

The Entrepreneurial Drive of the Reformation Age Inherent Within the Poetic Ingenuity of Christ in Song: An Examination of its Impact to Culture, Work Ethic, Metaphors of Work and Value System of the 21st Century Protestantism.

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DOI: <https://dx.doi.org/10.47772/IJRISS.2024.806231>

Received: 14 March 2024; Accepted: 28 March 2024; Published: 23 July 2024

ABSTRACT

The study anchored on the quantitative research paradigm presents a study sample size of (N=300) respondents were given questionnaires were utilised to gather data amongst 10 churches in Zimbabwe that utilise Christ in Song in their worship pattern. However, precaution was exercised, so that the core-mandate of the Church which is about reaching out with the message of Jesus Christ without compromise like the reformist of old, through worship, discipleship, evangelism, mission and social at will not be lost in the pursuit of academic excellence. The study reveals, through regression analysis 0.00 that it is significant. The Coefficient table results reveal that knowledge on work ethic value is significant .000, finance and stewardship value is not significant at .729, Age and diversity not significant at .265 and Social responsibility not significant at .151. The knowledge “Beta value “is 0.261 which means that the relationship between knowledge work ethic and dependent value expansion of the reformation theology is inverse. The other three independent variables Finance “Beta value” is .020, Age and diversity “Beta value” is .051 and Social responsibility “Beta value” is .051. The study concludes that the SZC of the Seventh day Adventist denomination should promote the entrepreneurial drive membership drive to knowledge on work ethic and in the future also consider the other insignificant variables for future studies. The study recommends future empirical studies to demystify and unpack in more detail the effects of sociocultural issues on work ethic and cultural value system of different conferences and unions in the global church of the SDA denomination general conference.

Keywords: protestantism, work ethic, music, capitalism, christ in song, poetic ingenuity, reformation

INTRODUCTION

Various functions and the role of music in African Christian view have been discussed in previous writers (Adedeji; 1991, 1999; 2001; and 2002, Ayegboyan & Ishola 1997). Several scholarly efforts have been made in the past to analyse the relationship between economics and religion. One seminal starting point for the discipline of sociology is Max Webber and his masterpiece on the “The Protestant Ethic and the spirit of Capitalism (1905/1930). Webber through a precise historical- scientific method explained how a non-economic element such as a specific religious belief influenced the birth of the spirit of modern capitalism. The great apostolic doctrine of Christ’s second coming, the revival of interest by the reformers and the signs that indicated its nearness formed the background for the preaching, innovation and entrepreneurial consciousness of the reformist or Second Advent early in the nineteenth century

Research Objectives:

- To evaluate the latent dimensions that influence work ethic and culture in 21st century Protestantism.
- To assess the significance of the work ethic, culture and value system in the SDA denomination membership in South Zimbabwe conference.

Research Questions:

- What are the latent dimensions of work ethic, cultural value system success or failure in the South Zimbabwe Conference of the SDA church music membership work practices as extracted by factor analysis?
- To what extent has the South Zimbabwe Conference of the Seventh day Adventist church musicians met or failed to meet expectation in knowledge excellence in work ethic, culture and value system in order to expand evangelism?

LITERATURE REVIEW

The section covers the literature and arguments that previous writers on the subject have covered and developed the subject of Protestantism literature and also entrepreneurship, work ethics. Music has played a pivotal role in the worship system of churches and secular world. It is clear that music has important overlaps with a number of disciplines such as cognitive science and computing, sociology, cultural studies, anthropology, education, medicine and health studies, acoustics, broadcasting, marketing and communication. The greatest impetus to the church of the reformation period came from the courage and faith of the reformers of old and these men and women were entrepreneurial in their approach to the gospel and this scholarship seeks to unearth these realities and do a comparative study with the modern day reformers who are seventh day Adventist musicians in the southern part of Zimbabwe.

The South Zimbabwe Conference.

This scholarship is focused on the South Zimbabwe conference of the Seventh Day Adventist church musicians entrepreneurial consciousness and are part of the world wide church of the general conference of the seventh day Adventist believers estimated 36 000 membership in the southern part of Zimbabwe. It is part of the sisterhood of conferences, unions, and the division of the 20 million membership world church of the Adventist denomination. The modern church is driven by the same spirit and mantra of September 16, 1620 of hundred pilgrims' men and women of iron, religious persuasion set sail on the Mayflower for what is now known as the United States of America. In the same vein the South Zimbabwe Conference' mission is similar to the reformist of old and endeavour to 'make disciples of Jesus Christ who live as his loving witnesses and proclaim to all people the everlasting gospel of the three angels messages in preparation for the soon return.'" The vision of the South Zimbabwe conference suggest a God trusting, well-resourced and mission focused conference by the end of 2026 and its core values are unity, love, diligence, innovativeness/innovation, transparency, and trustworthiness

Definition of Entrepreneurship.

According to Seymour (2008), there is no universal definition agreed upon for the term entrepreneurship. Rwigema & Venter (2004: 6) defined entrepreneurship as the process of conceptualising, organising, launching and through innovation, nurturing a business opportunity into a potentially high growth venture in a complex and unstable environment". Schumpeter (1934) as cited in Seymour (2008), defined entrepreneurs as innovators who implement entrepreneurial change within markets. The definition forms the

crucial aspect of modern entrepreneurship which is driven by innovation. It is the ability innovate that separates successful entrepreneurs the one struggling.

Theoretical framework.

Each of the fields of study has its own theoretical approaches and issues that grounds the study. This study anchors on Weber’s Protestant ethic theory that asserts that the relationship between beliefs and the economic ethos and the music theory that it has a greater impact to action and behaviour. The literature review attempted to expose that music to a greater extent has an impact to one’s work ethic, culture and value system. The study contextualised and summarised the main current trends and concerns in the music theory in the development psychology and music psychology. The traditional and well known approaches relates to stage or phase theory and models and theories based on learning and cognition theories, developmental theories, symbols system theory. There are other theoretical approaches which are labelled very broadly, as social approaches to musical development which include the sociocultural, the ecological and transactional and the social cognitive theory. The other theory is entrepreneurial theory which anchors this study is the Schumpeterian innovation entrepreneurial theory which emphasises the creative destruction mantra”.

Christ in song artist’s synopsis. Author’s conceptualization

Name and surname	Song title and number	Entrepreneurial drive/ profession and words in summary
J. M. Black	When the roll is called up yonder. Number 8	Music composer, poet, and farmer... Lets us labour for the Master....
J.H Rosecranes	I washed my hands. Number 16	Music composer, teacher, and famer. And lent them both to Jesus, To work for him till night.
Sir Auther Sullivan	Onward Christian Soldiers. Number18	Military, music composer, poet... metaphors of war , battle and work
Lowell Mason	My soul be on thy guard . Number 19	Music composer, farmer, teacher. Thy arduous task will not be done
Win B. Bradbury	He Leadeth me. Number 33	Music composer, poet, farmer. And when my task on earth is done
John R, Sweney	When my life-work is ended, Number 44	Music composer, poet, farmer. Teacher. When my life-work is ended
M.M Wells	Holy spirit faithful guide. Number 53	Music composer, poet, teacher When our days of toil shall cease
F. E Baldern	The judgement has set. Number 72	Music composer, poet, teacher. The work is begun with those who are sleeping
George A Minoc	Sowing in the morning. Number 74	Music composer, poet, farmer, teacher. Sowing in the morning, sowing seeds of kindness
W.A Ogden	Hark tis the shepherds’ voice. Number 75	Music composer, poet, teacher, farmer. Bring them in, Bring them in...
R. Sweney	Rescue the perishing. Number 76	Music composer, teacher, poet. Rescue the perishing; Duty demands it. Strength for thy labour the Lord will provide
J.B.O Clemm	Far and Near. Number 79	Music composer, poet, teacher and farmer. Lord of harvest, send forth reapers

W. H Duone	To the work. Number 80	Music composer, poet, teacher, farmer. To the work, To the work! We are servants of God
Lowell Mason	Work for the night is coming. Number 81	Music composer, poet, teacher, ship captain, farmer. Work for the night is coming
L. Mason	Another six days' work. Number 90	Music composer, poet, teacher ship captain, farmer. Another six days' work is done
C.C Converse	What a friend we have in Jesus. Number 100	Music composer, poet, teacher, farmer Cumbered with the load of care
F. E Belden	Ask not to be excused. Number 145	Music composer, poet, teacher, scientist. Ask not to be excused, There's earnest work to do
Geo. F. Root	Where are the reapers? Number 150	Music composer, poet, teacher, farmer. O where are the reapers that garner in
Jao. R. Sweney	Will there be any stars. Number 151	Music composer, poet, teacher, farmer. In the strength of the Lord let me labour and pray
F. E Belden	Just for today. Number 153	Music composer, poet, teacher, farmer. I would both diligently work
W.B Bradbury	Watchman, tell me. Number 154	Music composer, poet, teacher. Watchman tell me
Carrie E. Rounserfell	I'll go where you want me to go. Number 155	Music composer, poet, teacher. In earth's harvest field so wide. Where I may labour through life's short day
C.S Cable	Harvest time. Number 157	Music composer, poet, teacher: Sow the seed be never weary
C.S Cable	Hasten on glad day. Number 158	Music composer, poet, teacher. The world's glorious harvest is fast drawing on, O sweet is the labor that floweth from love
Hubert P Main	My Lord and I. Number 161	Music composer, poet, teacher and farmer. And so we work together my lord and I
F.E Belden	Here am I, send me. Number 163	Music composer, poet, teacher, farmer, scientist. Hark the voice of Jesus calling, 'Who will go and work today'
Thomas Hastings	Rock of Ages. Number 165	Music composer, poet, teacher, military personnel. Not the labour of my hand
Thomas Hastings	What of the night. Number 171	Music composer, poet, soldier, military intelligence. Watchman on the walls of Zion.
F. E Belden	We know not the hour. Number 179	Music composer, poet, teacher. We'll work and we'll wait till the Master's returning
German	O for that flame, Number 195	Music composer, poet, teacher. Remember Lord the ancient day; Renew thy work,
L. E. Jones	Power in the blood. Number 196	Music composer, poet, teacher, farmer. Would you do service for Jesus your king
William Kirkpatrick	Wait and murmur not. Number 215	Music composer, poet, teacher, engineer. Toil on, nor deem, though sore it be.
Robert Lowry	Something for Jesus. Number 217	Music composer, poet, teacher, farmer. Some work of love begun
Geo J Webb	Stand up for Jesus. Number 237	Music composer, poet, teacher, farmer. Where duty calls or danger

F. E Beldern	No other name. Number 245	Music composer, poet, farmer. If he wills that I labour in his vineyard day by day
W. H Doane	Now just a word. Number 246	Music composer, poet, farmer. Let not the time be lost, The heart's neglected duty
Rev Robert Lowry	Weeping will not save me. Number 251	Music composer, poet, theologian, teacher. Working will not save me. Purest deeds that I can do
F. E Belden	Holy day, Jehovah's rest. Number 264	Music composer, poet and teacher. First His six day's work was done.
S. J Vail	Scatter seeds of kindness. Number 267	Music composer, poet, teacher. Let us keep the wheat and roses, Casting out the thorns and chaff
Ima D. Sankey	While the days are going. Number 284	Music composer, poet, teacher, farmer. There is no time for idle scorning.
Spencer Lane	In the hour of trial 287	Music composer, poet and teacher. Spread to work
J. H Stockton	Take me as I am. Number 289	Music composer, poet and teacher. Thy work begin. Thy work complete, And take me as I am
W. A Ogden	Toiling for Jesus. Number 290	Music composer, poet, teacher, farmer. Glady, gladly, toiling for Jesus. Go we forth with willing hands to do. Whatsoever he has appointed us to do
W. A. Ogden	Two little hands. Number 292	Music composer, poet, teacher. I've two little hands to work for Jesus
William F Sherwin	Sound the battle cry. Number 295	Music composer, poet military man. Sound the battle cry, see the foe is nigh
Robert Lowry	Always cheerful. Number 299	Music composer, poet, teacher, When we turn aside from duty, Comes the pain of doing wrong
J. W Dudmun	Rest for the weary. Number 300	Music composer, poet, teacher, farmer. There is rest for the weary. There is rest for the weary.

The study presents the summary of the Christ and the above Fig1 describes the number of musicians who contributed to the compilation of Christ in song. These music composers used the diction that relate to work metaphors, production and labour. Their choice of words related to their entrepreneurial thrust that they want to in calculate amongst the worshipers as they imbibe in the hymnals.

Reformation work ethic, culture and theology

The idea of “Beruf” is the starting point in Webber’s analysis, and a breaking with traditional society that Martin Luther also a prime figure of the Protestant Reformation promoted his theology. This concept that can be extrapolated from Luther’s writings and sermons already had an antecedent in the Catholic concept of the “vocatio”, However “vocatio” reoffered only to the realm of the religious structure (mainly the vocation to priesthood or monasticism) inside the framework of the religious structure or church hierarchy. Believing in the “Universal priesthood” of all believers, Luther applied this concept to any aspect of life and to the specific call that each Christian must discover, discern, and peruse a job. This view not only addressed the “soul arena” of one’s life, but also sees work in and of itself as a form of service to God. Such revolutionary use of the term had profound effects on all future aspects of society, especially on how the common people viewed and performed their work.

Weber’s argument in light of other historical studies, both quantitative and qualitative, religious affiliation on a large scale seems to play a significant role in economic growth. In summary Calvinism was able to

transform economic action in Western Europe during the 16th century and 17th centuries. Accordingly the Protestant idea of calling “Beruf” helps the believer to choose a specific entrepreneurial activity. Luther’s “Sola Fide” states that once a person comes to faith in Christ, they are forever sure of their eternal salvation, not because of works but because of a sovereign call from God. It is this perpetual state of assurance, particular to Protestantism that enhances what social psychology identifies as self-efficacy (Bandura, 2001, Zhao & Seibert, 2006, Rauch and Treese, 2007, Laguna 2013). There are also so many scholars who criticize Weber’s methodology that specific religious beliefs can influence the formation of an economic ethos (Persons, 1929; Green 1959; Hudson, 1961, MacClelland, 1961, Hagen 1962; Nelson 1969, Warner, 1970, Trevor-Roper, 1972, Giddens 1973; Glock and Hamond 1973; Collins 1980, Baudon 1985; Gernhardt 2007; Mackinnon, 2010). They criticize Weber’s use of “ideal types” what these authors often misunderstood is that Reformation “Spirit of Capitalism” is different from acquisitive greed. It is an ethos with internalized rules of conduct, for which profit maximization is only a by-product, (Rimlinger 1976). The reformation ethos is different from historical material approach which those scholars believe that all human institutions, including religion, are based on economic foundations (Robertson; 1933; Gordon Walker 1937, Baechler, 1971; Pellicini 1993; Grossman 2006; Clark 2009; Hirschman 2013). In the debate of Marx and Weber (does religion affects politics and the economy) the study concluded that the Reformists region, communities was higher in productivity than the Catholic communities, Marx and Webber Debate article (2011). Gordon (2002) suggests that in Zurich from 1519, head priests Huldrych Zwingli a Swiss reformer worked hard to expand their work such that the reformist’s work ethic was highly distinguished. Weber states in the debate that the reformers had a distinguished work ethic and culture which he considered crucial for the spirit of new capitalism to emerge (Besten, and Betz, 2011). Similarly to the words of William Miller the American Reformist “Bliss, 1848, page, 256, 255, 277,280, 281,) although I have been twice disappointed Im not yet cast down or discouraged, “my hope in the coming of Christ is as stronger than ever, I have done only what, after years of solemn consideration, I felt my solemn duty to do”.

A protestant inner worldly active mysticism differs from the Catholic world rejecting “asceticism” instead of inner- worldly asceticism by itself, with its improper salvific connotation. According to the Protestant view or principle, humans can live lives that please God, not through monkish asceticism as in the Catholic tradition, but through the fulfilment of worldly duties (1923; 2003; 176). This view pushed people to understand their work in strict connection with their spiritual life as something with intrinsic value, as a service to God or Christ. The very work someone does becomes part of the “service” and “ministry”. Protestant Reformers, after their disillusionment and secession from the traditional order plainly rejected this idea that monastic life ought to be considered as the highest level of Christian service. On the contrary, work in all forms should be considered a service to Christ in the world, and because of that, it had an eternal significance tied to it in the same way and level, as a preacher ministering in the church. Protestantism in this way restrained people from behaving in an irrational or unsystematic manner disciplining them to consider carefully the relationship among their various social activities, such as work (Martinell, and Smelser 1990).

Calvinism exalted the Holy Bible as the only infallible rule of faith and conduct, and the only source of knowledge of God. This view was not only crucial for the subsequent development of the society by fostering writing, rationalization, and scientific inquiry, but it also exalted the biblical principles of business. The scriptures command every person to work and consider themselves responsible before God of its high accomplishments. Financial success is seen here as a result of “doing the right thing” and obeying the Biblical principles of business. Protestantism more than any other religious group, puts emphasis on the strict application of those principles, God’s law in order to have a prosperous business. According to the Protestant thought every work activity, even the most despised, has its internal dignity it can be “sanctified” into a legitimate “act of worship” and therefore has spiritual purpose in light of a common good that is lacking in the individualistic reconstruction of work (Beeke 2009; 360,361). This precondition refers to the pursuit of the glory of God as the ultimate purpose of life. All aspects of life especially work and worldly

duties contain a greater spiritual purpose that pushes the individual to strive for excellence.

Knowledge/excellent work ethic

Extensive literature has been written that addresses the causal relationship between music and work, Korezynski, et, al 1995, Sterne 1997; Johnson and Schumacher, 1992, Ulhrbrock, 1961) goes on to state that music can create a work culture, and work environment. Albert, and Bell, (2002) study focused on what scholars can learn from music about managing tasks and organising work. The work of Humphrey's et, al 2003, Halch and Weick, 1998, Barrat and Peplowski, 1998) focused on the work use of musical concepts, metaphors and representations of work in music as resources of work analysis. The study "Making it, by keeping it real, by David Skold and Alf Rehn, approaches Hip, Hop music by providing a rich fascinating exploration of the problematic of entrepreneurship as it is articulated in rap and hip hop music. Ennal El-saward and Maekcorezynski unravel in Management and music" the exception case of IBM song book, the complexities, use and significance of the IBM songbook as its anchor in the US business icon during the 20th century. Laura Kruska explains that the "dispenser music" is designed to disguise or conceal ungentlemanly, Unlady like noises that might be emitted from the toilet. Albert and Bell (2004) study of the US Federal Bureau of investigation site of the Branch Davidian complex in Waco Texas that the authorities use among other things high volume popular music to weaken and disable their targets.

The spirit of Capitalism" is defined by Webber not as a mere economic accumulation, but as an economic ethos that appeared at the birth stage of modern capitalism (1905/1976 pg132). This spirit of Capitalism, therefor, can be defined as an individual's system of values (ethos) able to generate an attitude toward life which sees profit as an end to itself, and incessant pursuit of economic gain as an ultimate end to human existence. This attitude not to be confused with the mere utilitarian attitude common to all humans. This paper bases its argument on a source of spiritual satisfaction that provides real purpose in all one says and does, including their economic action. Martinelli and Smelser (1990) also threw a spanner to the workers by suggesting that; widespread forms of what he defined as "ascertic" Protestantism inadvertently legitimated the rise acquisitive capitalism. Weber's sociology of religious belief, actions, and even economic actions must be understood starting from the idea of individual and their system of values (ethos).

Sound financial base/ stewardship

Pre-Industrialization research by social historian and folklorists suggest that work songs sung by workers as they labour, were common place among a number of the most populace occupations in pre-industrialised Britain weavers. Thomson 1968; Elborne, 1980 agricultural labourers. (Palmer, 1979; Pickering 1982, Flora Thomson, 1954) drivers of cattle and wagon. Palmer, 1979 pg19; Clays, 1974) miners, (Layde, 1967) sailors, Hugil 1961, Procter 1972) hawkers; Palmer, 1979, Cohen 199) cobblers (Porter, 1950 Tailors. Richards and Stubbs, 1979, pg57) those undertaking domestic labour, Clayre, 1974, Pickering 1982). In many cases, work and songs appear to have been functional to the labour process in terms of pacing and coordinating labour. In other circles work and songs could function as a form of voice for workers allowing them to articulate grievances in ways that were prescribed in written or spoken modes of communication

Social Responsibility and evangelism

The role of the churches is to be engaged in social responsibility and evangelism to improve its work and mandate. In the same vein the Christ in song hymnal seems to create a culture of work ethic and value system in the artistic way of its artistic creation. A total list of 300 songs has 57 songs which is 18.6% of songs that emphasizes on work ethic, culture and value system that encourages men and women to value work. The spirit in calculated in the hymnal and the Protestantism work ethic, culture and values system is of

interest in this study.

METHODOLOGY

The study sought to answer the following questions:

- What are the latent dimensions of work ethic, cultural value system success or failure in the SZC membership work practices as extracted by factor analysis?
- To what extent has the SZC of the Seventh day Adventist church met or failed to meet expectation in knowledge excellence in work ethic, culture and value system in order to expand evangelism?

The study a case study survey utilised the quantitative research design and the population of N=105 was considered out of a total of 36000 (SZC source 2020) memberships was considered in the South Zimbabwe conference of the Zimbabwe west union conference of the Seventh day Adventist church. The sample population size of the study is 300 respondents. The study utilised the research instrument of a questionnaire and the data collection will be randomly distributed and the data analysis method is descriptive analysis and the SPSS software was used as data collection tool

Data analysis and presentation:

According to this study Christ in Song hymnals words that are found in the collection of 300 hymns totalling 34 1137 words A significant 66% of the words in the hymns relate to work ethos, production and labour only 11 607 words refer to the coming of the messiah and other encouraging theological sentiments. The poetic ingenuity of the Christ in song reveals that the reformation age were a balanced theological membership who were focused on earthly work as well as spiritual proportions. The choice of words by these reformation age musical artist world view relates to accomplishing the work as postulated by Mathew 24 generally known as the great commission. Data analysis was done using SPSS. The analysis calculated the statistical mean, of the three variables gender 1.55, Level of training and educational qualification 2.04 Mean and Age group in years 1.76 Mean. FIG 1.

Statistics				
		Gender	Level of training or educational Qualification	Age Group In Years
N	Valid	300	300	300
	Missing	0	0	0
Mean		1.55	2.04	1.76
Percentiles	25	1.00	1.00	1.00
	50	2.00	2.00	1.00
	75	2.00	3.00	2.00

The Mean suggest that there is statistical significance in terms of the variables of Gender, Level of educational qualification and Age group in years of the study.

The study reveals that there were more women who participated in the study as compared to their male counterparts as reflected in FIG2. below

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	135	45.0	45.0	45.0

	female	165	55.0	55.0	100.0
	Total	300	100.0	100.0	

The study reveals the Frequency in terms of the gender representation of the study. The male respondents are 135 which is 45% of the total percentage of the study and the female respondents are 165 which reflects a 55% of the total percentage of the study.

The Fig 3 below reflect the results of the” Level of training or educational qualification.

Level of training or educational Qualification					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	A level and below	117	39.0	39.0	39.0
	Diploma and certificate	80	26.7	26.7	65.7
	Degree	77	25.7	25.7	91.3
	Masters	26	8.7	8.7	100.0
	Total	300	100.0	100.0	

The results according the responses suggests that “A Level and below” had 117 respondents and their percentage is 39% of the total respondents, those with “Diploma and certificate” respondents were 80 and their percentage is 26.7%, those with a degree are 77 respondents and their percentage is 25.7% and lastly the respondents with Masters degrees are 26 making a percentage of 8.7% of the total percentage

Age Group In Years					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	below 40	159	53.0	53.0	53.0
	41-50	71	23.7	23.7	76.7
	51-60	54	18.0	18.0	94.7
	above 60	16	5.3	5.3	100.0
	Total	300	100.0	100.0	

The analysis of the respondents in terms of their Age below suggests that respondents with the age group “below 40” are 159 which translate to 53% of the total respondents, those who are 41-50 are 71 and their percentage is 23.7% of the total percentage respondents, those respondents in the range 51-60 are 54 and their percentage is 18% and lastly the above 60 category were 16 respondents and their percentage is 5.3% of the total percentage

Descriptive Statistics			
	N	Mean	Std. Deviation
SZC’s current performance is a success?	300	1.94	.598
SZC membership are driven by reformist of old work culture in their day to day endeavours and positively affects productivity of the organizations performance	300	1.96	.632
Different work ethic and culture affects the organizations’ creativity	300	2.91	.619
Different work ethos, culture and value systems affects the daily productivity of SZC membership	300	1.58	.620

Ethnic and Cultural differences affect the organizations' performance	300	1.91	.619
Expansion of reformation average	300	2.0600	.27975

Table 1.1 shows that the respondents had varying responses 1.94 to 1.91 on expansion of the reformation. The standard deviation for all the items shows that the respondents have differing opinions ranging between 0.27975 from the mean. The average mean is given as 2.0600 which indicates that the expansion of the reformation according to respondents is “Disagree” in South Zimbabwe Conference

Descriptive Statistics			
	N	Mean	Std. Deviation
Knowledge/excellent work ethos affects the organizations' performance	300	1.85	.590
Individual skills improve the work of reformation in the 21st era	300	1.90	.687
Multi-intelligence are viewed as stepping stones or pillars to the success of reformation culture	300	1.95	.670
The great commission is ignited in my daily duties or career as I relate to the Christ in Song.	300	2.63	.822
Besides singing separate skills are required for the excellence of the 21st reformist	300	1.73	.527
Knowledge on work ethic average	300	2.0120	.29282

The respondents in the Table 2.1 suggest that the respondents “Disagree” with the Mean 1.85 and standard deviation of .590 on the question Knowledge/ excellent work ethos affects the organization performance. The mean is 1, 90 and Std Deviation Of .687 on Individual skills improve the work of reformation in the 21st century suggesting a low response. The average mean of 2.0120 and the Std Deviation average .29282 suggest that respondents view knowledge and work ethic as low and “Disagree” that it is there in the SZC of the seventh day Adventist denomination in Zimbabwe.

Descriptive Statistics			
	N	Mean	Std. Deviation
Different work cultural value systems have ushered in more conflicts than solutions	300	1.99	.575
Different work value system hinders productivity and efficiency	300	2.71	.622
There is a conducive work ethos when there is no different work cultural and ethnic differences	300	2.12	.589
Work ethic and work cultural differences brings in different perspectives slowing down progress on decision making	300	1.30	.480
Different work, value systems has steered up poor stewardship tendencies amongst membership	300	1.74	.578
Financial sound base/stewardship average	300	1.9720	.22669

The average mean for the “Financial sound base/ stewardship has a Mean of 1.9720 and Std Deviation average of .22669 which suggest “Disagree” the respondents see that the variable financial sound base is low in the SZC and hence the question that relates to different work value system hinders productivity and efficiency ha a Mean of 2.71 and Std Deviation of .622. The question “There is a conducive work ethos when there is no different work cultural and ethnic differences with a Mean of 2.21 and Std Deviation of .589 suggesting a low response rate of this variable in the SZC of the Seventh Day Adventist denomination

in Zimbabwe.

Descriptive Statistics			
	N	Mean	Std. Deviation
The younger generation has more exclusive, fresh enticing ideas to take the organization to the next level, whilst making the older generation feel less relevant	300	1.61	.509
The older generation is archaic in their way of working	300	1.62	.580
The differences in age, makes work almost hard to complete if not impossible	300	1.85	.714
The younger generation feels left out in most of the decisions, hence lack of creativity	300	1.86	.584
Age Differences takes a toll on the daily productivity	300	2.19	3.057
Age diversity average	300	1.8260	.65449

The independent variable “Age diversity “suggest that the average Mean 1.8260 and Std Deviation average .65449 the response is low and respondents are “Disagree” range and suggesting an erratic activity within the SZC territory

Descriptive Statistics			
	N	Mean	Std. Deviation
SZC engages in social responsibility that enhances evangelism in its diverse communities	300	1.77	.599
Individual members engage in their duties so as to improve their social obligations.	300	2.27	.631
Productivity at work is high because of involvement in community work.	300	2.06	.487
Creativity and innovation at SZC is the organizations’ culture.	300	2.20	.549
Poor work ethic has demoralized people’s spirits to perform excellently in evangelism.	300	2.46	.656
Social responsibility and evangelism average	300	2.1520	.28770

The variable “Social responsibility and evangelism” has an average Mean 2.1520 and Std Deviation of .28770 suggesting an erratic activity within SZC territory and membership are fully engaged to this activity of the church. The question that relates to “SZC engages in social responsibility that enhances evangelism in its diverse communities” has a Mean 1.77 and a Std Deviation .599

Regression

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.279 ^a	.078	.065	.23245	.078	6.204	4	295	.000

a. Predictors: (Constant), social, agedivers, finance, knowledge

The model summary of this study suggest that it is significant by the fact that it is .000 which is less than

0.05. The Adjusted R square value tells us that the level or extent to which the investigated independent variables, (social responsibilities and evangelism, Age diversity, financial sound base/ stewardship and Knowledge on work ethic) for change in the Dependent variable .065. The reason why the Adjusted R Square value is low 6.5% is because the levels of the independent variables is very low.

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.341	4	.335	6.204	.000 ^b
	Residual	15.939	295	.054		
	Total	17.280	299			
a. Dependent Variable: exprefo						
b. Predictors: (Constant), social, agedivers, finance, knowledge						

The study reveals that the significance of our model it is less than 0.05 and it means that our model is significant and can be used in other similar research with the same variables being investigated. The independent variables being social responsibilities and evangelism, Age diversity, financial sound base/ stewardship and Knowledge on work ethic and the Dependent variable being expansion of the reformation theology.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.230	.210		10.618	.000
	knowledge	-.227	.052	-.261	-4.356	.000
	finance	-.021	.060	-.020	-.347	.729
	agedivers	.057	.051	.066	1.116	.265
	social	.073	.051	.084	1.439	.151
a. Dependent Variable: exprefo						

The Coefficient table looks at each Independent variable versus Dependent variables and how they relate to each other. Knowledge on work ethic is significant at 0.00 value, finance and stewardship is .not significant at 729, Age diversity is not significant at .265 and Social responsibilities and evangelism is not significant at .151. The Knowledge on work ethic “Beta value is 0.261 which means that the relationship between the Knowledge and work ethic variable and Dependent variable Expansion of the reformation theology or gospel is inverse as one variable increases it causes a decrease in the other variable. As knowledge and work ethic variable becomes low and the situation persists, it will cause a decrease in Dependent variable (Expansion of the reformation gospel). The levels of finance and stewardship, age diversity, and social responsibilities and evangelism are too low such that the relationship with the Dependent variable (Expansion of the gospel) is too insignificant

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.315	9.260	9.260	2.315	9.260	9.260	2.042	8.168	8.168

2	1.959	7.836	17.096	1.959	7.836	17.096	1.928	7.713	15.881
3	1.919	7.676	24.771	1.919	7.676	24.771	1.702	6.808	22.689
4	1.637	6.547	31.319	1.637	6.547	31.319	1.642	6.569	29.258
5	1.504	6.015	37.334	1.504	6.015	37.334	1.510	6.041	35.299
6	1.482	5.928	43.262	1.482	5.928	43.262	1.482	5.928	41.228
7	1.436	5.746	49.008	1.436	5.746	49.008	1.449	5.797	47.025
8	1.260	5.040	54.048	1.260	5.040	54.048	1.387	5.550	52.575
9	1.161	4.644	58.692	1.161	4.644	58.692	1.280	5.119	57.694
10	1.026	4.103	62.796	1.026	4.103	62.796	1.275	5.102	62.796
11	.949	3.796	66.592						
12	.945	3.780	70.372						
13	.925	3.700	74.072						
14	.855	3.421	77.493						
15	.772	3.087	80.580						
16	.740	2.962	83.542						
17	.669	2.678	86.220						
18	.620	2.479	88.699						
19	.537	2.148	90.847						
20	.463	1.850	92.697						
21	.418	1.671	94.368						
22	.410	1.641	96.009						
23	.375	1.499	97.509						
24	.354	1.415	98.924						
25	.269	1.076	100.000						

Extraction Method: Principal Component Analysis.

Table 1

Loaded variables	Factor loading Co-efficient
Different work cultural value systems have ushered in more conflicts than solutions	-749
Different work value system hinders productivity and efficiency	-595
There is a conducive work ethos when there is no different work cultural and ethnic differences	.668
% Variance Explained	8.168

Table 2

Loaded variables	Factor loading Co-efficient
Different work ethic and culture affects the organizations' creativity	-.520
Ethnic and Cultural differences affect the organizations' performance	.779
% Variance Explained	7.713

Table 3

Loaded variables	Factor loading Co-efficient
Besides singing separate skills are required for the excellence of the 21 st reformist	.677
Individual members engage in their duties so as to improve their social obligations.	-.677
% Variance Explained	6.808

Table 4

Loaded variables	Factor loading Co-efficient
Different work, value systems has steered up poor stewardship tendencies amongst membership	.773
SZC engages in social responsibility that enhances evangelism in its diverse communities	-.538
% Variance Explained	6.569

Table 5

Loaded variables	Factor loading Co-efficient
Besides singing separate skills are required for the excellence of the 21 st reformist	.677
Individual members engage in their duties so as to improve their social obligations.	-.677
% Variance Explained	6.808

Table 6

Loaded variables	Factor loading Co-efficient
SZC's current performance is a success?	.550
Poor work ethic and culture has demoralized members' spirits to perform excellently in evangelism.	-.719
% Variance Explained	5.928

Table 7

Loaded variables	Factor loading Co-efficient
SZC membership are driven by reformist of old work culture in their day to day endeavours and positively affects productivity of the organizations performance	.642
Different work ethos, culture and value systems affects the daily productivity of SZC membership	-.717

% Variance Explained	5.797
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Table 8

Loaded variables	Factor loading Co-efficient
Age Differences takes a toll on the daily productivity	.575
Productivity at work is high because of involvement in community work.	-.700
% Variance Explained	5.550

Table 9

Loaded variables	Factor loading Co-efficient
Knowledge/excellent work ethos affects the organizations' performance	.764
% Variance Explained	5.119

Table 10

Loaded variables	Factor loading Co-efficient
Work ethic and work cultural differences brings in different perspectives slowing down progress on decision making	.691
% Variance Explained	5.102

DISCUSSION ON THE FINDINGS

In this study, An examination of its impact to Culture, Work ethic, and Value system of the 21st Century Protestantism from the SDA denomination in SZC (South Zimbabwe conference respondents was considered. Overall, the study's findings demonstrated the bounded homogeneity of the respondents, as they were all musicians who utilise the Christ in Song hymnal. As a result, there were no statistically significant differences between the perceptions of the male and female respondents in terms of their work ethic and cultural value system. More specifically, the study found that female respondents were more in the study than their male counterparts which is also a reality that church membership in the SZC and the country is dominated by female gender. The results of the study suggest that there is a great challenge of the modern day reformist to engage in constructive work. Administrators and policy makers of the organisation should endeavour to change the perception of work and expansion of its follower's in order to enhance work ethic. In this study findings suggests that knowledge on work ethic is significant at 0.00 value, finance and stewardship is .not significant at 729, Age diversity is not significant at .265 and Social responsibilities and evangelism is not significant at .151. The Knowledge on work ethic "Beta value is 0.261 which means that the relationship between the Knowledge and work ethic variable and Dependent variable Expansion of the reformation theology or gospel is inverse as one variable increases it causes a decrease in the other variable. As knowledge and work ethic variable becomes low and the situation persists, it will cause a decrease in Dependent variable (Expansion of the reformation gospel). The levels of finance and stewardship, age diversity, and social responsibilities and evangelism are too low such that the relationship with the Dependent variable (Expansion of the gospel) is too insignificant.

The study reveals that the respondents musicians in the SZC need to spruce up their entrepreneurial drive, work ethic, and culture and value system in order to match their predecessor. Webber Debate article (2011). Gordon (2002) suggests that in Zurich from 1519, head priests Huldrych Zwingli a Swiss reformer worked

hard to expand their work such that the reformist's work ethic was highly distinguished. In this study the independent variable versus Dependent variables and how they relate to each other. Knowledge on work ethic is significant at 0.00 values, finance and stewardship is not significant at 729, Age diversity is not significant at .265 and Social responsibilities and evangelism is not significant at .151. The Knowledge on work ethic "Beta value is 0.261 which means that the relationship between the Knowledge and work ethic variable and Dependent variable Expansion of the reformation theology or gospel is inverse. The independent variables finance and stewardship, age diversity, and social responsibilities and evangelism are too low and have no significance. These variables can be used in other studies of the same nature within the denomination. The questions "Knowledge/ excellence work ethos affects the organisation' performance had a Mean 1.85 and the Std Deviation .590, the question "individual skills improve the work of reformation in the 21st century era had a Mean 1.90 and Std Deviation .687, the question "Multi- intelligence are viewed as stepping stones or pillars to the success of reformation culture had a Mean 1.95 and Std Deviation 8.22 and the last question in the variable "Besides singing separate skills are required for the excellence of the 21st reformist had a Mean 2.63 and Std Deviation .29282. The total average of this independent variable is that the Mean 2.0120 and the Std Deviation .29282

CONCLUSION AND RECOMMENDATIONS

The study reveals that the SZC of the seventh Adventist church musicians are lethargic when it comes to entrepreneurship and personal economic development. The impact of the independent variable of the study knowledge on work ethic is significant at 0.00 regression analysis on respondents. The study concludes by that Knowledge/excellence work ethos if it improves and embraced by SZC of the SDA denomination will improve the reformist theology and expand the great commission in the 21st century. The church membership can learn from the reformist of old who were entrepreneurial, so devoted and multi intelligent that enhanced the progress of the gospel during this time. The other three independent variables Age diversity " suggest that the average Mean 1.8260 and Std Deviation average .65449, "Financial sound base/ stewardship has a Mean of 1.9720 and Std Deviation average of .22669 and "Social responsibility and evangelism" has an average Mean 2.1520 and Std Deviation of .28770 though in this study they might be insignificant the organisation can in the future revisit these independent variables and research about the needs of the church in the near future on these areas. The spirit of Capitalism" is defined by Webber not as a mere economic accumulation, but as an economic ethos that appeared at the birth stage of modern capitalism (1905/1976 pg132). According to the Protestant view or principle, humans can live lives that please God, not through monkish asceticism as in the Catholic tradition, but through the fulfilment of worldly duties (1923; 2003; 176). The study reveals that most of the SZC musicians aren't entrepreneurial and hence the member's participation on tithe and offering is very low. The study infers that the SZC organisation should teach, encourage, promote their entrepreneurship in order create the church storehouse. Failure to do, this will affect the future of the church financially and the spread of the gospel. The study recommends future empirical studies to demystify and unpack in more detail the effects of sociocultural issues on work ethic and cultural value system of different conferences and unions in the global church of the general conference. Thus seeking behaviour and practices and to improve the reliability of these results by applying more elaborate research methodologies such as the grounded theory. The study also recommends further future in-depth research to explore the correlation between sociocultural factors, work ethic and their impact to the great commission of the church.

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