

Demographic Factors Influencing Christian Entrepreneurship in Dakshina Kannada and Udupi Districts, Karnataka State- An Analysis

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ABSTRACT:

Enterprising nature makes man an entrepreneur. Entrepreneurs are persons who initiate, organize, manage and control the affairs of a business unit that combines the factors of production to supply goods and services, whether the business pertains to agriculture, industry, trade or profession. Entrepreneur is the centrifugal of economic activity and propeller of development under free enterprise. Minority entrepreneurship continues to be an important facet of the small business mainstream. Minority businesses have been the subject of growing interest from a variety of sources in recent years for a number of reasons. Entrepreneurship in minority communities can also contribute to reducing social exclusion and to raising living standards in groups that can be often among the more disadvantaged in society. The notion of Christianity and entrepreneurship remains relatively under-researched in the world of academic entrepreneurship literature. While a fair amount has been written on the subject of Entrepreneurship, thus far, Christian Entrepreneurship has not been the subject of notable academic investigations. In this direction the present study makes an attempt to highlight the demographic factors influencing Christian Entrepreneurship in Dakshina Kannada and Udupi Districts.

KEY WORDS: Minority Entrepreneurship, Christianity, Development, enterprise

I. INTRODUCTION:

Enterprising nature makes man an entrepreneur. Thus, entrepreneurs are persons who initiate, organize, manage and control the affairs of a business unit that combines the factors of production to supply goods and services, whether

the business pertains to agriculture, industry, trade or profession (George H E, 1949). Entrepreneur is the centrifugal of economic activity and propeller of development under free enterprise. Different scholars defined the entrepreneurial functions in different ways. Cantillon was the first to use the term entrepreneur (Schumpeter J A, 1954). He portrayed an entrepreneur as one who discharges the function of direction and speculation (Narayana D L, 1966). J.B. Say, moving along in the French (Cantillon) tradition was the first to assign the entrepreneur a definite position in the economic process and stated that the entrepreneur's function is to combine the factors of production into a producing organism. He certainly failed to make full use of it and presumably did not see all its analytic possibilities (Schumpeter J A, 1954). But to Adam Smith, the father of Political Economy, the entrepreneur was a proprietary capitalist, a supplier of capital and at the same time working as a manager intervening between the labour and the customer. Adam Smith also treated him as employer, master, merchant and undertaker, but explicitly identified him with capitalist, probably in view of the English economic system. Modern interest in an entrepreneur as a key figure in economic progress stems in large part, from the work of Schumpeter. In Schumpeter's system, entrepreneurship is essentially a creative activity. The entrepreneur is the innovator who introduces something new into the economy. The innovation may be a method of production not yet tested by experience in the branch of manufacture concerned, or a product with which consumers are not yet familiar, or a new source of raw material or of new market hitherto unexploited, or other innovations in the strict sense of the term (Schumpeter J A, 1961).

Religious Minorities and Entrepreneurship:

Religion depicts the main socio-cultural characteristics of a person. Different communities and people perceive religion differently. India is a unique country where some religions like Hinduism, Buddhism, Jainism and Sikhism have originated and other religions of foreign origin flourished bringing ‘unity in diversity’. A minority is a sociological group that does not constitute a politically dominant voting majority of the total population of a given society. A sociological minority is not necessarily a numerical minority — it may include any group that is subnormal with respect to a dominant group in terms of social status, education, employment, wealth and political power. To avoid confusion, some writers prefer the terms "subordinate group" and "dominant group" rather than "minority" and "majority", respectively. In socioeconomics, the term "minority" typically refers to a socially subordinated ethnic group (understood in terms of language, nationality, religion and/or culture). Other minority groups include people with disabilities, "economic minorities" (working poor or unemployed), "age minorities" (who are younger or older than a typical working age) and sexual minorities. The term "minority group" often occurs alongside a discourse of civil rights and collective rights which gained prominence in the 20th century. Members of minority groups are prone to different treatment in the countries and societies in which they live. This discrimination may be directly based on an individual's perceived membership of a minority group, without consideration of that individual's personal achievement. It may also occur indirectly, due to social structures that are not equally accessible to all (Basil Poulouse 2009).

Minority entrepreneurship continues to be an important facet of the small business mainstream. Minority businesses have been the subject of growing interest from a variety of sources in recent years for a number of reasons.

Entrepreneurship in minority communities can also contribute to reducing social exclusion and to raising living standards in groups that can be often among the more disadvantaged in society. Moreover, because of a tendency for minorities to concentrate in particular localities, the development of some local economies, and the standard of living within them, may be heavily influenced by the nature and extent of minority business development.

Since most minority businesses are small firms, they share many of the characteristics and problems faced by small firms. These include frequent problems in raising finance to start a business and/or expand (particularly in the early stages) and deficiencies in certain core management competencies, such as marketing and financial management skills. One of the distinctive characteristics of small firms in comparison with their large counterparts is a more limited internal resource base (particularly in terms of finance and management) and many minority businesses share the constraints that stem from this.

The notion of Christianity and entrepreneurship remains relatively under-researched in the world of academic entrepreneurship literature. While a fair amount has been written on the subject of Entrepreneurship, thus far, Christian Entrepreneurship has not been the subject of notable academic investigations.. In this direction the present study makes an attempt to highlight the demographic factors influencing Christian Entrepreneurship in Dakshina Kannada and Udupi Districts.

RESEARCH METHODOLOGY

A thorough list of small scale businesses kept in the District Industries Centres (DICs) of the Dakshina Kannada and Udupi districts has been taken into consideration for the purpose of finding Christian entrepreneurs and units.

Table 1: Units set up by the Christian entrepreneurs’ in Dakshina Kannada and Udupi Districts

Year	Dakshina Kannada			Udupi		
	Total Units	Total Minority Units	Christian	Total Units	Total Minority Units	Christian
2006-07	800	71	30	312	36	13
2007-08	804	111	45	343	32	11
2008-09	960	100	41	372	46	19
2009-10	1040	96	46	401	54	24
2010-11	1150	166	59	415	57	24
2011-12	1130	203	75	424	61	26
2012-13	1239	196	81	435	64	32
2013-14	1310	205	83	449	72	40

Source: District Industries Centre, Mangaluru

The above table shows that a total of 460 Christian Units in Dakshina Kannada District and 189 Christian units in Udupi District were established between the years 2006 to 2014.

It is evident from the above table that between 2006 and 2014, a total of 649 Christian units were established in both Dakshina Kannada and Udupi districts, forming the sampling frame for selecting Christian entrepreneurs. Accordingly, 217 (33.44% of all registered units) micro and small businesses that operate in manufacturing and servicesectors across the districts of Dakshina Kannada and Udupi were randomly chosen. 217 Christian entrepreneurs in the Dakshina Kannada and Udupi districts who could provide the information on behalf of their units were individually contacted and/or mailed the

questionnaire. Only 135 completed questionnaires remained after the careful analysis were used for further analysis and the researcher eliminated 82 incomplete questionnaires. Descriptive statistics such as frequencies, percentages, and averages, have been computed for various study variables in order to analyse the data.

RESEARCH QUESTION:

RQ1: What are the demographic factors influencing Christian Entrepreneurship in Dakshina Kannada and Udupi districts?

OBJECTIVE:

- To study the demographic factors influencing Christian entrepreneurs in Dakshina Kannada and Udupi districts.

II. DATA ANALYSIS AND INTERPRETATION:

Table 2: Composition of Christian Entrepreneurs based on their Qualification

Location	Educational Qualification		Total
	Non- Technical (General)	Technical & Non-Technical	
Dakshina Kannada	37 43.5%	48 56.5%	85 100.0%
Udupi	23 46.0%	27 54.0%	50 100.0%
Total	60 44.44%	75 55.56%	135 100.0%

Source: Survey Data

Table 2 presents composition of Christian entrepreneurs possessing non-technical (General) and technical as well as non-technical qualifications in the districts under study. In Dakshina Kannada district 56.5% of the Christian entrepreneurs possess both technical and non-

technical qualification and 43.5% of Christian entrepreneurs possess only non-technical (General) qualification. In the Udupi district, 54% of the Christian entrepreneurs possess technical as well as non-technical qualification whereas 46% possess only non-technical qualification.

Table 3: Non-Technical (General) Qualification of the Christian Entrepreneurs

Location	Educational Qualification - Non-technical (General)					Total
	Below SSLC	SSLC	PUC	Degree	PG Degree	
Dakshina Kannada	3 3.5%	13 15.3%	47 55.3%	19 22.4%	3 3.5%	85 100.0%
Udupi	0 .0%	2 4.0%	27 54.0%	17 34.0%	4 8.0%	50 100.0%
Total	3 2.22	15 11.11	74 54.81	36 26.67	7 5.19	135 100.0%

Source: Survey Data

The above Table presents non-technical (General) qualification of Christian minority

entrepreneurs. Of the total Christian entrepreneurs in Dakshina Kannada district 55.3% possess PUC

qualification, 22.4% possess Degree qualification and 15.3% possess SSLC qualification. It is observed that very few Christian minority entrepreneurs (3.5%) possess Post Graduate degree and 3.5% of them are below SSLC. In the Udupi district, out of the total Christian entrepreneurs,

54% possess PUC qualification, 34% possess Degree qualification, 8% of the entrepreneurs possess Post-Graduate qualification and 4% possess SSLC qualification. It is interesting to observe that no one is having below SSLC qualification.

Table 4 : Technical Qualification of the Christian Entrepreneurs

Location	Educational Qualification - Technical				Total
	Short-term Certificate	ITI	Engineering Diploma	Engineering Degree	
Dakshina Kannada	11 22.9%	16 33.3%	16 33.3%	5 10.4%	48 100.0%
Udupi	7 25.9%	8 29.6%	7 25.9%	5 18.5%	27 100.0%
Total	18 24%	24 32%	23 30.67	10 13.33	75 100.0%

Source: Survey Data

The above Table presents the technical qualification possessed by the Christian entrepreneurs. Of the total Christian entrepreneurs in Dakshina Kannada district 33.3% each possess Engineering Diploma and ITI qualification, 22.9% possess short term certificate course and 10.4% possess an Engineering Degree. In the Udupi

district, 29.6% of the Christian entrepreneurs possess ITI qualification, 25.9% each possess engineering diploma and short term certificate course. Of the total Christian respondents possessing technical qualification only 18.5% possess an engineering degree.

Table 5: Age Wise Distribution of the Christian Entrepreneurs

Location	Present Age				Total
	Below 25	25-35	36-45	Above 45	
Dakshina Kannada	1 1.2%	33 38.8%	36 42.4%	15 17.6%	85 100.0%
Udupi	0 .0%	13 26.0%	28 56.0%	9 18.0%	50 100.0%
Total	1 0.74%	46 34.07%	64 47.41%	24 17.78%	135 100.0%

Source: Survey Data

The above Table 5 presents the age wise distribution of the Christian entrepreneurs. In Dakshina Kannada district 42.4% of the Christian entrepreneurs are within the age group of 36-45 years, 38.8% are between the age group of 25 and 35 years and 17.6% are above 45 years. A very few of the Christian entrepreneurs are below 25 years (1.2%). In the Udupi district 56% of the

Christian entrepreneurs were between 36 and 45 years of age, 26% between 25 and 35 years, 18% are above the age group of 45 years and no one is below 25 years. . From the survey data it is found that majority of the Christian entrepreneurs in both Dakshina Kannada and Udupi districts were between the age group of 25 and 45 years.

Table 6 : Marital status of the Christian entrepreneurs

Location	Marital Status			Total
	Married	Unmarried	Widow(er) / Divorcee	
Dakshina Kannada	67 78.8%	14 16.5%	4 4.7%	85 100.0%
Udupi	42 84.0%	7 14.0%	1 2.0%	50 100.0%

Total	109 80.74%	21 15.56%	5 3.70%	135 100.0%
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Source: Survey Data

Table 6 presents marital status of the Christian entrepreneurs. Among Christian minority entrepreneurs in Dakshina Kannada District 78.8% were married, 16.5% were unmarried and just 4.7% were either divorcees or widows(er). In Udupi district also the survey results show a similar view. 84% of the Christian entrepreneurs were married, 14% unmarried and only 2% were divorcees/widow(er). Therefore, the sample results reveal that a vast majority of the Christian entrepreneurs were married.

III. FINDINGS:

- The study reveals that a very few Christian minority entrepreneurs are having below SSLC qualification.
- It is interesting to observe that a very few Christian entrepreneurs possess Post Graduate Degree.
- The survey result reveals that majority of the Christian entrepreneurs possess Engineering Diploma and ITI as their qualification.
- From the survey data it is found that majority of the Christian entrepreneurs in both Dakshina Kannada and Udupi districts were between the age group of 25 and 45 years.
- The sample results reveal that a vast majority of the Christian entrepreneurs were married.

IV. CONCLUSION:

The higher level of education helps the entrepreneurs in entering into manufacturing at an early age. The formal level of education also has shown positive effect on upward socio-economic

transition. The occupational transition from father's occupation to entrepreneurial occupational career is considerably influenced by the extent of formal education which a father can provide to his son/daughter. The higher level of education and entrepreneurial performance has a significant positive relationship.

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