



International Journal of Entrepreneurial Behavior & Research

Belief patterns of entrepreneurship: exploring cross-cultural logics

Dave Valliere

Article information:

To cite this document:

Dave Valliere , (2017), " Belief patterns of entrepreneurship: exploring cross-cultural logics ", International Journal of Entrepreneurial Behavior & Research, Vol. 23 Iss 2 pp. -

Permanent link to this document:

<http://dx.doi.org/10.1108/IJEBr-12-2015-0297>

Downloaded on: 07 February 2017, At: 05:31 (PT)

References: this document contains references to 0 other documents.

To copy this document: permissions@emeraldinsight.com

The fulltext of this document has been downloaded 4 times since 2017*



Access to this document was granted through an Emerald subscription provided by emerald-srm:173272 []

For Authors

If you would like to write for this, or any other Emerald publication, then please use our Emerald for Authors service information about how to choose which publication to write for and submission guidelines are available for all. Please visit www.emeraldinsight.com/authors for more information.

About Emerald www.emeraldinsight.com

Emerald is a global publisher linking research and practice to the benefit of society. The company manages a portfolio of more than 290 journals and over 2,350 books and book series volumes, as well as providing an extensive range of online products and additional customer resources and services.

Emerald is both COUNTER 4 and TRANSFER compliant. The organization is a partner of the Committee on Publication Ethics (COPE) and also works with Portico and the LOCKSS initiative for digital archive preservation.

*Related content and download information correct at time of download.

Belief patterns of entrepreneurship: exploring cross-cultural logics

An enduring question of entrepreneurship research is why so few individuals develop intent to exploit potential opportunities (Venkataraman, 1997). Decades of research have provided insights into the influence of individual cognitions and economic and institutional environment (e.g., Bird, 1988; Fayolle & Liñán, 2014; Hmieleski & Corbett, 2006; Zampetakis, Kafetsios, Bouranta, Dewett, & Moustakis, 2009). But there is growing belief that factors such as culture may play an important yet inadequately studied role in entrepreneurial intentions (George & Zahra, 2002; Hayton, George, & Zahra, 2002; Stephan & Uhlaner, 2010; Wilson, Kickul, & Marlino, 2007). One indicator is the observation that striking differences in entrepreneurship activities can be seen between countries and regions having similar objective circumstances. Subjective factors like culture must be exerting significant additional influence on the entrepreneurialism of societies.

Culture may influence entrepreneurial intent (EI) by fostering shared meanings, determining legitimacy (MacIntosh & Scapens, 1990), and conditioning individuals to undertake entrepreneurship (Dana, 1995). This relationship echoes Weber's demonstration of how the Protestant work ethic formed the foundation for the capitalist system in Europe and America, and how this legitimized entrepreneurial activity by stigmatizing idleness (Weber, 1905). This provided justification for prospective entrepreneurs to undertake the disruptive activities entailed in launching new ventures (Anderson, Drakopoulou-Dodd, & Scott, 2000; Gatewood, Shaver, &

Gartner, 1995). In some cultures, the role of entrepreneurs specifically legitimizes destruction of existing social institutions or re-enactment within new perspectives (Anderson & Warren, 2011).

Yet, despite these indications of the significance of subjective factors like culture, a shared theoretical understanding of how they influence EI is still elusive (Thornton, Ribeiro-Soriano, & Urbano, 2011). Many studies of EI have looked only at national culture, without considering potential subcultural variations within a society. Such variations may be due to differences in the values of particular subpopulations or, more importantly, differences in the unique sensemaking and cultural enactment of individuals (Hill & Levenhagen, 1995; Holt & Macpherson, 2010; Tsui-Auch, 2005; Weick, 1995). This unexplored link between culture as expressed nationally and as enacted individually illustrates a pressing need for radical investigation of cultural influence on entrepreneurial intent. A goal of research in this area would therefore be theory that bridges between national culture and the individual-level intentions of society members who consider entrepreneurship. The present study attempts to bridge this gap by employing a novel methodology that integrates qualitative and quantitative data to explore the existence of an intermediate mechanism.

LITERATURE REVIEW

Many attempts have been made to predict entrepreneurial intent from individual-level characteristics. These have included family relationships (Carr & Sequeira, 2007; Chrisman, Chua, & Steier, 2002; Drennan, Kennedy, & Renfrow, 2005), education (Peterman & Kennedy, 2003), personality traits (Higgins, 2008; Zhao, Seibert, & Lumpkin, 2010), and cognitive traits

such as overconfidence (Bernardo & Welch, 2001) or risk attitudes (Palich & Bagby, 1995; Simon, Houghton, & Aquino, 1999). While this approach has led to correlations between these characteristics and EI, it suffers a lack of theoretical framework.

Most attempts at understanding individual-level influences on EI have therefore drawn upon the Theory of Planned Behaviour (TPB) (Ajzen, 1987, 1991). According to TPB, beliefs about the likely outcomes of a potential behaviour influence the development of attitudes towards it. These attitudes then drive intent to perform the behaviour, and intent causes the individual to act. The model starts with individual subjective norms, attitudes, perceived behavioural control, and entrepreneurial self-efficacy. “Subjective norms” refer to the individual’s perception of the normative beliefs of other people, such as friends and family, and how these influence intent towards performing a behaviour (Ajzen, 1991). Local culture, manifested through important people, can thereby shape the formation of intent. “Attitudes” refer to the individual’s beliefs about the likely outcome of a behaviour, and whether they therefore have a favorable or unfavorable evaluation of the behaviour (Ajzen, 1991). Culture can influence this by shaping individual values and their affect towards the behaviour outcomes. “Perceived behavioural control” refers to the individual’s belief that the behavior is within their own control (Ajzen, 1991). A high level strengthens intention to perform the behavior and increases effort and perseverance (Ajzen, 2002). Culture can influence this by shaping beliefs about personal agency and the potential social supports or obstacles to be overcome (Cote & Levine, 2002). And finally, “self-efficacy” refers to the individual’s beliefs about their capabilities to exercise control over events that affect their lives, and their capability to organize and execute the courses of action required to produce given outcomes (Bandura, 1991). *Entrepreneurial* self-efficacy more

narrowly refines this to the individual's belief in their specific ability to successfully launch an entrepreneurial venture (McGee, Peterson, Mueller, & Sequeira, 2009). This self-efficacy differs from perceived behavioural control by the shift in emphasis between control over methods/efforts and control over outcomes/results. Ajzen (2002) argued that self-efficacy is an internal control dimension that, when combined with external controllability, creates the higher-order construct of behavioural control. Thus, culture can influence the individual's development of an internal locus of control and thereby elevated sense of self-efficacy (Mueller & Thomas, 2001).

Subjective norms have been especially implicated in this research. Schlaegel and Koenig (2014) report a meta-analysis of EI studies, showing fully half incorporate subjective norms. This line of research has repeatedly observed subjective norms to be a significant predictor of EI (e.g., Kolvereid, 1996; Kolvereid & Isaksen, 2006; Souitaris, Zerbinati, & Al-Laham, 2007; Tkatchev & Kolvereid, 1999) and have confirmed the strength of this correlation across different cultures (e.g., Engle et al., 2010; Pruett, Shinnar, Toney, Llopis, & Fox, 2009). It has been argued that, despite the prevalence of individualistic myths of entrepreneurship, entrepreneurial actions are inherently deeply social (Drakopoulou-Dodd & Anderson, 2007). Entrepreneurs exist within a social context and network of relationships that facilitate opportunity spotting, resource acquisition, and venture legitimacy. These relationships create the foundation for valuing social norms and judgements about entrepreneurial behaviours.

Shapero (1975; Shapero & Sokol, 1982) extended the TPB model in the context of entrepreneurship by arguing for some triggering event or individual propensity to act that links

EI to actual behaviours. This “entrepreneurial event model” (EEM) argued that EI was influenced by the perceived desirability of entrepreneurship and the perceived feasibility of acting entrepreneurially. Krueger (1993) provided some empirical validation of these proposed perceptual factors, and Krueger et al. (2000) subsequently tested the two competing models and found empirical support for both.

Schlaegel and Koenig (2014) then tested a model of entrepreneurial intent that combined TPB with EEM. They found strongest support for a model in which the influence of the beliefs and attitudes of TPB are mediated by EEM’s perceived desirability of entrepreneurship. This integrated model links social and cultural context, through beliefs and perceptions, to the development of entrepreneurial intentions. Their results show a linkage from subjective norms to EI, with large covariances among all the precursors (subjective norms, attitudes, perceived behavioural control, and entrepreneurial self-efficacy) – strongly suggesting some unidentified antecedent such as culture.

Complementing this stream of individual-level research has been a second stream focused on societal-level factors, like culture. National cultures have been widely observed to differ in their support of values such as autonomy, respect for hierarchy, and group harmony. Researchers have observed systematic variation in entrepreneurial characteristics across different cultures, suggesting some influence of culture on beliefs about entrepreneurship, although without a clear mechanism of operation (e.g., Thomas & Mueller, 2000).

Much of the research into the influence of culture (e.g., Hayton, et al., 2002) has adopted the framework or perspective of Hofstede (1980). In this, culture is conceptualized as a societal-level construct that comprises power distance, individualism, masculinity, uncertainty avoidance, and long-term orientation. The GLOBE project developed an extended framework for national cultures that, while identifying different dimensions than Hofstede's framework, is generally similar in its portrayal of culture as a societal-level construct that influences EI (Hofstede, 2006; House, Javidan, & Dorfman, 2001).

Researchers have examined connections between culture dimensions and entrepreneurship. Some have argued that a culture that is more accepting of uncertainty would be more likely to tolerate the individual risk-taking inherent in entrepreneurial new venture development (Baughn & Neupert, 2003; S. M. Lee & Peterson, 2000; McGrath, MacMillan, & Scheinberg, 1992). Similarly, research has suggested that national levels of individualism are particularly implicated (e.g., Busenitz & Lau, 1996; Mitchell, Smith, Seawright, & Morse, 2000; Mueller & Thomas, 2001; Tiessen, 1997). Scholars have argued that individualist cultures tolerate the independent vision necessary to embark on entrepreneurship, while collectivist cultures promote the unity of action and investment necessary to sustain new entrepreneurial ventures, and thus cultures with a balance of these two characteristics will be the most entrepreneurial (Morris, Avila, & Allen, 1993). Empirically, the relationship between individualism and entrepreneurship appears to take an inverted-U form, suggesting that, while individualism is beneficial in fostering the independence of vision needed to spot opportunities and reconceptualize available resources to enter a market, collectivism is also needed in mustering resources and coordinating efforts of

stakeholders in a business venture and in establishing high growth aspirations (Autio, Pathak, & Wennberg, 2013; Morris, et al., 1993).

Unfortunately, many of these results do not generalize across different cultures (Pinillos & Reyes, 2011; Siu & Lo, 2013). Furthermore, the uncertainty avoidance and individualism of a national culture seem to not have uniform influence on the various stages of the entrepreneurial process. For example, Autio et al (2013) found that an individualist culture has a positive influence of entrepreneurial entry, but a negative influence on entrepreneurial growth aspirations. These variations highlight the lack of a theory to connect the societal-level effects of national culture and the individual-level formation of entrepreneurial intent.

This gap appears to be pervasive in the literature, as most research that draws upon Hofstede's national cultures typically skips directly from societal-level national culture to the specific entrepreneurial intent of individuals and resulting actions (Hayton, et al., 2002), while research based on the TPB models of EI typically ignores the upstream precursors where national culture might be encountered and thereby omits the important role of context (Chalmers & Shaw, 2015). It is therefore the objective of this study to examine how these perspectives may be bridged, by investigating how national-level cultures are enacted by individuals, and how these drive specific subjective norms, attitudes, perceived behavioural control, and self-efficacy of TPB.

METHODOLOGY

This study aims to uncover the roots connecting macro cultural influences connect to individual beliefs about entrepreneurship. This requires diversity in perspective and approach: qualitative to capture the broad context of individuals and the intrinsic subjectivity of meaning they make, and quantitative to characterize any specific cultural mechanisms or mediating constructs discovered. To accommodate these dual objectives, a novel *hybrid* methodology capable of uncovering hidden structure within the subjective experiences of individuals was called for.

Q Methodology

Q was developed by Stephenson (1935, 1953) to provide a systematic study of subjectivity, and was designed to analyze the nature and diversity of people's attitudes, perspectives, or subjective experiences about a topic (Stephenson, 1953). It suits questions "that have many, potentially complex and often socially contested answers" (Stenner, Watts, & Worrell, 2008: 219), by providing insight into similarities and differences in the viewpoints that may exist about the subject. The factors that emerge represent viewpoints or clusters of subjectivity that are functionally operant within a culture; the results describe a population of viewpoints that exist in a cultural discourse, not a population of people.

Q has been used successfully to gain insight into the sociology of business from many perspectives. These include the fit between individuals and organizational cultures (O'Reilly, Chatman, & Caldwell, 1991) and a range of marketing studies (e.g., Hermans, Kok, Beers, & Veldkamp, 2012; B. S. Lee & Synn, 2001). Q is rare in entrepreneurship research, although it has brought some insights into subjective perspectives of the requisite capabilities of IT

entrepreneurs (Chang, 2012), and attitudes towards risk and decision-making by venture capital investors (Babcock-Lumish, 2005). But its application to examining the influences of culture on entrepreneurship appears to be novel. The typical benefits of Q include insight into the perceptions and sensemaking of individuals at a level where broad social forces are enacted within individual agency, which suggest it may be highly appropriate for this study into how national culture influences individual decisions about entrepreneurship.

The goal of Q is to identify commonalities and differences in the viewpoints that exist in a culture, not the strength with which these viewpoints are held, or the proportions in which they exist. Q provides greater systematic and methodological transparency than the more usual qualitative methods. The focus is on quality of insight, not quantity. Therefore small but diverse samples are more important than large samples with high statistical power. A presumption is that only a limited number of distinct viewpoints exist on any topic (Brown, 1980). Therefore, any statement set clearly reflecting a wide range of existing opinions on the topic, and administered to diverse respondents, will reveal the existence of these viewpoints.

Data Source

The first step in applying Q is a set of statements, or “concourse” that fully captures the discourse about entrepreneurship that exists within a culture. A concourse can be thought of as “the flow of communicability surrounding any topic [in] the ordinary conversation, commentary, and discourse of everyday life” (Brown, 1993). It “consists of all that can be thought and said about a situation, event, or phenomenon” (Durning & Brown, 2007). The objective of Q is to

reveal the inherent structure of a concourse – the patterns of thought within the cultural discourse.

In the present study a concourse of 100 statements was produced by reviewing a broad range of published sources (e.g., academic journals in the entrepreneurship discipline, general business press, and popular media discussions about entrepreneurship and innovation) seeking clear expressions of opinions about entrepreneurship. To ensure broad scope the review sought opinions in several categories: who they are, what they do, where and when they do it, why they do it, what they use, and how they impact others. Particular attention was given to statements about appropriate roles and responses, power and sanction to create social change, and shared values about worthy goals, methods and outcomes – particularly those expressing normative beliefs or motivations to comply (Ajzen & Fishbein, 1972; Finlay, Trafimow, & Moroi, 1999). Individuals within a shared culture but having different subjective norms may thus rank the Q set statements differently.

The next step is to select a subset of statements to be ranked by respondents. This “Q set” provides a miniature that contains the comprehensiveness of the concourse, but is more manageable for respondents to rank. . The creation of the Q set therefore requires judgement on the part of researchers, and should include statements selected widely different from one another in order to make the Q set broadly representative of the concourse (Brown, 1980). One meta-review observed Q sets ranging in size from 25 to 82 statements (Dzopia & Ahern, 2011). In this study a Q set of 42 statements was created by eliminating statements with significant conceptual overlap and by explicitly retaining statements from all of the categories described above, to

create a manageable set for respondents and still allow the emergence of individual variations within the national cultures. Table 1 lists the statements used.

<INSERT TABLE 1 HERE>

To provide high variance in this exploration, respondents were sought in seven culturally distinct countries (Canada, Cameroon, Indonesia, India, Jamaica, Netherlands, and Thailand). As table 2 shows, these countries are diverse on cultural dimensions associated with entrepreneurship (e.g., McMullen & DeCastro, 2000; Tiessen, 1997). In particular, they show Individualism ranging from 14 in Indonesia to 80 in Canada and Netherlands, and Uncertainty Avoidance ranging from 13 in Jamaica to 64 in Thailand. They also exhibit wide diversity in other general conditions that have also been associated with entrepreneurship, including economic output levels, degree of human development, levels of gender inequality, freedom from political corruption, and dominant religion. This diversity provides a wide base on which to explore. In India, Indonesia, Netherlands, and Thailand statements in the Q set were translated into local languages by native speakers and confirmed through back-translation.

<INSERT TABLE 2 HERE>

The next step in Q is to select the participating respondents. This “P set” is a purposive sample of respondents who are theoretically relevant and expected to have clear and distinct viewpoints on entrepreneurship (Brown, 1980). Most studies have a few dozen respondents, although highly relevant results can be obtained with far fewer (Watts & Stenner, 2005). One meta-review

observed P sets ranging from 20 to 103 (Dzopia & Ahern, 2011). Intercepts at major shopping markets in large urban centres were used in each country. The sample was diversified in observable demographics (e.g., age, gender, social class, caste), under the assumption that these would serve as proxies for diversity in attitudes.

Respondent are given the statement cards and asked to sort them according to their degree of agreement/disagreement with the opinion on each. The cards are sorted onto a template that forces a quasi-normal distribution, producing a “Q sort”. This sorting process is an ipsative technique that categorizes the statements in ways that are operant functional distinctions, not merely logical categorizations. Figure 1 shows the template for this study. The numbers at the top of each column represent weights that are given to the statements that are sorted into that column – every card sorted into the same template column is considered to have the same level of agreement or disagreement. These column weights are the quantitative data for later factor analysis.

<INSERT FIGURE 1 HERE>

Respondents sorted physical cards onto a table-top template or used an online simulator created using FlashQ software. In both cases, respondents were permitted to rearrange cards until they were satisfied that their Q sort represented their own views. Every Q sort should be a consistent representation the respondent’s sentiment and a holistic expression of their subjectivity, as far as it is possible to express with the Q set available.

Finally, to capture the qualitative aspects of a respondent's viewpoint, they were also asked to provide textual reasons for the two highest-ranked and two lowest-ranked statements that they felt most strongly about. These "characterizing statements" provided additional insight into the interpretation of the factors that emerged from the subsequent analysis.

Analysis

The unique viewpoint of each respondent is represented by their Q sort and supporting reasons. The column weighting information from the Q sorts is then factor analyzed to reduce the data and facilitate insight. While usual factor analyses groups questions into constructs that are shared across many respondents, Q factor analysis attempts to group *respondents* into emergent *viewpoints* that are common across many statements of the Q set. Specialized software (PCQ) was used to extract these Q factors, or "viewpoints".

Q uses centroids to extract factors (rather than PCA) because it starts from a premise of *indeterminacy*, trying to explore and discover any inherent structure expressed through the Q sorts (Watts & Stenner, 2005). Centroid extraction yields an unlimited number of mathematical solutions from which researchers can select the one that yields the most insight. The extracted factors are also varimax-rotated to produce the maximum differentiation. The selection of a solution from the many provided by centroid extraction is done iteratively, using researcher judgement of which is most theoretically informative and that maximizes both the number of respondents accounted for in the factors (to retain the most information) and the number of statements that have significant loading onto the factors (to yield the most interpretation insight).

A unique solution is selected for each country dataset and separate factors are thereby extracted. These factors represent “typal subjectivities” or patterns of subjectivity that are found in a country. Each factor is characterized by the degree to which the various statements of the Q set load onto it. This quantitative data represents the strength of agreement or disagreement that each typal subjectivity expresses with regard to the various statements of the Q set. Where the loading of a particular statement is the same across all the subjectivities in a country, it indicates a shared consensus attitude exists among the people of that country. And where the loading significantly differs between some subjectivities in a country, it represents an attitude that is not universally held by the people of that country, but rather exists for some and not others. Unique Q sorts of different individuals can be viewed as expressions of idiosyncratic mixes from these typal subjectivities.

The typal subjectivities are then compared across different countries using hierarchical cluster analysis. This analysis agglomerates subjectivities according to unweighted pair-groups, using arithmetic averages and squared Euclidean distance measurements.

These quantitative insights are enriched with the qualitative characterizing statements from each respondent. These assist in developing or confirming interpretations of each cluster and differentiating attitudes of one cluster from those of another.

RESULTS

Typal Subjectivities

Table 3 shows, for each country, the number of respondents, the number of centroids selected, and the number of typal subjectivities that were extracted. It also shows the explanatory power of the solution, in terms of respondents accounted for by the extracted subjectivities and the number of consensus and differentiation statements in the typal Q sorts.

<INSERT TABLE 3 HERE>

Table 4 provides details of the typal subjectivities found for each country, including mean values for the degree of agreement or disagreement each had with the statements of the Q set. This table shows that, in each country, there emerged two or more typal subjectivities that represent distinctly different beliefs among subpopulations. The extreme case is that of the Netherlands, where four distinct typal subjectivities about entrepreneurship were discovered. In every country studied, beliefs about entrepreneurship are not uniform and monolithic. This clearly suggests that culture measured at national level may be too coarse-grained to capture or reflect connections to individual subjective norms, and that an intermediate-level examination is necessary.

<INSERT TABLE 4 HERE>

Patterns of Subjectivity

Cluster analysis was employed to provide insight into the degree of similarity among the observed subjectivities of table 4. Figure 2 shows how subjectivities cluster at increasing centroid distances. Two distinct clusters begin to form quickly. The first comprises two subjectivities in Canada, one in Cameroon, two in Indonesia, one in India, one in Jamaica, two in Netherlands, and one in Thailand. The second cluster comprises the remaining subjectivities, one in Cameroon, one in Indonesia, one in India, one in Jamaica, two in Netherlands, and two in Thailand. Most countries in the sample are represented in each of the two clusters. This generality suggests that these two patterns of subjectivity may exist generally.

<INSERT FIGURE 2 HERE>

The first cluster shows strong views that entrepreneurship entails adopting a different perspective from most people and using this unique perspective to challenge existing social structures. Characterizing statements can be used to link between the Q set statements of each cluster and the qualitative utterances of respondents. With respect to seeing the world differently, respondents said things like: “Entrepreneurs have a broad vision and they do not just look into their immediate surroundings...they see it as one entity full of potential” (Cameroon). “Entrepreneurship is an attitude: seeing the potential state of affairs and looking for solutions” (Canada). “Entrepreneurs are lateral thinkers; they think beyond the existing and create new possibilities” (India). These statements are examples of how respondents believe entrepreneurs experience the world differently than other people – perceptually, affectively, and cognitively. They are thereby able to envision things that exist only in potential.

With respect to challenging society, respondents also said: “They have to be prepared to challenge the norms. Without challenging what already exists, there would be no change and no innovation moving forward” (Canada). “Breaking boundaries and being unique are important to succeeding” (Canada). “Change is always constant in life, especially social changes” (Cameroon). These statements demonstrate a refusal to enact limitations, and a willingness to initiate disruptive social change.

With respect to the difference between entrepreneurship and small-business management, respondents also said: “Being an entrepreneur is a not only a title we get through our work, but an attitude towards every aspect of life” (Canada). “Many people can manage a small business. However, entrepreneurs have a passion and motivation to grasp opportunities and create their own solutions” (Canada). “Entrepreneurship is more than managing a business. Entrepreneurs tend to see the world as being in their reach and all they need to do is grab it. They see the world as being full of untapped opportunities” (Jamaica). Such statements, distinguishing the entrepreneurial mindset from ordinary small-business management, suggest the belief that entrepreneurship is about *thinking* differently to others, not just seeing differently as noted above.

In contrast, the second cluster shows strong views that entrepreneurs are negative forces that are disruptive to social harmony, and they are generally unreasonable, unrealistic, and untrustworthy individuals. Respondents with these views said: “I once fell in the hands of some dubious entrepreneurs and that has really affected my impression about them” (Cameroon). “I had been a

victim of circumstance being cheated by an entrepreneur” (Cameroon). “At first I trusted [an entrepreneur], but then I soon found out that I was being ripped off. This has led me to be wary of all entrepreneurial ventures” (Canada). “They are self-centred and deceptive” (India). These highly personalized comments clearly point to negative consequences of entrepreneurship for some individuals, but more importantly also the creation of a negative opinion of the entire entrepreneur category.

The second cluster shows a strongly negative view that failed ventures have no redeeming social value and the individuals behind such failures should be stigmatized. Respondents with these views said: “Trial and error is one thing. However, starting a business and failing is a really big risk that cannot be taken lightly” (Canada). “In the Indian context, a loss in the first venture is ominous” (India). Such observations with emotional charged language suggest the belief that negative consequences attributed to entrepreneurship are not adequately offset by the potential benefits of experimentation, or that such benefits are not valued by the broader society.

DISCUSSION

The first cluster appears to embody positive beliefs that entrepreneurs are independent visionaries who operate outside of the constraints of society in order to innovate, and their activities create new products that meet the needs of the market and generate wealth that spreads throughout society. Individuals considering an entrepreneurial career in a local culture reflecting this cluster would find it supportive and encouraging, regardless whatever the broader national

culture might comprise. Their attempts to step outside the status quo to realize different futures would be considered bold and praiseworthy within the local social environment. And their subsequent attempts to launch disruptive new ventures would be appreciated by others around them, even if they sometimes failed.

The second cluster embodies negative beliefs that entrepreneurs are seen as self-interested individuals who care little for the trouble they cause others in their pursuit of personal profits, and their activities are unwelcome disruptions to social order. Individuals considering an entrepreneurial career in a local culture reflecting this cluster would find few supports as it tried to limit their freedom to act disruptively and threaten the established order, even if the broader national culture were more supportive. Their attempts to access necessary resources would encounter local opposition. And any gains earned by their ventures would difficult to appropriate, as claims could be brought against them for harms they have caused.

These results highlight clear patterns to the beliefs about entrepreneurship within a national culture. It is not the case that everyone within a national culture holds uniform views. Neither are individual beliefs entirely idiosyncratic and without structure. Rather, there exists an intermediate level of patterns of belief that individuals reflect. These patterns cannot be explained by national culture alone. Some mechanism appears to be mediating the effects of national culture and influencing the development of the social norms, beliefs, and attitudes that are the precursors of EI under TPB.

In addition to the existence of these patterns, this study has also discovered that they are substantively similar across diverse cultures. Notwithstanding the variations in Hofstede culture within the sample, consistent patterns of beliefs about entrepreneurship emerged. This suggests that some intermediate mechanism is compensating the effects of national cultures in the sample countries to produce these patterns. This supports the suggestion of previous research that there may be a universal entrepreneurial culture (Mitchell et al., 2002).

Cultural Logics

One candidate for this compensating mechanism can be seen in the institutional logics perspective (Thornton, Ocasio, & Lounsbury, 2012). Institutional logics refer to “the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality” (Thornton & Ocasio, 2008). They provide a framework for understanding the interrelationships between institutions, organizations, and individuals meaning (Watson, 2012). National culture comprises the logics found within a variety of institutional orders, such as governments, markets, religions, professions, corporations, families, and communities. Individuals select from competing logics provided by different institutional orders and specific institutions – perhaps with the same segmentation/integration seen in other work-life domains with flexible and permeable boundaries (Bulger, Matthews, & Hoffman, 2007).

Countries having different national cultures can exhibit very different institutions and corresponding institutional logics. And individuals within these cultures may choose to make very different choices from among these. Thus countries with identical national cultures and institutions might be expected to present a similar range of beliefs about entrepreneurship. But countries with differences in national cultures or differences with institutional logics could present clear differences, as individual direct effects, as the interaction of the two influences, or as the mediation of one by the other. Figure 3 depicts a novel model to illustrate possible mechanisms for this individual sensemaking and its influence on entrepreneurial intent.

<INSERT FIGURE 3 HERE>

National culture and national institutional logics together may shape the beliefs of individuals, and thereby their entrepreneurial intent. In figure 3 it is proposed that this combination of culture and institutional logics may be achieved by four possible mechanisms:

1. Both may act independently in parallel to influence individual beliefs, since nothing in the definitions of subjective norms, attitudes, perceived behavioural control, or entrepreneurial self-efficacy precludes this possibility of direct effects from multiple antecedents.
2. Institutional logics mediate the effects of the national culture to create a range of interpretations that influence the beliefs of individuals within those institutions, since culture can shape the emergence of institutions and corresponding logics within each institutional order. For example, the levels of individualism and power distance in the national culture may affect the choice of political system used for government and the

levels at which this power is concentrated, which in turn shape the beliefs and attitudes of individuals about the ability to entrepreneurially challenge power structures.

3. National culture mediates the influence of institutional logics to similarly create a range of interpretations and beliefs of individuals, since the values and norms of a national culture affect the choices that individuals make among the various competing institutions and thereby the logics they employ. For example, a strong Family institution may reinforce paternalism and respect for hierarchy in the culture, in turn influencing the desire of entrepreneurial individuals to disrupt the hierarchy.
4. National culture and institutional logics interact reciprocally and recursively through a structuration process that synthesizes a final range of interpretations available to individuals for their own sensemaking.

From these interpenetrating institutional forces individuals synthesize personal beliefs about entrepreneurship (Watson, 2012), using metaphors and mental models to facilitate sensemaking, and applying social competence to legitimize the resulting new ventures (Hill & Levenhagen, 1995; Holt & Macpherson, 2010).

More than simply making selections from the logics offered by different institutions, entrepreneurs can also actively select and combine individual elements from the competing logics that are available in the culture. Each logic comprises many categories or elements of cultural content, such as underlying metaphor, sources of legitimacy, authority and identity, social control mechanisms, and foundations of norms, status and allocation of attention (Thornton, et al., 2012). Rather than adopting a single institutional logic, it is possible for entrepreneurial individuals to transpose elements from among competing institutions to craft a

unique logic – such as a business leader who attempts to strengthen internal corporate culture by co-opting elements from the logics of the family, such as filial obligations. Because such individuals are pursuing opportunities by making novel combinations of elements of the surrounding culture, they are referred to as “cultural entrepreneurs” (Lounsbury & Glynn, 2001).

This eclecticism in combining diverse elements into novel pastiches is intrinsic to entrepreneurship (e.g., Baker & Nelson, 2005; Shane & Venkataraman, 2000; Valliere & Gegenhuber, 2014). Regardless the culture in a given country, cultural entrepreneurs there can create an institutional pastiche that supports entrepreneurship and compensates for national culture. As a result, a pattern of beliefs supportive of entrepreneurship may be created in any national culture context.

Research Implications

Propositions may now be advanced regarding national culture and institutional logics and their influence on beliefs about entrepreneurship. The first of these addresses the case where culturally distinct countries exhibit very similar institutional logics. Temporally, because national cultures evolve very slowly, this situation may remain stable for long periods (Beugelsdijk, Maseland, & Hoorn, 2015; Hofstede, 2001).

P1: If two countries have very similar institutional logics but differ in national cultures, their beliefs about entrepreneurship will differ.

P1a: Such difference in beliefs will change slowly, or not at all.

The second proposition addresses the complementary case where culturally similar countries exhibit different institutional logics. This situation may lead to similarly diverse beliefs about entrepreneurship, but for opposite reasons. Individuals choosing different institutional orders and logics would then interpret the messages of national culture quite differently. And, in the face of cultural entrepreneurship, this situation may not remain as temporally stable.

P2: If two countries have very similar national cultures but differ in institutional logics, their beliefs about entrepreneurship will differ.

P2a: Such difference in beliefs will be more varied and change more frequently in countries where institutional logic elements are easily substituted or where cultural entrepreneurship is more prevalent.

The final proposition addresses the case where the same pattern of beliefs about entrepreneurship may be obtained in countries having very distinct national cultures, by creating institutional logics that compensate the cultural differences. For example, specific logics could be developed to promote positive beliefs about entrepreneurship in the population despite negative values in the national culture.

P3: If two countries have very similar beliefs about entrepreneurship (e.g., a “universal” entrepreneurial culture) but differ in their national cultures, they will differ in their institutional logics.

P3a: Changing beliefs in a population is easier in countries where institutional logic elements are more easily substituted (at a constant level of cultural entrepreneurship prevalence).

P3b: Changing beliefs in a population is easier in countries where cultural entrepreneurship is more prevalent (at a constant level of ease in substituting institutional logic elements).

For researchers, the findings of this study suggest national culture is a too coarse measure of societal influence on individual entrepreneurs. Under the proposed model, researchers should also consider the potential effects of institutional logics and their ability to generate, in the same national culture, diverse influences upon the norms, beliefs, and attitudes of the Theory of Planned Behaviour. And from a practical perspective, the model’s inclusion of institutional logics provides a set of levers through which policymakers may influence the effects of national culture and engender different entrepreneurial intentions within a country.

Practice Implications

It should be recognized from this research that the practical effects of culture on potential entrepreneurship are more nuanced than previously reported. It is not simply the case that national cultures have a uniform influence on members of society, arising from general national traits such as individualism/collectivism or uncertainty avoidance. Within a single society there may exist very diverse viewpoints, which can exert strong local influence on the subjective norms, behavioural control, self-efficacy, and attitudes of individuals.

For prospective entrepreneurs this calls for greater awareness of how cultural obstacles or supports may just be artefacts of local interpretations of culture and how the institutional environment is enacted. The entrepreneur therefore has some ability to change these influences by changing their social milieu or making allowances for these influences as local anomalies. Entrepreneurs should understand that the social response to their actions will not be uniformly positive or negative, but may vary by subgroups within the society, such as by region, socioeconomic class, or other factors not yet identified.

Similarly, for those in the entrepreneurial ecosystem, working as educators or resource providers to encourage and support successful entrepreneurship in the community, this also calls for greater awareness and sensitivity to the importance of locally enacted subculture and institutional logics. These results open the possibility that effective entrepreneurial supports could include efforts to embed prospective entrepreneurs into more supportive local enactments of national culture and institutions.

Finally, for policymakers attempting to influence the levels and types of entrepreneurship undertaken in a country, this suggests not only that policies successful in one country should not be expected to be equally successful in a second country with different national culture, but also that monolithic national policies and approaches may require more granular variations or implementations to reflect the diverse range of belief patterns and viewpoints that can exist within the single country.

Conclusions

This research has employed an unusual hybrid methodology to explore how the perspectives of national culture and the Theory of Planned Behaviour may be bridged. It has investigated how cultures are enacted by individuals, and how these influence entrepreneurship. Individual beliefs about entrepreneurship are revealed to not be uniformly congruent with the national culture. Instead, there exist patterns of subjectivities that represent very different beliefs about entrepreneurship. These patterns exist in countries having very different national cultures, suggesting a mechanism that compensates different national cultures. This is markedly different than previous understandings where it was assumed that national culture operated directly on individuals to influence their entrepreneurial intent.

Institutional logics is a strong candidate for this mechanism, where cultural entrepreneurs operate to enact a pastiche from elements of the existing institutional orders. This pastiche would be designed to work with the national culture to create patterns of beliefs supportive of entrepreneurship, despite the variations of culture that exist in different countries.

This study should be judged within its limitations. First, the methodology does not clearly assess the importance of attitudes discovered. Although it assessed the strength of agreement respondents had with the various Q-set statements, it did not measure the influence of these statements in shaping their overall attitudes and beliefs about entrepreneurship. Cultural factors are just one of many influences that individuals may be subject to when considering entrepreneurship.

Secondly, this study has not investigated the proportions of these viewpoints that exist in each country. The subjectivities or clusters discovered here may be rare within the overall populations and therefore, while important to the individuals that hold them, are less significant to the overall degree of support that society gives to entrepreneurship. Similarly, it has also not necessarily discovered all the viewpoints that exist in these countries; other points of view may also be present but as yet undiscovered. Addressing these limitations would require a more robust Q study to confirm the completeness of the identified subjectivities, followed by a larger-scale representative survey using a randomized sample and new measures to assess the proportions at which each subjectivity occur (Danielson, 2009).

Finally, the sample may not be indicative of viewpoints that exist in other countries. Without wider replication, it cannot be assumed that the patterns found in this study are fully general. One or both may be absent in some contexts. And it is possible that other countries may contain additional viewpoints not found here.

There are several directions for specific future research suggested by these results. First is the need for empirical test to ascertain whether institutional logics that exist within countries interact with national culture in the manner suggested. If so, there is wide scope for investigating which combinations of institutional elements are operating in different national cultures (i.e., how patterns of supportive beliefs are created in India are likely to be very different than how created in Canada). It will also be important to investigate how cultural entrepreneurs are making these institutional design decisions (i.e., how they know which element substitutions will create the institutional logic that, when paired with their national culture, will create the desired subjectivities). Such further investigations may assist with the development of a more general theory of cultural entrepreneurship.

REFERENCES

- Ajzen, I., & Fishbein, M. (1972), "Attitudes and normative beliefs as factors influencing behavioral intentions", *Journal of Personality and Social Psychology*, Vol. 21 No. 1, pp. 1-9.
- Ajzen, I. (1987), "Attitudes, traits, and actions: Dispositional prediction of behavior in social psychology", *Advances in Experimental Social Psychology*, Vol. 20 No. 1, pp. 1-63.
- Ajzen, I. (1991), "The theory of planned behavior", *Organizational Behavior and Human Decision Processes*, Vol. 50 No. 2, pp. 179-211.
- Ajzen, I. (2002), "Perceived behavioral control, self-efficacy, locus of control, and the theory of planned behavior", *Journal of Applied Social Psychology*, Vol. 32 No. 4, pp. 665-683.
- Autio, E., Pathak, S., & Wennberg, K. (2013), "Consequences of cultural practices for entrepreneurial behaviors", *Journal of International Business Studies*, Vol. 44 No. 4, pp. 334-362.
- Babcock-Lumish, T. L. (2005), "Venture capital decision-making and the cultures of risk: an application of Q methodology to US and UK innovation clusters", *Competition & Change*, Vol. 9 No. 4, pp. 329-356.
- Baker, T., & Nelson, R. E. (2005), "Creating something from nothing: resource construction through entrepreneurial bricolage", *Administrative Science Quarterly*, Vol. 50 No. 3, pp. 329-366.
- Bandura, A. (1991), "Social cognitive theory of self-regulation", *Organizational Behavior and Human Decision Processes*, Vol. 50 No. 2, pp. 248-287.
- Baughn, C. C., & Neupert, K. E. (2003), "Culture and national conditions facilitation entrepreneurial start-ups", *Journal of International Entrepreneurship*, Vol. 1 No. 3, pp. 313-330.
- Bernardo, A. E., & Welch, I. (2001), "On the evolution of overconfidence and entrepreneurs", *Journal of Economics and Management Strategy*, Vol. 10 No. 3, pp. 301-330.
- Beugelsdijk, S., Maseland, R., & Hoorn, A. (2015), "Are scores on Hofstede's Dimensions of national culture stable over time? A cohort analysis", *Global Strategy Journal*, Vol. 5 No. 3, pp. 223-240.
- Bird, B. (1988), "Implementing entrepreneurial ideas: the case for intention", *Academy of Management Review*, Vol. 13 No. 3, pp. 442-453.
- Brown, S. R. (1980), *Political subjectivity: applications of Q methodology in political science*, Yale University Press, New Haven, CT.
- Brown, S. R. (1993), "A primer on Q methodology", *Operant Subjectivity*, Vol. 16 No. 3/4, pp. 91-138.
- Bulger, C. A., Matthews, R. A., & Hoffman, M. E. (2007), "Work and personal life boundary management: boundary strength, work/personal life balance, and the segmentation-integration continuum", *Journal of Occupational Health Psychology*, Vol. 12 No. 4, pp. 365-375.
- Busenitz, L. W., & Lau, C. M. (1996), "A cross-cultural cognitive model of new venture creation", *Entrepreneurship Theory & Practice*, Vol. 20 No. 4, pp. 25-40.
- Carr, J. C., & Sequeira, J. M. (2007), "Prior family business exposure as intergenerational influence and entrepreneurial intent: a theory of planned behavior approach", *Journal of Business Research*, Vol. 60 No. 10, pp. 1090-1098.
- Chalmers, D. M., & Shaw, E. (2015), "The endogenous construction of entrepreneurial contexts: a practice-based perspective", *International Small Business Journal*, doi: 10.1177/0266242615589768.

- Chang, C. C. (2012), "Exploring IT entrepreneurs' dynamic capabilities using Q-technique", *Industrial Management & Data Systems*, Vol. 112 No. 8, pp. 1201-1216.
- Chrisman, J. J., Chua, J. H., & Steier, L. P. (2002), "The influence of national culture and family involvement on entrepreneurial perceptions and performance at the state level", *Entrepreneurship Theory & Practice*, Vol. 26 No. 4, pp. 113-130.
- Cote, J. E., & Levine, C. G. (2002), *Identity formation, agency, and culture: a social psychological synthesis*, Lawrence Erlbaum Associates, Mahwah, NJ.
- Dana, L. P. (1995), "Entrepreneurship in a remote sub-Arctic community: Nome, Alaska", *Entrepreneurship Theory & Practice*, Vol. 20 No. 1, pp. 57-73.
- Danielson, S. (2009), "Q method and surveys: three ways to combine Q and R", *Field Methods*, Vol. 21 No. 3, pp. 219-237.
- Drakopoulou-Dodd, S. & Anderson, A. (2007), "Mumpismus and the mything of the individualistic entrepreneur", *International Small Business Journal*, Vol. 25 No. 4, pp. 341-360.
- Drennan, J., Kennedy, J., & Renfrow, P. (2005), "Impact of childhood experience on the development of entrepreneurial intention", *International Journal of Entrepreneurship and Innovation*, Vol. 6 No. 4, pp. 231-238.
- Durning, D. W., & Brown, S. R. (2007), "Q methodology and decision making", Morcol, G. (Ed.), *Handbook of Decision Making*. CRC, New York, NY.
- Dzopia, F., & Ahern, L. (2011), "A systematic literature review of the applications of Q-technique and its methodology", *Methodology*, Vol. 7 No. 2, pp. 39-55.
- Engle, R. L., Dimitriadis, N., et al. (2010), "Entrepreneurial intent: a twelve-country evaluation of Ajzen's model of planned behavior", *International Journal of Entrepreneurial Behaviour & Research*, Vol. 16 No. 1, pp. 35-57.
- Fayolle, A., & Liñán, F. (2014), "The future of research on entrepreneurial intention", *Journal of Business Research*, Vol. 67 No. 5, pp. 663-666.
- Finlay, K.A., Trafimow, D., & Moroi, E. (1999), "The importance of subjective norms on intentions to perform health behaviors", *Journal of Applied Social Psychology*, Vol. 29 No. 11, pp. 2381-2393.
- George, G., & Zahra, S. A. (2002), "Culture and its consequences for entrepreneurship", *Entrepreneurship Theory & Practice*, Vol. 26 No. 4, pp. 5-8.
- Hayton, J. C., George, G., & Zahra, S. A. (2002), "National culture and entrepreneurship: A review of behavioral research", *Entrepreneurship Theory & Practice*, Vol. 26 No. 4, pp. 33-52.
- Hermans, F., Kok, K., Beers, P. J., & Veldkamp, T. (2012), "Assessing sustainability perspectives in rural innovation projects using Q-methodology", *Sociologia Ruralis*, Vol. 52 No. 1, pp. 70-91.
- Higgins, E. T. (2008), "Culture and personality: variability across universal motives as the missing link", *Social and Personality Psychology Compass*, Vol. 2 No. 2, pp. 608-634.
- Hill, R. C., & Levenhagen, M. (1995), "Metaphors and mental models: sensemaking and sensegiving in innovative and entrepreneurial activities", *Journal of Management*, Vol. 21 No. 6, pp. 1057-1074.
- Hmieleski, K. M., & Corbett, A. C. (2006), "Proclivity of improvisation as a predictor of entrepreneurial intentions", *Journal of Small Business Management*, Vol. 44 No. 1, pp. 45-63.
- Hofstede, G. (2001), *Culture's consequences: comparing values, behaviors, institutions, and organizations across nations*, Sage, London, UK.
- Hofstede, G. (2006), "What did GLOBE really measure? Researchers' minds versus respondents' minds", *Journal of International Business Studies*, Vol. 37 No. 6, pp. 882-896.

- Holt, R., & Macpherson, A. (2010), "Sensemaking, rhetoric and the socially competent entrepreneur", *International Small Business Journal*, Vol. 28 No. 1, pp. 20-42.
- House, R., Javidan, M., & Dorfman, P. (2001), "Project GLOBE: an introduction", *Applied Psychology: An International Review*, Vol. 50 No. 4, pp. 489-505.
- Kolvereid, L. (1996), "Prediction of employment status choice intentions", *Entrepreneurship Theory & Practice*, Vol. 20 No. 3, pp. 47-57.
- Kolvereid, L. and Isaksen, E. (2006), "New business start-up and subsequent entry into self-employment", *Journal of Business Venturing*, Vol. 21 No. 6, pp. 866-885.
- Krueger, N. F. (1993), "The impact of prior entrepreneurial exposure on perceptions of new venture feasibility and desirability", *Entrepreneurship Theory & Practice*, Vol. 18 No. 1, pp. 5-21.
- Krueger, N. F., Reilly, M. D., & Carsrud, A. L. (2000), "Competing models of entrepreneurial intentions", *Journal of Business Venturing*, Vol. 15 No. 5-6, pp. 411-432.
- Lee, B. S., & Synn, W. (2001), "Investor response to online stock trading: a study using Q methodology", *Operant Subjectivity*, Vol. 24 No. 3, pp. 109-131.
- Lee, S. M., & Peterson, S. J. (2000), "Culture, entrepreneurial orientation, and global competitiveness", *Journal of World Business*, Vol. 35 No. 4, pp. 401-415.
- Lounsbury, M., & Glynn, M. A. (2001), "Cultural entrepreneurship: stories, legitimacy, and the acquisition of resources", *Strategic Management Journal*, Vol. 22 No. 6-7, pp. 545-564.
- McGee, J. E., Peterson, M., Mueller, S. L., & Sequeira, J. M. (2009), "Entrepreneurial self-efficacy: redefining the measure", *Entrepreneurship Theory and Practice*, Vol. 33 No. 4, pp. 965-988.
- McGrath, R. G., MacMillan, I. C., & Scheinberg, S. (1992), "Elitists, risk-takers, and rugged individualists? An exploratory analysis of cultural differences between entrepreneurs and non-entrepreneurs", *Journal of Business Venturing*, Vol. 7 No. 2, pp. 441-458.
- McMullen, J. S., & DeCastro, J. (2000), "Entrepreneurial decision making and risk assessment in the midst of environmental uncertainty: The Everest disaster", *Academy of Management Proceedings*, Vol. 2000. No. 1, pp. F1-F6.
- Mitchell, R., Smith, B., Seawright, K. W., & Morse, E. A. (2000), "Cross-cultural cognitions and the venture creation decision", *Academy of Management Journal*, Vol. 43 No. 5, pp. 974-993.
- Mitchell, R., Smith, J. B., Morse, E. A., Seawright, K. W., Peredo, A. M., & McKenzie, B. (2002), "Are entrepreneurial cognitions universal? Assessing entrepreneurial cognitions across cultures", *Entrepreneurship Theory & Practice*, Vol. 26 No. 4, pp. 9-32.
- Morris, M. H., Avila, R. A., & Allen, J. (1993), "Individualism and the modern corporation: implications of innovation and entrepreneurship", *Journal of Management*, Vol. 19 No. 3, pp. 595-612.
- Mueller, S. L., & Thomas, A. S. (2001), "Culture and entrepreneurial potential: a nine country study of locus of control and innovativeness", *Journal of Business Venturing*, Vol. 16 No. 1, pp. 51-75.
- O'Reilly, C. A., Chatman, J., & Caldwell, D. F. (1991), "People and organizational culture: a profile comparison approach to assessing person-organization fit", *Academy of Management Journal*, Vol. 34 No. 3, pp. 487-516.
- Palich, L. E., & Bagby, D. R. (1995), "Using cognitive theory to explain entrepreneurial risk-taking: Challenging conventional wisdom", *Journal of Business Venturing*, Vol. 10 No. 6, pp. 425-438.

- Peterman, N. E., & Kennedy, J. (2003), "Enterprise education: influencing students' perceptions of entrepreneurship", *Entrepreneurship Theory & Practice*, Vol. 28 No. 2, pp. 129-144.
- Pinillos, M. J., & Reyes, R. (2011), "Relationship between individualist-collectivist culture and entrepreneurial activity: evidence from Global Entrepreneurship Monitor data", *Small Business Economics*, Vol. 37 No. 1, pp. 23-37.
- Pruett, M., Shinnar, R., et al. (2009), "Explaining entrepreneurial intentions of university students: a cross-cultural study", *International Journal of Entrepreneurial Behaviour & Research*, Vol. 15 No. 6, pp. 571-594.
- Schlaegel, C., & Koenig, M. (2014), "Determinants of entrepreneurial intent: a meta-analytic test and integration of competing models", *Entrepreneurship Theory & Practice*, Vol. 38 No. 2, pp. 291-332.
- Shane, S., & Venkataraman, S. (2000), "The promise of entrepreneurship as a field of study", *Academy of Management Review*, Vol. 25 No. 1, pp. 217-226.
- Shapiro, A. (1975), "The displaced, uncomfortable entrepreneur", *Psychology Today*, Vol. 9 No. 6, pp. 83-88.
- Shapiro, A., & Sokol, L. (1982), "Social dimensions of entrepreneurship", Kent, C., Sexton, D. & Vesper, K. (Eds.), *The encyclopedia of entrepreneurship*, Prentice-Hall, Englewood Cliffs, NJ.
- Simon, M., Houghton, S. M., & Aquino, K. (1999), "Cognitive biases, risk perception, and venture formation: how individuals decide to start companies", *Journal of Business Venturing*, Vol. 15 No. 2, pp. 113-134.
- Siu, W. S., & Lo, E. S. (2013), "Cultural contingency in the cognitive model of entrepreneurial intention", *Entrepreneurship Theory & Practice*, Vol. 37 No. 2, pp. 147-173.
- Souitaris, V., Zerbini, S., et al. (2007), "Do entrepreneurship programmes raise entrepreneurial intention of science and engineering students? The effect of learning, inspiration and resources", *Journal of Business Venturing*, Vol. 22 No. 4, pp. 566-591.
- Stenner, P., Watts, S., & Worrell, M. (2008), "Q methodology", Willig, C. & Stainton-Rogers, W. (Eds.), *The Sage handbook of qualitative research in psychology*, Sage, Los Angeles CA.
- Stephan, U., & Uhlaner, L. M. (2010), "Performance-based vs socially supportive culture: a cross-national study of descriptive norms and entrepreneurship", *Journal of International Business Studies*, Vol. 41 No. 8, pp. 1347-1364.
- Stephenson, W. (1935), "Correlating persons instead of tests", *Character and Personality*, Vol. 4 No. 1, pp. 17-24.
- Stephenson, W. (1953), *The Study of Behavior: Q-Technique and its Methodology*, University of Chicago Press, Chicago, IL.
- Thomas, A. S., & Mueller, S. L. (2000), "A case for comparative entrepreneurship: Assessing the relevance of culture", *Journal of International Business Studies*, Vol. 31 No. 2, pp. 287-301.
- Thornton, P. H., & Ocasio, W. (2008), "Institutional logics", Greenwood, R., Oliver, C., Sahlin-Andersson, K. & Suddaby, R. (Eds.), *The SAGE Handbook of Organizational Institutionalism*. Sage, Thousand Oaks, CA.
- Thornton, P. H., Ocasio, W., & Lounsbury, M. (2012). *The institutional logics perspective: a new approach to culture, structure, and process*. Oxford University Press, Oxford, UK.
- Thornton, P. H., Ribeiro-Soriano, D., & Urbano, D. (2011), "Socio-cultural factors and entrepreneurial activity: an overview", *International Small Business Journal*, Vol. 29 No. 2, pp. 105-118.
- Tiessen, J. H. (1997), "Individualism, collectivism, and entrepreneurship: a framework for international comparative research", *Journal of Business Venturing*, Vol. 12 No. 5, pp. 367-384.

- Tkatchev, A. & Kolvereid, L. (1999), "Self-employment intentions among Russian students", *Entrepreneurship & Regional Development*, Vol. 11 No. 3, pp. 269-280.
- Transparency International. (2013), "Corruptions Perception Index", Transparency International, available at <http://www.transparency.org/cpi2013/results>.
- Tsui-Auch, L. S. (2005), "Unpacking regional ethnicity and the strength of ties in shaping ethnic entrepreneurship", *Organization Studies*, Vol. 26 No. 8, pp. 1189-1216.
- UN. (2013), "World population prospects: the 2012 revision", United Nations Department of Economic and Social Affairs, available at http://esa.un.org/unpd/wpp/publications/Files/WPP2012_HIGHLIGHTS.pdf.
- UNDP. (2013), "Human development report", UN Development Program, available at <http://hdr.undp.org/en/2013-report>.
- Valliere, D., & Gegenhuber, T. (2014), "Entrepreneurial remixing: bricolage and postmodern resources", *International Journal of Entrepreneurship and Innovation*, Vol. 15 No. 1, pp. 39-49.
- Venkataraman, S. (1997), "The distinctive domain of entrepreneurship research", Katz, J. & Brockhaus, R. (Eds.), *Advances in Entrepreneurship, Firm Emergence and Growth* (Vol. 3, pp. 119-138). JAI Press, Greenwich, CT.
- Watson, T. J. (2012), "Entrepreneurship – a suitable cases for sociological treatment", *Sociology Compass*, Vol. 6 No. 4, pp. 306-315.
- Watts, S., & Stenner, P. (2005), "Doing Q methodology: theory, method and interpretation", *Qualitative Research in Psychology*, Vol. 2 No. 1, pp. 67-91.
- Weick, K. E. (1995), *Sensemaking in organizations*. Sage, Thousand Oaks, CA.
- Wilson, F., Kickul, J., & Marlino, D. (2007), "Gender, entrepreneurial self-efficacy, and entrepreneurial career intentions: Implications for entrepreneurship education", *Entrepreneurship Theory & Practice*, Vol. 31 No. 3, pp. 387-406.
- Zampetakis, L. A., Kafetsios, K., Bouranta, N., Dewett, T., & Moustakis, V. S. (2009), "On the relationship between emotional intelligence and entrepreneurial attitudes and intentions", *International Journal of Entrepreneurial Behaviour & Research*, Vol. 15 No. 6, pp. 595-618.
- Zhao, H., Seibert, S. E., & Lumpkin, G. T. (2010), "The relationship of personality to entrepreneurial intentions and performance: a meta-analytic review", *Journal of Management*, Vol. 36 No. 2, pp. 381-404.

TABLES AND FIGURES

Table 1: Q Set Statements

Card Number	Statement
1	Some social groups (class, religion, caste, ethnicity, gender) are better suited to become entrepreneurs than others
2	Some people and cultures are just more entrepreneurial than others
3	There is a unique personality type suited to being an entrepreneur
4	Entrepreneurs are more concerned with the Quantity of life than the Quality of life
5	Entrepreneurs are unreasonable people who do not respect social rules
6	Entrepreneurs are independent rebels who operate outside of regular society
7	Entrepreneurs care more about the future possibilities than the present way things are
8	Entrepreneurs see the world differently than other people
9	You should not trust entrepreneurs, they will try to cheat you
10	Entrepreneurs have unrealistically high opinions of themselves
11	If you know that something needs to be done in the world, you should do it yourself instead of waiting for someone else to do it
12	Entrepreneurs control their own destiny
13	Entrepreneurs actually do the things that other people only dream about
14	Entrepreneurs seek out problems and places of dissatisfaction in life
15	Entrepreneurs are aggressive troublemakers who create problems
16	Entrepreneurs exploit the work of others to make themselves rich
17	Copying other successful businesses is a good idea
18	You must be very lucky to succeed as an entrepreneur
19	Entrepreneurship is more about how you view the world and respond to opportunities, than managing a small business
20	The purpose of entrepreneurship is to make lots of money
21	The purpose of entrepreneurship is to satisfy the needs and desires of other people
22	The purpose of entrepreneurship is to create jobs for others
23	The purpose of entrepreneurship is personal independence and autonomy
24	Entrepreneurs deserve to be rewarded for trying risky new things
25	Entrepreneurs have a lot of freedom because they are not accountable to anyone else
26	What you achieve in business is more important than what you must do to achieve it
27	If you cannot find a job, you should create one on your own
28	You need to have a lot of money before you can start a new business
29	You need to be well-connected to powerful people to start a new business
30	It is a good idea to use the money of other people (investors) to start your business

31	The most important thing for starting a business is to spot a big customer need
32	The most important thing for starting a business is to have talented partners
33	The most important thing for starting a business is to invent a useful new product or service
34	The support of friends and family is important when starting a new business
35	Entrepreneurs make society better
36	Entrepreneurs generate new wealth that spreads through society
37	Entrepreneurs tend to divide people and disrupt society
38	People who start new businesses and then fail are unreliable and not to be trusted
39	Nothing good can come from trying to start a business but failing at it
40	Entrepreneurs must be prepared to challenge the existing social structures
41	It is a bad thing when entrepreneurs destroy an old type of business or traditional way of doing business
42	Anyone can move up in society by being more entrepreneurial

Table 2: Descriptive Characteristics of Sample Countries

	Canada	Cameroon	Indonesia	India	Jamaica	Netherlands	Thailand
Population (M) ^a	35.2	22.3	225.8	1274.9	2.8	16.9	65.1
GDP per capita (USD) ^b	\$40,588	\$2,551	\$8,856	\$5,050	\$8,421	\$42,453	\$13,586
Religious plurality ^c	Christian	Christian	Islamic	Hindu	Christian	Christian	Buddhist
Human development index ^b	0.902	0.504	0.684	0.586	0.715	0.915	0.722
Gender inequality index ^b	0.136	0.622	0.500	0.563	0.457	0.057	0.364
Corruption perception index ^d	81	25	32	36	38	83	35
IDV individualism index ^e	80	20 ^f	14	48	39	80	20
UAI uncertainty avoidance index ^e	48	54 ^f	48	40	13	53	64

^a (UN, 2013)^b (UNDP, 2013)^c (pewforum.org)^d (Transparency International, 2013)^e (geert-hofstede.com)^f (Cameroon data not available – estimated by Nigeria)

Table 3: Extraction of Typal Subjectivities in Each Country

	Canada	Cameroon	Indonesia	India	Jamaica	Netherlands	Thailand
Respondents	47	38	61	141	28	16	14
Centroids selected	3	2	3	2	2	4	3
Typal subjectivities	2	2	3	2	2	4	3
Responses accounted for	30	22	35	78	16	12	11
Consensus statements	23	7	6	16	11	9	3
Differentiation statements	5	16	12	13	15	16	13

Table 4: Characteristics of Typal Subjectivities by Country

Statement	CA1	CA2	CM1	CM2	ID1	ID2	ID3	IN1	IN2	JM1	JM2	NL1	NL2	NL3	NL4	TH1	TH2	TH3
1. Some groups better suited	-1	0	1	0	-1	-4	3	-2	-2	0	0	1	3	-1	0	-1	1	3
2. Some people more entrepreneurial	0	-3	1	-1	2	-2	4	0	-1	0	-2	1	3	-3	-2	0	-1	2
3. Unique personality type	0	2	0	0	0	1	-2	-1	-2	1	0	0	1	-1	2	0	0	2
4. Quantity over quality	-2	0	-1	1	-3	-1	-1	-4	1	-2	-1	-1	2	1	-2	-2	0	1
5. Unreasonable people	-2	3	-1	4	-3	-4	2	-3	2	-3	4	-3	-3	4	4	-4	1	2
6. Independent rebels	-1	-1	-2	1	1	-1	3	-1	1	0	2	0	-1	1	1	-2	1	-2
7. Future over present	1	1	0	-2	3	1	-1	0	-1	0	-2	3	1	1	1	2	-1	0
8. See the world differently	1	1	0	-3	2	0	-3	3	-2	1	-1	2	1	-2	-3	4	-1	3
9. Untrustworthy cheaters	-4	-3	-1	2	-4	-3	1	-2	3	-3	1	-4	-4	3	0	-4	3	1
10. Unrealistically high opinion	-2	-1	-1	2	-1	-1	1	-2	1	-1	1	-2	-2	2	3	-1	0	-3
11. Do it yourself	2	2	0	0	3	2	-1	2	-3	1	-2	4	2	0	-1	4	-1	-4
12. Control own destiny	1	2	3	0	4	2	-4	1	2	3	0	2	0	0	-2	2	0	-1
13. Do what others only dream	2	1	0	-4	2	3	-3	3	-2	2	-3	4	0	1	-1	1	0	0
14. Seek problems	2	2	0	-1	1	1	0	0	1	2	2	1	1	-1	1	0	2	1
15. Aggressive troublemakers	-3	-1	-2	3	-2	0	3	-3	1	-3	3	-2	-3	3	2	-3	-1	0
16. Exploit others	-3	-1	-2	3	-2	-2	0	-1	0	-1	1	-2	-4	3	1	-3	-2	-2
17. Copy successful businesses	0	-2	3	-2	0	-2	2	-1	-1	0	0	0	-2	-1	0	1	2	1
18. Must be lucky	-1	-2	-4	1	1	-2	2	-1	-1	-2	2	-1	-2	-1	0	-1	-3	1
19. Worldview, not small business mgt	4	3	-1	-2	4	-1	-1	4	-3	1	-2	3	2	-3	0	1	3	-3
20. Make lots of money	0	-2	3	0	-2	4	2	-1	-1	0	-4	-2	0	0	1	-2	1	0
21. Satisfy needs of others	1	3	1	-1	1	2	0	1	3	1	3	0	-1	0	0	0	-3	-1
22. Create jobs	0	1	2	-1	2	0	-2	1	1	2	1	0	-1	0	-4	1	2	0
23. Personal autonomy	1	2	2	0	0	0	-2	0	-3	2	-1	0	2	1	-1	0	-1	-4
24. Risk deserves reward	1	4	4	-1	0	-1	2	1	0	0	-3	1	-1	0	-3	0	-4	-2
25. Free, not accountable	-1	1	4	1	-1	2	0	0	1	-1	-1	0	1	4	-1	-1	4	-1
26. Ends over means	-1	4	-1	2	-1	2	1	0	3	-1	1	-1	-1	2	1	0	-2	0
27. Create your own job	1	1	2	-3	1	0	0	2	-2	1	-4	2	0	-1	-2	2	-2	1
28. Need to have money to start	-1	-1	-4	1	-4	0	-1	-2	0	-2	3	0	0	1	3	-1	2	-1
29. Need connections to start	-1	0	-3	1	2	-2	-4	-1	-1	-2	0	-1	0	2	2	-2	-4	-1
30. Use investor money	0	0	-2	2	0	1	-1	-2	0	-1	0	1	1	-2	0	0	0	0
31. Customer need is important	4	0	2	-3	3	0	-1	4	-4	4	0	-1	4	-4	-3	1	-3	1
32. Talented partners are important	0	-1	2	0	-1	1	1	0	0	-1	1	-1	0	-2	0	1	1	-3
33. Product is important	3	-2	1	-2	-1	3	-3	1	-1	3	-1	-1	4	-2	-4	1	0	0
34. Social support is important	3	1	1	0	0	4	-2	1	-4	4	-3	2	3	-2	-1	3	-1	-2
35. Make society better	2	-1	0	-1	1	3	-2	2	0	3	-1	1	-1	0	-1	3	0	-1
36. Generate and spread wealth	3	0	1	-1	0	1	1	2	0	2	1	2	0	-1	-1	2	-2	2
37. Divide and disrupt people	-2	0	-1	1	-2	-3	1	-3	2	-2	4	-3	-2	2	1	-1	1	4
38. Failures are untrustworthy	-4	-3	-3	4	-3	-1	4	-4	4	-4	2	-3	-3	1	4	-2	4	4
39. Failures have no benefit	-3	-4	-3	3	-1	0	0	1	4	-4	2	-4	-1	2	2	-1	3	2
40. Must challenge society	2	-4	1	-4	1	1	1	3	0	0	-1	3	1	-4	-2	3	-2	-1
41. Creative destruction is bad	-2	-2	-2	2	-2	-3	0	0	2	-1	0	-2	-2	0	2	-3	2	3
42. Social mobility	0	0	0	-2	0	-1	0	2	2	1	-2	1	2	-3	3	2	1	-2

CA – Canada, CM – Cameroon, ID – Indonesia, IN – India, JM – Jamaica, NL – Netherlands, TH – Thailand.

Note: Within the columns of a single country, if all the cells in a row are shaded (e.g., Canada, Statement 1), this indicates a significant national *consensus* ($p = 0.05$) in the ranking of that statement across all subjectivities in that country. In contrast, if only one cell of a given country is shaded in a row (e.g., Canada, Statement 5) this indicates a significant *difference* ($p = 0.05$) in the ranking of that statement.

Downloaded by University of Newcastle At 05:31 07 February 2017 (PT)

Downloaded by University of Newcastle At 05:31 07 February 2017 (PT)

Figure 2: Dendrogram of Subjectivity Clusters

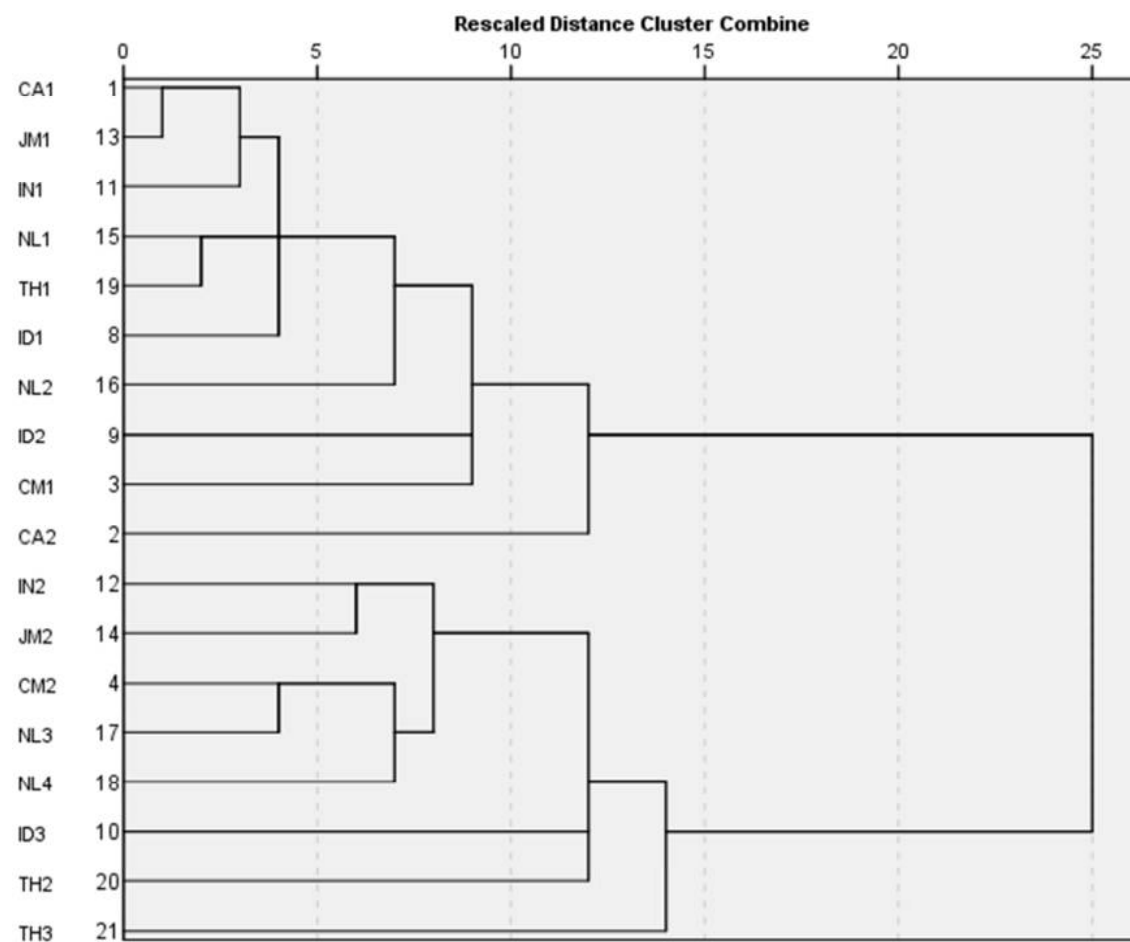


Figure 3: Joint Influence of National Culture and Institutional Logics

