentional and impactful plans.

## Key findings of the Training SWOT Analysis

The SWOT Analysis provides a summary of key insights regarding current training in the BAM movement.

<p style="text-align: center;"><b>Strengths</b></p> <ul style="list-style-type: none"> <li>• Excellent books, materials, etc. from which to draw information to explain BAM for training purposes</li> <li>• Growing number of successful BAM companies to use as models for training</li> <li>• Large number of Christian business people from which to train BAM practitioners and mobilise as mentors</li> <li>• Growing number of practitioners who have developed resources to use for training other BAMers</li> </ul>	<p style="text-align: center;"><b>Weaknesses</b></p> <ul style="list-style-type: none"> <li>• Significant gaps in the training required to succeed in all BAM dimensions</li> <li>• Inadequate theological training</li> <li>• Lack of a concentrated effort by BAM organisations to coordinate/consolidate recruiting, training and deployment efforts</li> </ul>
<p style="text-align: center;"><b>Opportunities</b></p> <ul style="list-style-type: none"> <li>• Felt-need for more in-depth training in areas such as accounting, business planning, executive leadership, marketing, social media</li> <li>• Language learning</li> <li>• Connecting experienced business people with existing BAMers to be mentors or coaches</li> </ul>	<p style="text-align: center;"><b>Threats</b></p> <ul style="list-style-type: none"> <li>• Inadequate theological training amongst BAMers</li> <li>• BAMers don't see the need for theological or spiritual training</li> <li>• Relatively few BAM programmes at tertiary level</li> <li>• Many under-supported practitioners are switching to BAM with limited business knowledge or experience</li> <li>• Few tangible stories of people coming to faith and churches being planted</li> <li>• Ethical challenges, some mentioned "not paying all taxes" or "paying bribes" as essential for economic survival</li> <li>• Lack of church involvement in resourcing/training future BAMers</li> <li>• Possibility of restricted access countries not allowing newly recruited/trained BAM practitioners to operate in-country.</li> <li>• Compliance and legislation – some countries demanding higher level of qualifications to operate businesses</li> <li>• Continued weak global economic conditions could it difficult for newly trained BAM practitioners to open/operate viable companies</li> <li>• Difficulty for finding start-up funding for newly trained BAM practitioners</li> </ul>

Table 3: SWOT analysis for BAM Training

## Training conclusions

Many BAM practitioners who participated in our research indicated that they had received BAM training from a Christian-based organisation. Most of the participants indicated that they had received or intended to receive general business training in areas such as accounting, business plan development, marketing, or executive management areas. The



majority of BAM participants indicated that the greatest factors necessary for success in BAM, as well as additional training that they sought, were business or professionally related. Missiology or ministry training lagged slightly behind business training, with a significantly smaller number of research participants indicated that theological training was necessary for success. A larger number of respondents indicated that cross-cultural training was more important than theological training. In addition, there was little training that had been received or was sought regarding environmental issues.

Thus our research indicates that the amount of training which had been received, as well as what is desired, revolves largely around business and management topics, with a more limited focus on spiritual and environmental training. This seems to be skewed considering the fourfold objectives of BAM and indicates the need to ensure that training offerings reflect a balanced approach. However, a brief survey of training curriculum shows that existing training is not one dimensional, but includes business topics, as well as theology, missiology, cross-cultural and personal preparation.

Certain topics perceived as valuable are context or industry-specific, for instance social media training or legal requirements. Regional-focused or industry-focused training on topics that cannot be generically delivered may need to be sought out or further developed so that BAM practitioners are best equipped for their context.

### **Training recommendations**

There are still relatively few dedicated BAM training courses and models available. There is an opportunity to develop more choices of training curriculum around all aspects of BAM practice, plus region-specific and industry-specific training. There is also greater scope to utilise a wide range of training formats and models—formal versus informal models, classroom-based versus bootcamp-style, online versus residential, cohort versus individual coaching/mentoring and so on—and to further evaluate the benefit that each kind provides.

Since many of the survey participants indicated that business competencies were needed to succeed in BAM and are areas which they would want to improve through training, we believe there is value in creating more in-depth training focused on business knowledge. Creating and evaluating business plans is an important discipline within that. However, continued emphasis on a balanced approach is recommended with the fourfold goals of BAM reflected in training programs and in preparation for business planning. The role of training to increase the intentionality of the spiritual and environmental aspect of BAM needs further consideration. We also acknowledge that the application of the fourfold goals of BAM will be individual to each practitioner, according their context, ministry calling and business model. The role of mentors and advisers, investors and supporting churches in the ongoing training process needs to be further considered.

## Deployment

Our Issue Group spent time grappling with how to define deployment since this is not a term generally used by BAM practitioners. We developed the following working definition: “Deployment is the process of taking a trained person into the field into which they are called.” This definition includes:

- Operationalising the business and transformation plan
- In the case of a start-up or expansion, providing set-up support to assist with correct interpretation and implementation of legislative, governance and compliant operating process and practices
- Supporting the individual or leadership team through the first few years of operation
- Holding an individual / leadership team accountable to their transformation or mission plan and stated spiritual, economic, environmental and social objectives
- Coaching or consulting to an individual, leadership team or sub division during their start-up, growth stage or life cycle
- Providing subject matter expertise (or access to such experts) to assist with the resolution of specific issues

The BAM Recruiting, Training and Deployment Issue Group focused on business as mission practitioners who have had experience on the field and so we built our questionnaires around the items above. We wanted to hear the reasons they cited for their success, to understand the parts of the BAM deployment experience which they believe are most important for new or potential BAM practitioners and the biggest gaps or weaknesses that they identify from their own journey.

### Personal interview results for deployment

The personal interviews provided important insights regarding success in deployment. Some of the keys to success that were highlighted by current practitioners included:

#### ***Accountability***

The most frequent theme arising from the interviews was accountability. There was no other answer which came up more than the theme of mentoring and accountability. Although this could be chalked up to the fact that ‘mentoring’ is currently a Christian buzzword, the regularity with which it arose, as well as the variety of settings in which it arose, made this significant. The conclusion was that success in BAM is very significantly enhanced by a mentoring relationship and systems for accountability.

#### ***On-field experience and adaptation***

A recurring theme throughout many of the responses was the importance of having on-field experience and learning the local culture. This included language learning—a common requirement for most BAM practitioners—and learning the culture. Respondents articulated that this was important for a BAM venture to survive past incubation.

#### ***Real business opportunities***

BAM participants insisted that there must be real business opportunities, most of which can only be seen from an “on-the-ground” perspective. In other words, people deciding to do BAM should not come up with a business idea outside of the country and then arrive in-country to make it work. The majority of respondents felt that it was necessary to come up with business ideas after spending time doing research in the country. One of our respondents had the following advice for ensuring successful deployment, “Make sure to



have a clear goal and vision that is grounded in reality. Have an understanding of what the host culture needs and wants.” Another said, “Field-driven ideas are much, much better than the ones they come up with overseas! Have a good team of people around you, including accountability partners. Don’t be too dogmatic. Many of our Western ideas don’t translate well, or are simply culturally rather than Biblically relevant.”

### ***Assurance of calling and the importance of prayer***

Assurance of calling was another very common response seen in the survey. People felt that it was necessary to be called to do BAM. People described this as both a trait and as a necessary requirement. Recognising the importance of calling was accompanied by a near universal expression of the necessity of prayer in all phases of ministry for the BAM practitioner.

### **Survey results for deployment**

The following is a ranked list of factors that BAM practitioners identified as necessary for success on the field:

- Prayer and prayer support (9.3 out of 10)
- Access to financial capital (8.4 out of 10)
- Specialised consulting or subject-matter expertise when needed (8.3 out of 10)
- Ongoing personal mentoring/coaching (8.2 out of 10)
- Advice regarding legal and/or governmental issues (8.0 out of 10)
- Having a system of accountability to mission, business plans and goals (tied at 7.8 out of 10)
- Access to a network of other BAM practitioners (tied at 7.8 out of 10)
- Availability of continuing education (7.2 out of 10)
- Support services including business and mission evaluation and auditing services (7.0 out of 10)
- Marketing and distribution services (6.7 out of 10)
- Access to online BAM best practices, research, and subject-matter information (5.8 out of 10)

Overwhelmingly, the single most agreed-upon factor to success as noted by the research participants was prayer—prayer received a rating of 9.3 out of 10 in importance. Nearly all recognised the spiritual nature of the mission they are on, the importance of adequate prayer support and the necessity for God to intervene in order for them to succeed.

BAM practitioners seem to understand that they are the front-line representatives in a mission strategy in which they need both significant spiritual and business support. Nearly all research participants indicated that it is necessary to have a business plan including a budget and market feasibility plan, a business and spiritual transformation plan and tangible goals for measuring the quadruple bottom line of the BAM strategy.

Of the quadruple bottom lines of BAM, the research showed that the BAM participants focused their preparation and planning most directly on achieving the economic bottom line. The social transformation bottom line received the next highest focus (70%) followed closely by the spiritual dimension (61%). Relatively few of the BAM practitioners (39%) said they set goals based on the achieving environmental transformation. Nine percent of the respondents said they created goals containing none of the four bottom lines of BAM.

About 70% of respondents indicated that they had a business plan when they reached their destination country for their business. Of those people who had business plans, the

largest number had goals related to the economic impact while a lesser number had social impact goals. A slight majority of business plans included information on spiritual goals, while less than half of the business plans included environmental impact goals. Slightly over half of the BAM participants in the research indicated that they wrote their own business plan while just under half of the participants had help from a friend or business associate.

Funding for the BAM enterprise came from several sources according to the research respondents. The majority of the BAM participants (57%) indicated that they provided at least some of the funding for their business using their own resources. Of the respondents, 43% indicated that a private, third-party provided funding while an almost equal number said that funding came from a church or other Christian organisation. A very small number of respondents (4%) indicated that they received funding from a bank or other commercial lender although some indicated that they have been funded by BAM investment funds.

### **Some examples of spiritual and social impact**

Although there is a fourfold bottom line in BAM, the overall observation from our limited survey and interviews is that few of these practitioners would rate themselves successful in all four areas. 'Spiritual success' was broadly defined and the majority viewed sharing the Gospel or praying with people as spiritual success, however, only one person interviewed had seen people come to Christ yet. This may have to do with the majority of respondents working in countries that have previously been unreached and thus sharing the Gospel is itself ground-breaking work. One person we interviewed felt that long-term spiritual impact requires a team with someone learning the language, someone managing the business and someone else doing the church planting and so on.

Several of the BAM participants in our research did provide strong examples of the incorporation of spiritual and social goals into the BAM planning and development process. One participant, whose BAM enterprise is focused on liberating women from the sex trade in an Asian country, includes a chaplain as part of the company staff. The chaplain is responsible for corporate daily devotions and worship as well as providing individual counselling and spiritual support. These efforts have resulted in the conversion of a number of the employees in the company to Christianity and continual increases in their spiritual growth. This organisation also provides educational support for the employees' children, HIV support for women, provides day care for some of the children and maintains a relational presence in the brothels.

Another BAM practitioner noted that they have planted multiple churches both directly through contacts in their business and via other contacts in their region of the world. This BAM practitioner notes the power of sharing life in business with people to expose them to Christian principles, including praying with them during difficult moments.

A practitioner who owns a coffee shop in Central Asia said that they have begun transforming the way restaurants treat their employees and clients. A number of their employees have come from other restaurants relating experiences such as, "At such and such a place, we were fined if we were caught talking to their clients outside of discussing menu items." "The owner hires and fires indiscriminately, leaving everyone in fear," and, "That place hires people for a two month trial period, paying almost nothing, then hiring others to take their place for two months." In their BAM coffee shop business, they have had little staff turnover since they value their employees and treat them well. They also interact freely with their clients, building a solid client base and relationships with people. This type of human relations management is resulting in a change of business practice in the city, as well as helping make their café the number one restaurant in the city.

## Key findings of the Deployment SWOT Analysis

The SWOT Analysis provides a summary of key insights regarding deployment in the BAM movement.

<p style="text-align: center;"><b>Strengths</b></p> <ul style="list-style-type: none"> <li>•BAMers want to do real business and make legitimate profits</li> <li>•BAM companies are profitable</li> <li>•Deployment needs to be covered with prayer</li> </ul>	<p style="text-align: center;"><b>Weaknesses</b></p> <ul style="list-style-type: none"> <li>•Lack of well-defined spiritual goals</li> <li>•Lack of well-defined environmental goals</li> <li>•Lack of rigorous accountability structures</li> <li>•Lack of rigorous measures of success</li> <li>•Poor accountability across ALL 4 bottom lines</li> <li>•Business ethics, some mentioned "not paying all taxes" or "paying bribes" as essential for economic survival</li> <li>•Sending organisations concentrating on traditional mission approaches not BAM</li> <li>•Lack of a concentrated effort by BAM organisations to coordinate/consolidate deployment efforts</li> <li>•Inconsistent responses regarding government compliance</li> </ul>
<p style="text-align: center;"><b>Opportunities</b></p> <ul style="list-style-type: none"> <li>•Improve connectivity between BAMers</li> <li>•Retain and leverage the experience of traditional missionaries having local knowledge of cultural, sharing the Gospel, fostering strong relationships, etc.</li> <li>•Improve local language learning</li> <li>•Connecting experienced business people with existing BAMers as mentors or coaches</li> <li>•Coaching or consulting to practitioners post start-up</li> <li>•Develop a BAM team that includes skills outside of business (such as pastoral, theological, church planting)</li> <li>•Replicate tools, principles and techniques of Spiritual transformation that are working well elsewhere</li> </ul>	<p style="text-align: center;"><b>Threats</b></p> <ul style="list-style-type: none"> <li>•Many under-supported missionaries are switching to BAM with limited business knowledge or experience</li> <li>•Few tangible stories of people coming to faith and churches being planted</li> <li>•Possibility of restricted access countries not allowing newly deployed BAM practitioners to operate in-country</li> <li>•Global economic conditions could make it difficult for newly deployed BAM practitioners to open/operate viable companies</li> <li>•Newly deployed BAM practitioners may be unable to find start-up funding</li> </ul>

Table 4: SWOT analysis for BAM Deployment

## Deployment conclusions

The majority of the BAM practitioners who participated in our research methodically prepared for their BAM assignment. They recognised the spiritual task to which they had been called and they validated the necessity of covering their ministry in prayer. We are encouraged both by the recognition of the spiritual nature of the work that is being done, and that BAM practitioners recognise the need to be adequately prepared from a business perspective. Additionally, it is a positive that many BAM practitioners recognise the need to have an accountability system in place as well as access to the appropriate support systems to ensure their success.

Another positive was that many of the BAM participants indicated that they had a good understanding of the cross-cultural and economic aspects of the work they did because of the time they invested to gain real-world experience in the culture in which they worked.

### Deployment recommendations

One area of concern was the relatively low level of planning for the spiritual dimension of the work to be done, as well as an even smaller interest in planning for environmental transformation and impact. Overall we perceived that economic and spiritual goals were primary followed by social and lastly by environmental goals. Since we saw similar results in the training phase of our research, we believe there is a need to reinforce the role of the planning and preparation process in reaching the quadruple bottom line of BAM. We recommend further exploration of the role of training, the development of balanced goals in the planning stage and the application of appropriate ongoing measures and accountability in determining overall results around each of the four bottom lines of BAM.

We believe there is a need to further develop the potential of peer-to-peer BAM mentoring, which appears to be a successful means of preparing BAMers and managing expectations. The results indicated that BAM practitioners have the potential to be the most successful recruiters for new BAM practitioners as well as serve as some of the most effective counsel and support systems for new BAM practitioners. It appears that peer-to-peer mentoring could be further supplemented by accountability systems that include non-BAM advisors, particularly regarding the development of spiritual and other goals.

## Summary of Key Findings

### Disconnect between findings

We found that: the definition (or theory) of BAM includes having a balanced set of spiritual, social, economic and environment goals; there is a well-rounded set of character traits desirable for BAM recruiting; existing resources and training curriculums already tend to address theological and character development issues; and there is recognition by current practitioners of the spiritual and ethical challenges with which they are engaged. We identified a disconnect between all this, on the one hand and the conclusion that practitioners had a lower felt-need for theological or spiritual formation training; plus the relative lack of rigorous accountability structures generally employed by BAM companies. This disconnect is summarized in Figure 3.

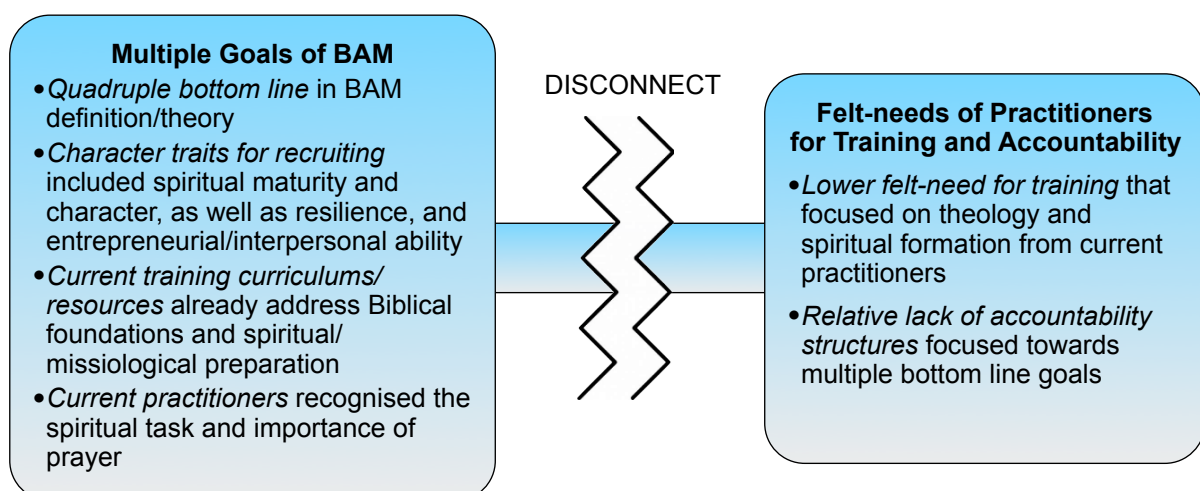


Figure 3: Summary of the disconnect between certain research findings

The disconnect could be explained by a number of factors. Since ministry or missions training was only slightly lower ranked than business or entrepreneurship in terms of value, it could be that participants view ministry training as already encompassing theological or spiritual-formation components. Another possibility, is that practitioners *do* rank adequate theological preparation or spiritual-formation as important, but do not look to formal training to provide it. A further possibility is that the small survey sample and interviews were not wholly representative of BAM practitioners, their training experiences and their felt-needs. Further research is needed to determine these questions (see Recommendations below).

The relatively low tangible results in the spiritual area of transformation in our research sample could however point to a critical weakness as well as a threat to the future of BAM. Since the research also tended to show that BAM practitioners either did not have theological training, or did not think that theological training was important, we felt that better preparation could mitigate this issue by:

- Practitioners having a greater depth of understanding in theology generally and the theology of business and marketplace ministry more specifically;
- Replicating tools, programmes and techniques of Spiritual transformation that are working well elsewhere;
- Establishing a deployment team that includes qualified theologians or church planters.

Likewise the lack of rigorous accountability structures was noted in the research. Where there was accountability, it was around financial performance, with very little focus on the progress being made on spiritual transformation. The BAM movement has spent a great deal of time talking about doing “real business” but we also have to make sure we are not neglecting spiritual fruit. We need to ensure that “real mission” is not made secondary to “real business”. Again this could be related to the particular sample of BAM practitioners surveyed. However, given the importance placed on mentoring and accountability by the practitioners we interviewed, we considered this was an area that the BAM movement could focus on strengthening for the successful deployment of new BAM practitioners.

### **Strengthening recruitment activities**

Most people recruited into BAM were not formally recruited but self-selected or encouraged through close acquaintances. They educated themselves through reading books and attending seminars. We consider this to be a strength as there is a high degree of personal motivation which could translate into a greater likelihood of success.

Since most of the survey participants found BAM through their own efforts without any significant help or intentional recruitment process, our results yielded only limited insights into the best venues and mechanisms for recruiting. For example, when asked about fruitful sources for recruiting new BAM entrepreneurs over a third of respondents had no ideas. The remaining participants pointed to people in marketplace ministries, the local church and the world of business as possible sources. In their experience, they primarily learned about BAM from books and other people. Sources that were of only minimal help at the time most were learning about BAM were BAM conferences, websites and organisations, mission agencies and the church. However, since few of the participants started in the last five years, a question for further research is whether, since then, any of these sources have gained a stronger prominence in teaching a new generation about BAM.



Overall we identified that there are now opportunities to be more intentional about recruiting and mobilising Christian business people into BAM by:

- Providing greater visibility of BAM in the church globally, with the aim of turning this current weakness into a strength;
- Being more intentional in presenting to Christian business communities or networks, with a specific recruiting focus; and
- Introducing BAM into theological and missiological training curricula in seminaries, universities and other venues used for training.

### **Strengthening training resources**

The research indicated that the BAM practitioners we surveyed are succeeding in the business component of BAM. Most BAM companies in our study appeared to have well-trained and prepared leadership from the general business perspective. However, the need for more in-depth business training such as accounting, business planning, executive leadership, marketing and social media was a felt-need. These may be addressed with better preparation prior to starting the business, through training, as well as through ongoing coaching and specialist consultants or services.

Another observation from our survey participants was that Christian mission organisations generally were unable to provide significant business information and had poor-to-no preparation processes. Reading books and self-study does help people to become excited by the missional impact of BAM, however it is much harder to learn the mechanics of business that way. Thus training models of all kinds need to continue to address how to practically prepare someone for BAM.

Training should exist at various educational levels (basic seminars, secondary, tertiary, post graduate, etc.) to meet the need across a wide spectrum of academic backgrounds and capabilities. Most of the practitioners in the interview sample for this research already had a tertiary education. However, there is a rapidly growing number of “traditional” missionaries wanting to do BAM due to strategy change or declining support. Despite the communication of “BAM thinkers” that BAM is not primarily a fundraising strategy, the reality is that in Africa and many parts of Asia, business is one of the few options that teams have to stay on the field or to receive new workers. Providing easy-access training to retrain mission organisation personnel or equip local workers will help many would-be BAM practitioners who have the acumen and drive, but lack the skills.

### **Recruiting, training and deployment for environmental impact**

A weakness in performance and/or attention to the environmental dimension of BAM was found across many of the practitioners interviewed. This could be turned into a strength through more in-depth training, Bible study and sharing of case studies about what others are doing. It would also be worthwhile to assist BAM practitioners to identify business opportunities where the raw materials are waste items from other businesses. For example, used oil from a restaurant as the supply for a biodiesel plant, or used coffee grinds as the nourishment for worms in a worm farm making compost or fertiliser.

### **Potential of greater connectivity and resource sharing**

The high education levels and high degree of motivation we found amongst our interview set should enable improved connectivity between BAM practitioners and between BAM practitioners and potential recruits. Improved IT connectivity, web access and cell phone technology will be key enablers for this.

In addition, we observed that the BAM movement has grown sufficiently large that there are now good resources and examples which potential BAM practitioners can draw from as they consider their role in BAM. Resource sharing and networking will increase the pool of successful BAM models that can be shared, to aid with mobilisation and deployment.

### **The role of research in the deployment phase**

Our study identified that many of the business ideas were developed *before* visiting the country and this was considered by many of our sample set to have been a weakness. An opportunity that stood out through the interviews was the recommendation to spend more time researching and understanding the market and market dynamics in the country that the BAMer intends to start-up in.

The global missions movement has had workers in every country of the world and many missionaries have spent years understanding the local culture, language and how to build bridges with locals to do effective evangelism and discipleship. Mainstream businesses intending to expand globally would routinely visit a country to clearly understand the regulations, competitive environment, supply channels, pricing and margins, as well as the demand for a product or service. The BAM movement needs to learn from both the mission community and mainstream business how to more effectively understand its context and use this research to start well. BAM practitioners should leverage this wealth of knowledge and experience of living, working and starting businesses in other countries. Better research and preparation will give BAMers better cultural and emotional intelligence, to develop more effective plans, and become more clearly socially relevant as we serve new communities—increasing the likelihood of success on multiple levels.

### **Managing tensions**

During the interviews some tensions were brought to the surface that could be a threat to BAM companies. One concern was corruption, facing the challenge to pay bribes or avoid unfair taxes in order for the business to exist. As believers we are called to “count the cost” and this is the same no matter in which nation or regime we find ourselves. A threat is that in some difficult places we will lose our “saltiness” in the community because of compromise. However, determining which compromises are moral issues and which are smart business decisions can be a real dilemma for BAMers. There is great tension when a “God-honouring” decision is seemingly at odds with “sound business behaviour”, according to the world’s standards. Owners and investors may be heavily invested financially in BAM enterprises, making the tension even more difficult when investments are at risk. This challenge reinforces the need for adequate theological training and church involvement in preparing BAM workers, both of which were identified as areas of weakness. It is another reason that accountability structures and mentors are valuable. In addition it highlights that the investor community and those that provide accountability, also need to be prepared spiritually and theologically for what can be a difficult journey.

### **Prayer and calling**

The use of prayer and the importance of having a “calling” were regularly emphasised during the interviews. This is a strength—and a great encouragement—for the BAM movement. BAM practitioners are trusting God expectantly for their business relationships and effectiveness, believing that God has a purpose for them in the context they are in. Providing prayer cover for BAM companies will also give an opportunity to mobilise the church, mission organisations, and Christian business networks as they join in the work of lifting the BAM enterprise in prayer. Prayer is often a way God calls and mobilises new people to go and tell the world about Christ. As prayer networks experience firsthand God answering prayers for BAMers, their hearts and minds will be transformed.

## Conclusion

From our study of recruiting, training and deployment activity in the BAM movement, it seems that historically many BAM practitioners have been largely “on their own” in terms of mobilisation and preparation. They have developed a calling to BAM without much formal assistance and managed some or all of their own training and education. They have cobbled together a range of learning resources that vary widely from person to person and are dependent on both secular and Christian institutions to acquire the training they need. They have developed their plans with only partial help from others and most have used their own money to capitalise their start-up. And yet, by God’s grace, these BAM practitioners are creating successful businesses in some of the most disadvantaged parts of the world that are small but growing, profitable, and are economically, socially and spiritually life-changing.

There are significant weaknesses in the processes and available resources for BAM recruiting, training and deployment (RTD). These weaknesses could become the opportunities for the future, to more effectively recruit people with good potential for BAM, to help develop them with skills and understanding where it is lacking and to successfully deploy them to join an existing BAM company or launch a new start-up. To exploit these opportunities for more effective RTD in BAM, these weaknesses first need to be turned into strengths. Those working on RTD in the BAM community need to continue develop a level of “bench-strength” to fully realise the opportunities ahead.

There is further research to be done, especially to consider the disconnects, tensions and threats which face BAM in RTD. There are opportunities for greater collaboration and resource sharing that could be exploited between businesses, organisations and networks, especially between specialists in the area of BAM recruiting, training and deployment. There are currently relatively few established training programs for BAM and there could be greater diversity in terms of specialisation and delivery model. There are even fewer initiatives to formally recruit and mobilise BAMers, and then successfully deploy them. Although we are encouraged by the current strengths of BAM recruiting, training and deployment in a relatively young movement, there is work to be done. Specific recommendations for future research, collaboration and new initiatives are suggested in the next section.

## Recommendations and Action Plans

From the analysis and interpretation of the data and information, the following recommendations and action steps are made by the Recruiting, Training and Deployment Issue Group.

### Mobilisation strategies

- Be more intentional about mobilising Christian business people into BAM by talking about BAM to Christian business networks, mission organisations, theological colleagues, mission discipleship training programmes, etc.
- Package and distribute teaching on the theology of business and work, the vision and role of BAM in contemporary global missions, case studies and stories. Help potential BAMers locate this information and assistance through various networks and electronic formats, in a variety of languages.



- Develop a BAM awareness seminar and distribute this widely through existing Christian networks targeting both business people who would “go” as expatriates to another nation, but also majority-world believers. This should clarify the differences between various types of business-related ministry and note the distinctives of BAM. These seminars could be made available on the internet through webinars or videos, or distributed via DVDs.
- Additionally, focus on local believers across the most unreached nations who may be challenged or motivated to either start a new business or transform an existing business into a Kingdom Business.
- A BAM curriculum should be developed and implemented in Christian Universities and colleges. This is needed globally so that the “whole church” becomes educated about BAM.
- Create mentoring relationships early in the BAM decision process to help guide potential recruits and reinforce the distinctive characteristics of BAM.

### **Creating new training**

- Develop training courses that provide more in-depth business training in areas such as accounting, business planning, executive leadership, marketing and social media with content specifically designed for the BAM context.
- Develop a greater range of training delivery methods for BAM, for example:
  - At different educational levels
  - Online delivery or webinars
  - Residential courses and seminars of different lengths
  - Cohort model and one-on-one coaching
  - Specialised training, such as industry or regionally-focused
  - Training modules for easier ongoing training
  - Business start-up bootcamps, incubators or ‘Shark Tank’-style processes to aid business plan development
  - Church-based, University-based, field-based training, and so on

### **Deployment initiatives**

- Provide guidance to BAM practitioners by retaining and leveraging the experience of BAM practitioners or non-BAM missionaries who have an understanding of the local culture, emphasise learning the local language and learning how to share the Gospel in that cultural context.
- To help BAMers develop more intentional spiritual transformation plans, develop a resource of case studies showing what is working well in spiritual transformation—containing good practices, programmes and approaches that could be replicated and implemented by others.
- Recommend to BAM practitioners to include spiritual counsel and mentoring in the BAM accountability structure, specific to the cultural context where the BAM enterprise will be.

- Encourage BAM sending organisations to include spiritual transformation plans as part of the strategic planning process for new BAM practitioners. Recommend that spiritual plans are evaluated on a consistent basis and modified as necessary.
- Greater accountability and/or ongoing support for BAM practitioners is needed. This could be achieved through:
  - Involving local churches in commissioning BAM workers for ministry, which will add accountability to the spiritual component.
  - Connect experienced business people with existing BAMers as mentors or coaches during the planning phase for BAM ministry.
  - Provide coaching or consulting to practitioners post start-up.
  - Develop deployment and post-deployment procedures to ensure that the need for prayer, prayer letters and prayer chains, etc., are handled in the same way that traditional missionaries typically do.
  - Develop a BAM team that includes ministry skills that are outside of the realm of business—such as pastoral care, the practice of theology and missions, and church planting skills.
- Reduce the number of BAM practitioners having to completely self-fund their own BAM enterprises by creating more start-up and entry-level funding, with appropriate financial terms.
- Increase investment by the global Christian business community in BAM enterprises to increase the connectivity of BAM practitioners with their supporting churches and Christian community.
- Include supporting churches and business leaders in the strategic planning and funding process, as well as in the role of ongoing business mentors.

### **Networking and collaboration**

- BAM practitioners often appear to be working in isolation. An opportunity exists to connect them more effectively with each other so that they can share, learn, be encouraged, support each other and pray for each other.
  - Develop a process and system by which current and future BAM practitioners and sending organisations can cultivate communication links to share information and pool resources between practitioners.
  - To increase cooperation between BAMers, engage a group such as *Missio Nexus*, which represents hundreds of mission agencies across denominational and agency lines.
- Encourage those working in the areas of recruiting, training or deployment to share best practices and resources.
- The BAM movement should be more intentional about training, developing awareness and sharing stories, techniques and programmes of what others are doing in the social and environmental areas. Opportunities exist to develop businesses that specifically target these areas such as:

- Businesses that employ formerly trafficked or ex-sex trade individuals that make quilts out of recycled saris or that make artwork or other handmade goods.
- Businesses that purchase and recycle tins, paper, steel and plastics or businesses that make furniture from compressed used plastic bags or using waste materials to manufacture another product.

### Questions for future research

- Are there any specific industries or types of businesses that lend themselves well to BAM in a broad range of countries? Is it possible for these businesses to be “franchisable” to facilitate the start-up of new BAM businesses?
- What is the geographic distribution of BAM companies around the world? In what regions are BAM businesses most prevalent? Least prevalent?
- Do BAM companies, because of their emphasis on social and spiritual outcomes, tend to over-employ workers at a higher rate than competitive non-BAM companies (thus putting stress on financial performance)?
- Why are mission organisations, Christian colleges and churches playing an apparent minor role in recruiting new entrepreneurs to BAM—compared to self-identification or the influence of BAM literature and BAM organisations? How can mission organisations, colleges and churches play a bigger role in BAM recruitment?
- How should the recruitment for local Christian BAMers be enhanced?
- What recruitment tools and training resources can be developed to identify and cultivate the most prevalent characteristics of potentially successful BAM practitioners?
- Which traits for a potential BAM practitioner are most important at the time a person is recruited and which ones should be developed or enhanced through training and mentoring?
- Which spiritual characteristics of BAMers particularly lead to enhanced spiritual impact, if any?
- Which venues for recruitment should be pursued to more intentionally identify and mobilise promising BAM candidates?
- What is the value of theological or biblical training in the recruitment and training of new BAM practitioners? Why is this form of training undervalued by current BAM practitioners?
- What is the most appropriate form of cross-cultural training for new BAM practitioners?
- Why is the environmental component of the BAM quadruple bottom-line more often neglected by BAM practitioners than the other three bottom lines—financial, social, spiritual?
- What is the most effective way to encourage BAM practitioners to develop goals and strategies for each area of the BAM quadruple bottom-line?
- Is the theory of BAM having quadruple bottom line right? Do the majority of BAM practitioners recognise or agree to the quadruple bottom lines of BAM, in practice? Should BAM theory place equal emphasis on the environmental bottom line as it does on the spiritual bottom line?

- What are best practices in the areas of BAM accountability systems or structures? How can accountability and metrics be more effectively used for all the quadruple bottom lines of BAM?
- How can greater support be provided to BAM practitioners in the areas of ongoing consulting, mentoring and coaching? Is it possible for such support to be centralised or facilitated by the wider BAM movement?
- How can access to start-up and operational capital be more readily available to BAM practitioners?
- How can existing BAM training resources be more public and accessible? How should the unique characteristics and features of each training resource be categorised, compared and published for wider dissemination and use?
- Are BAM training resources being made available for majority world (non-western, non-US based) BAM practitioners? How are these resources different from the current group of western-based training resources?
- How can the BAM movement help executives bring in other levels of management?
- Can an online "BAM Wiki" idea be used as a resource for posting resumes and posting BAM company staffing needs?

Of further interest to readers on some of these research questions, may be the following BAM Think Tank Issue Report papers:

- BAM Franchising – finding replicable business models
- Measuring BAM Impact – metrics and accountability to goals
- BAM Funding – sources of capital for BAM companies
- BAM Incubation – incubation, including mentoring, to enhance successful start-up
- BAM Advocacy and Mobilisation – effective messages and models for mobilisation

Those wishing to communicate with the authors or the contributing group regarding this Report or these Recommendations and Action Plans may do so at [info@bamthinktank.org](mailto:info@bamthinktank.org).

# Resource List

## BAM Training and Supporting Resources

### Training Courses

This list includes both training targeted specifically at BAM practitioners, and also training materials that can be used by BAMers to train others or to self-train in business disciplines.

#### **ACE Development**

<http://www.acedevelopmentfund.org>

ACE takes business leaders for 1 or 2 week trips to Asia and Africa to teach one of ACE's business training curriculums. This is usually a 3 to 5 day seminar to train and equip local entrepreneurs to launch new businesses. The vision is, "*Giving the Hope of Opportunity through Pioneer Business Planting.*" Seminars target different audiences. Some will be aspiring entrepreneurs among the poor, some will be for people working with orphans, widows, etc. who want to become sustainable; and some will be to business experts and executives who want to grow their business and use their business to help their communities. Seminar topics include:

- Purpose of business,
- Marketing,
- How to develop a Business Plan,
- Budgeting
- Risk Taking

#### **BAM Course**

<http://bamtraining.org/bam-course>

The 3 week BAM Course is one of several BAM Training resources offered by the BAM Resource Team (see below). The BAM Resource Team has been running annual BAM training courses for the past eight years. The BAM Course is designed to lay a strong foundation for future business as mission involvement. The teaching in weeks one and two focuses on the Biblical basis of business, core business topics and business as mission in practice. The field trip in week three brings BAM principles to life through real-life cases.

Topics covered:

- Introduction to business as mission
- Biblical foundations for business as mission
- Opportunities and challenges for business as mission today
- Lessons learned from business as mission case studies and field trip
- Personal preparation for business as mission
- Success and failure in business
- Spiritual realities in business as mission
- Finance and funding of business as mission enterprises
- Servant leadership in the marketplace
- Business planning and goal setting
- Financial planning and management basics
- Sales and marketing basics

#### **BAM Resource Team**

<http://www.businessasmission.com>

As well as running BAM Training (<http://bamtraining.org>), the BAM Resource Team also hosts regular three day BAM Conferences and produces the Business as Mission website, in collaboration with the BAM Think Tank and other organisations and individuals. The

Business as Mission website is designed to be a hub resource for anyone interested in BAM. It has an online Resource Library: a listing of BAM books, organisation links, videos, articles and training resources. It also covers practical BAM topics on The BAM Review blog and is building a series of Toolkits designed to offer how-to resources for BAM practitioners.

### ***Business Discipleship Training School***

<http://bamtraining.org/business-dts>

The BAM Resource Team (above) also offers an annual five month Business Discipleship Training School (DTS), a spiritual formation course for those aiming to serve God long-term in business. Topics for the Business DTS include:

- Biblical foundations for work and business
- Business for the common good
- Business as mission in practice
- Bible overview
- The character and nature of God
- The kingdom of God
- Sin, grace and the cross
- Worldview and missiology
- Working cross-culturally
- Evangelism and frontier missions
- Intercession and worship
- Relationships
- Calling and personal strengths
- Outreach phase

### ***BAM Edu***

<http://www.bamedu.com>

The purpose of BAMedu is to empower and equip Kingdom entrepreneurs to make a positive spiritual and economic impact in areas lacking a Christian witness. Offers 4 free online lessons on laying the foundations for jumping into a life of business as mission – with 6 additional lessons for people who want to go deeper. Topics covered:

- Define your purpose
- Assess spiritual foundation
- Develop your core values
- Assess yourself

### ***BAM Entrepreneurial Training Association (BETA)***

<http://www.beta-ventures.com>

Designed to be used by those who are training Business as Mission (BAM) entrepreneurs, BETA is a complete set of lessons freely available online. Transformational Ventures (part of World Ventures) has designed these materials to equip Christians around the globe to start small and medium sized enterprises (SME's) with Kingdom impact. The BETA training program is modular, allowing users to complete all or part of the training materials. Curriculum covered:

- BAM Theology
- Business essentials
- Financial management
- Feasibility study
- Business plan
- Business start-up steps

**CDAWN Learning**

<http://www.cdawnlearning.com>

This program trains business professionals, including executives from several Fortune 100 Companies, to work cross-culturally. The material has been used for many years to train business practitioners and people serving in BAM. This training supplies needs often cited by BAM practitioners regarding cross-cultural and leadership training needs. Besides consulting and workshops, CDAWN also has an e-learning course that can be used anywhere, by an individual or as a group learning course. Topics covered include:

- Learning to connect with a variety of people
- Individual learning style as a fundamental for cross-cultural success
- Understanding the rationale behind another person's behaviour
- Discovering your “hot buttons” to create greater empathy with others
- Learning to build trust with anyone in the world

**Center for Business as Mission**

<http://centerforbam.org/xen>

Based in USA and South Korea, resources are in the Korean language. Includes the Joshua Business School (JBS) and the Jubilee Entrepreneurship School (JES) that deliver training content. CBAM exist to support the changing business world and world missions, Christian faith and worldview, and to pass on business as mission (BAM) principles and strategy. To deliver conferences, seminars, and forums and share the BAM development vision by providing teaching strategies and training the relevant skills and competencies. JES curriculum includes:

- Business as mission
- Leadership and mentoring
- Teamwork
- Product pricing and promotion
- Human resources
- Accounting and financials

**Crown Business Academy**

<http://crownbiz.com>

Crown Business provides resources, support and training for Christian entrepreneurs interested in integrating faith, family and business, assisting individuals and families to operate their business on biblical principles and entrepreneurial excellence. Venture Academy Members get access to 190+ professionally produced videos that explain important business concepts such as:

- Sales
- Marketing
- Accounting and finance
- Business law
- Human resources
- Business planning
- Business communications
- Operations
- Technology
- Service management



### **Frontiers**

<https://www.frontiersusa.org>

This mission agency occasionally offers two to three day seminars in the USA focused on BAM or Business for Transformation (B4T). Topics that may be covered :

- Introduction to business as mission
- The Biblical basis of BAM/B4T
- Work, worship and the Kingdom of God
- The marketplace and the Kingdom
- A Theology of work
- Best practices for preparing and doing B4T
- Case studies
- Tentmaking realities and tensions
- Starting a business in a 10/40 Window country

### **Get Hope Global**

[www.get-hope-global.org](http://www.get-hope-global.org)

Get Hope Global offers two business training programs with curriculum created specifically for use with low income women and at-risk girls involved in micro-enterprise. Get Hope Global offers microloans: after purchasing a HOPE business training program, a global/national worker has the option of applying to Get HOPE Global for microloans on behalf of her women or girls.

### **Global Opportunities**

<http://globalopps.org>

As well as offering many online resources on their website, GO offers two to three hour seminars and four day conferences for people interested in business as mission. The GO Equipped! Tentmaking – Business as Missions course provides an introduction to the subjects tentmakers and business as missions entrepreneurs need to know before arriving on the field. It is open to those who want to find out whether this form of ministry is for them. The training will help those who have decided to become tentmakers or BAMers plan for an effective cross-cultural ministry. The curriculum covers biblical foundations, challenges, opportunities, teams, a personal plan and practical issues. These conferences are offered in at least six countries, and cover the following topics:

- Importance of Tentmaking today
- Biblical basis of Tentmaking
- Culture shock and how to deal with it
- The international job market
- Effective, sensitive evangelism
- Leading investigative Bible studies
- House church planting and discipling future leaders
- Healthy team relationships
- Preparing for effectiveness
- Practical issues – juggling everyday life with ministry goals
- Working in sensitive areas
- Integrating ministry into a business plan

### **IBEC Ventures**

<http://www.ibecventures.com>

IBEC helps build sustainable businesses through consultative expertise that changes lives and transforms communities. IBEC Ventures serves clients through consulting, training modules, coaching and mentoring, and spotlighting the overlay of mission strategy with



business planning. The IBEC consulting process includes consultants as well as subject matter experts who focus on specific business elements such as product development, supply chain management, finance, technology, law, marketing and sales. IBEC offers tailor-made training seminars and consulting, offering a variety of topics, including:

- Overview of business as mission
- Best practice for BAM
- Theological basis for BAM
- The role of BAM in a world of 'toxic charity' and 'dead aid'
- Principles of integrating business and mission
- Getting a business started
- How to finance a start-up overseas
- Legal guidelines for structuring a BAM company
- Decision guidelines for cross-cultural ethics issues

### ***International Christian Chamber of Commerce***

<http://iccc.net>

ICCC's Transformed Working Life (TWL) training helps business people understand that work is a fundamental calling from God for everyone. ICCC can set up TWL training in different regions and also offers a DVD set. ICCC has also developed two other study guide books/DVD series: You Can Start a Business and Developing a Leading Business.

### ***Nehemiah Project Ministries***

<http://nehemiahproject.org>

The purpose of Nehemiah Project is using Christian business training, education, and coaching tools to provide Bible-based education and practical business skills. The Nehemiah Online Entrepreneurship Institute (NOEI) delivers the Biblical Entrepreneurship (BE) Christian business training material through an online education platform. Nehemiah Project also offers a week-long conference and two training programs: Biblical Entrepreneurship I, II & III for Christian business people to be trained in business foundations from a Biblical worldview. The three programs cover:

- Principles for Biblical Entrepreneurship
- Practices of Biblical Entrepreneurship
- Planning a Kingdom Business

### ***Reconxile***

<http://www.reconxile.org>

Reconxile guides and support people in the poorest areas of the world to discover and lay hold of their identity as workers and traders who use business, however small and simple, to pull themselves and their families out of poverty. Reconxile provides free simple training materials downloadable from their website to help people get the best chance of success out of loans from Microfinance and Village Savings and Loans schemes. Reconxile training was developed as an initiative of Transformational Business Network and training workbooks are also available here: <https://www.tbnetwork.org/resources/training-materials/business-start-up>. Modules include:

- Workbook 0 – Enabling and inspiring Biblically based business
- Workbook 1 – Setting up a Biblically Based Business
- Workbook 2 – Improving performance through Biblically Based Business
- Workbook 2++ – Advanced business resources

### ***Regent University Center for Entrepreneurship***

<http://www.regententrepreneur.org>

Regent University's Center for Entrepreneurship seeks to improve the economic and spiritual condition of disadvantaged populations through entrepreneurship grounded in a Christian worldview. Training is offered through Business Development Centers in various locations around the world.

### ***Rep***

<http://www.repurposing.biz>

Rep's vision is Repurposing leaders and corporations to discover and implement personal and corporate callings, thereby transforming communities and nations. Rep offers online Repurposing Business Training as videos and webinars to help business people 'repurpose' their business. Modules include:

- Foundations: God and business
- Frameworks: Convergence study
- Formation: Repurposing business
- Freedom: Residential weekend
- Field-prep: Venture bootcamp

### ***Rethink Business***

<http://rethink.businessasmission.com.au>

Rethink business equips business men and women to confidently answer the call that God has given them for business. Delivered through a study guide and series of videos, this online course includes over 18 hours of carefully crafted presentations from 8 experts in their fields. Broken in to 30 minute sessions that can be self-paced, including the following:

- Kingdom and business
- Business as mission
- The importance of vision
- Consultative selling
- Building a team
- Developing relationships
- Leadership in the workplace
- Managing finances
- Effective marketing principles

### ***Third Path Initiative***

<http://thirdpathinitiative.com>

Third Path's goal is to equip people to use their God-given gifts to make a difference in other people's lives through business. Third Path offers a 12 month coaching course equipping Christians to be entrepreneurs with the practical wisdom to launch a business. The course is delivered to a cohort through 30 minute training videos, study guides and start-up resources. Cohorts connect through an online group. Curriculum includes:

- Set your goals
- Become a brand
- Become a business
- Create your product
- Generate sales
- Manage your money
- Scale for growth

## Recommended Reading

- Befus, David R. (2002). Kingdom Business: The Ministry of Promoting Economic Development. Miami. Latin America Mission. *Befus writes from his experience in integrating ministry with economic activity and presents five models of integration. There are both Spanish and English translations.*
- Burkett, Larry (1998). Business by the Book: The Complete Guide Of Biblical Principles For The Workplace. Nashville, TN: Thomas Nelson. *Practical advice for how to apply Biblical principles to business operation and management.*
- Bussau, David, and Russell Mask (2003). Christian Micro Enterprise Development: An Introduction. Regnum Books. *A handbook to equip practitioners and donors to build Christ's Kingdom through Christian MED.*
- Chan, Kim-kwong, and Tetsauno Yamamori (2002). Holistic Entrepreneurs In China: A Handbook On The World Trade Organisation And New Opportunities For Christians. Pasadena, CA.: William Carey International University Press. *Practical information on the economic changes taking place in China and the opportunities for Christian business entrepreneurs being created.*
- De Soto, Hernando (2000). The Mystery Of Capital, Why Capitalism Triumphs In The West And Fails Everywhere Else. New York, NY: Basis Books. *Examines the problem of why some countries succeed at capitalism and others fail. He finds a link to the legal structure of property and property rights of each nation.*
- Eldred, Ken (2003). God Is At Work: Transforming People And Nations Through Business. Ventura, CA: Regal Books. *Deals with Kingdom business as an emerging mission movement, one in which Christian business people are meeting significant spiritual and economic needs in the developing world. They are pursuing for-profit business ventures designed to facilitate the transformation of people and nations.*
- Gibson, Dan (1997). Avoiding The Tentmaker Trap. Ontario, Canada: WEC International. *Practical guidance for the prospective tentmaker, including a comprehensive resource list of books and organisations.*
- Grudem, Wayne (2003). Business for the Glory of God: The Bibles Teaching on the Moral Goodness of Business. (Wheaton, IL: Crossway.) *Examines how business, in particular ownership, employment, profit, money, inequality of possessions, competition etc., may glorify God.*
- Hamilton, Don (1987). Tentmakers Speak: Practical Advice from Over 400 Missionary Tentmakers. Duarte, CA.: TMQ Research, 1987. *Research led book sharing insights from tentmakers' real life experiences.*
- Hammond, Pete, R. Paul Stevens and Todd Svano (2002). Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business and Vocation. Downers Grove, IL: InterVarsity Press. *Comprehensive listing of 1200 books on marketplace-faith integration. The authors include a historical survey of the marketplace-faith movement and a variety of thematic indexes.*
- Hill, Alexander (1997). Just Business – Christian Ethics for the Marketplace. Downers Grove, Ill.: InterVarsity Press. *An introduction to business ethics and help for examining ethical issues that arise in any business development context.*
- Humphreys, Kent (2004). Lasting Investments: A Pastor's Guide For Equipping Workplace Leaders To Leave A Spiritual Legacy. Colorado Springs, CO: NavPress. *Rediscovering the common goals and visions that pastors and workplace leaders share.*

- Johnson, C. Neal (2010). Business As Mission: A Comprehensive Guide to Theory and Practice. Downers Grove, IL: InterVarsity Press. *A comprehensive guide for practitioners including conceptual foundations as well as practical resources.*
- Knoblauch, Jorg and Jurg Opprecht (2004). Kingdom Companies: How 24 Executives Around the Globe Serve Jesus Christ Through Their Businesses. Self published. *Introduces kingdom companies – those businesses that operate on biblical values and as a means of spreading the gospel. Highlights principles for kingdom companies through short company profiles.*
- Lai, Patrick (2003). Window businesses: Doing tentmaking in the 10/40 window. Pasadena, CA: William Carey International University Press. *Practical guide for starting businesses as a tentmaker in countries at various economic stages.*
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# Appendices

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## Appendix A – Combined SWOT Analysis

STRENGTHS	WEAKNESSES
1. Prior Business experience	1. Visibility in the church
2. Good qualifications	2. Largely self selection & qualification
3. Excellent books, materials, etc. from which to draw information to explain BAM for recruiting and training purposes	3. Gaps in training required to succeed in all BAM dimensions
4. Largely self selection & qualification	4. Lack of well defined spiritual goals
5. large variety of training courses	5. Lack of well defined environmental goals
6. high degree of personal funding	6. Inadequate theological training
7. Understand the need for cross cultural success	7. Ability of Xn organisations to provide significant information about BAM
8. BAMers have a high degree of internal motivation	8. Industry specific knowledge
9. BAMers want to do real business and make legitimate profits	9. Lack of rigorous accountability structures
10. Highly educated leadership of BAM companies	10. Lack of rigorous measurement of success
11. BAM companies largely profitable	11. Poor accountability across ALL 4 bottom lines
12. Deployment needs to be covered with prayer	12. Some mentioned "not paying all taxes" or "paying bribes" as essential for economic survival
13. Many successful BAM companies to use as models for training	13. Developing business ideas before visiting the country
14. Large number of Christian business people from which to recruit and train BAM practitioners	14. Sending organizations are concentrating on traditional mission approaches rather than BAM.
15. Many authors and practitioners who have developed a large number of resources to use for training and recruiting BAMers.	15. Lack of a concentrated effort by BAM organizations to coordinate/consolidate recruiting, training and deployment efforts.
	16. Christian business people not understanding how they can use their business skills in a missional way.
	17. BAM still needs to "prove" itself as a viable approach to mission outreach.

OPPORTUNITIES	THREATS
1. Be more intentional in mobilising Xn business people into BAM	1. Compliance & Legislation
2. Be more intentional in talking about BAM to Xn business people	2. Inadequate theological training amongst BAMers
3. Leverage Xn networks (church /mission /business) to recruit people into BAM	3. BAMers don't see the need for theological training
4. Improve connectivity between BAMers	4. Few BAM programmes at tertiary level
5. More in-depth training in areas such as accounting, business planning, executive leadership, marketing, social media	5. Many under-supported missionaries are switching to BAM with limited business knowledge or experience
6. Retain / leverage the experience of M's having local knowledge of cultural, sharing the Gospel, fostering strong relationships etc.	6. Few tangible stories of people coming to Faith & churches being planted
7. Language learning	7. Temptation to not pay taxes or to pay bribes
8. Develop business ideas after visiting the country and assessing the opportunity	8. Lack of church involvement in resourcing/ training future BAMers
9. Connecting experienced business people with existing BAMers as mentors/coaches	9. Possibility of CAN/LAN/RAN countries not allowing newly recruited/trained BAM practitioners to operate within their borders.
10. Coaching / consulting to practitioners post start-up	10. Continued weak global economic conditions could make it difficult for newly recruited/trained BAM practitioners to open/operate viable companies
11. Deployment needs to be covered with prayer	11. Potentially newly trained BAM practitioners could be unable to find start-up funding
12. Develop a BAM team that includes skills outside of business (such as pastoral, theological, church planting)	
13. Replicate tools / programmes / techniques of Spiritual transformation that are working well elsewhere	
14. Large number of Christian coll./univ. from which to recruit potential future BAMers.	
15. Large number of Christian coll./univ. in which BAM curricula can be implemented.	

## Appendix B – Written Survey Questionnaire

*We represent a Global Think Tank on Business as Mission whose purpose is to enrich and invigorate the business as mission movement. There are more than 300 people engaged in this, divided into 17 groups, focused on various pertinent issues facing the BAM movement as well as regional groups examining practises in their area.*

*Our group is focused on Recruitment, Training and Deployment of BAM practitioners, and we would like to invite you participate in this survey. We want to assure you that we will do our utmost to ensure the security of this process. We will use the information to develop case studies and inform our research conclusions & recommendations. We will not compile any list of names, country or contact information.*

*If you have multiple BAM businesses, please fill out a separate survey for each. Thank you very much for your input.*

### **Basic Information**

1. What is the Company name? \_\_\_\_\_
2. What is your current position or role in the company (check the one option that best applies)?  
       \_\_\_\_ CEO/President, \_\_\_\_ Owner, \_\_\_\_ General Manager, \_\_\_\_ Advisor/coach,  
       \_\_\_\_ I do not have a current role, \_\_\_\_ Other (specify: \_\_\_\_\_)
3. In what continent is your company located? \_\_\_\_\_
4. In what country is the company located? \_\_\_\_\_
5. What are the primary products/services of the company?  
       \_\_\_\_\_
6. How many years has the company been in existence? \_\_\_\_
7. How many years has it been profitable? \_\_\_\_
8. What were the approximate gross revenues for 2010 (in US\$ if possible, otherwise indicate the currency)? \_\_\_\_\_, Currency? \_\_\_\_\_
9. What were the approximate gross revenues for 2011? \_\_\_\_\_, Currency? \_\_\_\_\_
10. What is the total number of full-time employees (including yourself)? \_\_\_\_
11. Part-time employees (including yourself)? \_\_\_\_
12. Approximately what percent of your employees are locals? \_\_\_\_\_%
13. What percent are expats? \_\_\_\_\_%
14. What percentage of your employees are believers? \_\_\_\_\_%

**Recruitment**

15. Were you recruited into BAM (by your church or another organisation)? \_\_\_\_YES, \_\_\_\_NO
16. Were you motivated from “within” or felt “called” and hence essentially drove the process yourself? \_\_\_\_YES, \_\_\_\_NO
17. What specific resources helped you gain greater understanding/insights about BAM (check all that apply)?
- \_\_\_\_ books, \_\_\_\_ BAM websites, \_\_\_\_ people, \_\_\_\_ mission organisations, \_\_\_\_ BAM organisations, \_\_\_\_ conferences/seminars, \_\_\_\_ local church,
- Other resources \_\_\_\_\_
18. For each of the following areas of advance experience, indicate on a scale of 1 to 10 (1=not necessary at all, 10=very necessary) how necessary you think they are for someone to succeed at BAM:
- \_\_\_\_ Practical work experience
- \_\_\_\_ Have started and run a business before
- \_\_\_\_ Theological training
- \_\_\_\_ Business education
- \_\_\_\_ Cross cultural experience
- Other areas of necessary training (specify) \_\_\_\_\_
19. Check any of the following that you have found to be fruitful sources for recruiting future BAM practitioners:
- \_\_\_\_ Christian colleges
- \_\_\_\_ Seminaries
- \_\_\_\_ Regular businesses
- \_\_\_\_ The local church
- \_\_\_\_ Current missionaries
- \_\_\_\_ People involved in marketplace ministries
- \_\_\_\_ I am not able to answer this question from my experience
- Other sources (Specify) \_\_\_\_\_

**Training**

20. What is your highest level of education completed (check only one)?
- \_\_\_\_ Less than High School
- \_\_\_\_ High School
- \_\_\_\_ Some college
- \_\_\_\_ Technical school/certification
- \_\_\_\_ Bachelor’s degree
- \_\_\_\_ Master’s degree
- \_\_\_\_ Doctorate

21. On a scale of 1 to 10 (1=not necessary at all, 10=very necessary), indicate how necessary you have found each of the following areas of advance formal training are for someone to succeed at BAM:

\_\_\_ Ministry or mission training

\_\_\_ Theological or Bible training

\_\_\_ Business training

\_\_\_ Entrepreneurial training

\_\_\_ Language training

\_\_\_ Cross-cultural training

\_\_\_ Leadership training

\_\_\_ I am not able to answer this question from my experience

Other areas of formal training (specify) \_\_\_\_\_

22. What specific training materials or resources (books, training courses, websites, etc.) have you found to be useful for training BAM practitioners? \_\_\_\_\_

\_\_\_\_\_

### **Deployment**

23. On a scale of 1 to 10 (1=not important, 10=very important), indicate how important you have found each of the following support systems and/or networks are for someone who is leading an ongoing BAM business to succeed. Leave a category blank if you don't have any experience with that support system.

\_\_\_ Legislative, legal and governmental information and advice

\_\_\_ Ongoing personal mentoring/coaching

\_\_\_ Specialized consulting or subject-matter expertise when needed

\_\_\_ Being held accountable to missional and business plans and goals

\_\_\_ Access to financial capital

\_\_\_ Marketing and distribution services

\_\_\_ Continuing education

\_\_\_ Access to online BAM best practices, research and subject-matter information

\_\_\_ Access to a network of other BAM practitioners

\_\_\_ Prayer team

\_\_\_ Business and missional evaluation/audit services

Other support systems (specify: \_\_\_\_\_)

24. On a scale of 1 to 10 (1=not important, 10=very important), how important do you think it is for someone to develop each of the following formal/written plans to succeed at BAM?

\_\_\_ A budget

\_\_\_ A market feasibility analysis

\_\_\_ A business plan

\_\_\_ A social and spiritual “transformation plan”

\_\_\_ Targets/deliverables for each area of the quadruple bottom line

25. Did you write a business plan before starting your business? \_\_\_ Yes, \_\_\_ No

Comment (if desired) \_\_\_\_\_

*If you answered “No” to the previous question, skip over the next three questions.*

26. Did you obtain help in writing your business plan, and if so, from who (check all that apply)?

\_\_\_ Friend(s)

\_\_\_ Mission organisation

\_\_\_ Funder(s)

\_\_\_ Business partner(s)

\_\_\_ I wrote the business plan myself

Other sources of help (specify: \_\_\_\_\_)

27. For which of the following SEES dimensions (the quadruple bottom-line of BAM) did your business plan contain specific objectives (check all that apply)?

\_\_\_ Spiritual dimension

\_\_\_ Economic dimension

\_\_\_ Environmental dimension

\_\_\_ Social dimension

28. By whom was your business initially funded (check all that apply)?

\_\_\_ Funded by myself

\_\_\_ Funded by a third party private donor(s)

\_\_\_ Funded by a bank or commercial funder

\_\_\_ Funded by a church or other Christian organisation

\_\_\_ Funded by a secular non-profit organisation

Other source of funding (specify: \_\_\_\_\_)

*There are a few more questions we would like you to answer but they are best discussed over the phone or via Skype. So, if you are willing, please give us your email address, phone number, and Skype username so that we may contact you for some additional information:*

Name \_\_\_\_\_

My email address is \_\_\_\_\_

My Skype username is \_\_\_\_\_

My telephone number is \_\_\_\_\_

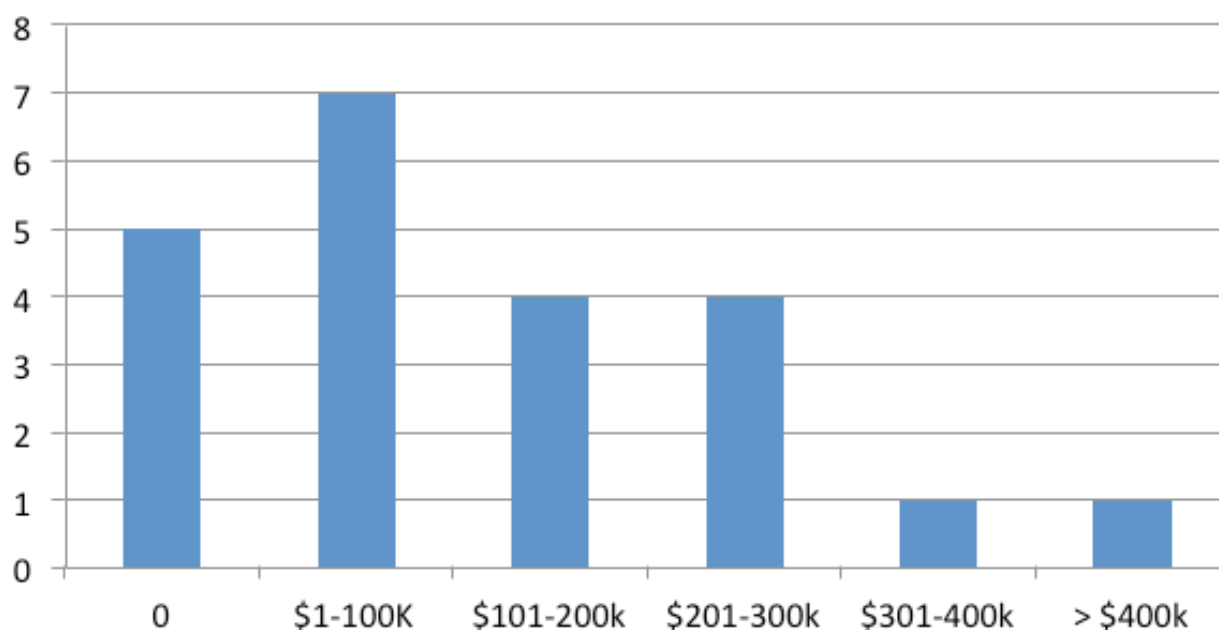
Thank you very much for participating. If you wish to receive a copy of the survey results, please repeat your email address: \_\_\_\_\_



## Appendix C – Written Survey Questionnaire Results

### Demographics

The vast majority of survey respondents are in executive positions over BAM businesses (83% were owners or CEOs). They are highly educated, with over 92% holding a college degree, 26% a master's degree, and even two respondents with a doctorate. They are located primarily in Asia (8 in 10), Europe (1 in 10) and Africa. Most of the businesses they run are relatively young (the median is 3 years) since 8 out of 10 have been in business less than 7 years. On average, they have been operating profitably only for several years (or an average of 2.6 years). One-fourth of the companies profiled have not yet reached profitability, but they are companies that also have been in existence less than two years average. In terms of annual revenue, five of the companies have not launched yet. Most of the businesses are small, but they are growing, posting an average growth rate of 31% between 2010 and 2011. The median 2011 revenue was \$116,000 USD with average revenue of \$178,400 USD. The numbers were skewed by one large company that had revenue of almost \$1 million, so if that company's revenue is excluded from the calculation, the median revenue is \$113,000 USD and the average revenue is \$131,200 USD.



2011 Revenue Distribution of Companies

The range of products and services produced by the BAM businesses was so varied as to indicate almost any product or service could work for a BAM business (see the complete list in Appendix E). Coffee retail or supplies was the most frequently mentioned type of business (six times). Product manufacturing or retail was mentioned by 60% of the respondents, general business services by 21%, and educational services by 19%.

The prevalence of BAM companies in Asia in this study should not be applied to the broader field of BAM since this survey is not statistically predictive. The geographic distribution of BAM companies is worth further research. The BAM businesses surveyed appear to be relatively small, young in age, are growing at healthy rates, and by-and-large have been able to achieve profitable operations. These findings are encouraging to the field of BAM and argue against the common misperception that BAM businesses are often unhealthy and/or unprofitable.

## Employees

The subject companies operate with a larger number of employees than comparable companies of their size, with an average of 12 full-time and five part-time employees. This results in an extremely low ratio of revenue per employee of approximately \$9,500 USD (average revenue per FTE for US small business is around \$75,000). The vast majority of the employees are local (7 out of 10), and about half are considered believers in Christ.

It is unknown why BAM executives create companies that employ larger than normal number of employees. The reasons may be missional, due to the desire to provide employment to as many people as possible, or to expose more people to Christ, but the survey data does not reveal their reasoning. The results of employing larger-than-normal numbers of employees for the size of the companies is increased expenses and challenges in reaching profitability, but the BAM executives seem to have been able to reach profitability in spite of this fact. BAM executives are also successfully achieving the objective of employing mostly local talent and in exposing employees to Christ and Christian values.

## Recruitment to BAM

The majority of BAM executives (7 out of 10) were not intentionally recruited to BAM, but came to their current commitment through being “called” or self-direction. The influence of people (78%) and books (35%) created their greatest understanding about BAM with minor influence coming also from BAM websites (26%) and BAM organisations (22%). Surprisingly, mission organisations and local churches played a minor role in recruiting and/or educating current BAM executives.

When current BAM executives were asked what sources they thought would be fruitful sources for recruiting future BAM practitioners, most pointed to people already involved in marketplace ministries (1 out of 2), the local church (1 out of 3), and regular businesses (1 out of 5). However, over one-third of the respondents did not feel they could answer this question based on their experience. When asked about areas of advance preparation that would be necessary for someone to succeed at BAM, the respondents gave strong weight to practical work and cross-cultural experience (9.1 and 8.6 respectively on a scale of 1 to 10, 10 being “very necessary”) as well as business education and having started or run a business before (7.1 and 7.0). Opinions about the value of theological education was mixed with the lowest rating at 5.1.

Unfortunately, most of the survey participants found BAM through their own efforts without any significant help or intentional recruitment process. Therefore, when asked about fruitful sources for recruiting new BAM entrepreneurs, over a third had no idea. The remaining participants pointed to people in marketplace ministries, the local church and the world of business as possible sources. In their experience, they primarily learned about BAM from books and other people. Sources that were of only minimal help at the time they were learning about BAM were BAM conferences, websites and organisations, mission agencies, and the church. However, since few of the participants started in the last five years, a question for further research is whether, since then, any of these sources have gained a stronger prominence in teaching a new generation about BAM.

## Training new BAM practitioners

Since the survey participants are highly educated, it makes sense that they would consider it very important for future BAM practitioners to have specific practical and formal training before venturing into BAM. Practical work experience and cross-cultural experience top the list at 9.1 and 8.6 respectively (out of 10, with 10 being “very necessary”). Then after

that, more formal training in leadership (8.5), languages (8.4), business (7.8), entrepreneurship (7.5), and ministry/missions training (7.0) round out the list. The participants are split on the value of formal theological training (5.4).

When asked about specific aspects of the business training, the participants strongly affirmed the value of every aspect that was suggested. They think new BAM practitioners should devote time to developing a business plan (9.3), budget (9.2), a social/spiritual transformation plan (9.0), a market feasibility study (8.9), and targets for each part of the quadruple bottom line (8.3). At least they were consistent in that at least 70% did write a business plan before starting their business. However, 6 out of 10 had to write their business plan by themselves, while the rest used a variety of sources to help them write their plans (friends, business partners, and funders). When it came to how well the business plans addressed the quadruple bottom line of BAM, the majority of the plans contained specific objectives for the economic bottom line (83%), social bottom line (70%), and spiritual bottom line (61%). The environmental bottom line was least included (39%).

When the survey participants were asked about specific training resources that they think would be useful for training BAM practitioners, two-thirds of the sources mentioned were specific books, with training courses and miscellaneous resources mentioned by a few. The range of book titles mentioned was quite large, indicating that the participants all had their favourites. It is noteworthy that more secular business titles were mentioned than Christian or BAM titles. However, two books were mentioned by three participants each: *God Is at Work* (by Ken Eldred), and *Tentmaking* (by Patrick Lai).

When it comes to training future generations of BAM practitioners, it appears that existing practical and formal training channels are still the preferred process. Most of the formal training venues that are suggested are secular in nature (cross-cultural, leadership, languages, business, and entrepreneurial training). Ministry or missions training can only be offered by Christian institutions, but it appears slightly lower on the list of priorities. And when it comes to specific plans that should be the output of such training, once again most are produced by secular training programs (business plan, budget, market feasibility study). The spiritual transformation plan and spiritual objectives could only be taught in Christian training programs. Based on the experience of the survey participants, no one Christian BAM training resource, program or course stands out.

### **Deployment and support of new BAM practitioners**

The survey participants were asked what support services and/or networks were important for anyone leading a BAM business. Respondents rated most of the suggested support systems or networks high. A prayer team topped the list (9.3 out of 10 with 10 being “very important”), followed by access to capital (8.4), specialised consulting (8.3), mentoring/coaching (8.2), and legal/governmental information (8.0). From the list of possible support services, those that related to access to advisors and peers ranked highest, followed by access to information/learning, and finally access to specialised services (such as business evaluation and marketing services). It is noteworthy that access to BAM information (such as best practices, research, etc.) ranked lowest of all support services (5.8). The follow-up qualitative interview will dig deeper into opinions about support services.

One question was asked was how their BAM business was initially funded. Half of them had multiple sources of funding. Six out of ten respondents funded their business out of their own pockets, 4 out of 10 funded from a third-party donor, and 4 out of 10 from a

church or Christian organisation. Only one of the participants was able to secure local bank funding. Access to capital outside of one's own resources still appears to be a challenge for BAM businesses.

BAM practitioners are largely on their own. They develop a calling to BAM without much outside assistance, manage their own training and education, cobble together a range of training and learning resources that vary widely from person to person, are dependent on both secular and Christian institutions to acquire the training they need, they write their plans with only partial help from others, and largely use their own money to capitalise their start-up. And yet, by God's grace, they are creating successful businesses in some of the most disadvantaged parts of the world that are small but growing, profitable, and are economically, socially and spiritually life-changing.

## Appendix D – In-Depth Telephone or Skype Surveys

*First of all, we'll start with some basic information about your business:*

1. Describe the purpose of your business.
2. What are the core values and guiding principles that guide your business?

*I want to ask some questions that relate to the quadruple bottom-line of a BAM business:*

3. In general, what activities do you conduct through the company to develop spiritual, economic, environmental, and social transformation?
4. What specific *spiritual* successes have you observed? And if possible, please provide specific statistics or data to support your claims.
5. What specific *environmental* successes have you observed?
6. What specific *social* successes have you observed?
7. Excluding the economic dimension, in what ways are you held accountable by others (if any) to achieve spiritual, environmental and/or social transformation?

*Now I want to ask you some questions that relate to ways others can get interested in BAM:*

8. What do you think are essential personality traits for someone to possess to succeed at BAM?
9. What do you think are the most effective ways to recruit others to be engaged in some way with BAM?

*This final group of questions relate to the training you received and the support services you receive related to your BAM business:*

10. What training have you received since you launched your BAM activity?
11. What training do you still need?
12. What type of support services (such as skills training, business plan development, coaching, consulting, marketing services, etc.) have you found that a BAM practitioner needs during the initial start-up phase of the business?
13. What support services are you personally receiving at the moment?
14. What is the relationship you have with the service provider?
15. Are you paying for service?
16. Are there other support services you wish you could receive?
17. What are several important things you have found that a person must do to have a chance to succeed at BAM?
18. What are several things that a person must not do if they want to have a chance to succeed at BAM?
19. What are your future plans, goals, or next steps in your business?

## Appendix E – Types of BAM Businesses

### Primary Products or Services sold of Interview Subjects

<b><u>Business Category</u></b>	<b><u>Specific Type of Product</u></b>
Manufacturing/Retail	Coffee Supplies or Retail (6) E-Learning Software Clothing (ladies, men's, children's) Solar lights Building Boats and selling boat parts Low fat soy meal Food Ingredients Chemical for plating jewellery Western bakery goods Cooking stoves Espresso Machines Yarn Hand Craft Sales - Retail Farming products Hand Craft Exports - Wholesale and Internet
Services	Micro-loans Legal Services Broadband Internet Business Consulting Consulting with BAM companies VOIP Servicing Boats Marketing Video surveillance as a Service
Education	English courses After-school courses for local children Schooling for foreign children Employee Assistance Programs or counselling Intervention and prevention strategies Book store or library Training women who are rescued from trafficking Artisan Business-build support



## Appendix F – Business Profile: Coffee Roaster and Café

### Profiles of Selected In-depth Interview Respondents

#### Business model and background

There are two related businesses. One is a coffee roaster that has been in existence for less than 4 years and the other a café which is about 18 months old. There are two principles operating the businesses full time. Both businesses operate in Central Asia to a local population.

Both principles have strong faith backgrounds with some formal theological training. Having been involved in various enterprises over the years, they have received various training. They were trained and worked in direct field ministry (evangelism, discipleship, movement building). They have completed theological courses. They have had experience working in NGOs in the financial and operations areas.

#### Strategy and vision

The purpose of the business is to be the best coffee roaster and café in the City. To lead by example through our service, product and treatment of our employees and clients.

Values: Honesty, Integrity, empowerment, team and fun.

Both businesses are profitable showing about a 20% profit margin. Monthly sales have increased from \$17,000 to \$50,000 in the café over 15 months, with this being the ceiling without raising prices. The roasting business has increased by roughly 10% per month for 30+ months.

#### BAM experiences

Through openness and generosity, their café has become the number one restaurant in the City, causing many to consider what is different about them (not just the food!) Since they have opened they have had one of their employees come to Christ and have had many other conversations. The café has become a hub of activity for many other believers to safely conduct their meetings. They have, after 16 months, open doors to high levels of society. In a small city, in a small country, they are being careful to move slowly, while not shying away from their spiritual values. It is exciting to see so many evangelistic and discipleship appointments happening in their café.

They have created a bit of a “noise” in their city by changing the way restaurants treat their employees and clients. A number of their employees have come from other restaurants and tell them things like, “At such and such a place, they were fined if they were caught talking to their clients outside of discussing menu items.” “The owner at such and such a place just yells at everyone all the time, he hires and fires indiscriminately, everyone is in fear,” and, “They hire people for the two month trial period, paying almost nothing, and then get rid of them, hiring others to take their place for two months.” In their place, they have had very little staff turnover as they value their employees and treat them well. They also interact freely with their clients, building a solid client base and relationships with people. This is such a different approach in the area that it is affecting change throughout the city.

The company has been able to help a local couple involved in ministry with young people to get established in business. They are now at the point where they can be self-sustainable. The team is also beginning to work with a local pastor who wants to set a small family business, so he too can be self-supported and continue in ministry.

A summary of impacts is as follows:

- **Spiritual:** holidays, sharing their faith and values, encouraging believers who work for them to live out their values in the workplace. Explaining why they are generous and caring. Beginning to assist others in starting their own businesses, giving believers access to live in small villages throughout the region where they can be contributing members of society in a Muslim context.
- **Economic:** paying fair wages, paying their taxes, giving bonuses, doing their best to not pay bribes. In a culture where owners of businesses routinely exploit their employees, they are bringing transformation by building a loyal and happy team. Other businesses are trying to figure out their secrets, while still paying miserly wages and treating their staff poorly.
- **Environmental:** not so much in this area, they pick up their trash. They are working to begin importing biodegradable “to-go” cups from Taiwan (they use about 15,000 per month).
- **Social:** they have created a very open and creative environment in their area. For example, instead of charging photographers to use their premises for photo shoots, they encourage them. They host TV shows and charitable causes for free. At Christmas they feature a local NGO who set up a little Christmas tree with names and pictures of orphans to sponsor.

### Lessons learned

- Make sure to have a clear goal and vision that is grounded in reality.
- Have an understanding of what the host culture needs and wants.
- Field driven ideas are much, much better than the ones they come up with overseas!
- Have a good team of people around you, accountability partners.
- Don't be too dogmatic – many of our Western ideas don't translate well, or are simply cultural rather than Biblical.
- Don't be too narrow-minded – not everything is as it seems.

They also have a board of advisors to hold them accountable, though they have been so busy this year they have not had as many meetings as needed. They also report to the organisation they work with who holds them accountable.

## Appendix G – Business Profile: Micro-lending Business

### Profiles of Selected In-depth Interview Respondents

#### Business model and background

The organisation started as a pilot program of an NGO in 1994. Upon establishing itself as a viable place in the community, it became a micro-loan provider to small business owner, incorporating in 1999.

It is a lending company in a world that generally does not handle financial transactions ethically. The company wants to show how it can do business honestly with ethical standards and wants to be known for this among the community. An issue is being able to provide affordable interest rate loans to small business owners while operating in an economy experiencing high inflation. The company has approximately 30 full-time and 7 part-time employees. Almost all the employees are locals and a very small percentage are believers. Revenues in 2010 were \$190,000 and in 2011 were \$217,000.

The company experienced steady financial growth as it matured. However, as this country in Central Asia, along with the rest of the world, experienced a financial downturn starting near the end of 2008, the company also experienced falling revenues. However, in the last couple of years, there has been a reversal and revenues are now again beginning to increase year over year.

(\$ 000's)	<u>2006</u>	<u>2007</u>	<u>2008</u>	<u>2009</u>	<u>2010</u>
Assets	424	721	1,183	482	502
Gross Loan Portfolio	327	534	915	244	346
Equity	355	365	408	110	122

Faith plays a very important position in the operations of the company. Because of the financial and lending environment of the country, this organisation is known for its honest and ethical business practices. This also means that faith-based business practices or values must be exhibited by the employees even if they are not believers. In the early years of the company, it was much easier for the owner to speak openly about his faith. However, since 2005, many changes have occurred in the country and it has been a more restrictive environment in which to openly expression his faith.

The owner has a financial background but no prior experience starting or operating a business of his own. However, he complemented his work background with ministry/mission training prior to arriving in Central Asia.

#### Strategy and vision

The company is a financial services organisation that provides micro-loans to small business owners.

#### Values:

- To provide excellent quality of services (honest, clients first, being purposeful, steady improvement)
- To deliver the best financial services for the development of the country they operate in

Slogan: Our loans – your improvements

## Goals and objectives

- To develop into a Micro-Loan Deposit Organisation by 2015 that provides highest quality financial services in the country with a special focus on small business development.
- To grow to being a medium size financial services provider again
- To grow to \$1.5 million in outstanding loans
- To be a deposit-taking organisation as well as a lending institution
- Development Goals:
  - Increased access to financial services
  - Growth of existing businesses
  - Poverty reduction
  - Employment generation
  - Development of start-up enterprises
  - More housing
  - Target market share increase
  - Increase of clients living in both rural and urban areas

## BAM experiences

The main focus is on the spiritual transformation but also includes economic and social transformation. Due to the nature of the business, there is little impact on environmental issues. Making a profit is not the main priority. However, they are a lending company who wants to show how to do business honestly with ethical standards and be known for this among the community. Many employees have expressed how they appreciate how they are treated and enjoy working for this company as compared to working in companies owned by fellow nationals. Even though revenues faltered in recent years due to the downturn of the world economy, revenues have seen a rebound and there has been steady growth in the last couple of years.

## Lessons learned

When it comes to being effective, the owner believes that the ability to learn the language is essential for a BAM practitioner. He also identified a need for the following important characteristics or abilities: humility, willingness to learn, be a listener who asks many questions, understand the culture but pay particularly close attention to the cultural priorities recognised by the citizens, and the ability to connect and develop relationships with the locals.

## Appendix H – Business Profile: Consulting Business

### Profiles of Selected In-depth Interview Respondents

#### Business model and background

The founder was a business man in the USA with an advanced business degree in small business development. His consulting business started around 2009 to 2010. The business is located in a South East Asian country and has not yet made a profit although revenues are increasing. The business is a Management consultancy in the SME sector and he works with both Christian and non-Christian businesses. The service provided is to assist local entrepreneurs to establish their own businesses.

The owner started this business with specific idea to disciple business people, doing “real” Kingdom business. He has received strategic planning training and the rest of the growth has been networking with people who are going through financed expansions, people who provide services, seminars and workshops on church planting or business issues. They use resources at LAred.org as key tools.

Of the employees, 60-70% are local and 30-40% are expats, about half the employees are believers. The nation has many poor people after decades of war, though free trade has begun to bring some economic reform as well as a young middle class. There is a major gap in the income levels and poverty levels between people living in the cities and those in rural areas. Poverty alleviation, job creation and foreign investment are the critical economic priorities. Over 50% of the population are Buddhist and about 10% are Christian, however many of the local non-believers are very open to hearing God’s word and to the Biblical worldview that underpins what this company does.

#### Strategy and vision

The purpose of the business is to make a profit, transform the community and extend the Kingdom and build the church.

Values:

- They use seven screening questions in their work:
- Is it the truth?
- Is it beneficial to all?
- Does it build good will and friendship?
- Is it fair to all?
- Does it promote life?
- Does it honour God?
- Is it sustainable?

#### BAM experiences

This business is making a social, environmental and spiritual impact but is not yet profitable. Although this owner is passionate about real business people doing real business, without profit the business cannot grow or survive long term. They are however starting to see an upturn in their profitability.

The owner is held accountable by both a board and specific people. He is held accountable to the integrity of the business and for the social impact they are having.

Working with integrity is important to the strategy. They use the seven questions to select the customers they will work with. Through this they are able to raise the bar. They want to work with people who are honest. They use the resources on LAred.org to do one character item per week – character development. Staff also do this with clients. Spiritual and social successes observed have been shifts in peoples worldview. They have introduced people in this region to a different worldview, such as “manager / steward” which is counter to their culture. They have started business discipleship groups to help transform Christian and non Christian’s in this country even if they don’t know God yet. They do ‘life on life’ with people get to pray with them. They have found people are very open to this.

Many people in a neighbouring country have no legal status and therefore have a high chance of being trafficked. The company heard about this at a conference on anti-trafficking in a neighbouring country and began working with the government to address the issue. They have stopped two brothels being constructed which would have aided human trafficking.

Pollution in the local rivers is a major problem, some putting mercury from light bulbs into the rivers. One environmental impact has been working with a lady seeking to transform water safety. They tested water in four villages in the rural areas with view to drill and provide clean water to more than 34 households. They are also investigating constructing sanitary toilets in certain villages. This is a sideline activity of the consulting business, although the people they are working with are consulting clients.

### **Lessons learned**

- People need to have the skill *and* desire to be involved in BAM and that the preparation is critical.
- The owner believes in Christian business people doing real business and they must have business experience.
- To succeed at BAM you need to be flexible, culturally sensitive, have absolute dependence on the Lord, have faith and have perseverance.
- There are 3 reasons people fail at business: “girls, gold, glory”—and all of this needs to be dealt with at home before people go overseas to do BAM.
- High integrity is vital, you have to be transformed yourself, to be disciple-maker. What is needed is transformation and this requires role modelling.
- Part of the integrity is that the business must make a profit. The business is the ministry. True business skills are needed.
- BAMers cannot have a “my way” mentality and need to gain an understanding of local law. Something may not be wrong, just different. Often it’s not a “moral” question just a “difference” question.
- It is essential to understand the culture. In this country, deals are done over meals and coffee in the local culture so people may appear to not be working but they are.
- Initially the business lacked the ingredients to make the business transformational, working with complete unbelievers. They explored materials and approaches that could be used in the business and have implemented these.

Accountability is important, the owner has gathered a board of advisors made up of experienced Christian business people that has been most helpful.



The owner talked a lot about people falling into sexual temptation and that this is critical to get right before coming into the field. His approach to conducting character-based Bible studies and small group discipleship with folks, regardless of whether they are believers is very encouraging.

The owner also makes use of the following personal assessment questions which he calls “life on life” questions: In the past week have I:

- Spent quality and quantity time in bible study
- Spent quality and quantity time in fellowship
- Looked at explicit material
- Spent quality and quantity time with my family
- Been faithful with my finances
- Been faithful to the call and;
- Have I just lied to you?

In order to recruit others into BAM the owner doesn’t think we should mobilise the church, we need to work with local business people and let them work with local pastors. In other words, don’t go to the church for recruiting business people. The vision should be shared with business people, then disciple these business people in small groups to mobilise them to become agents of change and transformation through business relationships.

## **Conclusion**

This business is actively seeking to reach out to non-believers and is succeeding in doing this across multiple dimensions. The owner advocates that BAMers must have prior business experience, be flexible, culturally sensitive, have absolute dependence on the Lord, have faith and have perseverance.

The 7 screening questions used to select consulting customers is something that could easily be transferred to other BAM businesses seeking to identify “transformation ability” or openness to Gospel matters before selecting clients, especially in the service sector. The accountability questions are also an excellent model for holding ourselves and other accountable, especially when away from our friends, family and local church accountability structures.

# Appendix I – Business Profile: Quilt Manufacture and Retail

## Profiles of Selected In-depth Interview Respondents

### Business model and background

This business was started in 2006 and operates in India. It primarily exists to free women from the sex trade through employment. Their annual revenue is US\$50-60,000 and they have more than 90 people working for them of which more than 90% are locals. The founder was recruited into BAM and feels called to what she is doing. The business makes and sells quilts of various sizes made from recycled saris. There is a non-profit side of their extended operations that receives donations through another organisation.

### Strategy and vision

The purpose of the company is to provide opportunity through employment for women to exit the sex trade (prevention and restoration). To provide ex-trafficked, ex sex-trade workers with sustainable employment and a sustainable income as well as a safe environment to feel loved.

Values:

- Freedom for women spiritual emotional
- Provide whole and loving responses
- A safe place to live
- Economic empowerment
- Helping women learn how to live responsibly and can be in charge of their own freedom
- Rebuilding and remaking a whole life

### BAM experiences

- Environmental impact – all products made out of recycled saris.
- Economic impact – make enough money to run the business, function like a company should function, operationally profitable.
- Social – work with vulnerable population (sex trade women), offer school support for their kids, give HIV support for women, provide day-care for some of the kids, maintain a relational presence in the brothels. They have grown in their ability to support women in medical advocacy and HIV support, they now have a part-time staff member Medical Advocate. 144 women have gone through skills training in literacy, math, mental health awareness, sewing and nutrition, 40 participants have been through a leadership school.

The founder has had no formal training for BAM. She feels that you need to have work experience but that having run a business before is not essential. She reads a lot and attended “Hands That Heal” training but no other training. She would like to get an MBA (she already has a degree in art) and would like training on how to negotiate social media and how to develop leaders from within the organisation. She would value Executive coaching, general business practices training, marketing assistance, low-cost website design, business plan development (such as what Justice Ventures Int’l does), access to an in-country lawyer and Certified Public Accountant (CPA) for legal setup. Felt-needs include: a USA-based person to do development and capital development, finding a good printer in India, and access to specialised trainers who could come in and do leadership and management training classes and be an outside voice.

Currently, the company receives support from a Lawyer and CPA, they have also hired an HR person who negotiates with government agencies, they have a tech guy who looks after the website and have hired someone to do distribution in the USA.

They are held accountable because they function in an extended community with another local business that targets the same group of women.

Plans for the future:

- Expand into other villages with the trafficking prevention focus
- Internally develop leaders and managers so they can grow in maturity and numbers
- Hire a few more professional Indian staff to assist with operations
- Have more local church involvement to offer spiritual support and direction to the employees
- Establish a branch in the USA to expand US distribution of our products

### **Lessons learned**

To succeed at BAM you need to be self-motivated, stubborn (in a positive sense), be long-term committed to presence in a place, have a long-term perspective, have patience, have a real commitment and love to the people you are serving, understand the value of community and collaboration, and have creative adaptability in a cross-cultural context.

- Be willing to work very hard for a few years and put in many hours
- Be committed to the vision and mission of the business in a tangible way
- Be willing to innovate and change
- Be able to ask for help
- Be willing to admit you are wrong
- Not be a perfectionist—it is okay to fail
- Must partner with locals on the ground
- Don't think that you can start it up and leave in 2 years
- Don't think that you can do it alone or outside the culture you are in
- Don't be in competition with others who are doing similar projects
- Don't break ties
- Don't give up

The best way to recruit people into BAM is to use interns and expose them to the work. There needs to be more general awareness of BAM, we need to communicate better about what BAM does and is and have a more open conversation. Go to college campuses and talk to business students or international development students. We need to have curriculum in Christian colleges on BAM and speak about business as a valid ministry.

### **Conclusions**

This business has been running for some years now and seems to be achieving its objectives in providing employment for victims of the sex industry as well as achieving transformation across multiple bottom lines. This type of business is easily replicable and their plans to expand into other villages with the trafficking prevention focus, internally develop leaders is very encouraging.