

DOCTOR OF BUSINESS ADMINISTRATION

**Understanding Community Entrepreneurship in Nigeria
(Towards a New Entrepreneurship Development Model)**

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This Research is dedicated to enterprising communities, to be found all over Africa.

ABSTRACT

This is an investigation into the influences of the triadic factors of culture, Institutional rules and entrepreneurship development policy instruments on entrepreneurship development at the community level within Nigeria. The research objective is to utilise a better theoretical understanding of how these factors impact on entrepreneurial behaviour at the community level, to then proffer a diagnostic model that better calibrates the environmental munificence of target communities. In order to achieve this, the study seeks answers to four research questions that focus on the nature, relevance, impact and inter-relatedness of each of the triadic factors on the entrepreneurial behaviour of community-based entrepreneurs in such a complex and emerging country as Nigeria. It is expected that such a model will enable the design and implementation of community entrepreneurship development policy and programmes that are better suited to the environmental context of targeted communities.

DESIGN/METHODOLOGY/APPROACH

A multiple case-study approach is taken to compare three community ventures within Nigeria. The use of a multi-method approach made it possible to collect multiple data on different levels by combining data collection methods, such as observations, interviews, questionnaires and the content analysis of official government documents. In this regard the study benefits from both narrative and quantitative analysis.

FINDINGS

Heritage and culture had a strong bearing on how the community ventures came about, and were ultimately managed. The community-based entrepreneurs see the ventures, along with the skills and knowledge required to produce the crafts, as cultural artefacts in their own right, which are passed down through generations utilising various techniques of cultural reproduction chief amongst which is an apprenticeship system.

While the entrepreneurial ventures are lacking in formal structures and processes, there is a strong social energy and network that binds the operators of the ventures together and offers them what they themselves recognize as their competitive advantage.

The institutional and policy environment within which these community entrepreneurs play is perceived as being exceedingly harsh and in some instances debilitating, creating occasional tensions in the way the community entrepreneurs interpret the formal institutional rules within which they must do business.

There is a conceptual disconnect between the rhetoric offered by the guiding policy document studied and the organising framework that guided this research, which presupposes an inherent weakness within the document.

The study finds that cultural and institutional factors and their influences on community-based entrepreneurs are interpreted in different ways, creating different environmental contexts within the communities studied.

PRACTICAL IMPLICATIONS/CONTRIBUTION

The research contributes to the theoretical area of community entrepreneurship. It offers a new way of understanding community entrepreneurship, as well as an empirical basis for crafting the entrepreneurship policy agenda. It argues for monolithic national enterprise development policy agendas to be discontinued in favour of a more bespoke arrangement that tailors such policies and programme regimes to the specific needs of the community in line with the assessment of the entrepreneurial environment of the community.

It makes a contribution to practice by offering a diagnostic model that helps calibrate and categorise the environmental munificence (defined here as the quality of the overall context of the triadic environmental factors) of target communities.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

The focus of this study is the contextual nature of Nigerian entrepreneurship at the community level. Entrepreneurship is defined as an 'activity that involves the discovery, evaluation and exploitation of opportunities (otherwise referred to as the entrepreneurial process), to introduce new goods and services, ways of organizing, markets, processes, and raw materials through organizing efforts that previously had not existed '(Venkataraman 1997; Shane and Venkataraman 2003). Community-based entrepreneurship more specifically has been defined as the 'result of a process in which the community acts entrepreneurially to create and operate a new enterprise embedded in its existing social structure' (Peredo and Chrisman 2006: 310). By association, the notion of 'community entrepreneurship' is one which points more to the entrepreneurship development challenges of groups of people who hold a strong collectivist view, rather than an individualistic entrepreneurial orientation (Peredo and Chrisman, 2006).

Of theoretical interest, for the purpose of achieving a better understanding, is how community based entrepreneurs are influenced by three environmental factors namely: culture, institutional rules and policy measures, in the discovery of opportunity, the decision to exploit, the allocation of resources and the development and deployment of an entrepreneurial strategy towards their venture. The four research questions guiding this study focus on the nature, relevance, impact and inter-relatedness of these triadic factors on the entrepreneurial behaviour of community based entrepreneurs. By building on earlier frameworks offered by Hoftside (1980); Trompenaars (1994); Shane (1983, 2003) and Stevenson and Lundstrom (2001) respectively, the study not only makes an exploratory foray into the problem area, but also more importantly offers an explanation of how and why these factors influence community entrepreneurship within the Nigerian context.

The study is influenced by an underlying proposition held by the researcher that these triadic factors influence the entrepreneurial behaviour of community-based entrepreneurs in each of the case communities in profoundly unique ways not currently captured by the

literature. It is also argued that if these are properly understood and enacted in practice, they can offer new approaches to deploying policy measures at the community level.

The research makes an overall contribution to the emerging field of community entrepreneurship as well as developmental entrepreneurship, which Koveos (2006) describes as being concerned with the special developmental challenges and conditions of adversity faced by entrepreneurs from all over the world, particularly the developing world.

The concept of entrepreneurship as a social construct is not new, nor is it alien to the African continent. Though a multi-dimensional concept (Audretsch, et al 2007), with levels of activity varying systematically across time and countries (Rees and Shah 1986; De Wit and Van Winden 1989; Blanchflower and Meyer 1994; Blanchflower 2000; Wennkers, et al 2002), the argument can be made that the determinants and dynamics of African entrepreneurship are bound to be significantly no different from what may currently be found in other economies.

The study follows in the tradition of Kilby's 'hunt for the Heffalump'; a metaphorical description of the non-economic theories of entrepreneurial supply (Kilby 1971), which cover the realm of psychological and sociological arguments of the early theorists of entrepreneurship (Schumpeter 1934; McClelland 1961; Hagen 1962). It forms in the researcher's view an intriguing basis from which to launch a contextual study into the nature of entrepreneurship within developing countries such as Nigeria. The study utilises predominantly multiple methods of enquiry as a basis of understanding how community based entrepreneurs in such developing countries make sense of their entrepreneurial journeys.

The practice contribution the research makes is the development of a diagnostic model that will help those tasked with designing and executing national enterprise development programmes targeted at small and medium scale enterprises to assess environmental munificence at the community level. Munificence in this context is defined by the researcher as the quality or robustness of the entrepreneurial environment (with specific reference to the triadic factors being studied) at the community level. This definition builds on the work by (Dess and Beard 1984; Pfeffer and Salancik 1978; Randolph and Dess 1984)

who explain that environmental munificence should be understood as the scarcity or abundance of critical resources needed by firms operating within an environment, which ultimately influences the survival and growth of firms sharing that environment, and affects the abilities of new firms to enter the environment. A munificent environment for entrepreneurs is seen as one that allows entrepreneurs to achieve growth by capitalizing on abundant resources and capabilities readily available within their immediate environment. (Randolph and Dess 1984: 23)

As a multiple case study which studies three communities within Nigeria, the research benefits from three research methods which have been used to gather and interpret data; a series of focus groups made up of potential and early stage entrepreneurs per group and in-depth interviews targeted at key experienced and established community entrepreneurs, during the first phase (DBA document three) of the research, then survey questionnaires administered to respondents within the second and quantitative stage of the research (DBA document four). Document analysis is utilised in this fifth document to further enrich the inquiry.

The objective of the qualitative stage of inquiry was to probe for normative values, and issues that might form the basis for the next stage of a more focused inquiry, and to identify the pertinent ones that were then included in the quantitative research instrument. The researcher had hoped, and did achieve some limited success in, developing clear propositions that were later developed into hypotheses, which were then tested for validity and generalizability at the later quantitative stage of the research.

The objective in document three was to conduct an interpretive evaluation of the role of institutions, culture and policy in accelerating entrepreneurial supply within such societies. This provided a rich opportunity for the use of narratives as the basis for sense making. It also provided the researcher with an important intellectual challenge in utilising western-oriented theoretical frame works for the evaluation of 'determinants and dynamics' of entrepreneurship within the Nigerian context. That in itself underscores the dearth of empirical African studies within entrepreneurship literature, and the potential opportunity such research throws up, in not only exploring normative values, and validating existing

theories, but consequently articulating new and alternative indigenous frameworks or models for entrepreneurship development.

Document four built on this, and utilised the benefits of quantitative methodology to further interrogate the data for explanations. Explanatory in that it did not merely describe the presence of the observed entrepreneurial behavioral variables, but more importantly sought to explain the why and how of their notional existence and correlations, again from the point of view of the respondent, but in such a way as allowing the researcher to be so bold as to proffer a diagnostic conceptual model of how the studied variables impact on each other.

It was found more appropriate to return to qualitative methods of enquiry at this final stage of the study. It culminates in a robust exploration and directed analysis of the Nigerian National entrepreneurship development policy document (2007-2014). Directed in the sense that the researcher evaluates and critiques the artifact from the stand point of the conceptual model articulated and developed within the study with the over riding interest being to see if, and how, the rhetoric of the policy document connects with the multivariate themes and influences revealed within the model.

1.2 Why Study Community Entrepreneurship in Nigeria ?

The study of entrepreneurship as a unique research domain is relatively new, and fraught with a historical search for relevance and legitimacy. Despite the progress made in the past two decades, Welsch and Lio (2003) argue that the field remains in a 'pre-paradigmatic stage, characterized by non-cumulative studies, and divergent definitions and theories'. Churchill and Lewis (1986) argue that the field is fragmented and lacks consensus on key constructs.

The lack of key broad theoretical constructs within the literature means that there is no common theory of entrepreneurship, nor is a universality of thought as far as the social construct goes, truly admissible in the court of intellectual argument. The multi-dimensional nature of the field, and sometimes-unclear boundaries, mean that the study of entrepreneurship calls upon a plethora of social sciences, to provide both theoretical insights, and methodological guidance (Wickham 1998). The consequence, therefore, is that

researchers frequently take up the study of the field from a base in one of these subject areas, and foray into others.

Low and MacMillan (1988) suggest that there are three essential sub fields within the study of entrepreneurship: Process, (which refers to the series of actions taken and elicited by the entrepreneur), Context, (which refers to the situation within which the entrepreneur must perform), and Outcomes, (which refer to the performance of the entrepreneur in financial, organizational and human terms).

Politicians and governments ascribe a lot of credentials to entrepreneurship. For example the report of the Secretary-General on 'Entrepreneurship for development' to the 69th session of the General Assembly of the United Nations in August of 2014, promotes it as a veritable tool for the economic development of communities and countries. Such credentials mean that there is understandable interest in studying this concept within the international and, more particularly, developing country context. Research interests in the literature have in recent times focused on understanding the influence of national cultural values on the individual entrepreneur, and the cultural influence on the entrepreneurial action or function (Tiessen 1997; Steensma et al 2000).

The contemporary study of ethnic entrepreneurship and the importance of social embedding may be traced to the works of Weber (1958) and Schumpeter (1947) who both argued that the source of work ethic, and indeed entrepreneurial behaviour, lay in the social structure of societies and the value structures they produce. Cultural and social norms are emphasized as the major strength of entrepreneurial orientation and seem to be the differentiating factor for higher levels of entrepreneurial activity (Minniti and Bygrave 2003). It is a position that aligns with the specialist literature in cross-cultural studies, which is dominated by a large number of references demonstrating that leading management models are clearly embedded in the cultural specificities of their environments, and therefore impossible to export to other contexts.

This notion of environmental context being the critical factor in the determination of behaviour and thus the non-applicability of universal templates to local context generated an intellectual curiosity to validate current postulations in the area of community based

entrepreneurship, not only within the international but also intra- country scope. The starting point for understanding entrepreneurship in new geographic contexts has traditionally been through the assessment of cultural values. In this respect, a large body of conceptual arguments for the link between culture and entrepreneurship have existed for decades (Schumpeter 1947; Weber 1958; McClelland 1961), with more recent empirical research (Hayton 2002; Marino et al 2002; Hindle 2012) providing mixed findings on these links based fundamentally on the cultural dimensions proposed by Hofstede (1984, 1994, 2001) and commonly used in cross-cultural research. Some studies suggest entrepreneurs share a common set of values regardless of culture (McGrath, et al 1992), while other studies support the notion that culture will affect entrepreneurship (Busenitz and Lau 1996; Shane 1994). Studies conducted in Africa are reported to generally conclude that psychological variables (Frese 2000), and race and ethnicity (Ramachandran and Shah 1999) are important predictors of entrepreneurial activity, while research conducted among transitional countries (Luthans, et al 2000) underline the point that entrepreneurship exists in every country and can be fostered with an appropriate cultural orientation and framework.

The central argument guiding this research is that the triadic factors of culture, institutional rules, and policy measures impact communities differently and therefore create various typologies of environmental munificence. The fact that such different types of 'entrepreneurial environments' exist could then have significant consequences on how otherwise monolithic national entrepreneurship development policy should be articulated and eventually deployed within developing nations such as Nigeria. This in essence derives from the strategic question that attempts to understand how developing countries such as Nigeria can promote the enabling environment that increase the supply of entrepreneurship at the community level by customising enterprise policy to fit the peculiarities of communities. The intended contribution to practice emanates from this proposition: The development of a diagnostic model that might aid enterprise development practitioners and other development organisations and stakeholders such as the United Nations and UKs DIFD, who spend millions of pounds in enterprise development grants and aids to regional as well as local government enterprise development agencies within developing countries such as Nigeria. A diagnostic model that calibrates the environmental munificence of

communities into distinct typologies to which, robust policy combinations may be bespoke. It is expected that such a model will be a significant contribution to the field of developmental entrepreneurship. Such a model will make the deployment of enterprise development policy instruments more effective, while also benefitting the community based entrepreneurs themselves through the improvement of the institutional environment within which they will be expected to operate and compete.

North (1990) established the importance of a country's institutions in determining its economic performance. Institutional rules he defines as 'the rules of the game in a society' or, more formally, 'humanly devised constraints that shape human interactions'. While institutions could be of many types, the one affecting firm operation and performance the most, are the economic institutions. North (1990) has subsequently elaborated on the two basic elements in the economic institutions: protection of private property rights (vertical relation between the state and firms), and enforcement of contracts between economic agents (horizontal relation between firms).

Building on this, Lu (2008) explains that while in most developed economies, there are both secure protection of private property rights and efficient contract enforcement, which makes economic institutions conducive to firm operation and performance including entrepreneurial activities, the situation in emerging economies such as China is quite different. The decision to seek entrepreneurship in most developed countries he opines, is entirely determined by the personal attributes of would-be entrepreneurs such as gender, marriage status, age, education, financial conditions and attitude for taking business risks. In Asian countries such as India and China, the influence of state parties and transition from centrally planned economies created an initially unfavourable institutional environment (including the non-protection of property rights and contract enforcement particularly as it relates to large government contracts) for entrepreneurship. The situation in China, offers a useful guide to the reality of contextual studies. According to Lu (2008), the Chinese example contrasts to the conventional theory of entrepreneurship for developed 'western' economies in that the slow evolution of a government sanctioned legal status for private ownership played an important role and disincentive in the entrepreneurship decision for China's would-be entrepreneurs.

Under these circumstances, an important question for researchers is 'to what extent can entrepreneurship thrive in weak institutional contexts?' Yet researchers who have responded to this question have focused on highly developing or fast-growing Asian economies (Mitchell, et al 2000; Steensma, et al 2000; Begley and Tan 2001; Lee and Tsang 2001) or other countries only recently accessible from the commercial perspective after economic and political barriers to the west have fallen such as Russia or Georgia (Goodwin et al 2001, Ardichvili and Gasparishvili 2003). However, many African countries still remain unexplored (Noorderhaven and Tidjani 2001), despite the growing efforts of various international organisations (such as the World Bank, International Monetary Fund, African Development Bank) and the developed countries to stimulate their economic development. Furthermore, García-Cabrera et al (2008), inspired by the work of Sackmann and Phillips (2004) on cultural research, suggest that 'although the dominant logic in cultural research has been guided by inter-country comparisons on the basis of the one nation-one culture axiom proposed by Hofstede (1984)', the current reality must force researchers to reconsider this paradigm. They argue that factors such as the 'development of technology and information systems, the globalization of markets and the increasing migratory flows across borders have affected the way in which nations are designed and operated, and rendered the assumption of a national culture no longer valid in the current context'. They urge Instead that researchers should consider that there are intra-cultural differences in a country, as a premise for organising research activity in the international sphere, and ultimately in articulating and deploying policy aimed at stimulating entrepreneurship development at the community level. This research seeks to build on this argument further by also providing additional empirical data to explore the notion.

The ultimate intention is to make the results of this research actionable through the publication of both academic and position papers to be offered to relevant stakeholders within the Nigerian and possibly West African economic development eco-system. This will include, and not be limited to, regional governments, economic think tanks, multi-lateral aid and development partner agencies such as the UK department for foreign and international development (DFID) and the United Nations system. It is hoped that the knowledge and research skills gained through the DBA can be put to use by the researcher in public service and development consulting. It is also worth mentioning that the findings of the qualitative

stage of this research (document three) were presented as a paper to an Earth institute-sponsored conference on sustainability and community development, held in September 2012 at the University of Ibadan, Nigeria. The thesis was also presented as a conference paper at the UK's Institute of Small Business and Entrepreneurship annual conference held in Manchester in November 2014. Nigeria's Honourable Minister of Information Technology also invited the researcher in late 2014, to serve on the steering committee establishing a Foundation for the Promotion of entrepreneurship in the country.

1.3 Introducing The Case Communities

Nigeria has a population of approximately 170 million inhabitants. The country is made up of 250 ethnic language groups living in 774 local government areas within which

Figure 1 Map of Nigeria With Stars Showing Research Locations



would be found no less than 150,000 urban and rural based communities. The

Nigerian Federal government has found it expedient to execute its national planning and resource sharing agenda along the lines of six geo-political zones; which is a recent day refinement of its earlier delineation along North, West and Eastern lines.

The country operates a multi-party, federal democracy with a national president, 36 state governors and 774

local government chairmen (mayors). It has a bi-cameral legislature at the national level

and has state legislatures that enact laws on a range of issues shared along both a concurrent and exclusive legislative agenda as enshrined in its constitution. It is often referred to as an oil rich nation, recently emerging as Africa's largest economy after a statistical rebasing of its economic data. It achieved an annual GDP of \$510 billion¹, and a GDP per capita of \$2,533 in 2013. In a 2013 analysis of ease of starting a new business,

¹ The Nigerian government recalculated its GDP data in 2014 to \$510 billion making it the 28th largest economy in the world

it was ranked 122nd out of 183 countries. Nigeria is also a country beset with several developmental challenges, chief of which are mass poverty, income inequalities, and mass youth unemployment and weak infrastructures such as power²

Table 1 A Comparative Analysis Of Various Socio-Economic Indices (Nigeria And The UK)

ECONOMIC INDICES	UK				NIGERIA			
	2010	2011	2012	2013	2010	2011	2012	2013
GNI Per capita (PPI) USD	34520	3560	3560	na	2150	2250	2400	Na
Population (Total) millions	62.7	63.2	63.6	na	159	164	168	Na
GDP (US Dollars) T* Trillion B* Billion	2.285T	2.478T	2.475T	na	229.5B	224.5B	262.5B	Na
GDP Growth rate)	1.65	1.11	0.25	na	7.8	6.79	6.53	Na
Life Expectancy	80	80	81	na	51	51	52	Na

Source: www.data.worldbank.org

Tables 1 and 2 give a comparative snap shot of the major economic indices for both Nigeria and the United Kingdom. It shows the relative state of development that Nigeria (which is classified by the World Bank as a low middle income country) has achieved compared to a High Income OECD nation, such as the United Kingdom. But it also underscores the growth potentials of such newly emerging economies. The highlight suggests that while the country is relatively small in economic output compared to the UK it is growing fast driven by an emerging service sector and a large population.

² See www.data.worldbank.org

Table 2 A Comparative Analysis of Ease Of Doing Business By Ranking over 183 Various Countries.

EASE OF DOING BUSINESS (RANKING OUT OF 183 COUNTRIES)*	Ease Of Doing Business	Starting A Business	Enforcing Contracts	Registering Property	Getting Credit
NIGERIA	147	122	136	178	87
UK	10	28	56	68	1
South Africa	41	64	80	99	28
Ghana	67	128	43	49	28

Source: The 2014 International Finance Corporation Doing Business Report. (<http://www.doingbusiness.org/economyrankings/>)

The three community-based entrepreneurial activities of indigo fabric dyeing in Abeokuta (south Western), brass potteries in Bida (North) and retail pharmacies in Nnewi (Eastern) from which the respondents are selected is in deference to that conventional wisdom as a quick, albeit limited, representation of Nigeria, and their paradigmatic value within the case study approach (Yin 2000) as being examples of most indigenous communities to be found within the country. The communities are introduced in greater detail in the tables 3-5 shown below, using a community enterprise analysis framework developed by DeBruin and Dupuis (1995). The framework allows for a broad assessment of the nature of the community venture using eight parameters that focus on the dynamic within the community venture.

1.3.1 The Abeokuta Indigo Fabric Dye Community

Picture 1 Abeokuta women displaying their indigo dyed cloth.



Source: www. Pinterest.com

Situated about 100 kilometres north of the commercial capital city of Lagos, Nigeria, Abeokuta is an ancient provincial town of approximately 4 million inhabitants. The indigenes are known as Egbas who are members of the larger Yoruba tribe, who constitute the second largest ethnic group in Nigeria. The Yoruba are famous for their cultural heritage as well as commercial spirit. The Egbas of Abeokuta have long been famous for the indigo dye fabric they produce, which is as much a cultural artefact as it is a business. The fabric dye community venture operates out of two clusters within the heart of the city and is predominantly a female -dominated enterprise engaging several thousands of people, particularly women and their children.

Table 3 The Community Enterprise Analysis Framework (Abeokuta)

Community Focus	<ul style="list-style-type: none"> • The design, manufacture and wholesale of traditionally inspired indigo dyed fabrics
Community Initiatives	<ul style="list-style-type: none"> • Apprenticeship and skills development • Community Thrift and micro credit schemes
Partnerships	<ul style="list-style-type: none"> • No established formal partnerships, loose informal networks of suppliers, customers and peers. • A quasi- democratic business management system
Social Energy	<ul style="list-style-type: none"> • Jointly fighting poverty (<i>Gbamiboshe</i>)
Cultural Capital	<ul style="list-style-type: none"> • The ancient fabric dyeing process and design patterns passed down from generation to generation.
Market Orientation	<ul style="list-style-type: none"> • An informal commercial trading structure, largely wholesale oriented
Empowerment Factors	<ul style="list-style-type: none"> • Peer inspired and consensus driven communal tactical action. Also heritage.
Community Leadership	<ul style="list-style-type: none"> • The <i>Iya Oloja</i>. The matriarch leader of the community venture

Adapted from The Community Enterprise Analysis Framework developed by DeBruin and Dupuis (1995:23)

1.3.2 The Bida Brass Potteries

Picture 2. A Bida Brass Pottery workman



Source: www.pinterest.com

Bida is a small provincial town located in Niger state in the North central part of Nigeria. Home to approximately a million inhabitants who belong to the Nupe ethnic group, they are predominantly Muslims, and farmers. The Bida potteries have long had an established global reputation as a centre of indigenous art and craft. Family groups, who have inherited the business, and skills from their forebears, drive the community venture.

Table 4. The Community Enterprise Analysis Framework (Bida)

Community Focus	The design, manufacture, polishing and sale of traditionally inspired brass and glass pottery
Community Initiatives	<ul style="list-style-type: none"> • Apprenticeship and skills development, • Community thrift and micro credit schemes,
Partnerships	<ul style="list-style-type: none"> • No established formal corporate partnerships, loose informal networks of suppliers, customers and peers. • There is however a strong informal partnership with the traditional Islamic emirate
Social Energy	<ul style="list-style-type: none"> • Sustenance of a divinely inspired heritage
Cultural Capital	<ul style="list-style-type: none"> • The ancient pottery process and design patterns passed down from generation to generation. • Islamic influences
Market Orientation	<ul style="list-style-type: none"> • An informal commercial trading structure, largely wholesale oriented • Significantly supported by royal patronage of the emir
Empowerment Factors	<ul style="list-style-type: none"> • Royal Patronage
Community Leadership	<ul style="list-style-type: none"> • The <i>Emir</i>. The royal and patron leader of the community venture

Adapted from The Community Enterprise Analysis Framework developed by DeBruin and Dupuis (1995: 23)

1.3.3 The Nnewi Patent Medicine Store Chains

Picture 3. An Nnewi Patent medicine shop owner.



Source: [www. Irene Abdou photography.com](http://www.IreneAbdouphotography.com)

The Nnewi have long had an established reputation as a centre of commerce in Nigeria. It is a small provincial town located in Abia state in the southeastern region of Nigeria, and home to approximately a million inhabitants who belong to the Igbo ethnic group. They are predominantly Christian and traders as well as small-scale manufacturers. Patent medicine dealerships are one of the business areas where the Nnewi, as an ethnic community, have built a national dominance, through a national network of stores and branches which as shown in table 5 below they have established through a very successful apprenticeship and sub franchising programme open to their kith and kin.

Table 5 The Community Enterprise Analysis Framework (Nnewi)

Community Focus	Patent medicine stores
Community Initiatives	<ul style="list-style-type: none"> • Apprenticeship and skills development, • Community Thrift and micro credit schemes, • Lobby and interest group protection schemes
Partnerships	<ul style="list-style-type: none"> • No established formal corporate partnerships, loose informal networks of suppliers, sub franchisors
Social Energy	<ul style="list-style-type: none"> • Achievement orientation and a persecution complex
Cultural Capital	<ul style="list-style-type: none"> • Kinship • Inherited trades
Market Orientation	<ul style="list-style-type: none"> • An informal commercial trading structure, largely retail oriented
Empowerment Factors	<ul style="list-style-type: none"> • Apparently more individualistic. Achievement orientation, supported with a strong union.
Community Leadership	<ul style="list-style-type: none"> • More republican; a fairly sophisticated democracy, with an elected president of the trade group as head.

Adapted from The Community Enterprise Analysis Framework developed by DeBruin and Dupuis (1995: 23)

In focussing attention on a structured intra-country comparative analysis of the three communities, utilizing both qualitative and quantitative methodology that attempt to articulate and then test hypotheses in ways that might offer a basis for predicting the influences or otherwise of the external variables of culture, institutional rules, and policy frameworks on entrepreneurial behaviour, across the three communities, the researcher is conscious that the communities share significant similarities in terms of their socio-economic development and heritage. They equally display fundamental differences as a result of their respective ethno-cultural heritages, and influences of regional political economy.

Entrepreneurial behaviour by the communities itself must be understood as being evidenced by key decisions taken by the actors along the entrepreneurial process chain as defined by Shane (2003) in figure 2.0 and a construct which will be explored in more detail in the next chapter. Shane (2003) explains that entrepreneurial behaviour should be seen as a process of decision-making along a seven-step process chain. As figure 2.0 shows, the entrepreneur usually commences with an environmental scan for the purpose of discovering

an opportunity. It is after the opportunity is discovered that it can then be exploited. The mobilisation of resources and the articulation of an entrepreneurial strategy then follow. Finally the entrepreneur must organize the process by which value is created and performance achieved.

Of particular interest to this study is how community-based entrepreneurs are influenced in the discovery of opportunity, the decision to exploit, the allocation of resources and the development and deployment of an entrepreneurial strategy towards their venture.

Figure 2 The Entrepreneurial Behavioural Process



Source: Shane 2003: 10

By mapping similarities and contrasts, and subjecting the evaluation of both the dynamics and determinants of entrepreneurship development as found within these three communities, to relevant current theories such as that proposed by Shane (2003), it is hoped that the study might achieve a validation of the universality of these theories or otherwise, and more importantly, further the understanding of entrepreneurship development within the international, and more specifically, developing economy context.

The researcher's initial inclination had been to explore this area from an interpretivist stance. One more interested in sense making and the utilization of rich dialogues, including the researcher's own reflexive views to unearth a deeper understanding of the influence of institutional rules, cultural practices and government policies on critical aspects of entrepreneurial behaviour. However the nature of the DBA, which mandates that the researcher demonstrates an appreciation of both qualitative and more structured positivist type research has engendered a growing appreciation for a more pragmatic perspective. This supports Van de Ven's (2007) advice that the strategic research question which serves to guide the long range research agenda, be overarching and grand enough to articulate an

engaging research problem grounded in reality. The strategic question sets the stage for the development of more, specific and probing research questions, which ultimately enable the study to benefit from wider, richer and certainly more robust methods of enquiry than a single paradigmatic view might allow.

1.4 The Strategic Question

How can entrepreneurship development policy makers and governments provide the enabling environment that increases the supply and success of community-based entrepreneurs in a country such as Nigeria?

The strategic question emanates from an underlying proposition that suggests three critical environmental factors namely: culture, institutional rules and policy frameworks, influence entrepreneurial behaviour at the community level. The over-arching practice challenge is whether the range of environmental contexts they create, based on the various combinations of possible outcomes observed can be calibrated into distinct prognostic typologies to which more effective interventionist policy measures and programmes may be bespoke.

1.4.1 Research questions

Specific research questions are as follows:

Culture

- RQ1 How has the cultural environment in Nigeria within which the community based entrepreneurs currently operated influenced their entrepreneurial behaviour?

Institutional Rules

- RQ2 How has the institutional environment in Nigeria within which the community based entrepreneurs currently operated influenced their entrepreneurial behaviour?

Policy Frameworks

- RQ3 How has the Nigerian entrepreneurship policy environment within which the community-based entrepreneurs operated influenced their entrepreneurial behaviour?

RQ4 How has the rhetoric of Nigerian entrepreneurship development policy addressed the themes from the emerging entrepreneurship development model?

The four research questions focus on the nature, relevance, impact and inter-relatedness of the various cultural, institutional as well as policy dimensions offered by Hofstede (1980), Trompenaars (1994); Shane (2003) and Stevenson and Lundstrom (2001) respectively on the entrepreneurial behaviours of the community-based entrepreneurs studied. They are questions which not only seek an exploratory foray into the problem area, but more importantly an explanation of how and why these factors influence the Nigerian context along the lines of Shane's (1983) model for understanding entrepreneurial behaviour. The answers sought must be seen as explanatory views of the respondents, and reflected upon as granting access in to how the studied respondents make sense of their environment in the course of embarking on their entrepreneurial journeys. The four research questions also provide the basis for how the thesis is structured. This will be discussed in greater detail in the next chapter.

A better understanding of how these environmental dimensions influence community-based entrepreneurs within the case communities opens up a pathway to more effective entrepreneurship development policy decisions which are better attuned to cultural and institutional sensitivities within developing countries such as Nigeria.

1.5 Structure of the thesis

The thesis presents the culmination of the entire research work conducted over the course of the DBA programme. The first chapter introduces the study, and gives a brief overview. The second chapter re-visits the literature and builds on the initial review done in document two. The conceptual framework guiding the study is also presented. Chapter three focuses on the research methodology used in the course of the research. It highlights and contrasts the qualitative and phenomenological approach used in document three, with the quantitative approach, engaged in within document four. It also introduces document analysis as an additional method utilised within the context of document 5.

Chapter four presents the findings of how the cultural environment has influenced the entrepreneurial behaviour within these communities. Chapter five presents the findings of how the institutional environment within which the community entrepreneurs currently operate has influenced their entrepreneurial behaviour. Chapter six focuses on the question of enterprise development policy. Building on the emerging themes and issues arising from the two previous documents, the study attempts an assessment of the Nigerian national policy on entrepreneurship development (2007-2014). The assessment is presented as findings of additional 'mixed method' research done utilising document analysis to explore what the researcher believes are the essential learning points presented by this study in answering the study's strategic question. All three chapters attempt to synthesize an analysis of the findings of the multiple methods used.

The study's conclusion is offered in chapter 7 after an extensive discussion. Particular focus is placed on the categorisation of what is referred to as the nine entrepreneurial environmental policy typologies that enterprise development policy makers must deal with at the community level and comparing and contrasting them to the various currents of thought that have emerged within the literature.

CHAPTER TWO

THE REVIEW OF LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Introduction

This chapter explores the literature available on entrepreneurship research with a view to understanding and highlighting the predominant arguments that have shaped the field of entrepreneurship development policy, institutional rules, culture, and how these environmental (contextual) factors have influenced the behaviour of entrepreneurs at the community level. The review begins with a cursory exploration of the intellectual underpinning of the broad area of entrepreneurship, which in the literature seems developed more around individual entrepreneurship models. Additional effort is made in also exploring the theoretical construct of community entrepreneurship as an alternative model to the mainstream model of entrepreneurship. The outcome of the review is expected to be a mapping of the literature, the identification of gaps in the literature and theory which might set the agenda for the research, while exposing the underlining tensions that a revalidation of the conceptual framework developed in document one might throw up in the researcher's journey towards both a theoretical and practice contribution.

2.2 Entrepreneurship and the Entrepreneurial Process

In their review of twenty-five definitions of entrepreneurship, Vanderwerf and Brush (1989) discovered that entrepreneurship has been defined as a business activity consisting of the 'intersection' of five definitive human behaviours: creation, general management, innovation, risk bearance and performance.

Regardless of the diversity in its definition, most authors agree that entrepreneurship is invariably a creative human act, driven by a process of innovation, which requires an identification and seizing of an opportunity, for socio economic gain. One which, despite the over all strategic intent must commence with the commitment of personal and social energy.

The entrepreneur be he or she a single individual or a collective, assumes market place risks, but offers competitive ideas, which entail the organization of existing resources to convert opportunities into workable and marketable products or service, thus adding value through time, efforts, money, or skills for the benefit of society, and realizes the rewards from these efforts in the form of profit, and legitimacy.

Wennekers and Thurik (1999) argue that entrepreneurship is essentially a behavioural characteristic of persons. This entrepreneurial behaviour requires entrepreneurial skills and qualities (entrepreneur) on the one hand, and the participation in the competitive process (entrepreneurial process) on the other. Entrepreneurship is therefore not a vocation but rather the episodic exhibition of certain behaviour within a given process; a contention earlier held by Gartner (1989) who explains that 'the entrepreneur is not a fixed state of existence' but rather a role that individuals undertake to create new organizations.

In establishing a final working definition of entrepreneurship, the researcher settles for one, which posits that:

'Entrepreneurship is an activity that involves the discovery, evaluation and exploitation of opportunities (otherwise referred to as the entrepreneurial process), to introduce new goods and services, ways of organizing, markets, processes, and raw materials through organizing efforts that previously had not existed.' (Venkataraman 1997; Shane and Venkataraman 2003)

2.3 Understanding Entrepreneurial Behaviour (The individual- opportunity nexus)

Shane's (2003) exhaustive analysis of the field of entrepreneurship offers in the researcher's view, the most far-reaching conceptual framework that explains the different parts of the entrepreneurial process. His attempt at a general theory of entrepreneurship based on the individual opportunity nexus constitutes an integral and critical organising platform upon which the conceptual framework for this study is built. In large part, because the model is successful in integrating the human agency and external factors into one overarching framework that convincingly sheds light on the concept of the entrepreneurial process, as a basis for understanding entrepreneurial behaviour across a broad spectrum of multidimensional influences.

The central premise of his argument is that entrepreneurship can be explained by considering the nexus of the enterprising individual and valuable opportunity, and furthermore, by using that dynamic we can better understand the entrepreneurial process. Shane (2003) explains as shown earlier in figure 2, that entrepreneurial behaviour begins with the existence and subsequent decision to exploit such opportunity. The next step within the process is the acquisition and recombination of resources directed at exploiting the opportunity. This is followed by the articulation and deployment of an entrepreneurial strategy and ends with the venture management and performance.

A lot of attention is placed on Shane's 'individual-opportunity' framework because it meets an important requirement of this study to understand and evidence entrepreneurial behaviour through a set of actions that can be observed and documented across the individual or group/community level. These set of actions constitute the observable variables that are impacted either negatively or positively and at varying combinations, by the external influences of culture, policy measures or institutional logics.

Yet while his framework has been found to be robust and practical, Shane is not as exhaustive on the very important issue of culture and policy instruments and their influences on entrepreneurial proclivity. The study therefore builds on his framework by incorporating these two external forces, taking from equally important contributions of researchers such as Baumol (1990) on the concept of 'institutional rules of the game' or policy instruments, and Hofstede (1980,1991), on the cultural determinants of entrepreneurship.

2.4 Understanding Community Entrepreneurship

Several authors have argued for broadening the boundaries of the concept of entrepreneurship to also include entrepreneurial activities outside the business sector (Johannisson and Nilsson 1989; Johannisson 1990; Morris and Jones 1999; Holmquist 2003; Lindgren and Packendorff (2003). One research stream focuses on public sector entrepreneurship (Kingdon 1984; Morris and Jones 1999; Caruna, et al 2002; Zerbinati and Souitaris 2005). Here public entrepreneurship is 'defined as the process of creating value for citizens by bringing together unique combinations of public and/or private resources to

exploit social opportunities, in return for material, purposive or solidarity benefits' (Morris and Jones 1999; Kingdon 1984). Others such as Haugh 2005; Stull and Singh 2005; Selsky and Smith 1994 have focused on non-profit organizations and the phenomenon of social enterprise, which will also be discussed later.

The concept of community entrepreneurship as developed by DeBruin and Dupuis (1995), in this researcher's view extends this debate by challenging the otherwise orthodox view of human capital to also incorporate the social and communal context, by calling for a broader and more collectivist view of entrepreneurship. It is particularly relevant when focusing on the entrepreneurship development challenges of groups of people who hold a strong collectivist view, rather than an individualistic orientation. This is perhaps what makes it appealing, as a key construct to be examined for applicability, within a study of this nature which hopes to enquire into the influence or otherwise of individualism, as a key cultural determinant of entrepreneurial behaviour.

In its original conception, community entrepreneurship was developed while the researchers were working on a feasibility study of a grass roots urban tourism project in an ethnically diverse, low socio-economic area in Auckland New Zealand. The concept was seen as a possible answer to both an initial lack of individual entrepreneurial skills and employment opportunities for the community. Critical to its development, was the awareness by the researchers that many of their respondents, though unemployed, had remarkable talents and skills, based on their deep cultural knowledge of their communities.

While De Bruin and Dupuis (1995) suggest that the theoretical underpinnings of the concept lie in Schumpeterian and neo-Schumpeterian ideas of innovation, creative and adaptive responses to the challenges thrown by economic cycles, they offer a multifaceted framework, which in its broadest conceptualization, comprises of elements such as; 'community focus, community initiatives, partnerships, social energy, the investment of cultural capital, a market-leading orientation, empowerment and leadership'

By focusing the entrepreneurial effort at the level of the community, this framework makes a radical shift away from the traditionally held view of the sole individual, being the principal actor in the entrepreneurial process. It is an interesting notion which fits in with the collectivist approach to life which is witnessed in most indigenous societies, such as the

social tradition of *Ubuntu* (human interdependence), practiced in Southern Africa, and one which will be explored for relevance at later stages of the study.

Peredo and Chrisman (2006) focused on the community as both the entrepreneur and the enterprise, and define the community-based enterprise as 'a result of a process in which the community acts entrepreneurially to create and operate a new enterprise embedded in its existing social structure'. The concept of community-led social entrepreneurship is used to link social and community entrepreneurship, and is explained by a community-led social venture owned and controlled by the members of the communities where they are based (Hayton 1995).

When entrepreneurial efforts are communal, the consensus building process required to generate and sustain action, entails partnerships between local community groups, local and central governments, agencies and private enterprises. Such partnerships take a proactive role in stimulating economic activity within the community. It is a new and emerging concept to have corporations partner and support community entrepreneurship initiatives, but the recent call to corporate social innovation and more innovative corporate social responsibility causes, is a trend that seems to augur well for enhancing the corporate partnership aspects of community entrepreneurship (De Bruin and Dupuis 1995).

The idea of social energy is a term conceptualized by Hirschman (1984), to mean a 'centrifugal force' of 'renewable motivation' that is released by groups, to induce participation in group and cooperative action and movements despite of, or on account of difficult times or the prospect of failure. It is akin to 'cultural energy', which is the same force at play but now within the context of homogenous cultural values and norms. (Kleymeyer 1994).

The combination of both concepts is termed community energy by De Bruin, power and Toko (2001). Drawing on the features of both concepts, community energy is defined by the researchers as, 'energy, which in the face of hardship or even failure integrates a renewable motivation for participation in co-operative activities that draws on shared identity to undertake bottom-up grass roots community development'. Mangaliso (2001) for instance argues that *ubuntu* promotes cordial regard for others, a sense of unity and perspective

taking, which infuse a pervasive sense of community and harmony, respect and responsiveness.

De Bruin and Dupuis (1995) argue that the presence of cultural capital in most indigenous societies, present an opportunity for those communities to invest and profit from community entrepreneurship. The term which signifies, particular kinds of knowledge and social styles (Codd, et al 1985) involves the familiarity and ease of language and socio-cultural milieu which is ingrained and embodied within a homogenous group, which might be symbolised by the way cultural artefacts such as food, craft, music, clothing and dance are consumed (Bourdieu 1984).

The argument given is that culture being a highly differentiated product, can be tapped into and converted into entrepreneurial capital, for the community in question. What is required is a market leading orientation, another element within the framework, and one in which, much in the Schumpeterian fashion of a creative response, the community deliberately stages it's affairs in ways that create demand for its offering of social, cultural and other resources.

Community energy is harnessed by empowerment, another element within the framework. Empowerment in community entrepreneurship refers to the collective mobilization of the six forms of capital resources and other 'cultural competencies' (Bourdieu 1984) involving the local populations, towards the ownership and control of their own economic destiny.

The mobilization of a community towards a collective vision ultimately requires leadership, the last in the De Bruin, Dupuis community entrepreneurship framework, and perhaps the most critical. It is the transformational leadership of those who emanate from within the community or align with it that is required to generate commercial viability and sustainability to initiated projects.

There has been more recent thinking by Hindle (2010) on the subject of community and its influence on the entrepreneurial process, which builds on the earlier works of Julien (2007). Hindle (2010) promotes a very similar approach to that which is being proposed by this research: the development of a diagnostic model, which might help to identify the inherent and particular circumstances to be found within a community, as a precursor to

intervention. He refers to the community context as the 'intermediate entrepreneurial environment', what Julien (2007) refers to as the entrepreneurial milieu within which the entrepreneur must relate and details it as greatly influencing the entrepreneurial process. He defines a community as any 'context where a self-defined group of people see their mutual belonging to the community as distinguishing them (but not excluding them) from all other members of society at large and where continued membership of the community is valued highly enough to impose some constraints on behaviour'.

What is particularly appealing about Hindle's (2010) thesis is the use of rich empirical data sets from indigenous aboriginal communities in Australia in the development of his work. He also submits:

'I want a robust and widely applicable diagnostic regime (in the form of an analytical framework) in order to specify the unique situation of any 'patient' (community) whatsoever. It may well turn out that a particular community, systematically and dispassionately analysed according to the formalised criteria, is so bereft of requisite physical, human and institutional resources that it is not, in its current state, a suitable context for any viable entrepreneurial initiatives. The deficiencies of the context thus defined, will then become the focal impediments that any programmes aimed at enhancing entrepreneurial capacity in that community must address.'

(Hindle 2010:4)

This researcher sees Hindle's (2010) work as being a major contribution to helping to understand the nature of community-based entrepreneurship. It does have inherent weaknesses however. While his diagnostic framework which is built on the construct of two multidimensional pillars; one structural and another human factor, hold up multiple pathways (based on the uniqueness of the community being assessed) to the creation of new ventures and/or value, the model is not so easy to understand, nor far reaching enough in calibrating the external environment in such a standardized and measurable way as to warrant its reliability and validity. It also fails to adequately detail both the social and institutional context of entrepreneurship, which is a critical aspect of the environmental context within which the dynamic of community enterprise must be understood.

2.5 The Community Context and Social Entrepreneurship

To better understand community entrepreneurship, there is a need to understand if and where it intersects with the concept of social entrepreneurship. Social entrepreneurship is a popular emerging concept that is seen by most authors as being a variation of entrepreneurship in its more classical sense. It combines an explicit and central social mission with business-like discipline, while also mobilizing resources to achieve entrepreneurial objectives (Timmons, 2009). While some might argue that the traditional entrepreneur is driven towards the creation of wealth and value as the intended outcome, the social entrepreneur's agenda focuses more towards impact on society. Timmons (2009) further explains that 'the entrepreneur builds wealth and value within a market structure and the market discipline controls how the entrepreneur functions to build wealth and value.'

Social entrepreneurs tend to operate under a different set of rules than business entrepreneurs. In developing countries, the social entrepreneur's ability to successfully function is impacted by issues of government intervention, cultural biases, colonial traditions and processes used by the development community. (Timmons 2009)

Bull (2008) suggests that the emergence of the concept of 'social enterprise', and the organisations recognised as such, has evolved globally over the past two decades due to factors such as:

- The focus of a culture that emphasises self-reliance and personal responsibility, and the rise of entrepreneurship more generally (Scase and Goffee 1980; Kuratko 2005);
- The decline of state involvement in the planned provision of services in society; and conceptualisation of the market (Mulgan 2006), and
- Changes in funding opportunities within the community, voluntary and non-profit (social) sectors – specifically the move from grant giving to contract/competitive tendering and the devolution, deregulation and privatisation of welfare states globally (Pearce, 2003; Goerke 2003).

As a business model, social enterprise has been described as 'blurring the boundaries between non-profit and profit' (Dart 2004), while researchers such as Pearce (2003)

describe social enterprises as trading organisations behaving as businesses, closer to the private system than the public, and within the third system; a concept made popular by the New Labour government of Tony Blair.

However in Bull's (2008) view, a clear image of what constitutes a social enterprise is hard to capture, as no single legal structure or business format encapsulates the term. Social enterprises in the UK, for example, can be registered as sole traders, unincorporated or incorporated organizations, and various routes are provided within the context of business formats, such as the 'community interest company (CIC), social firms, development trusts, voluntary community groups, housing associations, football supporters trusts, leisure trusts, community interest organisation (CIO), co-operatives and trading arms of charities' (Office of the Third Sector, 2006, p. 11). This tends to warrant the confusion faced by many as to the exact boundaries of social entrepreneurship. The researcher however chooses to adopt the UK Department of Trade and Industry (2002) definition of a social enterprise, which states:

'A social enterprise is a business with primarily social objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximise profit for shareholders and owners.' (The UK Department of Trade and Industry 2002)

This definition seems to suggest that the concepts of a social and community enterprise, while being two different constructs are none the less usually inextricably linked. There have been gaps in documenting the social embedded nature of the western concept of social enterprise within the African context, as the discourse that surrounds the theme has even in the west predominantly covered the search for legitimacy as a third organizational way, after the private and public sector models.

The literature also often seems to reflect an assumption that solely individuals exercise social entrepreneurship. Thompson (2002) however reminds one that it would be a mistake to accept this generalization. Indeed Stewart (1989) states that entrepreneurship is best thought of as 'an extended activity, which may well be carried out by a team or a group of people' and so within such a context entrepreneurship does find a place in cultural settings where collective, rather than individualistic, thinking prevails (Peterson 1988). To be an

entrepreneur may therefore mean being an individual, a member of a group, or an organization who carry out the work of identifying and creatively pursuing a social goal. This is quite an important argument in favour of the social enterprise movement in developing countries. However, when one considers the failure of the social enterprise sector to deliver development, and the stagnant and stunted growth the sector has witnessed in driving economic growth within such countries, then the factors militating against their organisational success have to be further examined.

Katzenstein and Chrispin (2010), in a study of health based social enterprises in Tanzania and Cameroon for instance found that social entrepreneurs in Africa are faced with four major challenges, which they need to overcome to establish more successful systems:

1. The identification of unique problems from a local perspective against the backdrop of misaligned overall national perspectives,
2. The development of operational systems and the aggregation of needed resources to address the unique local issues,
3. The information, communication and related technology to facilitate the solution of the problem, and
4. The political and cultural issues that militate against the efforts of the social entrepreneur to address the first three challenges.

These constraints all seem rooted within the very environmental context that this research seeks to study within its chosen case communities, giving the articulation of contextual issues as the research problem a degree of relevance. As Anakwe (2002) argues, organizational success in African countries such as Nigeria can sometimes be better understood as contexts where a capitalist mode of production and the western concept of the firm may be alien within an agrarian and communalistic setting. It is therefore tempting to suggest that due to its ability to renegotiate the notion of profit, equity ownership and community focus, the concept of the social enterprise may offer a more 'natural fit' and indeed be more applicable within the African context, and hence more relevant as a model of organizing enterprise, particularly at the community level, for sustainable development and social inclusion.

It would therefore appear that the complex nature of the social enterprise is more than simply a new dimension to business culture, but a legitimate way in which resources might be combined to achieve socio-economic development through the provision of value added products or services, that improve the lives of targeted communities, who are currently not well served by other formats of enterprise, predominantly as a result of poor or weak institutional environmental contexts.

2.6 The Institutional Context of Community Entrepreneurship

The institutional environment refers to the economic, political and social context within which the entrepreneur is found (Shane and Venkataraman 2000, Venkataraman 1997).

Researchers have always been interested in the institutional context of entrepreneurship, for two reasons; firstly because it seems to influence entrepreneurial behaviour, and secondly it lends itself to policy manipulation, which authorities might be able to use to influence the amount and form of entrepreneurial behaviour (Shane 2003).

Baumol (1990)'s work on productive, unproductive and destructive entrepreneurship is a significant example of the influence of the institutional context on entrepreneurial behaviour. He argues that the supply of entrepreneurial willingness is constant across societies, but that at certain points in time, prevailing institutional factors, provided incentives for destructive forms of entrepreneurial behaviours such as smuggling, or corruption, as opposed to more productive entrepreneurial behaviour such as new venture formation. On the converse however, when property rights and the rule of law are strong and productive entrepreneurial activities are legitimate, then the entrepreneurial activity undertaken becomes more productive.

Researchers have long seen formal and informal institutions in most African economies as being major barriers for entrepreneurial development. Schrems (2004) has suggested that private entrepreneurship growth is associated with and facilitated by the existence of a free enterprise system, free enterprise economy and capitalism. In this regard he refers to an economic and social system in which the means of production are mostly privately owned and a market economy operates. In such a system, decisions are influenced by competition, supply, and demand. Intrinsic to this definition is also the existence of the rule of law and

property rights. The relative weakness of these institutional frameworks within most African countries such as Nigeria may be given as the reason for their sluggish entrepreneurial growth stories.

Fadahunsi and Rosa (2002), in a case study of six Nigerian traders, validated this theory, where they found that the lack of rule of law and property rights led entrepreneurs to engage in unproductive behaviour, and view illegality as a legitimate aspect of doing business.

According to North (1990, 1991, 2005) entrepreneurs will adapt their activities and strategies to fit the opportunities and limitations provided through formal and informal institutional frameworks. Formal institutions he describes as laws, regulations, and their supporting apparatuses such as agencies and regulatory bodies. Through a wide range of mechanisms such as enforcement, incentives and precepts, the formal institution establishes the boundaries of entrepreneurial behaviour. The informal institution refers to the norms, values and beliefs that define socially acceptable behaviour.

Though formal rules are usually designed to reduce transaction costs and facilitate exchange, they are likely to impact on different groups and individuals differently. He asserts that since rules and institutions are creations of individuals and groups, sometimes as a result of their own private interest, they do not always operate in the interest of the common social wellbeing. A fact that we see corroborated in the findings of Sanya Ojo, Sonny Nwankwo and Ayantunji Gbadamosi (2013) in their study of entrepreneurs in the Nigerian community living in the UK.

2.6.1 Economic Factors

Shane (2003) explains that there are four key economic factors that influence entrepreneurial behaviour. These factors according to him are societal wealth, economic stability, capital availability and taxation (Shane 2003).

Societal wealth has long been argued to enhance the exploitation of entrepreneurial opportunity. In a strong economy, the demand for goods and services as well as the ability to access credit tend to be higher as such entrepreneurial activity tends to be more viable.

Wealth encourages a more positive attitude. Several empirical studies support this claim; (Jackson and Rodney 1994; Audretsch and Acs 1994; Grant 1996; Shane 1996).

Stable fiscal and monetary policy regimes encourage the exploitation of entrepreneurial opportunity. Inflation portends instability and as such entrepreneurs become reluctant to invest. In a comparison of transitional economies, McMillan and Woodruff (2002) found that entrepreneurial activity grew faster in those economies that had lower rates of inflation than those that suffered from rising inflation. It stands to reason that macro-economic stability, which is a precursor to economic prosperity, should significantly influence the supply of entrepreneurship.

Capital availability encourages opportunity exploitation by generating competition amongst investors to finance entrepreneurs, thereby reducing the threshold at which investors will provide resources (Amit, et al 1998). Western models of capital availability have established housing equity as an integral way in which entrepreneurs raise capital, since most people use the equity from their homes, which is their major asset, to raise financing. In developing and transitional economies however, weak mortgage banking infrastructure limit the availability of such opportunity, hence, the structure of their capital availability tends to be in other forms.

Taxes are the fourth economic factor, which influence entrepreneurial behaviour. It has been argued by many researchers that higher marginal tax rates discourage the exploitation of entrepreneurial opportunity (Shane 2003), as indeed do high capital gains tax rates (Bygrave and Timmons 1985). Two reasons are adduced for why taxes are a disincentive; the first is that higher marginal rates make people less likely to accept variable earnings, thus decreasing the likelihood of people seeking to work for themselves (Hubbard 1998), the second is that high marginal tax rates reduce the perception of profitability on the part of the intending entrepreneur, thereby reducing the likelihood that he would engage in entrepreneurial activities.

2.6.2 Political Factors

The political environment equally influences the exploitation of entrepreneurial opportunity, by influencing perceived risks and returns (Harper 1996). The most notable

dimensions within the political environment are freedom, Property rights and centralization of power.

Political freedom refers to the freedom from being subjected to the political will of others (Shane 2003). It serves to encourage the exploitation of opportunity, for two reasons. Firstly, by encouraging the free flow of information. Since the entrepreneur needs to acquire information about the entrepreneurial opportunity in order to be able to exploit it. Secondly, by encouraging the development of the internal locus of control. People who live in societies where they are subjected to the arbitrary exercise of the will of others either in autocratic or dictatorial settings tend to have less internal locus of control and therefore are less responsive to entrepreneurial opportunities (Harper 1997).

The right to own and contract assets according to an established set of rules and law, is what is referred to as property rights. Strong property rights encourage the exploitation of opportunity (Harper 1997).

2.6.3 Socio-Cultural Factors

The socio-cultural environment influences the exploitation of opportunity, in three ways: through societal attitudes towards entrepreneurial activity, social norms and cultural beliefs.

A society could either have a positive or negative attitude towards entrepreneurial behaviour. In societies where a positive attitude exists, people seek and exploit entrepreneurial opportunities. In contrast, negative attitudes towards entrepreneurship may discourage people from engaging in entrepreneurship. (Gnyawali and Fogel 1994).

Social norms can encourage entrepreneurship by establishing a reference for behaviour. Much of the knowledge required to be a successful entrepreneur is acquired through hands on experience, and transmitted through social networks, apprenticeship or by simply observing others. It implies that a society that has a lot of experienced entrepreneurs, who can serve as role models and mentors, will have a lot of novice entrepreneurs as well (Walstad and Kourilsky 1998; Shane 2003).

Finally, certain cultural beliefs play a significant role in determining the supply of entrepreneurial behaviour within a cultural group. It has been argued by several researchers that some ethnic groups, races or nationalities tend to have a stronger propensity towards entrepreneurship than others (Harris 1970; Smith 1992; Bates 1995; Blanchflower, et al 2001), a notion that was suggested in this research. Cultural beliefs that support reciprocity and moral commitment to informal (i.e. non legally binding) contracts encourage entrepreneurial activity by facilitating resource acquisition under conditions of uncertainty and information asymmetry (Harper 1997). Because culture tends to play a predominant role at the community level, we shall dwell on the cultural context of entrepreneurship in greater detail below.

2.7 The Cultural Context of Community Entrepreneurship

Culture has its roots in human societies. The study of culture itself has been traditionally that of anthropologists, where their work has shown that several historical influences such as values and beliefs, ethnicity and nationhood, linguistic affiliation, religion, gender and generational and socio-class structures all have a bearing on how a peoples culture might be perceived. (Chell 2001) The research field of cross-cultural entrepreneurship has traditionally combined entrepreneurship research with research on national culture. (Engelen, et al 2008)

Various definitions of culture exist. Kroeber and Parsons (1958) define it as 'patterns of values, ideas and other symbolic-meaningful systems as factors in the shaping of human behaviour'. Harper (1988) in applying it to the enterprise context sees it as a 'general belief that economic change is both desirable and possible, and that such change can be successfully initiated by individuals as well as by institutions'. Barnouw (1979) defines it, as 'configurations of stereotyped patterns of learned behaviour which are handed down from one generation to the next'. Hofstede (1980) takes the definition further when he refers to it as, 'the collective programming of the mind which distinguishes the members of one human group from another and includes systems and values'. This is adopted as the working definition of culture for the purpose of this study. Indeed Barnouw (1979), Hofstede (1980) and Mueller and Thomas (2000) all seem to agree that since values are ingrained early in

life, culture results in programmed behaviour in individuals which are consistent in pattern and context and endure over time.

In pushing for the contextual significance of culture within entrepreneurial studies, Singh (1995) explains that comparative cross-cultural research in entrepreneurship provides important inferences for both theory and practice. He suggests that countries or cultures can only benefit from the full growth potential of entrepreneurship when the mechanisms underlying successful entrepreneurs and entrepreneurial organizations are understood. Triandis (1994) and Tiessen (1997) point out from a theoretical perspective, that cross-cultural studies and experiments in natural sciences show strong similarities in the pattern of their findings. The researchers suggest that because a high degree of generalizability can be assumed, when comparative studies yield similar results across different cultures, cross-cultural studies can advance entrepreneurship research by helping to distinguish relationships that are universally valid and those that are culture-dependent. Madichie, et al (2008) in support of cultural studies in aiding a better understanding of entrepreneurial practices, undertook a study of the Nnewi of southeast Nigeria (one of the case communities being studied). They found that culture had a strong and positive impact on the entrepreneurial and managerial performance of the Nnewi people. The critical aspects of the Nnewi cultural traits that propel entrepreneurial zeal and managerial performance, they observed to include prudence, individualism, innovativeness, trust, intimacy and openness in the workplace, submissive apprenticeship as well as perseverance. Furthermore, the results suggested that the '*Afia Olu*' and '*Ikwu Aru*' cultural festivals celebrated yearly, are the basis for the industrious cultural attributes of the Nnewi people.

Studies on how culture influences entrepreneurship in Africa reveal a broad diversity of findings. While it is true that categorizations of African culture exist that are based on the main cultural dimensions, empirical evidence required to substantiate such generalizations of African evaluations is largely absent (Kinunda-Rutashobya 1999; Themba, et al 1999; and Kiggundu 2002). A few others such as Morris, et al (1994) find that entrepreneurship declines the more collectivism or high levels of individualism are emphasized. Another study by Thomas and Bendixen (2000) finds considerable similarity in values across various South African ethnic groups, with an effective management culture being independent of ethnic group. A surprising result from their study, when compared to Hofstede's original studies, is

the high I-C score, which contradicts many African collectivism theorists. On the contrary, Corder (2001) proposes that I-C are poles of a continuum within which African humanism falls. By focusing the entrepreneurial effort at the level of the community, this research makes a radical shift away from the traditionally held view of the sole individual, being the principal actor in the entrepreneurial process. It is an interesting notion, which fits in with the collectivist approach to life witnessed in most indigenous societies, such as the social tradition of *Ubuntu* (human interdependence), practiced in Southern Africa. Some have however suggested that the concept of Ubuntu is in conflict with individualism yet differs from collectivism, where the rights of the individual are subjugated to a common good. McFarlin, et al (1999) explain that the African version of collective interdependence does not extend as far as the Japanese model, where the individual largely ceases to exist; instead, individuality is reinforced through community.

It is important to understand that culture can be defined for a variety of societal levels and systems. Ulijin and Weggeman (2001) identify four different cultures: occupational or professional culture (pc), Organisational or corporate culture, (cc) branch or industry culture (bc) and national culture (nc), which seems to be more relevant to this study.

Hofstede (1980) goes deeper to establish five major dimensions of societal or national culture. In addition to Hofstede's work, more recent analyses of cultural dimensions have been done by Trompenaars (1994), with two additional dimensions of achievement/ascription and universalism/ particularism being of special relevance to the study of entrepreneurship as shown in table 6 below:

Table 6 Dimensions Of National Culture

Cultural Dimension	Definition
Power Distance —degree of tolerance for hierarchical or unequal relationships	<i>High</i> —large degree of tolerance for unequal relationships <i>Low</i> —small degree of tolerance for unequal relationships
Uncertainty Avoidance —degree of acceptance for uncertainty or willingness to take risk	<i>Strong</i> —little acceptance for uncertainty or risk <i>Weak</i> —generally accepting for uncertainty and risk
Individualism —degree of emphasis placed on individual accomplishment	<i>Individualism</i> —large degree of emphasis on individual Accomplishment <i>Collectivism</i> —large degree of emphasis on group Accomplishment
Masculinity —degree of stress placed on materialism	<i>Masculinity</i> —large degree of stress on materialism and wealth <i>Femininity</i> —large degree of stress on harmony and Relationships
Achievement —describes how power and status are determined	<i>Achievement</i> —power and status are achieved or earned through competition and hard work <i>Ascription</i> —power and status are ascribed by birthright, age, or gender
Universalism —describes norms for regulating behavior	<i>Universalism</i> —code of laws exist that apply equally to all <i>Particularism</i> —individuals enjoy special rights or privileges because of their status

Source: Hofstede G. 1980,1991 and Trompenaars (1994)

Hofstede’s (1980) framework provides important indices for evaluating the cultural determinants of the level of entrepreneurship in a society, region or community. Several empirical studies have been carried out to test this framework, focusing in particular on the first four indices. For example using Hofstede’s (1980) indices, Shane (1992) found that countries with higher tolerance for power distances implying a more participatory and less hierarchical political system and, lower levels of uncertainty (UAI-) as well as higher levels of individualism (IDV+), are more entrepreneurial and hence have more entrepreneurs than other societies. Interestingly, Baum, et al (1993) presented a reverse argument for the role of individualism (IDV). They hypothesized that at the national level, it was countries with a lower level of individualism, that tended to stimulate more entrepreneurship, since in their view, an individualistic society was more adapted to deal with people who want to do it their own way; both entrepreneurs and non-entrepreneurs might be able to satisfy their motivational needs in a common organisational environment. Whereas in less individualistic societies, organizations and institutions hardly provide these opportunities and as a result,

people with entrepreneurial needs are more likely to start a business for themselves, as they cannot satisfy their needs within the existing structure.

The notion of dissatisfaction being a major symptomatic outcome of cultural determinants of self-employment was further investigated by Hofstede, et al (2004). In their study, empirical evidence led them to believe that in countries with more poverty (less societal wealth), and where power distances are large (implying less participatory systems of governance), there tends to be more competitiveness and more corruption (Mauro 1995) and an overriding dissatisfaction with society, and life in general. All of which tends to bring about a higher incidence of people seeking economic self-determination (entrepreneurship).

The literature seems to suggest that culture is inherently a phenomenon at the group level, which creates the problem of defining groups as sources for empirical data. Most commonly, nations are used as an approximation to capture cultural entities. The national cultural determinants of entrepreneurship as argued by both Hofstede (1980) and Trompenaars (1994) while considered a profound theoretical underpinning which this study further scrutinizes as it relates to the case of Nigeria, has an inherent weakness. Hofstede (2001) suggests that national borders are the most suitable for cultural comparisons because mechanisms promoting cultural similarities such as the educational and law systems, as well as the language, are usually shared at the national level. Hence, entrepreneurs share similarities at the national level. Several other authors have criticized this approach however by claiming there are sufficient counter-examples of nations with various cultural groups. In order to test the dominance of either national or cultural influences, Tan (2002) for instance generates three samples (Mainland Chinese, Chinese Americans, and Caucasian Americans) representing two cultures and two nations. A similar situation is also possible in Nigeria as indeed several other African countries.

The only study found within the literature, which attempted an Intra-national cultural study of entrepreneurship within Africa was conducted by García-Cabrera, et al (2008). They argue that the notion of culture being solely observable at the national level was no longer valid in the current context, of rapid globalization and shifting information networks and go on to

suggest that there are intra-cultural differences in a country instead. This formed the premise of their very revealing research on the intra cultural influences on entrepreneurship within Cape Verde. Their study found that Hofstede's cultural dimensions were significantly different in impact across regions within Cape Verde.

While mindful that Hofstede's (2004) theory already classified West African countries as collectivist societies, the researcher is not aware that other dimensions such as uncertainty and achievement nor universalism have been tested either as it applies to each country, or communities, tribes or regions within them lending further credence to the argument of breaking away from the notion of a national culture. The Cape Verde study conducted by García-Cabrera et al (2008) has positively influenced this study by giving further impetus to challenging the long held notion of national culture being the lowest unit of entrepreneurial impact analysis. But the study also goes further. Particularly in helping to build a proposition which suggests that cultural determinants and their combinations within themselves and with institutional rules, are different across communities, creating typological relativities which could have significant consequences on how national entrepreneurship development policy should be deployed.

2.8 Community Entrepreneurship Development Policy

Ultimately, this study is aimed at influencing policy through the articulation of a relevant framework that interprets and integrates the key determinants and dynamics of entrepreneurship, within the developing country context, utilising cases such as those to be found within Nigeria. It is therefore important that the literature on entrepreneurship policy is explored.

Public policy has in recent times looked to entrepreneurship to generate economic growth and create new jobs at community, city, regional and national levels. The problem seems to be that there has existed a scholarly disconnect, between policy makers (particularly in developing countries) eager to utilize entrepreneurship as a development instrument and harbinger of economic prosperity to their people, and the intellectual platform required to understand how to design and deploy effective enterprise development policy. The

sometime wholesale importation of western models without regards to the peculiarity of the policy context has been another major constraint to the achievement of policy success. The earlier highlighted study by Madichie, et al (2008) who give a penetrating insight into cultural festivals being a major influencing factor in the cultural determinant of the entrepreneurial ethos of the Nnewi of south eastern Nigeria is a good example. While it validates the concept of community cultural capital, it is worth noting that Nigeria's inaugural National policy document on micro, small and medium scale industries (SMEDAN 2007), did not within its framework nor rhetoric, identify cultural festivals as an avenue for promoting entrepreneurship at the community or local level. This document is subjected to deeper analysis in later chapters.

Entrepreneurship policy is very often confused with small business policy. Stevenson and Lundstrom (2001) define it as 'policy consisting of measures taken to stimulate more entrepreneurial behaviour in a region or country'. Audretsch, et al (2001) define it as 'those measures intended to directly influence the level of entrepreneurial vitality in a region or country' They argue that entrepreneurship policy is more pervasive than small business policy, 'embracing a broad spectrum of institutions, agencies and constituency groups, in the shifting landscape that sees nations moving away from the managed economy, towards a new entrepreneurial economy'.

Entrepreneurship Policy can be distinguished from SME policy in two fundamental ways;

1. While SME policy focuses on existing stock of SMEs, entrepreneurship policy will include potential entrepreneurs, who have not yet established firms. As such it has greater sensitivity to the contextual conditions and frameworks that influence and shape the 'individual- opportunity nexus' of both entrepreneurs and potential entrepreneurs (Shane 2003), while also encompassing the multi- level nature of interactions, networks, linkages and spatial considerations, that as a more holistic framework it should target.
2. Most countries today have an established government bureaucracy charged with promoting the SME agenda. These agencies and institutions have over the years developed an arsenal of policy instruments. By contrast rarely do specialist

government agencies devoted exclusively to entrepreneurs; particularly at the start up stage exist. Agencies dedicated to fostering the entrepreneurial economy.

The entrepreneurial economy dictates a decidedly new policy direction that not only spans many if not most institutions, but also virtually touches every aspect of economy. (Audretsch, et al 2001) point out that entrepreneurship policy should therefore not necessarily be about articulating a new set of instruments and tools, but redirecting current traditional policies and agencies towards the requirements of the new entrepreneurial economy. In their opinion, public policy towards finance, labour markets, education, trade, social security, health etc., become profoundly different when engineered for the new entrepreneurial economy.

The UNCTAD³ Entrepreneurship Policy Framework and implementation guidelines (2012) aims to support developing-country policymakers and those from economies in transition in the design of initiatives, measures and institutions to promote entrepreneurship. The organization is part of the United Nations system of multilateral agencies tasked with the promotion of economic development particularly in the areas of trade and investment. It sets out a structured framework of relevant policy areas, embedded in an overall entrepreneurship strategy that helps guide policymakers through the process of creating an environment that facilitates the emergence of entrepreneurs and start-ups, as well as the growth and expansion of new enterprises. The framework, which is explored in greater detail in later chapters, is built on what Supachai Panitchpakdi, UNCTAD's Secretary-General (2009-2013) refers to as four critical design pillars: Consensus building; sustainability; implementation and finally monitoring and control.

The multidimensional nature of entrepreneurship requires that both a stock and flow perspective is taken in the setting of objectives. Stock indicators include, but are not limited to self employment rates or simply the number of SMEs in a country, while flow indicators measure more dynamic phenomena such as net entry rates and 'turbulence' (which refers to firm exits). Qualitative considerations such as the nature of start-ups being encouraged and policy goals are crucial in justifying the relevant dimensions to entrepreneurship that the policy seeks to engender (Audretsch, et al 2001)

³ The United Nations Conference For Trade and Development

2.8.1 The Entrepreneurship Policy Typology

Individual governments emphasize certain areas of their policy mix much more than others. To a large degree, their policy choices are a reflection of what they hope to achieve, and the socio-economic and sometimes political problems that they seek answers to. However Stevenson and Lundstrom (2007) explain that there appear to be four broad approaches, or policy typologies that governments adopt:

1. An extension to SME policy,
2. A targeted group approach,
3. A new firm creation approach,
4. A holistic entrepreneurship policy approach.

An extension policy approach is an add-on tactical approach where the policy makers root the entrepreneurship policy in an already existing SME policy framework. This tends to be prevalent in countries where there has already been a long-standing SME policy framework. It is a reactive and piece meal approach at best, usually geared towards aiding the entrepreneur access already provisioned resources.

The targeted group approach focuses on stimulating higher start up rates among specific groups within the population. It is an interventionist strategy usually targeted at underrepresented and marginalized groups like women, youth or ethnic/racial groups, or to accelerate the establishment of high tech start ups within the scientific and technological community. Target group approaches are usually justified by the need to correct systemic or market failures, as a result of higher risk thresholds, as in the case of techno-start-ups or socio-economic imbalances and barriers as in the case of women or people living with aids, or indigenous tribes.

The new firm creation approach, which is also referred to as the business start-up policy, seeks to compensate for government bureaucratic excesses. The intention is usually to streamline or eliminate administrative and regulatory bottlenecks, so as to speed up the time, or reduce the cost of establishing new businesses. This tends to be the dominant approach in countries that have high regulatory and administrative barriers. In this approach a range of reform programs are put in place to achieve the desired results.

The holistic approach as the term suggests is the most comprehensive of all approaches. It incorporates the policy measures of all the other three approaches. In this case the national policy seeks to reduce barriers to entry and exit, improve access to start-up resources and targets special groups to correct imbalances and accelerate strategic industries. The overriding strategic intention that this policy approach pursues, is the creation of an entrepreneurial society, by achieving higher levels of dynamism, innovation, productivity and economic growth through entrepreneurial activity.

Stevenson and Lundstrom (2007) provide one of the most exhaustive insights in to the fabric of the emerging area of entrepreneurship policy, and a compelling framework for evaluating, the empirical evidence that shall be unearthed at the data gathering and analysis stage of this study.

2.8.2 The Entrepreneurship Policy Framework

Stevenson and Lundstrom (2007) provide the following as a typical entrepreneurship policy framework. Entrepreneurship policy objectives are usually stated in one of three ways:

1. To foster a stronger entrepreneurial culture and climate leading to a more entrepreneurial society
2. To increase the level of entrepreneurial activity in the community, region or country,
3. To produce an increase in the number of new businesses, or number of entrepreneurs

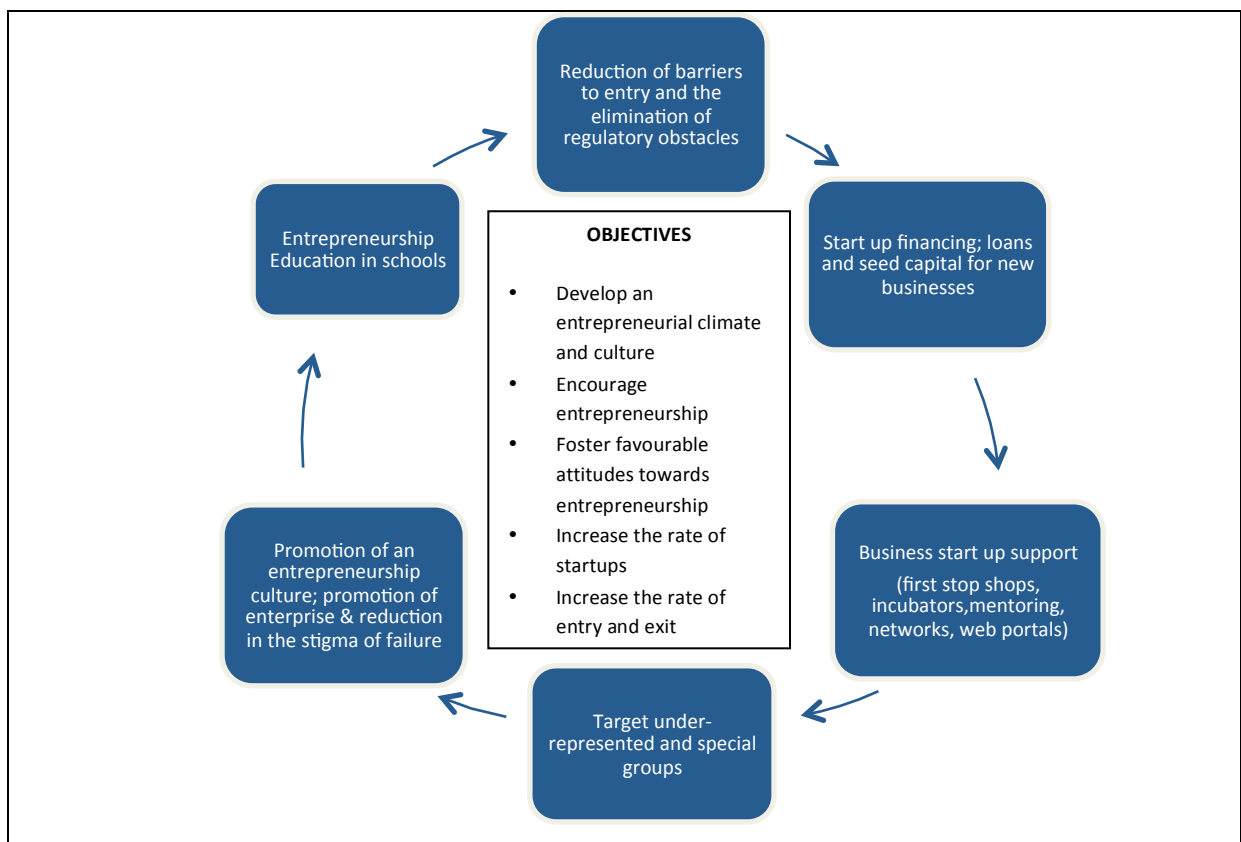
Entrepreneurship policy typically seeks to address four broad policy challenges as follows:

1. Influencing an entrepreneurial culture,
2. Encouraging nascent entrepreneurs
3. Converting potential entrepreneurs to actual entrepreneurs; and,
4. Supporting the early start-up business over a period of 36-48 months, so as to influence a greater chance of survival.

The collective framework of policy measures for achieving this consists of six critical enterprise development initiatives as shown in figure 3 and table 7 respectively.

1. Entrepreneurship Promotion;
2. Entrepreneurship Education;
3. The rationalization/streamlining of administrative, regulatory and legislative barriers to entry and exit;
4. Business support for start-ups
5. Start-up seed financing, and;
6. Special target group measures

Figure 3 A framework For Entrepreneurship Development Measures



Source: (Stevenson and Lundstrom 2007)

The table of entrepreneurship policy objectives and measures (table 7) that the researchers mapped covered the collective policy palette of 13 economies (such as Sweden, Taiwan, Canada and the United states to name a few, that were studied), and offer a robust empirical framework to guide this research. Stevenson and Lundstrom (2007) explain that to some extent these range of policy measures reflect the choices that individual governments have to make as a consequence of the nature of social and economic problems that they seek to solve. The researchers found that the combination of choices which make up the

policy mix could be aggregated into four broad policy typologies: An SME extension policy which seeks to improve SME access to support; A target group approach which seeks to increase start-up rate amongst a select group of nascent entrepreneurs; A new firm creation policy approach which seeks to reduce barriers to entry for firms generally, and; a holistic entrepreneurship policy approach which seeks to strengthen entrepreneurship culture and markets.

Table 7 Entrepreneurship Policy Objectives And Measures

POLICY AREA	POLICY OBJECTIVES	POLICY MEASURES
Entrepreneurship promotion	<ul style="list-style-type: none"> • Increase social value of entrepreneurship • Create more awareness of entrepreneurship in the society • Promote credible role models 	<ul style="list-style-type: none"> • Awards Programs • Profiling role models • Mass media activities • Entrepreneurship events
Entrepreneurship Education	<ul style="list-style-type: none"> • Increase opportunities for gaining entrepreneurial know how • Integrate entrepreneurship into various levels of the formal education system 	<ul style="list-style-type: none"> • Entrepreneurship adopted in the national curriculum • Train the teacher programs on entrepreneurship education • Support youth entrepreneurship and venturing activities • Sponsoring business plan competitions and awards • Funding incubators and seed capital programs
Barriers to entry and exit	<ul style="list-style-type: none"> • Reduce the time and cost of start ups • Reduce entry barriers • Remove disincentives to choosing entrepreneurship as a career 	<ul style="list-style-type: none"> • Streamline business registration processes • Create single window access to government • Remove quiet disincentives in labour social security and tax regimes • Review all relevant laws/policy (competition policy, company law, bankruptcy law, patent and intellectual property, and regulations affecting the transfer of business ownership • Relax tax and administrative burdens on new firms • Encourage tax breaks and concessions to new firms • Implement better regulatory units within government
Start up Business support	<ul style="list-style-type: none"> • Provide easy access to start up information, advice, counselling as well as other institutional supports • Facilitate transfer of Know how 	<ul style="list-style-type: none"> • Networks of enterprise and start-up service centres for new entrepreneurs • Start up web portals • Mentoring and training programmes • National incubator strategies • Support for entrepreneur networks
Start up and seed financing	<ul style="list-style-type: none"> • Address market failures and gaps in provision of appropriate financing for new and early stage firms • Reduce information asymmetries 	<ul style="list-style-type: none"> • Micro- loans, pre-venture and starter funds • Loan guarantee schemes • Seed capital funds for techno starters • Incentives for angel and venture capitalists • Fostering angel networks • Partnership with banks and other financial intermediaries
Special Target groups	<ul style="list-style-type: none"> • Reduce systemic barriers to raise start up rates of 	<ul style="list-style-type: none"> • Target group specific enterprise centres

	<p>special focus groups</p> <ul style="list-style-type: none"> • Reduce risk of high techno start ups 	<ul style="list-style-type: none"> • Awards, promotions role models • Advisory, training and mentoring services • Peer networks, web portals and loans • Incubators for techno-starts • Venture capital, pre seed funds and campus capital programs
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Source: (Stevenson and Lundstrom 2007)

The United Nations has recently worked extensively in this area with a view to helping policy makers in developing countries including the Nigerian government address pertinent issues in this area. The UNCTAD 2012 framework shown on figure 4 below, overlaps with Stevenson and Lundstrom’s (2007) in certain areas and offers a slightly different focus in others. The UN institution suggests that 7 key components should make up the policy areas to be addressed in crafting the optimal mix of national policy measures. See table below.

Figure 4 The UNCTAD Entrepreneurship Policy Framework



Source: UNCTAD 2012

The UNCTAD framework offers an important logic by which to evaluate the Nigerian context. It pragmatically recognizes that in designing entrepreneurship policy, 'one size does not fit all', but offers guidance by highlighting the key policy areas to take into account when crafting national policy. It suggests policy objectives and options in the form of recommended actions in each area. Although the national economic and social context and the specific development challenges faced by a country will largely determine the overall approach to entrepreneurship development, UNCTAD has identified six priority areas for policy focus that have a direct impact on entrepreneurial activity. These are: (1) formulating national entrepreneurship strategy; (2) optimizing the regulatory environment; (3) enhancing entrepreneurship education and skills; (4) facilitating technology exchange and innovation; (5) improving access to finance; and (6) promoting awareness and networking.

Policy frameworks constitute the most important device that governments and multi-lateral development agents have to execute change at the national level. The challenge as the literature has so clearly demonstrated is in understanding the context within which policy must be developed, and what type of policy mix is required not merely at a national level but ultimately at the community level, which invariably is where the policy effects will be felt. In the researcher's view the UNCTAD framework while not theoretical, provides a practical and contemporary tool for entrepreneurship policy assessment.

2.8.3 A Brief Overview of Nigeria's Inaugural National Policy Document on Micro, Small and Medium Sized Enterprises (2007- 2014)

Nigeria's inaugural National Development Policy was based on the Nigerian government's National Economic Empowerment and Development Strategy (NEEDS), complimented by SEEDS at the State level and LEEDS at the Local Government level. On the economic development front NEEDS is anchored on the private sector as the engine of growth – for wealth creation, employment generation and poverty reduction. The document which was authored by SMEDAN⁴ with assistance from the UNDP, (United Nations Development Programme), was launched after being approved by the national executive council under the leadership of the then President of Nigeria in 2007.

The 11,410 worded document which is prepared in English, the official language government, presents along with the Vision 2020 strategic development plan of the Nigerian government, a comprehensive policy document articulating the series of policy measures intended by government to promote and regulate the development of entrepreneurship and Micro, small and medium scale enterprises in Nigeria. Subjecting the document to an intellectual evaluation grants an important opportunity to aid policy makers better craft entrepreneurship policy going forward. As a preliminary assessment, the research finds that it meets the first and fourth of Scott's (1990) four point criteria in assessing the quality of a document to the analysed, which is *authenticity*. Implying that the data is from a genuine and unquestionable origin, and *meaning* suggesting that the evidence is clear and comprehensible.

⁴ Small and Medium Enterprises Development Agency of Nigeria

The other two qualities are credibility and representativeness. Credibility refers to if the data is free from error and distortion, while representativeness refers to if the evidence contained in the data is typical of its kind or otherwise. There is a challenge on whether the document meets on both qualities by the researcher's assessment. The study of entrepreneurship policies within the literature review suggest that the policy document does contain within its content, enough to be described as typical of an SME business policy. Whether it may be assessed as an entrepreneurship development policy is another matter that will be subjected to further probing. However its credibility is questionable to some degree as evidenced by criticisms that have trailed the policy document from a few quarters including other governmental and multilateral agencies. The authors themselves within the document lament the dearth of reliable data upon which some of their strategic recommendations were given and have built on this in recent times. However the presence of such a document within the period of the research is seen as an important step in the development of a robust entrepreneurship development policy process.

The Policy document set its vision and mission as follows:

“...an MSMEs sub-sector that can deliver maximum benefits of employment generation, wealth creation, poverty reduction and growth to the Nigerian economy. It foresees an MSME sub-sector growing in scope, skill, technology and size, and increasingly able to compete effectively in local, regional and global markets. Its mission is to enhance the contribution of MSMEs to national output, employment and poverty reduction and build the MSME sub-sector as a solid foundation for the competitiveness, growth and sustainability of the Nigerian economy.” (SMEDAN 2007)

The policy document will be subjected to detailed and exhaustive content analysis in chapter seven.

2.9 The Conceptual Framework

In the course of this study the researcher has adopted a structured approach, to the development of a conceptual framework in line with advice from Fisher (2000), about its efficacy, thereby clarifying the process ahead at the onset of the research study, and more importantly subjecting it to more rigorous testing through both the qualitative and quantitative stages of the DBA research process.

Cross-national comparisons of the determinants and dynamics of entrepreneurial behaviour have intrigued researchers in recent years (Reynolds, et al 1994; Wennekers, et al 2001). Only recently have a few intra-national, and community based studies also been conducted, generating a range of literature from which a researcher may attempt to adopt or build upon a conceptual framework of the environmental determinants of entrepreneurship.

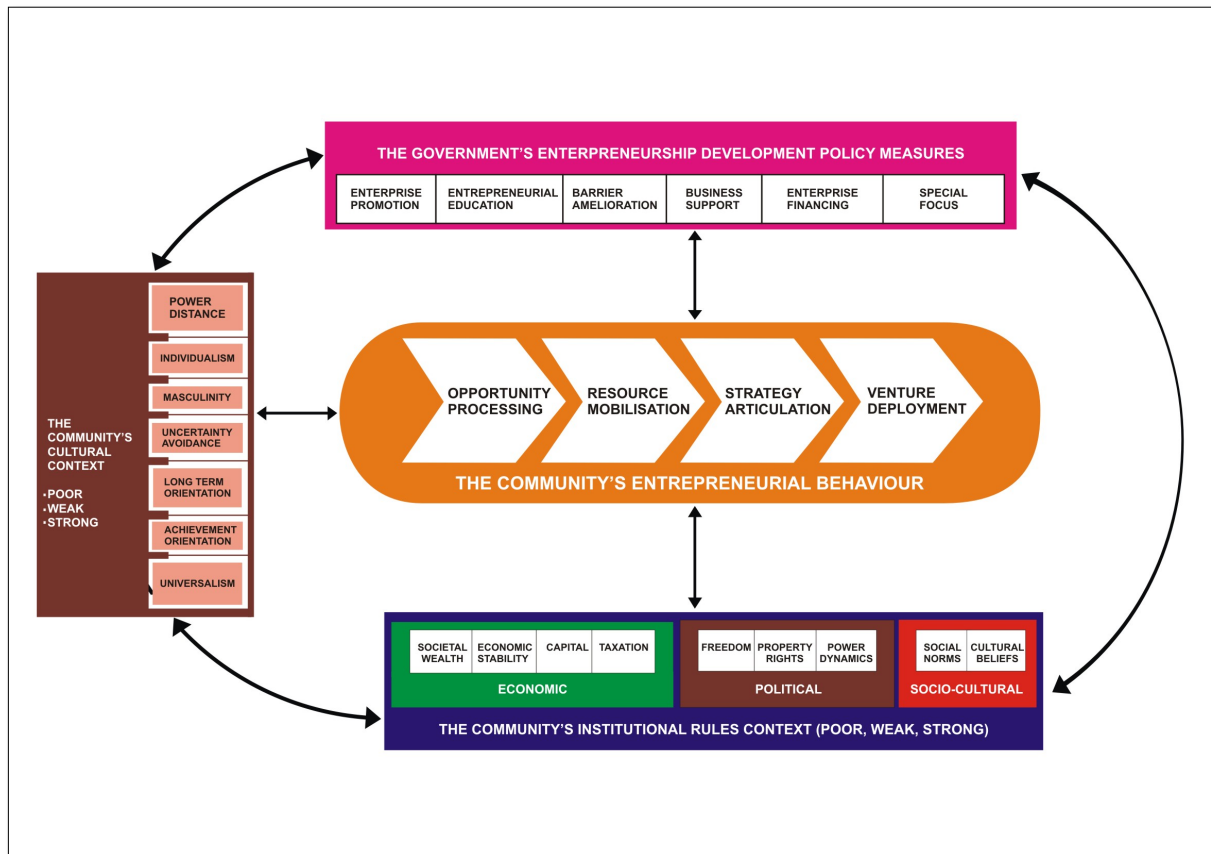
Audretsch, et al (2007) in their explanatory study of the role of policy in entrepreneurship development adopted a similar approach, as did Ying (2007) in his study of the effects of institutional rules in China. Shane (2003) while attempting a general theory of entrepreneurship similarly established a framework of the entrepreneurial process within which the entrepreneur is forced to act. They provide ample evidence that the subject area lends itself to conceptualization, frameworks and theorization.

The multi-dimensional nature of this particular study presents both intellectual excitement and challenges as it implies that several concepts and constructs can be integrated into one broad organizing framework. At the heart of this broad organizing framework is the linear model of the entrepreneurial behavioural process proposed by Shane (2003) and adapted in this study as the basis for understanding the demonstrable behavioural processes that the community based entrepreneurs go through. It is these behaviours that the external environmental factors will influence and the study's reading of such influences will largely be measured by how the respondents make sense of such behaviours. Positive outcomes of such behaviours will invariably be the intended objectives of policy measures.

A conceptual model for understanding community entrepreneurship in Nigeria is offered in figure 5 below. It focuses on the nature, relevance, impact and inter-relatedness of the three environmental factors on the entrepreneurial behaviour of community-based entrepreneurs in such a dynamic but emerging country as Nigeria. By drawing upon earlier frameworks offered on culture impact analysis by Hofstede (1980), Trompenaars (1994); institutional rules by, Shane (1983, 2003) and entrepreneurship Policy by Stevenson and Lundstrom (2001), the study explores and seek an explanation of how and why these factors influence Nigerian community entrepreneurship. The underlying proposition guiding the argument is that these triadic factors influence the entrepreneurial behaviour of community-based entrepreneurs in our case study communities in profoundly unique ways

not currently captured by the literature. The study also suggests that if these are properly understood and enacted in practice, they can offer new approaches to deploying policy measures.

Figure 5. Understanding The Environmental Context of Community Entrepreneurship (Conceptualising The Triadic Influence of Culture, Institutional Rules, and Policy Measures)



Derived from Shane (2003); Trompenaars (1994) and Stevenson and Lundstrom (2007)

The framework as shown in figure 5, has the sequential nature of the community's entrepreneurial behaviour at its centre. The community entrepreneurs demonstrate behaviour by working through four sequential steps: the processing of opportunity, mobilization of resources, articulation of venture strategy and ultimately the deployment and management of the community venture. These behaviours are influenced by, and also influence (as demonstrated by the two way arrows) the various dimensions of culture, institutional rules and government entrepreneurship development policies. The interplay of the various dimensions of these three environmental factors creates contexts at the community level, which can be categorized as either: poor, weak or strong, and it is the

nature of these contexts that the study aims at explaining in greater detail. Indeed it is the diagnostic knowledge of these contexts and perhaps the prognostic opportunities that such insights offers, that might provide a pathway to understanding how policy may be better implemented, in such a way as to achieve the strategic objective of increasing the supply and success of community based businesses within countries such as Nigeria, through the improvement of environmental conditions at the community level.

2.10 Conclusion

The review of literature in this study has seen a fairly broad excursion into several areas that touch on the external realities that impact on community based entrepreneurship. While the literature shows an emerging body of documented empirical work within the field of community entrepreneurship, the contextual nature of the study unearths three dominant theoretical arguments that ultimately must guide this research:

The first is that cultural analysis of the field of community entrepreneurship is still rooted in national paradigms as the basis for observation. While this might seem inherently flawed, the reality yet again from the literature is that not much is offered by way of robust alternatives that help to capture a nuanced understanding of how culture impacts entrepreneurial behaviour. I argue that Hofstede's cultural dimensions still offer a relevant conceptual stance from which to launch a cross-comparative analysis of cultural impact at the community level. What is required in the researcher's view is to understand its methodological limitations and thus commit to further testing of those dimensions within the intra-country or more specifically community context. It is possible that not all the cultural dimensions might be found applicable but it is by so testing that we can contribute to the theoretical debate as to their relevance or otherwise.

The second is that community entrepreneurship is still predominantly rooted in the theoretical assessment of the individual 'lone wolf' entrepreneur in all three streams of entrepreneurial research namely; process, context and performance. The study of the collective nature of a community being both the enterprise and entrepreneur as Peredo and Chrisman (2006) suggest is still relatively new and suffers from a dearth of tested constructs by which contextual research such as this might be guided. The emerging tensions in being

able to build a justification for a collective form of entrepreneurship, as well as recognition of variations in external contexts not just amongst countries, but also within countries, gives the research a legitimate intellectual basis for seeking a contribution. The resolution of such a conflict in this researcher's view yet again lies in being sensitive to this reality and as such, making the deliberate effort to unearth 'the collective voice' of the community in the course of this enquiry. This has a significant implication on the selection of research methods.

The third major takeout from the literature review is in the area of government policy as it affects entrepreneurship development. Entrepreneurship policy research in the area of community entrepreneurship is also recent, but rapidly evolving. The literature on environmental munificence has been very robust and far-reaching with several theoretical contributions built from western empirical studies. The gap within the literature in this area seems to be the dearth of equally extensive empirical studies within the indigenous, community and indeed developing country context. Perhaps suggesting that a study, which attempts to validate both cultural and institution theories affecting entrepreneurial behaviour will find relevance. However in doing so, the study must be guided by critically issues with respect to methodology. Here yet again the intended actions of government must be carefully teased out from a wide and somewhat unwieldy rhetoric captured across a range of sources.

Ultimately, the development of a diagnostics model for classifying entrepreneurial environments into observable typologies might allow attempts at demonstrating how a graded scale of broad policy measures may be prescribed as entrepreneurship development management solutions to such defined typologies.

These typologies, their underlying characteristics as understood by the communities and the prescribed entrepreneurship development policy regimes, which may be referred to, as 'programmes', will form the basis for discussions in chapter 7. It is inspired in part by the work of Stevenson and Lundstrom (2001), and Hindle (2011) and builds on their various studies into diagnostics and typologies within what Hindle (2011) refers to as the 'intermediate environment of entrepreneurship-the community'. In chapter three however I focus on the research context and explain the methodology that will guide the research.

CHAPTER THREE

RESEARCH METHODOLOGY AND METHODS

3.1 Introduction

This chapter discusses the general research philosophy and methodology, as well as the specific techniques used to conduct the research work. The chapter is made up of six parts.

The first part looks at the general research design, giving a broad explanation of how the research was progressed through out the course of the study. The second part focuses on the case study method and gives a detailed discussion as to its place as a method within social science research, with particular attention being paid to its strengths and limitations within business research. The next two parts discuss the issues arising from the quantitative and qualitative aspects of the research as carried out in documents three and four respectively. In the fifth part, the chapter looks at document analysis in detail, teasing out the ontological tensions to be found within both the quantitative and qualitative approach to the analyses of documents and the likely consequences they might have within the study, particularly as this is the method utilized in this later part of the research to evaluate the official rhetoric found within the current entrepreneurship development policy. The chapter then ends with a look at the ethical considerations that guided the research.

3.2 Understanding The Philosophical Basis For The Research

Guba and Lincoln (1994) talk about the need for researchers to make explicit both their ontological and epistemological assumptions before embarking on any research project. Answering the ontological question, 'What is the form and nature of reality?' and Therefore, what is there that can be known about it is the first step in the definition of how researchers can approach a research problem.

To grasp the complexity of community entrepreneurship, which has been explained by DeBruin and Dupuis (1995) as a social process of creating and exploring opportunities and mobilizing resources to form new ventures, requires the researcher to first articulate such a philosophical stance which will guide the approach to be taken. It is understood that the

study will require that one delve into specific entrepreneurial processes (Shane 2003), to reveal the interplay between cultural dispositions and structural contexts. However, in doing so, the fundamental basis for defining what is reality (ontology) and what Sobh and Perry (2006) refer to as the relationship between that reality and the researcher in the construction of what is known (epistemology), exposes certain philosophical tensions that must be discussed in order to guide the study.

The researcher has chosen a research design that seeks to explore the object of study from multiple dimensions and certainly through multiple methodological prisms. As this study has progressed, the researcher's approach has become enlightened by an ontological position that holds the real world to exist independent of the researcher but only imperfectly and probabilistically apprehensible. Triangulation from many sources is thus required to understand and explain it. In other words, a pragmatic approach that seeks a mixed methods design.

Mixed methods research design entails both philosophical assumptions as well as research methods. As a methodology, its philosophical assumptions are guided by the acceptance of the mixture of qualitative and quantitative approaches in the collection and analysis of data at various phases in the research process. As a method, it focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. The central premise driving the use of mixed methods is that the combined use of both quantitative and qualitative approaches provides a better understanding of research problems than either approach alone.

By utilising a mixed methods approach to a multiple case study, the research has developed in richness as well as a breadth of measurable analysis occasioned by the utilisation of both qualitative and quantitative methodology which makes it possible to collect multiple data on different levels by combining data collection methods, such as observations, interviews, questionnaires and the content analysis of official government documents (Eisenhardt 1989).

In the first instance, as an attempt at documenting the sense making processes of entrepreneurs operating at the community level, the study first takes on qualitative

methods that might suggest an interpretative stance. This is however followed in subsequent sequence with quantitative methods that give broader context to the research.

An interpretive stance is one focused on providing a deep insight into 'the complex world of lived experience from the point of view of those who live it' (Schwandt 1994). Interpretive research assumes that reality is socially constructed and the researcher becomes the vehicle by which this reality is revealed (Cavana, et al 2001; Walsham 1995a, 1995b). This approach is consistent with the construction of the social world characterised by interaction between the researcher and the participants (Mingers 2001).

While positivists argue that reality can be observed objectively, the interpretative school argue that reality is an outcome of individual interpretations, including that of the researcher, who might sometime influence the research by virtue of selecting hypotheses, thereby restricting the outcome of the research to either supporting or disproving each hypothesis. Orlikowski and Baroudi (1991) and Neuman (1997) affirm that social reality is based on people's definition of it, suggesting that interpretive researchers do not recognise the existence of an objective state of reality, but rather see the world strongly bounded by particular time and specific context. The interpretive researcher's epistemological assumption is that 'findings are literally created as the investigation proceeds' (Guba and Lincoln 1994). Moreover, they explicitly recognise that 'understanding social reality requires understanding how practices and meanings are formed and informed by the language and tacit norms shared by humans working towards some shared goal' (Orlikowski and Baroudi, 1991).

Although the positivist approach is ideal for research in some fields such as the sciences or engineering, in social science research, particularly of a cross-cultural nature, a positivist approach may lead to applying incorrect theories and methods and consequently a Type III error⁵. The alternative perspective, which is that of the idealist, is that reality is subjective, and relative; reality is a social interpretation, a function of environment and other factors.

⁵ Researchers have described a Type III error as occurring when a research study provides the right answer but for the wrong question or research hypothesis.

Structuralists see social systems as stable, and change as a crisis that threatens status quo. In their view, structure controls the behaviour of individuals. Schumpeter (1931), Barth (1967) and others describe the entrepreneur as an agent of change. To the functionalists, each individual in society adapts and functions according to the needs of the social system. Pasquero (1988) suggested that 'quantitativists' often let themselves be carried away by strict but limited methods and by unrealistic assumptions, so they 'miss a true understanding of real-world behaviours in alien cultures'. Indeed, hypothetico-deductive methodology, imitates the pure sciences in that it involves pre-selected constructs in an attempt to obtain meaningful quantitative data, which is easily analysed by means of sophisticated statistical software.

An alternative to traditional, positivist, hypothetico-deductive quantitative research, is the holistic-inductive qualitative option, which is the dominant paradigm in cultural based anthropological research. It relies on a 'naturally occurring' research setting, which is not manipulated by the researcher (Willens and Rausch 1969). An interpretive stance builds on this ontology, and indeed goes further as to suggest forms of interaction.

Symbolic interactionism (which has such early proponents as Georg Simmel, George Mead and Herbert Blummer who is purported to have coined the term), for instance is a dominant methodological approach in sociology which considers the individual as being conditioned by the environment as well as causing change within it. The focus within its epistemological stance is on interaction of elements, which sometimes involves the researcher. Qualitative methodology is therefore based on personal observation of situation, events, individuals, interactions and transactions, by the researcher as well as document analysis (including quantitative records) and open-ended interviews yielding in-depth oral as well as textual testimonies or narratives.

Qualitative data is thus thick with description (Geertz 1973), and direct quotations from people about their attitudes, beliefs, thoughts, intentions, actions and experiences. While a hypothetico-deductive methodology imposes the researcher's values on the findings, a holistic-inductive design allows the researcher to be open to whatever emerges from the data (Patton 1982).

Quantitative methodology in contrast involves a predetermined and structured formal design. The survey questionnaire, for example, has pre-set questions. The holistic-inductive approach, on the other hand requires a flexible design, which is in constant evolution. Since the researcher does not impose a priori categories or hypotheses, but rather attempts to understand phenomena based on field research, new questions must constantly be formulated. The researcher is inspired by observations. A grounded theory approach, which encourages the researcher to seek more answers, which in turn inspire new questions, allows the researcher to acquire an understanding of the environment for entrepreneurship, as well as the entrepreneur as an individual.

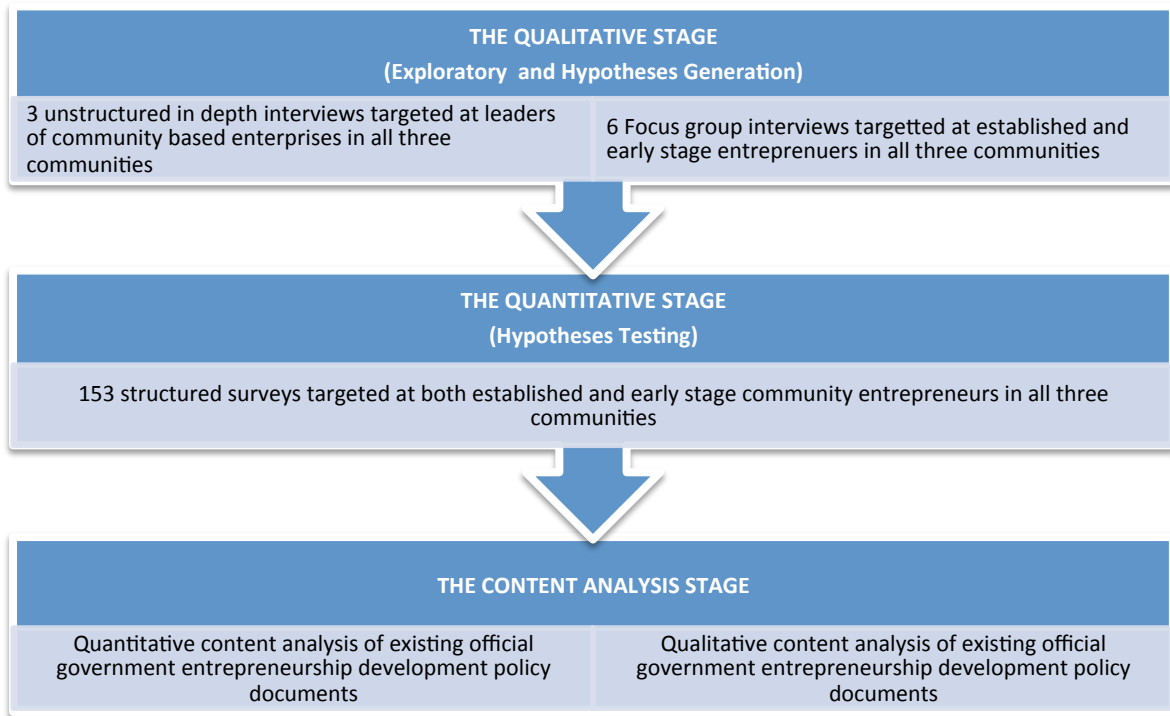
Qualitative methodologies might be better suited to helping us understand why respondents behave in a particular way within the process, and take into account that actors in a system can learn, set goals, create, and change (Bruyat and Julien 2001), but quantitative research which is established on the premise of the positivist school suggests that all knowledge is exact and independent of the researcher and aims to record, measure, and predict reality through sets of predetermined variables and constructs. Coviello and Jones (2004), reveal that most international entrepreneurship studies in the literature tend to adopt a positivist research methodology perhaps reflecting a perceived need to provide 'significant' empirical evidence in order to justify research in a new field.

3.3 The Research Design

Research design as Yin (1989) suggests deals with a logical and not just logistical problem of intellectual inquiry. Being a case-study research utilising multiple methods, we are bound to a set of research designs in both approaches deployed; of particular interest to this researcher is the defined parametric statistical rules and sequences which help establish the internal validity and external generalizability so crucial to research findings of this nature in the quantitative stage of the research, but also by the uniqueness of the rich narratives and story telling elicited in the qualitative stage. The first phase of this study as shown in figure 6 below, collected data utilizing interviews of central actors in the process; the community

entrepreneurs, as well as the community leaders in each of the three communities studied, which gave a rich exploratory perspective from where the study commenced.

Figure 6 The Research Design (Mixed Methods)



Community entrepreneurs were categorised into two focus groups (as shown in table 8 below) made up of early entrepreneurs and more established entrepreneurs respectively, while in-depth interviews were then conducted with the respected community and venture leaders. The narratives were all captured in a digital audio recording device, translated from the local language and then transcribed, for subsequent analysis.

These series of focus groups and in-depth interviews were then augmented with notes gathered from observation in the course of follow up visits to some of the communities.

Table 8 The Case Summaries

REGION	Northern Nigeria	Eastern Nigeria	South Western Nigeria
SITE LOCATION (town)	Bida	Nnewi	Abeokuta
COMMUNITY VENTURE	Ornamental Brass Pottery Production and sales	Retail Pharmacies	The Design, Production and Sale of Indigo Dyed Fabrics
NO OF FOCUS GROUPS	2	2	2
NO OF INDEPTH INTERVIEWS	2	2	2
NO OF SURVEY QUESTIONAIRES	53	51	50
GENDER	Both Male and Female	Male	Female

3.4 Case Studies As Research Strategy

The case study methodology approach is about gathering data with which to develop grounded theory (Yin 1994). As a research strategy, the case study research method is a technique for answering who, why and how questions. It lends its self to the use of multiple-evidence and as such allows the researcher to provide an exhaustive and convincing argument as an answer to the questions. It is not essential to the validity of the case study research method that a case study should generalisable. In this type of research, generalisation is not a central issue, but rather its relevance, and pertinence in understanding the phenomenon being studied. When a case study is carried out both systematically and critically and with the aim of improving understanding then it is relevant, and if any publication of its findings extends or expands the boundaries of existing knowledge of the subject area, then it is a valid form of research (Eisenhardt 1989).

The case study methodology is on the increase in most areas of the social sciences and particularly in entrepreneurial research. The strategy of using case studies in research involves the thorough study, in depth and detail, of a limited number of objects, individuals or environments. According to proponents, data collection in such research, should be broad based, include observation and interviews, as is done in ethnography. Most entrepreneurship case studies in contrast to ethnography however, have not intensively researched environmental explanatory variables such as culture, as in this study. Small business and entrepreneurship research often focuses on the firm or the entrepreneur. A

quantitative strategy often limits the researcher's ability to study context and environment. Adopting an ethnographic approach within the case study research methodology would enhance knowledge and understanding of such pertinent and critical factors such as culture.

As noted by Bherer, et al (1989) among others, exploratory research in developing fields requires more specialised instrumentation and different strategy than classical research of phenomena in familiar domains. Crozier and Friedberg (1977), for example, suggest a strategy involving an inductive approach with qualitative interpretation that leads the way to an understanding of culture and society. A fundamental advantage of a non-quantitative strategy in research is its flexibility. A research plan serves as a roadmap for the researcher, but it is constantly modified, adapting to the constraints and opportunities that the researchers encounter in their operating environment.

A few researchers suggest that studying community entrepreneurship should not be a question of studying representative actors or communities, but rather of studying actors who challenge established patterns of action, thereby offering a showcase of an innovative quality within the community. The researcher has however in establishing what the cases being studied are, has chosen to study the community entrepreneurship processes of three different community ventures, and how the 'collective arrangement' and sense of communal balance and ultimately 'community behaviour' of the members of that community enterprise are influenced by three critical factors: culture, Institutions, and government policy frameworks

3.5 Bias In The Case Study Method

Stake (1994), warns that case studies can rarely be objectively completed due to the bias of both the supplier and the recipient of the information. He regards this area of research as fraught with danger, primarily due to the problem of subjectivity inherent in interpreting data after it has been captured. Bias though everywhere, can be minimised. It is the primary function of the researcher to minimise the bias level in which he or she is working, and he suggests obstacles that the researcher has to look out for with respondents such as their

difficulty in accurately remembering events, inhibitions they might have as well as their suspicion in revealing facts that might put them in a bad light.

However, the use of multiple sources of evidence can help substantially in improving the validity and reliability of the research. By studying every aspect of the problem from as many angles as possible, and by using various sources of evidence, the case study research strategy is a powerful research tool in the hands of a skilled investigator (Stake 1994). The researcher has attempted to achieve this, by speaking to several sources within these communities, utilizing separate focus groups for younger members of the community venture, and another for the more senior and established members within the hierarchy. The researcher then interviewed the most prominent community leader individually as a sign of deference, while returning to a few of the case sites to clarify points, observe behaviour and ultimately develop a richer understanding.

3.6 Formality And Uniformity Of The Case Study Data

Multiple case study research requires that attention be paid to uniformity of data recording as it facilitates comparison between cases, and situations, which allows similarities and differences to be highlighted (Stake 1994). Unless there is some uniformity, it can be extremely difficult to recognise similarities and much of the usefulness of the case study method may be eliminated. The same research instruments; (a moderators guide for the focus groups, and an open ended interviewer's guide for the in- depth interviews) were used for all the three cases.

These guides which are seen in the appendix were drawn up within the research protocol including details of the questions to be asked, field procedures for the researcher, details of all types of evidence required, as well as the structure of the final research.

3.7 Case Selection And Generalisability Of The Findings

There is a misunderstanding in some quarters about the case study method being most useful for generating hypotheses in the first steps of a total research process. Whereas hypothesis testing and theory building are best carried out by other methods later in the process. This misunderstanding derives from another misunderstanding that one cannot generalize on the basis of individual cases. Eckstein (1975) strongly argues against this held view, suggesting instead that case studies are better for testing hypotheses than for producing them. He goes on to assert, that case studies are valuable at all stages of the theory-building process, but most valuable at that stage of theory-building where least value is generally attached to them; ‘the stage at which candidate theories are tested’. The testing of hypotheses relates directly to the question of ‘generalizability’, which in turn relates to the question of case selection.

It has seemed more appropriate in this study to select few cases chosen for the rich information and validity, they offer. Information oriented cases that maximize the utility of information from otherwise small samples as well as single cases and which have been selected based on the following strategies proposed by Yin (1994) and highlighted in the table below.

Table 9 **Types Of Case Studies**

CASE TYPE	DESCRIPTION
Extreme/deviant cases	To obtain information on unusual cases, which can be especially problematic or especially good in a more closely defined sense
Maximum variation cases	To obtain information about the significance of various circumstances for case process and outcome (e.g., three to four cases that are very different on one dimension: size, form of organization, location, and budget.
Critical cases	To achieve information that permits logical deductions of the type, “If this is (not) valid for this case, then it applies to all (no) cases.”
Paradigmatic cases	To develop a metaphor or establish a school for the domain that the case concerns

Source: Yin (1994)

The three cases selected in this study have been more out of deference to the paradigmatic case approach, and ultimately the example that is expected that they will provide. Being a mixture of both rural and urban-based communities, with the appropriate mix of 'gender and ethnic sensitivities' in a very culturally diverse nation like Nigeria. The cases are seen as being able to serve as exemplars. Indeed the three cases are selected from the three geographical regions of the country and represent the three predominant ethnic groups to be found in the country. In other words they should be seen as paradigmatic examples of communities to be found in Nigeria. Kuhn (1987) has shown that the basic skills, or background practices, of researchers are organized in terms of 'exemplars', the role of which can be studied by historians of science. In a similar manner, scholars such as Geertz and Foucault have often organized their research on specific cultural paradigms that highlight more general characteristics of the societies in question. It will be wrong to ascribe an intuitive claim that these three communities represent the whole of the Nigerian society, let alone West Africa, and as such the findings generalizable. But they do contain within them, fundamental paradigmatic similarities with several other communities, and as such could offer lessons.

Such lessons themselves are not necessarily predictive lessons as much as they are metaphorical in their quality. Kuhn (1987) has shown that there exists no predictive theory for how predictive theory comes about. A scientific activity is acknowledged or rejected as good science by how close it is to one or more exemplars. Indeed no standard exists for the paradigmatic case because *it* sets the standard. In other words the objective as a case study researcher is to ensure that the stories that these actors tell in the qualitative stage are codified into sense making narrative totems, which new cases may be compared to, while gaining more substantive explanatory knowledge of cause and effect of various variables impacting entrepreneurship within the communities studied.

3.8 The Quantitative Stage

This stage of the study builds on the findings of the qualitative stage and was conducted in document four. The quantitative stage of the study explores similar themes as the qualitative but has three clear distinctive features by way of its design:

1. It is a quantitative research, measuring perception at the ordinal level, and while devoid of the 'rich description' to be found in most qualitative approaches, still meets Marsh's (1982) argument that quantitative surveys can still provide information and explanations that are 'adequate at the level of meaning'.
2. It is explanatory in that it does not merely describe the presence of the observed entrepreneurial behavioural variables, but more importantly seeks to explain the why and how of their notional existence and correlations, again from the point of view of the respondent, but in such a way as allowing the researcher to be so bold as to propose theory.
3. It is a non- experimental, comparative study which builds on a *cross sectional* research design in that it effects the simultaneous quantitative measurement of the manifest entrepreneurial behaviours being studied for a series of respondents from within three different communities, after an articulated position. This implies that it is deductive in nature, as opposed to a longitudinal or experimental design which takes a before and after, and in some instances sequential reading of the measured variables.

3.8.1 The Quantitative Sample Group Construction

The selection of the three community based entrepreneurial activities of indigo fabric dying in Abeokuta (south Western), Brass potteries in Bida (North) and retail pharmacies in Nnewi (Eastern) from which the respondents are selected is in deference to that conventional wisdom as a quick albeit limited representation of Nigeria, and their paradigmatic value (Yin 2000) within the case study approach. Building on it however within the context of document 4 and the DBA requirement for a piece of structured research, the research sample from the population of entrepreneurs to be found within these three communities. 154 respondents were selected in total across

all three locations equally. The selection was conducted on a stratified random basis as follows:

Having received a list of registered members of the various community based businesses from the community leaders interviewed in the qualitative stage of the research, the list was further stratified along the lines of age, gender and length of time that respondents had been engaged in the community venture, from where respondents were then randomly selected. The predominance of women was noticed in Abeokuta, while the reverse was noticed in Nnewi. In such instances, the necessary adjustments were made to make the sample more representative of gender. The table below gives a detail breakdown of the sample composition at the quantitative stage.

Table 10. Sample Composition For Quantitative Stage

RESEARCH SAMPLE	LOCATION				CATEGORY		GENDER		AGE	
	Total	Abeokuta	Nnewi	Bida	Early Stage	Established	Male	Female	15-17	18 – 20
TOTAL nos.	154	50	51	53	35	119	79	75	53	101
LOCATION (%)										
Abeokuta	32	100	0	0	51	27	10	56	26	36
Nnewi	33	0	100	0	37	32	53	12	26	37
Bida	34	0	0	100	11	41	37	32	47	28
CATEGORY (%)										
Early Stage Entrepreneur	23	36	25	8	100	0	23	23	38	15
Established Entrepreneur	77	64	75	92	0	100	77	77	62	85
GENDER (%)										
Male	51	16	82	55	51	51	100	0	55	50
Female	49	84	18	45	49	49	0	100	45	50
AGE(%)										
15 - 17	34	28	27	47	57	28	37	32	100	0
18 - 20	66	72	73	53	43	72	63	68	0	100
LITERACY(%)										
Illiteracy	11	0	0	32	3	13	6	16	11	11
Arabic school	3	0	0	9	0	4	0	7	0	5
Primary school	6	6	0	11	3	7	3	9	6	6
Sec. School	72	92	86	40	89	67	81	63	79	68
Graduate	2	2	0	4	6	1	3	1	4	1
Undergraduate	6	0	14	4	0	8	8	4	0	9
LENGTH OF TIME IN BUSINESS(%)										
Less Than 5 Years Ago	33	38	53	9	86	18	34	32	55	22
Over 5 Years Ago	67	62	47	91	14	82	66	68	45	78

3.8.2 The Design And Implementation of The Survey Instrument

The data-gathering instrument used for this research was the structured interview, which had a survey questionnaire being administered by an interviewer. The range of questions asked were predominantly closed, requiring the respondent to select the most appropriate response from a 5 point ordinal scale; reducing interviewer biases and enabling better aggregation of data for later statistical analysis.

Nineteen key questions are asked in all, seventeen of which aim at a broad assessment of the respondents perception of the current entrepreneurial situation, practices and influences within the community. The last two sets of questions constitute the crux of the inquiry. Utilising the conceptual framework articulated for this study, question 18 has 12 sub questions which calibrates the respondents' assessment of his or her outward entrepreneurial behaviour along the lines of Shane's 2003 model. Question 19 which is a set of 18 sub-questions aims at measuring the respondents' assessment of the environmental context within which they currently operate, with specific questions addressing the cultural, institutional rules and policy framework contexts.

The questionnaire is developed in English. In cases where because of religious beliefs⁶ and language barriers interviewers were recruited and trained with clear instructions and protocols given to on how to conduct the interview. The survey instruments were collected and quality controlled by the researcher, to ensure the integrity of the data, as well as the confidentiality of the respondents. No names were collected, while anonymity was also assured.

3.9 The Document Analysis Stage

Additional study in this thesis is directed at the document analysis of the Nigerian national policy document on micro, small and medium enterprises, which was launched in 2007, and

⁶ Islamic injunction does not allow males to interview women in their family quarters

stood at the time of undertaking this research, as the existing national policy document on entrepreneurship development.

Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical research methods, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin and Strauss 2008; see also Rapley 2007)

Document analysis is often used in combination with other qualitative research methods as a means of triangulation—‘the combination of methodologies in the study of the same phenomenon’ (Denzin 1970) The qualitative researcher is expected to draw upon multiple (at least two, as in the case of this research study) sources of evidence; that is, to seek convergence and corroboration through the use of different data sources and methods. Apart from documents, such sources include interviews, participant or non-participant observation, and physical artifacts (Yin 1994).

As a research method, document analysis is particularly applicable to qualitative case studies—intensive studies producing rich descriptions of a single phenomenon, event, organisation, or program (Stake 1995; Yin, 1994). Non-technical literature, such as reports and internal correspondence, is a potential source of empirical data for case studies; for example, data on the context within which the participant operates (Mills, et al 2006). Furthermore, as Merriam (1988) pointed out, ‘Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem’.

The analytic procedure entails finding, selecting, appraising (making sense of), and synthesising data contained in documents. Document analysis yields data—excerpts, quotations, or entire passages—that are then organised into major themes, categories, and case examples specifically through content analysis (Labuschagne, 2003).

This process involves skimming (superficial examination), reading (thorough examination), and interpretation. This iterative process combines elements of content and thematic

analysis. Content analysis is the process of organising information into categories related to the central questions of the research. Thematic analysis is a form of pattern recognition within the data, with emerging themes becoming the categories for analysis (Fereday and Muir-Cochrane, 2006). The thematic analytical process involves a careful, more focused re-reading and review of the data. The reviewer takes a closer look at the selected data and performs coding and category construction, based on the data's characteristics, to uncover themes pertinent to a phenomenon. Predefined codes may be used, especially if the document analysis is a supplementary to other research methods employed in the study, as indeed it is in this research. The codes used in interview transcripts, for example, have been applied to the content of documents. Codes and the themes they generate serve to integrate data gathered by different methods. This is referred to as directed axial coding.

3.9.2 The underlying Ontological Tensions Driving Document Analysis

As the paradigm governing most quantitative research, positivism holds up two key concepts as crucial elements of any legitimate study in the social sciences: validity and reliability.

The researcher finds that in content analysis, a valid conclusion about the tonality of a particular document for instance, must incorporate evidence of the author's tonality. From a quantitative perspective, this evidence is often derived by counting the number of relevant references within the document be they measured in terms of keyword mentions, phrases, sentences, paragraphs, or other units of analysis. Reliability, on the other hand, refers to the consistency of a particular measurement – the extent to which a particular assessment would yield identical results if repeated under the same conditions. This is typically measured through inter-coder reliability testing; a process in which the analyst's measurements are checked against those of an independent researcher.

As standards of academic rigour both validity and reliability are rooted in the assumption that the evidence embedded in the text is objectively identifiable. The researcher's ultimate task is to 'mine' the documents in search of specific bits of data, which are then analyzed, statistically, to discern important patterns existing within and between the documents.

The qualitative approach to content analysis differs in important ways. Rather than viewing data as inherent to the documents, themselves, the qualitative content researcher rejects the notion of inter-subjectivity. From this perspective, 'the meanings invoked by texts need not be shared' in a direct sense. Krippendorff (2004)

The particular interpretation of the text is seen instead as just one of many possible readings thus imposing a different set of methodological burdens on them as they seek to convince their readers of the persuasiveness of their analyses. Gerring (1998).

To guard against criticisms and establish legitimacy in the use of this method as advised by Guba and Lincoln (1985) this researcher has tried to adhere to certain 'rules' when it comes to treating texts as data. First the authenticity and credibility of the text were established by sourcing an official copy from the relevant agency responsible for the policy document.

The second concern was the need to establish portability or external validity of the findings through commentary that drew out the broader applicability of the lessons learnt from the analysis of the content within the document Krippendorff (2004). Thirdly, and in order to establish a degree of objectivity towards the content of the document, the research has attempted to be sensitive to cues raised within the document, and ensuring that conclusions that are drawn are from the evidence at hand as opposed to what may be considered the researchers own predisposition. The results of a QDA study are confirmable if the inferences drawn are traceable to data contained in the documents, themselves, and if the preponderance of evidence corroborates those findings. This is the very essence of empirical inquiry.

3.10 Ethical Considerations and Research Control

Nigeria is a highly populated multi-cultural nation with significant inequalities that have become major fault lines for ethno-religious and economic upheavals. This reflects in the cultural and socio-economic diversity of its communities, as is clearly the case in the three studied. It is not a data rich society as is the case with several other developing countries and as such most informants look upon research with suspicion. The community orientation of the study has involved working with both rural and inner city individuals who are not very well educated and fluent in English. It has meant that extra measures have had to be taken

to ensure that the researcher does not come across as part of the 'elitist' or government crowd, out to exploit them.

The researcher has also had to ensure that access is not paid for, which also tends to be common practice in poor countries. In places like Bida, where Islamic influences are dominant approaching female respondents coupled with the sample size of 153 community based entrepreneurs has necessitated that the field gathering work was carried out through both female and male field interviewers in administering the measurement instrument. That has thrown up its own challenges such as trying to limit local interviewer influences and situational contaminants such as translations of the questions from and to local languages from English.

To ensure contextual congruency and some degree of cross sectional uniformity in the assessment of impact of the independent variables, the interviews were conducted simultaneously in all three communities over the same 3-day duration. The use of a tightly structured survey questionnaire with clearly documented protocols was found to be useful in aiding the fieldwork process. Names of all respondents were fictionalised at the end of the data gathering stage. Nvivo 10 software was used to analyze the policy document. The entire document had to be typed before being inputted into the software for analysis, which aided in managing the codification and categorization required to make sense of the entire document, as a further quality control mechanism.

In the next three chapters, the analysis of the data utilizing mixed methods is undertaken. Chapter four will focus on reporting the findings on culture influences community entrepreneurship while chapters five and six will report on the findings of institutional rules and policy measures and how they influence community entrepreneurship respectively.

CHAPTER FOUR

THE FINDINGS: HOW CULTURE INFLUENCES COMMUNITY ENTREPRENEURSHIP

4.1 Introduction

This chapter represents the first of three chapters that present the findings of the research. The chapter focuses on the nature of influence that cultural factors have on the entrepreneurial behaviour of community based entrepreneurs across the three case communities studied. In attempting to answer the research question, and in line with the research design, a mixed methods approach has been adopted. The first part utilises qualitative methods while the second delves into the analysis of the quantitative data gathered. This approach is consistent with the case study method, which encourages the collection and analysis of multiple data on different levels by utilising both qualitative and quantitative methodology. It implies that in looking at the same phenomena from both qualitative and quantitative lenses, the multiple case studies derive richer insights, as well as a breadth of measurable analysis.

The qualitative analysis explores thematic devices in the construction of the respondents' realities. The object at this stage is exploratory with the intention being to simply understand through thematic analysis of their stories at the semantic level, how these community-based entrepreneurs have made sense of their environment and how the environmental factors have influenced their collective entrepreneurial behaviour. The coding at this level is theoretical, implying that it is not inductive, nor emanating serendipitously from the data, but rather influenced by the conceptual framework established to guide this study from the start. The analytical approach is designed however to be rich in description around the chosen themes.

Two focus groups and two in-depth interviews were conducted in each of the case communities respectively. Data from the focus groups is subjected to broad thematic analysis. The moderators guide utilized for both the focus groups is provided in the appendix. While the intention was not in any way, to dictate outcomes, the review of literature and articulation of a conceptual framework had significantly helped in mapping the study area and subsequently understanding the broad themes that were relevant to a

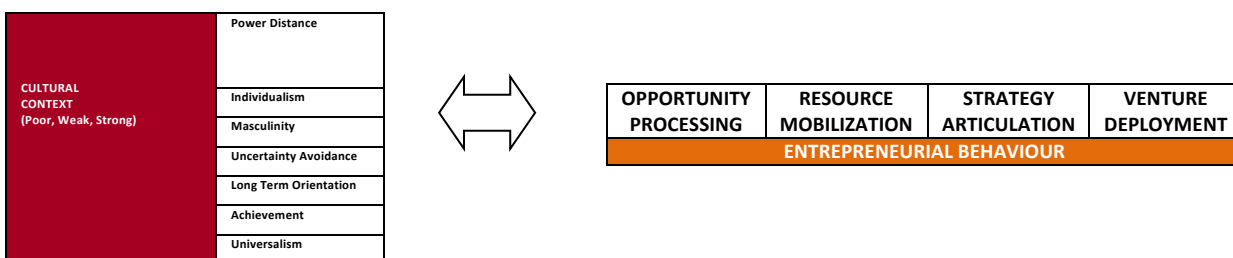
study of this nature. These themes were duly explored in the various interviews and invariably constitute theoretical beachheads from whence the researcher had sought deeper forays into understanding the phenomenon. The qualitative study revolves around the four broad thematic pillars, inspired by Shane’s (2003) conceptual framework, for understanding entrepreneurial behaviour. The extract that is captured in the figure shown below is consistent with the overall conceptual framework presented in chapter two as guiding this study. This chapter will seek to answer the first research question:

RQ1 How has the cultural environment within which the community based entrepreneurs currently operate, influenced their entrepreneurial behaviour?

(RQ1) is answered in part by how each of these entrepreneurial behavioural pillars or themes as shown in the figure below are influenced by the cultural environment:

1. How the communities (actors) are able to identify and **process opportunity**
2. How they have been able to **mobilize resources** to exploit the identified opportunity,
3. How the communities (actors) articulate a **business strategy**
4. How the communities **deploy (manage) the venture.**

A Conceptual Map for understanding the influence of culture on the entrepreneurial behaviour of Community based entrepreneurs



In the quantitative stage the study probes deeper and achieves three objectives

1. To calibrate the cultural context of the various communities as assessed by the respondents themselves (also incorporated into the extracted conceptual framework explained in the figure below),
2. To establish correlative relationships between the various cultural factors as postulated by Hoftsede (1980) and Trompenaars (1994),
3. To predict directional (regressional) relationships between the same variables and behaviour

4.2 Case 1: The Abeokuta Indigo Dyed Fabrics

4.2.1 Opportunity Discovery and Processing

Heritage and cultural traditions seem to have had a strong bearing on how the Abeokuta community venture has come about, with the craft or vocation having been passed down from one generation to the next. Several of the informants interviewed alluded to the venture being an age-old craft which they were born into as a result of their being members of the community. The notion of an opportunity being discovered and then subsequently processed did not emerge, in the classical sense of Schumpeter's disruptive entrepreneur. The women of this community did not have to go far, nor institute fundamental shifts to the nature of their existence. Being born into the culture implied that it was expected that they would be the natural inheritors of the craft. As one of the new women initiated into the venture put it:

“In that aspect, I can't really say that somebody discovered it, but I met it with my grandmother who was referred to as “*Iya Alaro*”⁷ and I also continued the work”(Early stage entrepreneurs, Abeokuta)

This fact was also collaborated by two of the older community entrepreneurs:

“So it's been in existence for long. *Aro- dudu* (Traditional dye) since the years of our fore fathers years, it has been existing: (Established entrepreneurs, Abeokuta)

⁷ mother of the dye craft

“We were not shown any other business than this and our own children are doing it. It is a job that we met on ground that is on earth (Ise Abalaye)⁸ here in Abeokuta” (Established entrepreneurs, Abeokuta)

Entry into the business by a few of the respondents have not only been driven by a sense of communal or family duty, but also individual decisions, to explore and possibly express personal passions. Two of the women in the early stage group allude to this fact. One of the women refers to her love of art, as what she believes is her motivation to join the venture:

“There are some things called “*Art Work*” and because I like drawing. I saw that these are some of the things we can input into clothes that will make a lot of sense with good designs.” (Early stage entrepreneurs, Abeokuta)

The other woman within the group refers to a duty that those of them with innate creative talents have to help the community constantly modernize the craft. She says:

“For example, *Ankaras*⁹ are factory made but here there are designs that we create from the brain that people will like. So this made me to learn it more and even when I was learning, people used to respect my brain that maybe because I know how to draw before made me know the business more. Also, everybody have the business that they are based and good in, so the reason why we own it is that in this business, there are some that they are just teaching outsiders and that is the traditional dye which is “*Aro Dudu*”, this is done by families and that was what Egba was based in, but civilization came in and we saw that what can make this work improve now that people are many in it, so this makes it to be more exposed.” (Early stage entrepreneurs, Abeokuta)

As a communal venture area, the respondents were quick to point out the presence of a communal approach to seeking innovation. As one of the older women explains;

“When we see something new then it’s passed to the house and the house will check it out and also deliberate on it. If it is okay for us all, then we adopt it.”(Established Entrepreneurs, Abeokuta)

However, the underlying critical insight here seems to be the search by the women in the community for a way out of poverty, and the promise that this time tested and treasured vocation offers as that way out. The community entrepreneurs from an economic standpoint largely perceive the opportunity it seems. However it is one in which they also recognise their socio-cultural responsibility to pursue given the competitive advantage that they have being members of that local community. Two of the women capture this vividly:

⁸ An inherited vocation

⁹ A popular fabric with a particular type of pattern

“What I can say is that, Kampala¹⁰ is *“Bamigbose; help me to take away poverty”*. That is when one is selling Kampala even if there is no money before, if one sees a little money, one can start.” (Early stage entrepreneurs, Abeokuta)

Another thing we like about it is that, it’s an inherited business, something we cherish because our parents handed it over to us. (Established entrepreneurs, Abeokuta)

To summarize how culture influences the way in which the Abeokuta entrepreneurs recognize and exploit opportunity; the community views this an inheritance. A time treasured craft that has been passed on through the generations. Opportunity is exploited largely driven by the collective desire to fight poverty

4.2.2 Resource Mobilization

The respondents saw themselves as being in possession of very useful skills, which they see as being the most important resource required to pursue the indigo fabric dyeing business. The required tutelage period (apprenticeship) is then viewed as a necessary part of the resource mobilization process. As one of the women put it:

“Before I started this business, I knew nothing about it, of which I used to take from people and sell, but to my surprise, when I got to the market only few people patronize me and that prompted me to really learn the work. So if one learns it, one will know everything about the job” (Early stage entrepreneurs, Abeokuta)

“Like I said before that the materials used are of different designs, so far one has the brain, this business cannot die. (Early stage entrepreneurs, Abeokuta)”

The paucity of other resources such as the nearness and abundance of running river water, conducive weather and a good road network also factored in their concerns.

“There is enough space, also water because the type of job we do requires a lot of water and we have that but during dry season the river runs dry and there is no pumping machine to pump the Borehole given to us in which we have to start looking for water everywhere”(Established entrepreneurs, Abeokuta)

Finance is seen as a vital resource, but it is apparent that they all perceive a failure of formal financial institutions to help them in mobilizing the required financial resources. The use of more peer based micro financial devices such as supplier credits, thrift societies and cooperatives, seems quite rampant. As one of the women explains:

¹⁰ Another name for the indigo dyed cloth

“No we don’t go to bank because if you go to the bank, you must have money there and they will begin to ask you for collateral, but like I said before that if government is willing to patronize us, we can even go to bank to get this money since there is demand for the goods” (Early stage entrepreneurs, Abeokuta)

One of the women explains that many of them use cooperative societies as a way of mobilizing financial resources, while others suggests how supplier credits have helped them to trade albeit it at an exorbitant cost to the individual.

“Most of us use co - operatives and it is even when you have like N200, 000¹¹ that you can get double of the money in which you pay back making the work that’s been done before to go down again” (Early stage entrepreneurs, Abeokuta)

“Some people collect from the people that make the clothes and at the end of the day sees like N250,000 ¹²but will have to pay interest on it, but for how long will one continue with that?” (Early stage entrepreneurs, Abeokuta)

In summary resource mobilization by the Abeokuta community entrepreneurs seems limited to their personal resources and pooled funds. Their inherent skills as creative artisans is seen as critical resource while the joint cultural capital of the community is harnessed for the greater collective good

4.2.3 Business Strategy

The articulation of a long-term business strategy seems almost non-existent in the Abeokuta community venture. What seems to exist at best may be termed tactical plans that are undocumented but deployed none the less. In suggesting key issues that are highlighted for planning and strategy articulation, seasonality and infrastructural decay (physical facilities) are of paramount concerns. One of the more established entrepreneurs within the community venture for example explains the influence of seasonality as basis of cyclical planning:

“During dry season, we would have worked down for rainy season and vice versa, and people will still get something to buy like even as we are in rainy season now, some people are still soaking clothes at the back” (Established Entrepreneurs, Abeokuta)

In suggesting key issues to be managed, several of the informants focussed on the pressing challenges of poor or inadequate infrastructure within the community as constraints to being able to deploy strategy.

¹¹ 800 UK Pounds

¹² 1000 UK pounds

..... “In the area of water, road and finance, I will find out which is the most important thing to first do and then will also let them know, if the three can be done at once then no problem. Then, I can do it according to their most important needs at that time.” (Established Entrepreneurs, Abeokuta)

“Most especially we will advise them on the repair of our roads, drying machine and also finance to help improve our business”(Established Entrepreneurs, Abeokuta)

When asked what they do when a strategy is not working, a rather simplistic view of the concept of scenario planning and contingency analysis comes across:

“We go through another way and method” one informant says. The Iya Oloja previously introduced as the leader of the community venture directs strategy and execution most times with the cooperation of other members of the community venture. As one of the informants explains:

“For instance, Iya Oloja is calling us to do something like environmental day, I go about looking for people working and the people not working and point them out for disciplinary action, so there is collaboration therefore, our strategies must work.” (Early stage Entrepreneurs, Abeokuta)

In summary, we find that cultural influence on strategy is none existent or at best minimal. There is an absence of long range planning as an out come of business literacy and modern management skills within the community

4.2.4 Venture Deployment and Management

Several of the entrepreneurs highlighted the role cultural influences play on the day to day management of the community venture. For example, one of the older entrepreneurs explains how their cultural beliefs guide negotiations and the commercial process:

“I can’t buy from those selling cloth and lie that I bought 8 bundles instead of 10 bundles that is stealing and the belief is that *Iya mapo* will remove it.” (Established Entrepreneurs, Abeokuta)

A fact corroborated by another informant:

“The practice here is, we believe so much in *Iya Mapo*.” (Established Entrepreneurs, Abeokuta)

When asked what exactly *Iya Mapo* was, a few of the respondents offered rather vague explanations:

“It’s a traditional belief; we met it here on earth.”(Established Entrepreneurs, Abeokuta)

“It is the traditional rule that guides our business and the way we do it here, so that people will not go about cheating all over the place.”(Established Entrepreneurs, Abeokuta)

Iya Mapo is understood by the researcher to be a metaphysical construct similar to that such as the Asian concept of Karma or ying-yang. Which might seem to suggest that a predominant cultural influence is the search for balance and order, harmony and justice, in all aspects of the people lives? Profitability might then be seen as a divine reward for obedience and subjugation of one’s interests, for the benefit of the larger common good. The commercial practices of the community are also influenced by other cultural norms. A few of the informants give examples of how goodwill greetings are offered to members of the community venture as forms of encouragement

“Also, when one soaks cloth, it is a practice to greet the person by saying “*Are du o*”, which means that it will be good and the cloth will come out well.”(Established

The informants explain that these cultural practices have been around for quite some time, and are passed from one generation to the next:

“We met it on earth and in Yoruba land, when making hair in Yoruba land, there is a greeting that is normally been said so in this our business when someone is soaking cloth and another passes by instead of saying well done, such a person will say “*Are du O*” and the reply from the person soaking will be “*Are la O*”, so that is how it is in our own business”

Invariably, culture itself is clearly seen as ascribing competitive advantage to the community and its enterprise venture. The use of cultural codes of behaviour helps establish boundaries of business conduct.

4.2.4.1 Structure and Operating Processes

While highly informal in the structuring of the business process, the community venture is broadly divided into two process areas as explained by an informant:

“This business is also in two ways, there are some that are **selling** it while others are **making** it. The person making knows about making it, while the person selling it knows about the selling.” (Early stage Entrepreneurs, Abeokuta)

The business is run through a set of operating rules of a trading association, fashioned as a constitution. Another informant explains:

“We also have a constitution which we use among ourselves, but now we are making moves for it to be written and to be government approved.” (Established Entrepreneurs, Abeokuta)

4.2.4.2 The Organizational Structure

The de-facto executive head is the *Iya-Oloja*, or market Mother, a powerful matriarchal figure, assisted by a series of other officers, elected to into office. The venture is run as a trade association.

“Our leaders, starting from the *Iya Oloja*, do that [things] for us. We also have people that do that all over the place starting from the *Otun Iya Oloja*¹³ and *Asiwaju*¹⁴. We have different posts like the PRO, Environmental Sanitation and also finance secretary”

“The house members will determine who to serve in the various positions. It is a collective thing. For instance, we want to appoint task force members and we are looking at people that are diligent and even at that we still have to bring it to the house before deciding.” (Established Entrepreneurs, Abeokuta)

4.2.5 Apprenticeship

A section on apprenticeship is included in this report as it appears to be a strong cultural process having a critical influence on the nature of these cases being studied. It has

¹³ Loosely translated as the right-hand of the *Iya-Oloja* (Deputy)

¹⁴ Loosely translated as the Prime Minister (chief Operating Officer)

evidently been the single most important factor for the successful onward transmission of the craft, vocation and creative practice from one generation to the next, and in many instances can be said to have grown into a strong informal institutional artefact. An observation however is that as currently constituted, it is an ad hoc fragmented arrangement loosely put together between the master/mentor and family of the pupil/protégé, and lacking the necessary standardization and performance measurement systems and processes required to formalize it within a modern society. The following is an extract from the focus group of established and more senior community based entrepreneurs, which helps us better understand the way the process works:

M (moderator): how long does an apprentice serve before he/she gains *freedom*¹⁵(*graduates*)?

“It depends on the number of years given to the person by his/her master”

“It depends on how patient the person is”

“Whoever wants to learn it well can use 4 – 5 years but some use 1 or 2 years to learn it”

“Also it depends on what the person wants to learn in particular”

M: What is the ideal time for learning?

“That is up to 4 years for a patient person.”

“Our youths of today are not patient to sit down and learn it well for long like we did.”

M: What do you normally do when a person gains her freedom?

“The person will take permission and bring gloves, plastic and {Bacchus} wine and other things needed.”

“Also we normally ask from the parent the money that the child will use to establish after freedom so that the money ought to be used for establishing the business.”

“It will be that money they bring that the person will use to invest, so before we free people, we always ask for that too.”

M: You said that they bring (Bacchus) wine and other things why is this done?

¹⁵ The practice of freedom refers to a graduation ceremony wherein the apprentice is deemed to have successfully learnt the craft or trade. At the ceremony, which is attended by family members prayers are offered, the tutor usually donates seed capital to start off the graduate in his own trade.

“This is done so that people will know that such child has gained freedom, so that when he or she starts selling, they will know that this person is now on her own and prayers will be said.”

M: How many people would you say have done freedom under you?

“That is uncountable, because some people that we have freed have freed other people too.”

“We don’t normally keep records of such things, it is as they come.”

M: Compared to the time that you learnt yours, what can you say about the duration of training for the youths of nowadays?

“The youth of nowadays are not patient enough. For instance, I learnt this work for 7 years before freedom. No child can do such now; nobody can even stay for 5 years. Although there are few amongst them that are patient.”

“Another reason is that when they begin to see small, small money when they are learning, they believe that their boss is getting more than that and they will not be patient again.” (Established Entrepreneurs, Abeokuta)

The Abeokuta Case community shows strong evidence of cultural influences in the way the venture is deployed and managed. The highlights of the findings are summarised along thematic lines guiding the enquiry further down in table 11. The findings from the Bida case community are presented next.

4.3 Case 2: The Bida Potteries

4.3.1 Opportunity Discovery and Processing

In this case, heritage and tradition once again seem to be the basis for most if not all of the respondents going into the business. The craft is traced back through the community’s oral history, to an 18th century Muslim cleric named Mallam Dauda, who has become a near mythical figure. The Nupe of Bida, ascribe a near divine connotation to their community venture, seeing it as a gift of the almighty. While in the case of the Abeokuta venture, men are conspicuously absent, the Bida potteries, is more male dominated, partly as a result of Islamic influences. As explained by one of the older members of the community venture:

“Our business is to buy the pottery products that our husbands and children make and to polish it and to sell it in the market. It was Mallam Dauda, a renowned Muslim cleric, who first discovered this type of profession. May Allah’s peace be with him” (Established Entrepreneurs, Bida)

The members of this community venture explain that they see the craft as a divine gift, which they most exploit to the benefit of the community.

“This occupation is a divine gift from God to the people of Bida. It has made us to be known and brought a very good name for us and our children....Everybody is encouraged to work and we do not have any excuse because God has already given us a divine idea and we like it because it has brought us fame and relevance in the society” (Early Entrepreneurs, Bida)

The Bida community venture leaders are also acutely conscious of how this craft has made their community famous internationally. It underscores the potential that the recognition of cultural opportunities have in lifting communities to pre-eminence even in a globalised world. The sentiment is captured by one of the older members of the community:

“You understand when you talk about Bida, you talk about art, culture, craft and tradition and who are the cultures? We are the cultures; you understand this is something that we are very proud of because it has brought recognition to our town....There is no better legacy and history than this because we have been passing it on from one generation to the other. . .”

(Established Entrepreneurs, Bida)

4.3.2 Resource Mobilization

The failure of government to provide an enabling environment or other forms of direct support seems to be a recurring theme. This perceived failure of government institutions has forced the Bida community to look inwards and re-define their approach to the mobilization of resources, through the use of self- help initiatives. What the researcher finds particularly inspiring, is their realization of their unique inheritance, as indeed the case of the Abeokuta women, as a precious resource in itself to be jealously guarded and harnessed for the prosperity of the entire community.

“The government has not done anything to assist us but they are aware of this business....The government over the years has really become unreliable because

they have made several promises to our children and husbands in the past, without fulfilling them.”

“There is a great difference between learning something and inheriting it. The person who learnt it cannot know it better than the person who inherited it. For the person who inherited it, it is in the blood, while the people who learnt it, will only know it on the surface.” (Established Entrepreneurs, Bida)

As with several other community initiatives reported within the literature, we see the failure of established financial institutions, such as banks to meet the financing needs of the ‘informal sector’ and indigent entrepreneur.

“We do contribution but the bank has not given us anything...The bankers came here and gathered us together like you are doing now and they told us all sort of lies but up till now, we have not seen what they promised....On our own we do contribution of N50 to N100 daily, just to sustain the business on our own” (Early Entrepreneurs, Bida)

In summarizing the findings of how culture influences the mobilization of resources towards the entrepreneurial venture within the Bida community, we once again see that mobilization is limited to personal and communal resources. There is a perceived lack of support from formal financing institutions. The community is however mindful of its attendant cultural capital and seeks to harness it for the greater collective good.

4.3.3 Business Strategy

The respondents did not seem to have a clear strategy for their community business. But three core issues seem of concern to them: Their heritage and reputation, which they see as a critical aspect of their brand equity, the failure of government to support their venture which seems to have galvanized their social energy, and the importance they attach to educating their children as a basis for sustaining not just the business, but modernizing it. As one of the respondents put it:

“Anywhere you go, you hear people saying *Ludayin Nupawa, Ludayin Nupawa* (which translates as Nupe Spoon, Nupe Spoon), and they attach the name of our tribe to the item. Anywhere you see these items you see Bida and Niger state written on it and the date of manufacturing it” (Established Entrepreneurs, Bida)

When asked about what help they might require to drive their long term strategy, the informants return to the need for better government support in terms of accessing infrastructure, finance, skills development and export markets.

“The government should assist us with enough capital especially the equipment which are used for the production of these business items” (Early Entrepreneurs, Bida)

“They should help us repair the road from Bida to Minna so that the suppliers of our raw materials will not be reluctant to come especially during rainy season” (Established Entrepreneurs, Bida)

4.3.4 Venture Deployment and Management

The respondents acknowledge the fact that the advancement of technology has helped to increase their productivity and the prosperity of the community. As explained by one of the respondents:

“We are progressing in many different ways. Like our fathers were doing it before and they cannot produce more than 3 to 4 in a day, but now with the advancement of technology, I can produce more than 24 in a day” (Established Entrepreneurs, Bida)

In response to the question whether they have a management structure, they offer the following explanation:

“We don’t have those big English names for them but we also have some sort of leadership in our own way...It has been in existence since the days of our grandparents, to provide some sort of law and order among us” (Established Entrepreneurs, Bida)

As in the case of Abeokuta the venture leaders are elected. They further explain:

“We have elected three people; the chairman, the vice-chairman and the secretary so whatever we are going to do, we have to consult them” (Early Entrepreneurs, Bida)

However the Bida community venture members highlight that they have a traditional, royal ruler who also has an important influence over their affairs. The “Makun” and Emir position which is an inherited position. In response to questions on whether they have rules binding members and what they think about paying taxes, they once again demonstrate the failure

of institutional rules, how closely knit they are as a community and establish the Emir as their de-facto leader. They explain as follows:

“We have a rule not to fight and never to report any matter to the police. We solve our problems ourselves” (Established Entrepreneurs, Bida)

“We don’t pay tax” (All in chorus).....We report to the Emir and not to the government and in our local system here, there is no room for tax to the government. The government doesn’t even deserve to get anything from us because they do not remember us, so no need to remember them too” (Early Entrepreneurs, Bida)

4.3.5 Culture and Islamic Influences

The early entrepreneurs group was made up of women, partly to respect the religious sensitivity, which frowns at both genders being present within the same room. The women however corroborated the strong influences that Islam has on the workings of the community. The Bida community comes across as a strongly male oriented society, with strict adherence to other Islamic tenets such as the observance of the Ramadan fast and other Muslim festivals.

“Women are not involved in the leadership here because that is not our culture...we stay in the background to help support our men and children.....whatever decision they take is okay by us and we don’t go challenging it...We abide by the rules set up by the men. During the fasting also, we don’t do much. We prefer to concentrate on the fasting” (Early Entrepreneurs, Bida)

In summarizing the findings of how culture influences how the Bida Community venture is managed, we see that the venture is managed through the strong use of cultural mores and symbolism. We see the strong influence of Islamic authority and injunctions in defining the role of both women and men within the community venture. We now present the findings from the third case community.

4.4 Case Three: The Nnewi Patent Medicine Store Owners

4.4.1 Opportunity Discovery and Processing

The Nnewi patent medicine storeowners represent a slightly different community enterprise model. In their case, the venture is not located within the same geographical region. Indeed the Nnewi model operates as a chain or network of retail drug stores across the entire region or country. What hold this all together are the intricate network of allegiances and kinship between former male apprentices and their former trade masters albeit belonging to the same ethnic community. The discovery of opportunity in this case tends to be a journey of a more personal nature. As two of the informants explained when asked how they came to recognize the opportunity, they answered:

“My boss was one of the first people to do this business, so I learnt about it through him since he was good at it”

“When I was in the village, I like dealing with Patent Medicine Dealers and I knew I was going to be one of them in future. I said from day one that I will run this business” (Early Entrepreneurs, Nnewi)

Opportunity in the Nnewi case was determinant on being a member of the ethnic community who served as a dutiful apprentice. Access in to the venture was majorly gained on account of vocational training. Having served as an apprentice to a trade master the journeyman eventual came into his own. In this regard the venture is not seen as being a community venture but rather a trade open to members of the same ethnic community.

4.4.2 Resource Mobilization

Private sources of finance are mentioned as the major sources of capital. The respondents also mention that they engage in thrift and group contribution schemes. When asked, the respondents suggest that they raise capital from various private sources:

“From the money we get from our masters after we are free from apprenticeship...from our families from the money we save....at times friends from the bank do help me with soft loans and after I will pay them on private grounds. The Union is always there to help us out. The most important thing is to be upright.” (Established Entrepreneurs, Nnewi)

4.4.3 Business Strategy

Once again, the respondents in this case were not able to articulate a clear statement of strategy for their businesses. They however identified, regular stock taking, proper record keeping and personal discipline as the key ingredients of being successful in the patent medicine retailing business.

“We are very careful on taking stock and living a careful life”(Early Entrepreneurs Nnewi)

“The person must be taking regular stock” (Early Entrepreneurs Nnewi)

“The person must keep his records of sales well” (Established Entrepreneurs Nnewi)

4.4.4 Venture Deployment and Management

The corruption of regulatory and enforcement agencies, is clearly mentioned as one of the biggest mitigating factors that the store owners have to deal with. This has led to them mobilizing their joint forces to lobby and protect themselves against the perceived over bearing influences of such agencies, in the governments fight against the scourge fake drugs, which is a major public health issue in Nigeria. They operate a trade association structure which they refer to as a Union, which has a written constitution, with leaders elected every four years. When asked how culture influences their operations they allude to their Christianity rather than cultural ethnicity influencing how they operate their ventures. As one of the younger informants explains:

“We are all Christians, we pray all the time, we pray in the whole market....at the end of the year, we do love feast maybe with soft drinks/biscuits according to our purse, when it is New Year, we do the same.” (Early Entrepreneurs Nnewi)

Perhaps the most significant threat and constraint that they see to their business has to do with the harassment they face from law enforcement teams, who visit them regularly in an effort to stamp out the scourge of fake prescription drugs in the market.

“There is risk, at least I can remember up to ten times that I was supposed to supply drugs outside Nnewi, police will just catch me for nothing and I will have to part with some money for them to release my goods to me...the bribery and corruption among the police is too high and the government” (Early Entrepreneurs Nnewi)

4.4.5 The Apprenticeship scheme

The Nnewi Patent store-owners all pass through an apprenticeship programme, which is invariably the only way one can get into the trade. The Nnewi apprenticeship programme seems more elaborate and runs for much longer than in the other cases studied. The master also usually provides seed capital for the new graduate of the scheme, to set up his own operation, and subsequently becomes the wholesale distributor to the new store owner. This keeps them a closely knit 'family' of mentors and protégés and is observed by the researcher to be at the heart of their success in establishing a sophisticated network of store chains all over the region and nation. One of the respondents mentioned that the apprenticeship process takes as long as 6-8 years. When asked what happens at the end of the apprenticeship the replied:

“He will be given money to start his own business. Between N300, 000 - N500, 000 ¹⁶is given, depending on the agreement with the family of the apprentice.”(Established Entrepreneurs Nnewi)

Summarising the thematic Analysis of the Cultural Influences

The qualitative stage of the research as earlier mentioned was meant to be exploratory. It offers a simple thematic foray into the world of the various community entrepreneurs as a starting point for understanding how they behave. The intention being to establish a broad understanding of how the cultural context influences the daily entrepreneurial lives of the respondents. Table 11 below gives a summary of the findings from the three communities, along the broad thematic lines established in the organising framework established in chapter two. It is being suggested that the findings as summarised in table 11 also give further evidence and context to some of the markers presented in tables 3, 4 and 5 respectively which utilised different thematic markers as suggested by DeBruin and Dupuis (1995).

The findings suggest a strong similarity in the way opportunity has been viewed in both Abeokuta and Bida. The Nnewi case seems closer to the regular small business model in the way that it is structured. Here we see a more individualistic approach. However in all three cases there seems to be a notion of the community venture being a cultural artefact in its

¹⁶ 1,000- 2,000 GBP

own right that is reproduced over time using various cultural practices predominant of which is the apprenticeship system. The indigent nature of the cased communities is seen as being largely responsible for the dearth of capital formation and resource deployment. To counter this, the communities rely on their social cultural networks. These networks are driven by kinship as well as clanship ties. The socio-cultural network enables the informal code of shared cultural beliefs to effectively substitute for formal laws in such things as the enforcement of contracts. Establishing credit unions amongst themselves and utilising the other natural non- financial resources to be found within their communities, also enables them to over come the dearth or exorbitance of formal credit from banks.

Table 11 A Summary Of The Thematic Analysis Of Cultural Influences On Entrepreneurial Behaviour In The Three Communities.

ENTREPRENEURIAL BEHAVIOUR	ABEOKUTA	BIDA	NEWI
OPPORTUNITY RECOGNITION	The community views this as an inheritance. A time treasured craft that has been passed on through the generations. Opportunity is exploited largely by the collective desire to fight poverty	The opportunity is seen as an inherited one. In this case almost divinely gifted to the community.	Access in to the venture was majorly on account of vocational training. Having served as an apprentice to a trade master the journeyman eventual came into his own.
RESOURCE MOBILISATION	Mobilization seems limited to personal resources. Their inherent skills as creative artisans is seen as critical resource while the joint cultural capital of the community is harnessed for the greater collective good	Mobilization is limited to personal and communal resources. The cultural capital of the community is harnessed for the greater collective good	Resources are mobilized through the network of kinship and thrift and cooperative societies membership.
STRATEGY ARTICULATION	The cultural influence on strategy is minimal. There is an absence of long range planning.	There is absence of long range planning.	While tactical planning exists there is an absence of long range planning. There is less of a cultural influence in how the venture is planned
VENTURE DEPLOYMENT	The community venture is managed using cultural symbolism. The venture itself is viewed as a cultural artifact which is reproduced using the apprenticeship system	The venture is managed using cultural symbolism. We see the strong influence of Islam injunctions in the role of women within the community venture	The ventures are managed more like small businesses with basic/rudimentary business management systems and processes. The apprenticeship system is critical

These qualitative markers offered along the lines of the themes registered in table 11 offer a conceptual starting point from which to then probe further using quantitative methods of enquiry.

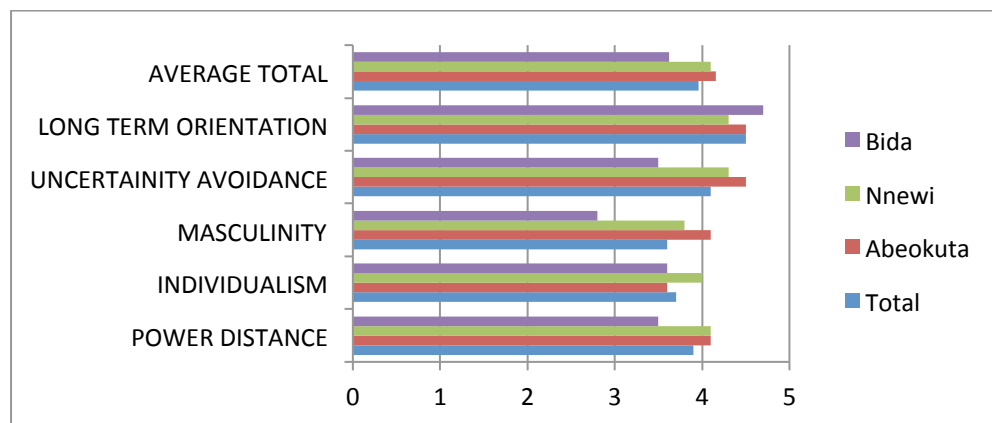
4.5 Quantitative Analysis of the Survey Questions

The analytical procedure that is used to seek the quantitative answers to the research questions asked in this study follows a stepwise logical sequence that builds on the findings of the qualitative research. While not a requirement in answering the research questions posed. The intention was to start with a quick descriptive statistical assessment of the environmental contexts within the three studied communities. The assessment plots the mean scores of the perception of the various environmental factors by the respondents, captured in ordinal scale, where 1-2.9 is scored as a poor context; 3- 3.99 is scored as a weak context and 4- 5.0 is scored as a strong context. The reading for cultural values is given in the table below.

4.5.1 Respondents' Rating Of The Cultural Context Of Their Communities

The Cultural values context are perceived across all three locations as being relatively strong, with only Bida having a marginally weak score. There we find the weakest score for masculinity. Which suggests a strong perception that women are not treated as equally as men. The Nnewi respondents, from the Eastern part of Nigeria tend to perceive their community as being more individualistic. The predominantly female Yoruba indigo fabric makers of Abeokuta, perceive their cultural values as being more long term oriented and less risk adverse.

Figure 7. Respondents' Perception of Cultural Values Context



	Total	Abeokuta	Nnewi	Bida
POWER DISTANCE	3.9	4.1	4.1	3.5
INDIVIDUALISM	3.7	3.6	4	3.6
MASCULINITY	3.6	4.1	3.8	2.8
UNCERTAINTY AVOIDANCE	4.1	4.5	4.3	3.5
LONG TERM ORIENTATION	4.5	4.5	4.3	4.7
AVERAGE TOTAL	4.0	4.2	4.1	3.6

4.6 Hypotheses Testing (Inferential Statistics)

Mindful that the ultimate intent is on an explanatory comparative research design, the study first evaluates whether the perception of how the studied external factors i.e. culture, institutional rules, and finally policy frameworks, influence entrepreneurial behaviour is independent of location, or whether indeed the variables ‘operate’ in a similar fashion across all three locations. At this level of analysis, only an assessment of bivariate relationships can be made albeit within the range of acceptable statistical significance, and no pattern of causality can be inferred from the data.

An appropriate answer to this, will none the less help address the first research question and related hypothesis (H01) which is developed to direct the quantitative nature of the study at this stage. It gives the study a contingent basis upon which to probe further.

To address such a research question, the Chi Square test is utilised. The test is one of independence, based on a bivariate contingency table (r x c), which operates under the null hypothesis rule that the row and column classifications are independent, where the test statistics for assessing the independence is

$$X^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(n_{ij} - e_{ij})^2}{n_{ij}}$$

where;

$$e_{ij} = \frac{n_{i.}n_{.j}}{N}$$

Under the null hypothesis of independence, X^2 has an asymptotic chi-squared distribution with $(r-1)(c-1)$ degrees of freedom. (Bryman and Bell 2007)

The acceptable level of statistical significance in this case is established by the P value 0.0005 with the degrees of freedom based on the net number of column and row combinations being 8. The result of the SPSS computation is given in the table below.

4.6.1 H₀₁: The perception of culture as it influences community entrepreneurial behaviour is not independent of location.

Table 12. Chi-Square Values

	Chi Square Value	Df (Degrees of Freedom)	P value	Decision
Culture* Location	213.613	8	0.000	Accept Ho

The null hypothesis is accepted: The perception of cultural values as they affect entrepreneurial behaviour is not independent ($p < 0.05$) of their location in Nigeria. This implies that the way cultural values as articulated within the study's framework, affect entrepreneurial activities depends on the community being studied within Nigeria.

The overwhelming rejection of the null hypotheses in response to the first research question, places the study on a strong contingent intellectual argument going forward, and helps question the veracity of monolithic entrepreneurial development policy frameworks within countries like Nigeria, and perhaps establishes a theoretical basis for a more customizable approach that realizes the heterogeneity of the cultural context within with policy must be made even within intra-country scenarios. The limits of the current analysis as earlier mention are quite clear in that I have only successfully established the presence of a non-spurious 'relationship' between location and the determinant environmental factors.

The next research question probes a step deeper by seeking to understand which co-variables within the conceptual model, form the basis for the establishment of the 'non-spurious' relationship, not necessarily from a directional stand point but more from the perspective of statistical commonality. In addressing this question I turn to Factor Analysis, which is concerned with whether the co-variances or correlations between a set of observed variables can be explained in terms of a smaller number of unobservable constructs known either as *latent variables* or *common factors*. f_1, f_2, \dots, f_k , where $k < q$ and hopefully much less.

The explanation here means that the correlation between each pair of measured (*manifest*) variables arises because of their mutual association with the common factors. Kim and Mueller (1978).

The application of factor analysis involves two stages:

- Determining the number of common factors needed to adequately describe the correlations between the observed variables, and estimating how each factor is related to each observed variable (i.e., estimating the *factor loadings*);
- Trying to simplify the initial solution by the process known as *factor rotation*.

In mathematical terms, the factor analysis model can be written as follows:

$$\begin{aligned}
x_1 &= \lambda_{11}f_1 + \lambda_{12}f_2 + \cdots + \lambda_{1k}f_k + \mu_1 \\
x_2 &= \lambda_{21}f_1 + \lambda_{22}f_2 + \cdots + \lambda_{2k}f_k + \mu_2 \\
&\cdot \\
&\cdot \\
&\cdot \\
x_q &= \lambda_{q1}f_1 + \lambda_{q2}f_2 + \cdots + \lambda_{qk}f_k + \mu_q
\end{aligned}$$

Since the factors are unobserved, their location and scale can be arbitrarily fixed, so it is assumed they are in standardized form with mean zero and standard deviation one. (I also assume they are uncorrelated although this is not an essential requirement.)

I assume that the residual terms are uncorrelated with each other and with the common factors. This implies that, given the values of the factors, the manifest variables are independent so that the correlations of the observed variables arise from their relationships with the factors.

Since the factors are unobserved, the factor loadings cannot be estimated in the same way as are regression coefficients in multiple regression which, partly explains the limitation of the model in giving an assessment as to the relative strength and or direction of causality. Kim and Mueller (1978).

There are several approaches to estimation, of which the most popular are *principal factor analysis* and *maximum likelihood factor analysis*. The first operates much like principal component analysis but only tries to account for the common factor variance, and the second relies on assuming that the observed variables have a multivariate normal distribution.

The initial factor solution obtained from either method may often be simplified as an aid to interpretation by the process known as *factor rotation*. Rotation does not alter the overall structure of a solution, but only how the solution is described; rotation of factors is a process by which a solution is made more interpretable without changing its underlying mathematical properties. Rotated factors may be constrained to be independent (*orthogonal*) or allowed to correlate (*oblique*) although in practice both will often lead to the same conclusions.

In most computer based applications such as SPSS which was used for this analysis, factor analysis stops after the estimation of the parameters in the model, the rotation of the factors, and the attempted interpretation of the fitted model. The result of the SPSS computation are given in tables 13 to 15 below:

4.6.2 H₀₂ : Cultural factors (within the model) will not be perceived as influencing the entrepreneurial behaviour of our respondents in a similar way across each of the three locations.

The tables contain the factor loading each variable and the communality (measure of the extent to which the variance of the variable is accounted for by the common factors). The factor loadings were extracted using Principal Component Analysis. Based on the screen plots, two factors were retained for each of the variables in all locations except for institutional rules at Bida where three factors were retained. Varimax rotation was used to rotate the factor loading matrix to aid for better interpretation.

Table 13. Rotated Factor Loading and Communality For Cultural Value Variables In Abeokuta

Cultural values	Factor 1	Factor 2	Communality value
Power Distance	0.935	Na	0.877
Individualism	0.918	na	0.856
Masculinity	0.952	na	0.908
Uncertainty Avoidance	na	0.984	0.980
Long Term Orientation	0.738	Na	0.609

The total variance explained by the two factors for the cultural values in Abeokuta contained in table 13 is 85%. The analysis shows that two factors of communality are established. Factor 1 is highly correlated with Power distance, Individualism, Masculinity and Long term orientation while the second factor correlates with uncertainty avoidance. What this infers is that factor 1 dimensions of culture have a significant statistical degree of common influences across each other. The implication of this of this is that in designing entrepreneurial development policy instruments targeted at this community. Policy designers will be by wise to pay closer attention to this bucket list of dimensions, as they will tend to impact on each other significant. The second common factor in this instance, which is the long-term orientation stands as a lone factor acting alone.

Table 14. Rotated Factor Loading And Commuality For Cultural Value Variable In Nnewi

Cultural values	Factor 1	Factor 2	Commuality value
Power Distance	0.697	Na	0.954
Individualism	0.844	na	0.953
Masculinity	0.817	na	0.928
Uncertainty Avoidance	na	0.702	0.885
Long Term Orientation	na	0.866	0.975

The total variance explained by the two factors for the cultural values in Nnewi contained in table 14 is 94%. Factor 1 is highly correlated with Power distance, Individualism and Masculinity while the second factor of commuality sees uncertainty avoidance correlating with Long term orientation.

Table 15. Rotated Factor Loading and Commuality For Cultural Value Variables In Bida

Cultural values	Factor 1	Factor 2	Commuality value
Power Distance	0.798	Na	0.966
Individualism	0.807	na	0.968
Masculinity	0.910	na	0.921
Uncertainty Avoidance	0.825	na	0.961
Long Term Orientation	na	0.909	0.981

The total variance explained by the two factors for the cultural values in Bida contained in table 15 is 96%. Factor 1 sees significant correlations between Power distance, Individualism, Masculinity and uncertainty avoidance while the second factor correlates with long term orientation.

Results from the three locations indicate that Power Distance, Individualism and Masculinity are cultural factors that are highly correlated in influencing entrepreneurial behaviour of community-based entrepreneurs. The only outlier is long-term orientation, which has a factor 2 reading in both

Figure 8. A Comparative Assessment of Cultural Value Communalities Across Communities.

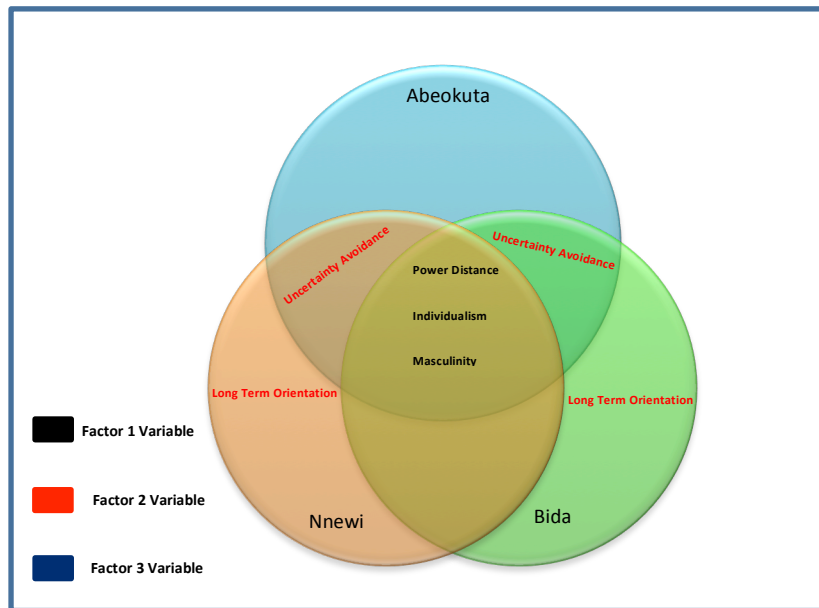


Figure 8 provides a comparative analysis of the communalities of the cultural values across the three communities. A strong communality is observed across Power Distance, Individualism and Masculinity suggesting that they are seen by respondents to influence entrepreneurial behaviour in significantly the same way across all three communities. The null hypothesis is however accepted in this case on account of the observed nature of uncertainty avoidance and further outlier nature of long-term orientation as cultural factors influencing entrepreneurial behaviour in significantly different ways across the three communities.

The results of the factor analysis are relevant builds to the emerging argument for a more customized approach to entrepreneurship development policy at the community level. The assessment of communalities reveals inherent attitudinal and behavioural realities, which must be taken in to consideration in determining how external variables might influence entrepreneurial behaviour. The measurement of these perceptions of cultural contexts from respondents living within the communities themselves offer a diagnostics tool, for the mapping of environmental contexts, revealing the rich and perhaps intricate mosaic of both opportunities and constraints that developmental entrepreneurship policy must deal with within the broad national landscape, what it still does not accomplish is the provision of a prognosis. For that to be achieved, the study must go one step further beyond communality

to establish causality based on analytical models that reveal both direction and degree of influence between multi-variates. The ability to project and predict outcomes based on a set of input factors is at the cornerstone of furthering empirical practice and the overarching intention of this researcher within the remit of the DBA.

4.6.3 H₀₃: The direction and degree of influence of all cultural factors on the entrepreneurial behaviour of respondents will not be similar across each of the three locations

Having established the range of common factors that trigger similar behaviour or propensities at best, across all three locations, ordinal regression is used to establish the odds of explicit outcomes across the four established manifest variables based on Shane's 2003 articulation of the four stages of entrepreneurial behaviour; Opportunity Processing, Resource mobilization, Strategy articulation, and venture deployment.

Regression analysis is a statistical tool for the investigation of relationships between variables, where the investigator seeks to ascertain the causal effect of one variable upon another. To explore such issues, the investigator assembles data on the underlying variables of interest and employs regression to estimate the quantitative effect of the causal variables upon the variable that they influence. The investigator also typically assesses the 'statistical significance' of the estimated relationships, that is, the degree of confidence that the true relationship is close to the estimated relationship. In its simplest form it can be represented mathematically as:

$$I = \alpha + \beta E + \varepsilon$$

Where The variable I is termed the 'dependent' or 'endogenous' variable; E is termed the 'independent,' 'explanatory,' or 'exogenous' variable; α is the 'constant term' and β the 'coefficient' of the variable E .

Ordinal regression as a specialised form of the linear regression model compensates for the ordinal nature of the measurement scale. However, the investigator has to make difficult decisions, such as whether to forget the ordering of the values and treat the categorical variables as if they are nominal, or whether to substitute and pretend the variables are interval, or indeed how best to capture some extra information in the ordinal scale. The

ordinal logistic model is one of many models subsumed under the rubric of generalized linear models for ordinal data. The model is based on the assumption that there is a latent continuous outcome variable and that the observed ordinal outcome arises from discretizing the underlying continuum into j -ordered groups.

The SPSS Ordinal Regression procedure, or PLUM (**P**olytomo**u**s **U**niversal **M**odel), is an extension of the general linear model to ordinal categorical data which allows the analyst to specify five link functions as well as scaling parameters. The logit link has been used for the data in this study primarily because the measurement scales allow a defined order of value. The computations of are given in the tables below:

4.6.3.1 Results of fitting ordinal regression

The estimated factor scores from the factor analysis were used to fit ordinal regressions taking each of the four entrepreneurial behaviours as dependent variables. The odds ratio, log likelihood, chi square and the significance values are presented in tables 16 to 18.

Table 16. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores of cultural values in Abeokuta

Dependent variables (Entrepreneurial behaviour)	Co-variates (Cultural values)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	1.725	4.304	51.187	0.000
	Factor 2	1.066			
Resource mobilization	Factor 1	3.736	0.001	85.252	0.000
	Factor 2	1.210			
Strategy articulation	Factor 1	1.653	5.243	41.261	0.000
	Factor 2	1.066			
Venture development	Factor 1	3.658	0.001	89.087	0.000
	Factor 2	1.240			

The results for Abeokuta show that the odds of the influence of cultural values classified as factor 1 (Power Distance, Individualism, Masculinity and Long Term Orientation) on opportunity processing and strategy articulation is about two times higher than those classified under factor 2 (Uncertainty Avoidance). Factor 1 communalities are also three times more likely to have an influence on how the respondents here mobilize resources and

eventually develop and manage their venture than the uncertainty avoidance which was the single variable that correlates with factor 2.

Table 17. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for cultural values in Nnewi

Dependent variables	Covariates (Cultural values)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	2.791	2.197	118.151	0.000
	Factor 2	2.473			
Resource mobilization	Factor 1	2.818	2.196	124.103	0.000
	Factor 2	2.534			
Strategy articulation	Factor 1	2.717	3.584	117.354	0.000
	Factor 2	2.509			
Venture development	Factor 1	2.762	3.584	98.235	0.000
	Factor 2	4.301			

The results for the Nnewi respondents with regards to cultural values, show a relative similarity in the degree of influence between both Factor 1 variables (Power Distance and Masculinity), on the one hand and Factor 2 variables (Uncertainty avoidance and Long Term Orientation) on opportunity processing, resource mobilization and strategy articulation. Factor 2 variables are however, about two times more likely to influence how the venture is developed and managed than those established as factor 1 variables.

Table 18. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for cultural values in Bida

Dependent variables	Covariates (Cultural values)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	4.880	20.367	104.183	0.000
	Factor 2	2.828			
Resource mobilization	Factor 1	3.290	13.831	137.219	0.000
	Factor 2	2.507			
Strategy articulation	Factor 1	4.862	14.642	131.200	0.000
	Factor 2	2.817			
Venture development	Factor 1	5.508	22.118	103.019	0.000
	Factor 2	3.144			

The influence of cultural values classified as factor 1 (Power Distance, Individualism, Masculinity and Uncertainty Avoidance) on opportunity process, strategy articulation and venture development is about two times that of factor 2 (Long Term Orientation) while being only marginally higher on resource mobilization.

4.7 Conclusion

This chapter presented the findings on how the cultural environment within which the community based entrepreneurs in the three case communities operated have influenced their entrepreneurial behaviour. The central proposition that the researcher had coming into this study was significantly influenced by García-Cabrera, et al (2008), whose intra-national cultural study in the West Africa nation of Cape Verde gave impetus to challenging the long held Hofstede (2004) notion of national culture being the lowest unit of entrepreneurial impact analysis. That proposition suggested that cultural determinants and their combinations within themselves are different across communities, creating typological relativities which could have significant consequences on how national entrepreneurship development policy should be deployed.

Adapted earlier within the organising conceptual framework from the seminal works by Hofstede (2004) these factors or sub- variables have been subjected to both qualitative and quantitative type measurements. The findings which, will be discussed in greater detail in chapter seven, suggest that cultural factors do significantly influence the entrepreneurial behaviours of the community-based entrepreneurs studied.

In the next chapter, the findings of how institutional rules influence community entrepreneurial behaviour is reported.

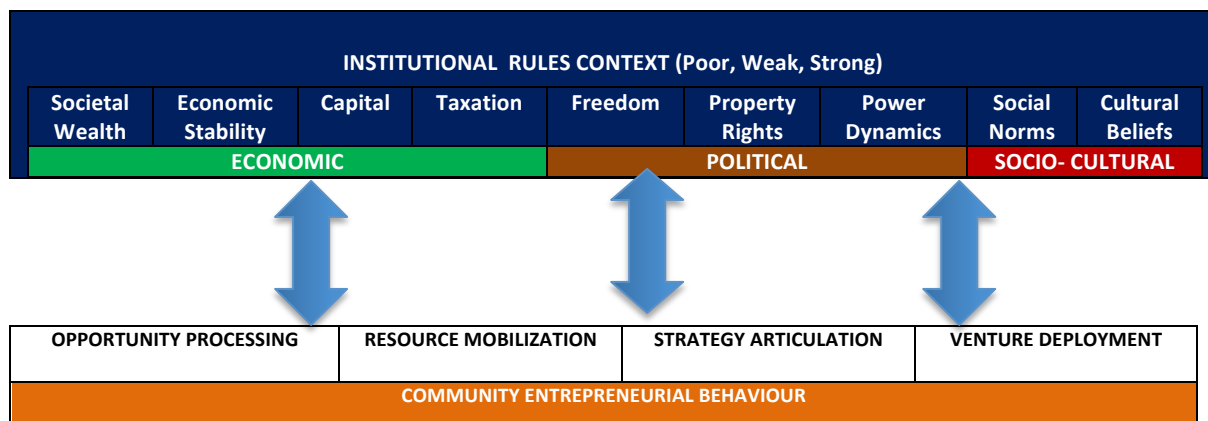
CHAPTER FIVE
THE FINDINGS: HOW INSTITUTIONAL RULES INFLUENCE
COMMUNITY ENTREPRENEURSHIP

5.1 Introduction

This chapter focuses on the nature of influence that institutional rules have on the entrepreneurial behaviour of community based entrepreneurs across the three case communities studied. Institutional rules have been discussed in chapter two to represent the formal economic, political as well as informal socio-cultural rules of engagement that establish the boundaries of entrepreneurial behaviour within a community.

North (1990) describes formal institutions as laws, regulations, and their supporting apparatuses such as agencies and regulatory bodies. Through a wide range of mechanisms such as enforcement, incentives and precepts, the formal institution establishes the boundaries of entrepreneurial behaviour. The informal institution refers to the social norms, values and cultural beliefs that define socially acceptable behaviour. Figure below gives a visual representation of the conceptual framework that guides this investigation. The framework which itself is an extract of the overall organising framework guiding this research, establishes the theoretical relationships between institutional factors, their context and the entrepreneurial behaviour of the community based entrepreneurs.

A Conceptual Map for understanding the influence of institutional rules on the entrepreneurial behaviour of Community based entrepreneurs



The research question that chapter five seeks to answer is as follows:

- RQ2 How has the Institutional rules environment within which the community based entrepreneurs currently operate, influenced their entrepreneurial behaviour?

In a similar approach taken in the previous chapter (four), a mixed methods approach has been adopted to answer the question, with the first part utilising qualitative methods and the second quantitative data analytical methods. While the quantitative analysis follows similar methods utilized in chapter four, the qualitative analysis rather than deploying simple thematic analysis, utilizes the Structural Narrative Analytical model developed and later modified by Labov (1982). The model is used to evaluate narrative data offered by interviewed community venture leaders, representing each of the cases. The reason for this choice of analytical tool is to ensure that interpretation derived are from consistent sources, (unlike is the case in group interviews) and in line with preconditions that Labov (1982) advises to establish the required rigour for the use of his model of structural thematic analysis. Unlike the thematic approach, which limits the analysis to merely cataloguing broad narrative themes, Labov's (1982) approach allows language to be treated seriously by being seen as an object for close investigation over and beyond its referential content. Emphasis here shifts from the semantic value of the narrative, to analysing the *way* a story is told by the respondent and more importantly the way participants ascribe meaning to their separate realities by how they perceive cause and effect. Although thematic content is directed and does not slip away, focus is equally on form – how a teller by selecting particular narrative devices makes a story persuasive.

The utilization of this model though fascinating, proved quite a challenge considering that a few of the interviews were carried out in local languages and then translated into English, before then being finally subjected to the model. This structural approach analyses the *function* of a clause in the overall narrative – the communicative work it accomplishes. Labov (1982) modified the approach to examine first person accounts of violence – brief, topically-centred and temporally-ordered stories, but as the method evolved to encompass other social studies, he retained the basic components of a narrative's structure, as shown in the table below.

Table 19. Labov's Structural Narrative Analytical Model

The Abstract	Summary and/or point of the story
The orientation	Time, place, characters and situation
The complicating action	Sequence, or plot, usually with a crisis and turning point
The evaluation	Where the narrator comments on meaning and communicates emotion – the “soul” of the narrative
The resolution	The outcome of the plot
The coda	Ending the story and bringing action back to the present

Labov (1982): A structural Narrative Analytical Model

Labov (1982) warns that not all stories contain all elements of the structural model, while the elements when found within the narrative might occur in varying sequences. Because structural approaches require examination of syntactic and prosodic features of talk, they are not suitable for large numbers, but can be very useful for detailed case studies and comparison of several narrative accounts, which makes it ideal in this particular case where only one in-depth interview was conducted in each of the case communities respectively.

5.2 Structural Narrative Analysis of the in-depth interviews

5.2.1 The Abeokuta case: The *Iyaloja*

The *Iyaloja*, represents a classical example of the matriarchal leader to be found within several female oriented community initiatives and markets in Africa. The title could loosely translates as ‘women market leader’ or more appropriately ‘The Mother of the Market’, which suggests a strong gender nuance to the manner in which the venture is managed.

As *Iyaloja* which is a leadership title she is elected to, but holds for life, she offers the leadership required to galvanise the community members into action, she also maintains the administrative oversight, operating much as the CEO of the community venture. Her position confers her with a prestigious social standing and makes her one of those consulted by the *Alake of Egbaland* (the traditional ruler and sovereign of Abeokuta), on matters to do with the town in general.

The in- depth interview with this respondent took place after the focus groups and at another location. The object of the interview as indeed with the other two leaders interviewed, was to understand her perception about the community venture she led and how she believed it had been influenced within its' environment.

Table 20 Structural Narrative Analysis Of The Abeokuta Case: The Iyalaja

The Abstract	<p>⇔ During my school days, my grandmother was doing this job, so when I came back from school, I helped her and by the time I finished school, my grandmother implored me to do this work since there was no job then.</p> <p>⇔ Later, I now discovered that what I will get here will be more than what I will gain when working in an office or with my education.</p>
The orientation	<p>⇔ I am the 4th generation in this business starting from my great - grandmother to me.</p>
The complicating action	<p>⇔ The thing is that, it was not even made compulsory especially in our generation where people see it as a dirty job and despised it because of how much is been made out of it.</p> <p>⇔ But with the little education added to it has made the work more interesting and to develop very well.</p>
The evaluation	<p>⇔ It is the work of Egba¹⁷ people even before the white men came with <i>Ankara</i> and the rest.</p> <p>⇔ People used <i>Teru</i> [cloth] (which is not pure white but like white) and put dye on it.</p> <p>⇔ People then use it for occasions for example when going to greet the king in the olden days so that it will look different from the one used for everyday use and that's why it's Egba peoples job, other tribes copied from Egba.</p>
The resolution	<p>⇔ So those of us that know about this business are now here in <i>Asero</i>¹⁸.</p> <p>⇔ All the clothes sold in <i>Itokun</i>¹⁹ are being made</p>

¹⁷ Egba refers to the predominant tribe that inhabit Abeokuta

¹⁸ A neighbourhood of Abeokuta, where the manufacturing of the dyed fabrics occur

	<p>here because we have enough space here and there is a river here to run the business.</p> <p>⇔ Everything needed to run the business is available here and that's why we are here.</p>
The coda	<p>⇔ What we only know is that, the future is good but we can't see anything that can disturb the business. It is for the Egba's generally and it's believed that we own this business together, so every Egba person is contributing their own small way for the business to continue.</p>

Labov (1982): A Structural Narrative Analytical Model

5.2.2 The Bida case: The Community Leader Venture Leader

The respondent in this case was an elderly very respected traditional and community venture leader. An educated and religious man, his influence reached beyond the community to the entire state/province, in his capacity as the trade association president in Niger state, of which Bida was just a town.

Table 21 **Structural Narrative Analysis Of The Bida Case: The Community Venture Leader**

The Abstract	<p>⇔ Well, like I said, people were born into families that practice this profession. It is from this work that everyone from this community gets money to cater for their needs and that of their families. So it is like from childhood, everybody already knows that this is where our daily bread comes from, so everyone takes it seriously because we do not have another source</p>
The orientation	<p>⇔ Well, this business is like an inheritance for me. I was born into it and my father also inherited it from his own father and so on like that. No one knows for sure how it started but it has been</p>

¹⁹ Another neighbourhood of Abeokuta and major market for the sale of indigo dyed fabrics

	<p>existing since our forefathers came to settle here for over 80years ago.</p> <p>⇔ For, me, I can say that, I have been into this business for about 60 years now and I also taught my children how to do this business.</p>
The complicating action	<p>⇔ We don't have problems and take them to the tables of the rich; we try to solve them ourselves.</p> <p>We don't beg. It is a taboo to beg here because God has given us our own occupation that we are proud of.</p>
The evaluation	<p>⇔ This is a business that involves every member of the family and everybody knows their role and they contribute their own quotas somehow.</p>
The resolution	<p>⇔ Our children interact a lot with outsiders so they learn new things all the time.</p> <p>⇔ It is through social interaction that opportunities and ideas are discovered.</p>
The coda	<p>⇔ We do businesses that attract people to our culture and tradition. People are attracted to us because of this work. All our works are manual; we don't use machines that's why people are so much into buying our products because they are like artifacts.</p>

5.2.3 The Nnewi case: The Community Trade Association President

The Nnewi model of community venturing, represents the more conventional approach to entrepreneurship; with the individual entrepreneur championing the new venture creation process. The respondent in this case apart from being the Managing Director of his own small business, is also community trade association leader. The establishment of a strong trade association to counter the effects of adverse government influences on the trade practice as well as promotion of informal networks built on past master- apprentice relationships constitute the two key community initiatives witnessed within this community.

Table 22

Structural Analysis Of The Nnewi Case: The Community Trade Association Leader

The Abstract	<ul style="list-style-type: none"> ⇔ For over 50 years, my grandmother did this business ⇔ My own great grandmother did this business too. ⇔ It's a business that has been in existence for long even as long as 100 years
The orientation	<ul style="list-style-type: none"> ⇔ My late Boss, Chief Daniel Nwokedi, who taught me this business in 1973 and when he died in 1974, I started my own. ⇔ I have been in this business for 37 years.
The complicating action	<ul style="list-style-type: none"> ⇔ There is too much fake drugs, government can ban the importation of drugs. ⇔ My 2 children who are Pharmacists are already telling me that very soon; government may decide to use pharmacists in dispensing of drugs in chemists. ⇔ There is also too much harassment by police from time to time.
The evaluation	<ul style="list-style-type: none"> ⇔ I am a native of Nnewi, I saw this business very early from my late in - law, and they say that "<i>charity begins at home</i>". ⇔ I want to support my people then I can look at others. ⇔ I want my people to enjoy good health.
The resolution	<ul style="list-style-type: none"> ⇔ Before you choose to run a Patent Medicine store, you must be honest, have self comportment and you must have human feelings.
The coda	<ul style="list-style-type: none"> ⇔ Government should talk to these law enforcement agencies like NDLEA²⁰ and NAFDAC²¹ to stop over using their powers. ⇔ Especially the police men should be trained

²⁰ National Drug Law Enforcement Agency

²¹ National Food and Drugs Administration Council

	<p>also and they should stop extorting money from us. It is very unfair because we are doing legitimate business.</p> <p>⇔ Government should also make sure that the customs and immigration people do not allow anybody to bring in fake drugs.</p>
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The structural analyses of the narratives emanating from community venture leaders from the three case communities throws up a few interesting suggestions as to the place and context of the institutional environment as sensed by the respondents. In general they all recognize the seeming pre-eminent influence of informal institutional arrangements within their community ventures. These ventures themselves they explain as inherited legacies, passed on from one generation to another. The soul of all three narratives centred around the fact that these ventures belonged to the community, made up of families, apprentices and mentors. The self regulating values of social and cultural norms which demand collectiveness, community and decency are demonstrated as being sufficient to establish the boundaries of behaviour. We see in the case of the Nnewi patent medicine store owners, that largely due to the nature of their trade and its potential effect on the public, there is a greater degree of formal institutional regulation, though perceived by the community venture leader as an over bearing influence of regulation and enforcement from the legal enforcement agencies. Yet there is a great sense of pride and optimism about the ventures and their future driven by self-regulation by all respondents. But there also an admittance of the need for these ventures to open up to wider institutional influences: The recognition of the modernizing influence of education as seen in Abeokuta and the creativity and innovation that is engendered through social interaction with other none members of the community venture as explained by the Bida community venture leader.

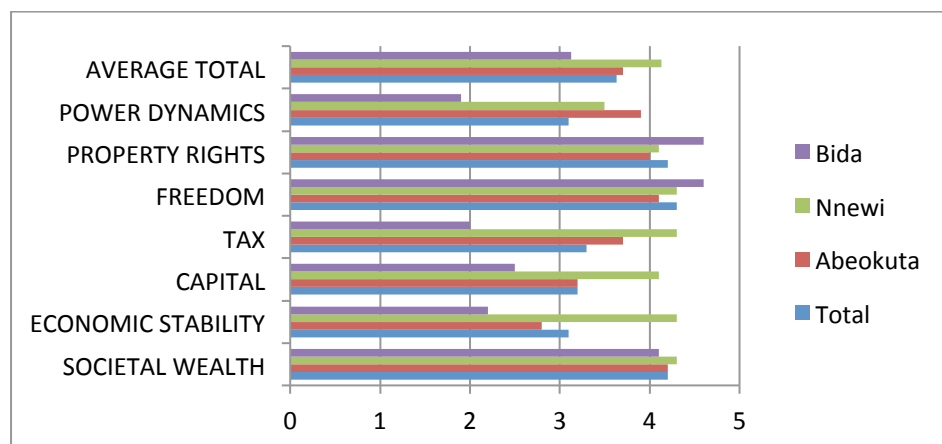
5.3 Quantitative Analysis of the Survey Questions

5.3.1 Respondents' Rating Of The Institutional Rules Context Of Their Communities

The analytical procedure used in this chapter follows that used in chapter four. Starting with a basic descriptive statistical assessment of the institutional rules context. It uses the ordinal scales established in the earlier chapter where 1-2.9 is scored as a poor context; 3- 3.99 is scored as a weak context and 4- 5.0 is scored as a strong context.

The respondents interviewed perceive the Institutional context within their communities to be relatively weak with the average score across all three cases being 3.6 as shown in figure 9 below. The exception however is in Nnewi where it is perceived to be strong, with a score of 4.1. Bida respondents perceive that the taxation system is not fair, but tend to be satisfied with their sense of freedom and property rights.

Figure 9 Respondents' Perception of Institutional Rules Context



	Total	Abeokuta	Nnewi	Bida
SOCIETAL WEALTH	4.2	4.2	4.3	4.1
ECONOMIC STABILITY	3.1	2.8	4.3	2.2
CAPITAL	3.2	3.2	4.1	2.5
TAX	3.3	3.7	4.3	2
FREEDOM	4.3	4.1	4.3	4.6
PROPERTY RIGHTS	4.2	4	4.1	4.6
POWER DYNAMICS	3.1	3.9	3.5	1.9
AVERAGE TOTAL	3.6	3.7	4.1	3.1

5.4 Hypotheses Testing (Inferential Statistics)

Once again the Chi Square test is used to address the research question. The Chi Square test, is a test of independence, based on a bivariate contingency table (r x c) which operates under the null hypothesis rule that the row and column classifications are independent, where the test statistics for assessing the independence is

$$X^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(n_{ij} - e_{ij})^2}{n_{ij}}$$

where

$$e_{ij} = \frac{n_{i.}n_{.j}}{N}$$

Under the null hypothesis of independence, X^2 has an asymptotic chi-squared distribution with $(r-1)(c-1)$ degrees of freedom. (Bryman and Bell 2007)

The acceptable level of statistical significance in this case is established by the P value 0.0005 with the degrees of freedom based on the net number of column and row combinations being 8. The result of the SPSS computation is given in table 23 below.

5.4.1 H₀₄: The perception of institutional rules as it influences community entrepreneurial behaviour is independent of location.

Table 23 Chi Square Values For Institutional Rules

	Chi Square Value	Df (Degrees of Freedom)	P value	Decision
Institutional Rules* Location	298.658	8	0.000	Reject Ho

The null hypothesis is rejected: The perception of Institutional rules as they affect entrepreneurial behaviour is not independent ($p < 0.05$) of their location in Nigeria. This implies that the way Institutional Rules as articulated within the conceptual framework, affect entrepreneurial activities depends on the community being studied within Nigeria.

Here yet again, is the overwhelming rejection of the null hypotheses in response to the second research question. In similar circumstances to the discussion on the influence of

culture, the study is being placed on a pedestal to challenge the veracity of monolithic entrepreneurial development policy frameworks within countries like Nigeria.

The next hypothesis seeks to determine whether co-variables within the conceptual model, have established 'non-spurious' relationships, not necessarily from a directional stand point but more from the perspective of statistical commonality. As in chapter four the hypothesis is addresses by the use of Factor Analysis, which is concerned with whether the co-variances or correlations between a set of observed variables can be explained in terms of a smaller number of unobservable constructs known either as *latent variables* or *common factors*. f_1, f_2, \dots, f_k , where $k < q$ and hopefully much less.

The result of the SPSS computation are given in tables 23 – 25 below:

5.4.2 H₀₅: Institutional factors (within the model) will not be perceived as influencing the entrepreneurial behaviour of our respondents in a similar way across each of the three locations.

5.4.2.1 Results Of Factor Analysis

Tables 24 through 26 contain the factor loading for each variable and the communality (measure of the extent to which the variance of the variable is accounted for by the common factors). The factor loadings were extracted using Principal Component Analysis. Based on the screen plots, two factors were retained for each of the variables in all locations except for institutional factors at Bida where three factors were retained. Varimax rotation was used to rotate the factor-loading matrix to aid for better interpretation.

Table 24 Rotated Factor Loading And Communality For Institutional Rules Context Variables In Abeokuta

Institutional rules	Factor 1	Factor 2	Communality value
Societal Wealth	Na	0.943	0.970
Economic Stability	0.890	na	0.924
Capital	0.843	na	0.806
Taxation	0.899	na	0.931
Freedom	0.823	na	0.872
Property Rights	na	0.675	0.899
Power Dynamics	0.908	Na	0.903

The total variance explained by the two factors for the institutional rule context in Abeokuta contained in Table 24 is 90%. Factor 1 is highly correlated with Economic stability, Capital, Taxation, Freedom and Power dynamics while factor 2 correlates with Societal wealth and Property rights.

Table 25. Rotated Factor Loading and Communality For Institutional Rule Context Variables In Nnewi

Institutional rules	Factor 1	Factor 2	Communality value
Societal Wealth	0.852	Na	0.937
Economic Stability	0.708	na	0.888
Capital	0.755	na	0.951
Taxation	0.814	na	0.949
Freedom	0.817	na	0.948
Property Rights	na	0.727	0.924
Power Dynamics	na	0.861	0.961

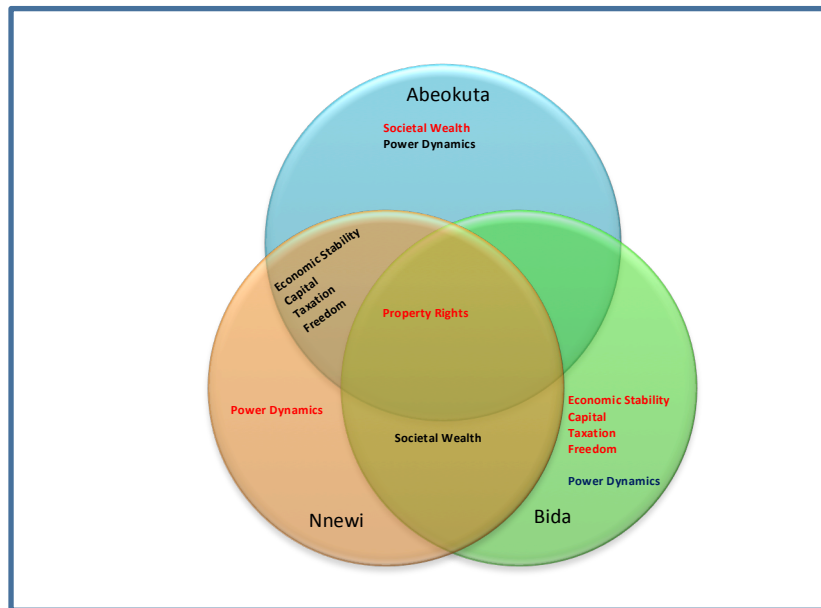
The total variance explained by the two factors for the institutional rule context in Abeokuta contained in Table 25 is 90%. Factor 1 is highly correlated with Societal wealth, Economic stability, Capital, Taxation and Freedom and while the factor 2 correlates with Property rights and Power dynamics.

Table 26 Rotated Factor Loading And Communality For Institutional Rule Context Variables In Bida

Institutional rules	Factor 1	Factor 2	Factor 3	Communality value
Societal Wealth	0.783	Na	Na	0.815
Economic Stability	na	0.704	na	0.923
Capital	na	0.884	na	0.943
Taxation	na	0.728	na	0.939
Freedom	0.855	na	na	0.876
Property Rights	0.925	na	na	0.937
Power Dynamics	Na	na	0.853	0.956

The total variance explained by the three factors for the institutional rules context in Bida contained in Table 26 is 91%. Factor 1 is highly correlated with Societal wealth, Freedom and Property rights factor 2 correlates with Economic stability, Capital, and Taxation while the factor 3 correlates with only Power dynamics.

Figure 10. A Comparative Assessment of Institutional Rules Factor Communalities Across Communities



Property rights stand as the only communality factor viewed as influencing behaviour similarly across all three communities. This is in contrast to Power dynamics (*implying the role of the leadership in determining the action of the followership*) being established a third communality factor in Bida. This unique analysis perhaps underscores the extremely influential role of the Emir in Islamic communities where he is viewed as both a spiritual, political and economic leader of his people.

The results of the factor analyses lead one to accept the null hypothesis. Institutional factors are sensed as influencing community entrepreneurial behaviour in significantly different ways across the case community ventures studied. The implications of this is a further build to the emerging argument for a more customized approach to entrepreneurship development policy at the community level which will be discussed in greater details in the later part of the chapter.

The third and final analysis of the institutional factors influencing entrepreneurial behaviour at the community level studies the odds of explicit outcomes across the four established manifest variables based on Shane’s 2003 articulation of the four stages of entrepreneurial behaviour; Opportunity Processing, Resource mobilization, Strategy articulation, and venture deployment. Here the researcher seeks to ascertain the causal effect of one

variable upon another. The SPSS Ordinal regression analysis procedure is once again used as the statistical tool of choice for the investigation of directional relationships between variables. The computations are given in the tables below:

5.4.3 H₀₆: The direction and degree of influence of all Institutional rule factors on the entrepreneurial behaviour of respondents will not be similar across each of the three locations

5.4.3.1 Results Of Fitting Ordinal Regression

The estimated factor scores from the factor analysis were used to fit ordinal regressions taking each of the four entrepreneurial behaviours as dependent variables. The odds ratio, log likelihood, chi square and the significance values are presented in Tables 27 to 29.

Table 27. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for Institutional rules in Abeokuta

Dependent variables	Covariates (institutional Rules)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	2.303	2.222	60.391	0.000
	Factor 2	1.024			
Resource mobilization	Factor 1	3.277	0.000	100.563	0.000
	Factor 2	1.478			
Strategy articulation	Factor 1	1.788	0.000	65.342	0.000
	Factor 2	0.919			
Venture development	Factor 1	3.810	0.001	105.326	0.000
	Factor 2	1.277			

Factor 1 variables for Institutional Rules (Economic Stability, Capital, Taxation, Freedom, and the Power Dynamic) are twice more likely to influence how opportunity is processed and enterprise strategy is articulated by Abeokuta respondents than those communalities classified as factor 2 (Societal Wealth and Property rights), and three times more likely to influence resource mobilization and venture development behaviour.

Table 28. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for Institutional rules in Nnewi

Dependent variables	Covariates (institutional Rules)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	3.121	0.000	120.349	0.000
	Factor 2	2.640			
Resource mobilization	Factor 1	2.603	5.991	120.309	0.000
	Factor 2	2.371			
Strategy articulation	Factor 1	2.662	3.219	117.718	0.000
	Factor 2	2.504			
Venture development	Factor 1	3.909	6.089	95.759	0.000
	Factor 2	3.414			

The odds for the Nnewi case show that the influence of institutional rule covariates classified as factor 1 (Societal Wealth, Economic Stability, Capital, Taxation and Freedom) is about the same as those classified as factor 2 (Property Rights and Power Dynamics) on resource mobilization, strategy articulation and venture development while it is only marginally higher on opportunity process.

Table 29. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for Institutional rules in Bida

Dependent variables	Covariates (institutional Rules)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	4.575	5.416	119.134	0.000
	Factor 2	13.745			
	Factor 3	3.879			
Resource mobilization	Factor 1	2.274	0.002	139.546	0.000
	Factor 2	1.970			
	Factor 3	1.697			
Strategy articulation	Factor 1	3.584	0.000	138.675	0.000
	Factor 2	3.748			
	Factor 3	2.581			
Venture development	Factor 1	4.144	6.802	118.335	0.000
	Factor 2	5.536			
	Factor 3	2.593			

The study finds an interesting occurrence regarding the institutional rules context in Bida, with the emergence of a third distinct factor. The odds as perceived by respondents, of the influence of institutional rules covariates classified as factor 1 (Societal Wealth, Freedom and Property Rights) is about double those of factor 3 (Power Dynamics) on how

entrepreneurial opportunity is processed, while that of factor 2 (Economic Stability, Capital, Taxation, Freedom and Property Rights) is about three times higher as those of factors 1 and 2 on the same manifest variable. The odds of factors 1, 2 and 3 are about the same on resource mobilization. The odds of factors 1 and 2 are about the same but each of them is only marginally higher than that of factor 3 on strategy articulation. Those of factors 1 and 2 are about two times higher than factor 3 on venture development.

5.4 Conclusion

This chapter presented the findings on how institutional rules, made up of both formal political and economic systems of regulations, incentives and institutional arrangements that enforces them, as well informal set of values and conventions, influence community entrepreneurial behaviour. The research question and proposition going into the study was built on the seminal works of Shane and Venkataraman (2000) who posit that institutional factors influence entrepreneurial behaviour. The study confirms this, but also goes further to suggest that the institutional framework and context are different across the case communities, creating different typologies, which ultimately must be recognised when developing national entrepreneurship development policy.

In the next chapter I report the findings of the analysis of data on how the entrepreneurship development policy measures in force at the time of the research influenced the entrepreneurial behaviour of the community entrepreneurs studied.

CHAPTER SIX
THE FINDINGS: HOW ENTREPRENEURSHIP POLICY INFLUENCES
COMMUNITY ENTREPRENEURSHIP

6.1 Introduction

This chapter attempts to answer two research questions concerned with what the entrepreneurship development policy framework in these three case communities is, and how the policy has influenced their entrepreneurial behaviour. The research questions are as follows:

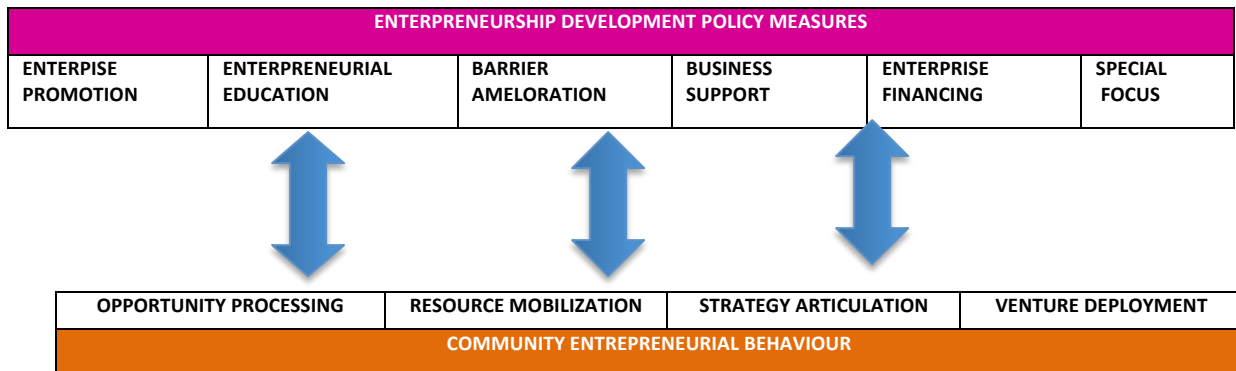
- RQ3 How has the current Nigerian entrepreneurship policy environment within which the community-based entrepreneurs operate influenced their entrepreneurial behaviour?

- RQ4 How does the rhetoric of the current Nigerian policy address the themes from the emerging entrepreneurship development model?

It represents the third stage in the research design of the study. In addition to the quantitative methods used in the two previous chapters, the researcher turns to the analysis of official texts and documents as a basis for gaining a deeper understanding of the study area. The figure below shows the extract of the relevant portions of the integrated conceptual framework being reported in this chapter.

In the build up to this stage, the study has listened to the ‘voices’ of community based entrepreneurs and assessed how they see the environmental factors of culture and institutional rules influencing their entrepreneurial behaviour. The additional work which will form the first part of this chapter, is to assess the ‘voice’ of policy as represented and officially documented within the inaugural Nigerian national policy on micro, small and medium sized enterprises (MSMEs) which served as the extant policy at the time of the field study. The objective being to understand its best intentions through a rigorous analysis of its language and rhetoric, and to compare its makeup with the study’s tri-dimensional conceptual framework, as a basis of understanding its inherent weaknesses or otherwise.

A Conceptual Map for understanding the influence of entrepreneurship development policy on the entrepreneurial behaviour of Community based entrepreneurs



The chapter then returns to previously established quantitative analytic approaches of the survey interviews carried out amongst the community-based entrepreneurs to assess how the entrepreneurship development policy framework has impacted on their entrepreneurial behaviour.

The concluding part of the chapter then brings all the findings of the analysis together in one summarising commentary.

6.2 An Analysis of Nigeria’s National Policy Document on Micro, Small and Medium Sized Enterprises (2007-2014)

The Policy document takes on a predominantly SME approach, which makes one reminiscent of the note of caution sounded by Audretsch, et al (2001) in explaining the differences between entrepreneurship policy and SME policy. The document classifies enterprises along three lines as given in table 30 below.

Table 30 Classification Of MSMEs As Adopted by National Policy

	SIZE CATEGORY	EMPLOYMENT	ASSET (UK Pounds'000) (excluding land and building)
1	Micro enterprises	Less than 10	Less than 20
2	Small enterprise	10-49	20 - 2,000
3	Medium enterprise	50-199	2,000 – 20,000

Source: Nigeria’s National policy document on micro, small and medium scale industries (2007-2014) (SMEDAN 2007)

It however makes clear that where there is a conflict in classification, the employment will take precedence.

The researcher is mindful that being the analysis of an official document rather than that of an interview of a government operative presents some important advantages to the research. Being a policy document underscores its relevance and import as an official statement of intention. It also offers what Silverman (2006) refers to as a 'richness revealed in subtleties and other writing skills'. Finally the fact that it is naturally occurring and available helps the researcher overcome the challenges of access and respondent dependencies.

As earlier discussed in chapter three. The methodological approach to document analysis follows a certain set of heuristics. Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical research methods, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin and Strauss 2008; see also Rapley 2007). The 11,410 word document which exists in the public domain was analysed using both qualitative and quantitative heuristics established within Nvivo 10.

The process involved skimming (superficial examination), reading (thorough examination), and interpretation. This iterative process combined elements of content and thematic analysis. Content analysis as earlier explained is the process of organising information into categories related to the central questions of the research. Thematic analysis on the other hand is a form of pattern recognition within the data, with emerging themes becoming the categories for analysis (Fereday and Muir-Cochrane, 2006).

The thematic analytical process involved a careful, more focused re-reading and review of the data. The researcher took a closer look at the selected data and performed coding and category construction, based on the data's characteristics, to uncover themes pertinent to the research question as well as conceptual framework. In this case predefined codes based on those directed by the conceptual framework were used to probe the data presented within the artifact. This is referred to as directed axial coding.

The analysis of the document therefore took two stages. The first was a brief quantitative stage where basic frequency counts of key words and phrases were undertaken. These

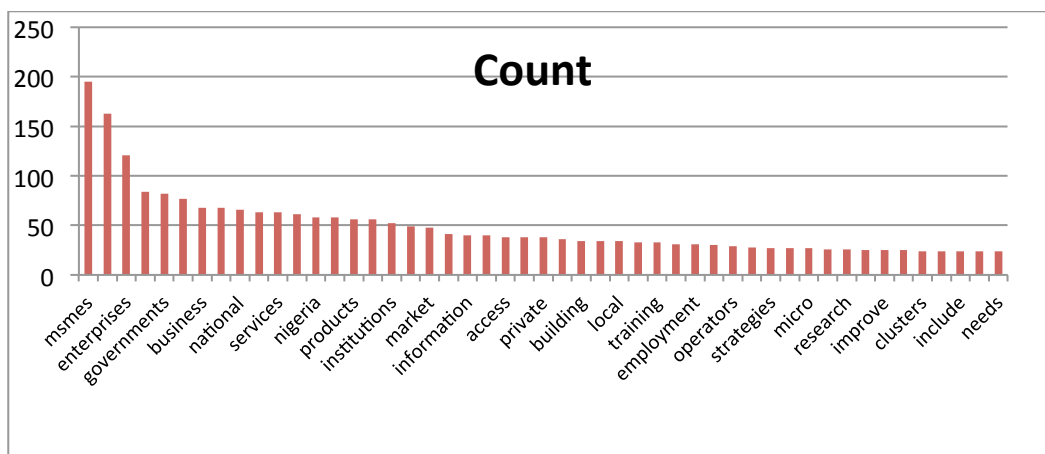
words are in two parts. First are the most frequent words that are naturally occurring within the document itself, which gives a measure of the key rhetoric, used within the document. The document was then subjected to a second set of word searches and counts, but this time selecting key words and phrases used within the tri-dimensional conceptual framework and assessing how many times they are used within the document as an indication of how closely the policy document matches the conceptual framework in it's choice of rhetoric.

The second stage of the inquiry was the qualitative stage, where a more directed thematic assessment of the policy document along the lines of the conceptual framework for the research is undertaken. Under this stage of the analysis, sentences and swath of passages were coded along selected thematic lines, and their percentage of coverage within the entire document assessed. The coding nodes and memos generated by the researcher within Nvivo 10 form the basis for the commentary.

6.2.3 The Quantitative Content Analysis

6.2.3.1 The 25 most frequent key words naturally occurring within the document.

Figure 11 25 Most Frequently Occurring Words Within Policy Document



Keywords used within any document give a broad if not simplistic sense of the rhetoric that seem important to its author(s). In this case with the help of Nvivo 10, this analysis started with the most frequent 100 words, then 50 and was finally narrowed down to 25 key words. Not surprising the five most frequently used words are MSMEs, (which is an abbreviation for

Micro, Small and Medium scale enterprises), with 195 mentions; enterprises with 163; governments with 121, business with 84 and national with 82, all out of the 11,410 words contained within the document. At this stage, the analytic method is not particularly interested in the context within which the words are used. That forms part of the inquiry at the qualitative stage, however it is pertinent to recognise that an inherently constructionist researcher would be more interested in words as topics and not resources. Therefore these 25 words represent critical points of discourse and thematic opportunities for understanding how language has shaped the policy. Being naturally occurring within the document and unfortunately devoid of the benefit of the interactive quality of prompts and drill-downs, which are found within interviews, the definitions and contextual meanings can only be explained as presented. To that end one sees a document which is preoccupied with articulating 'government's concern about how national institutions might be used to meet the needs of business enterprises and MSMEs, with consideration being given to some key areas such as information, access, training and research, amongst others.

6.2.3.2 Key Word Searches (Incidence of Key words from the conceptual Framework)

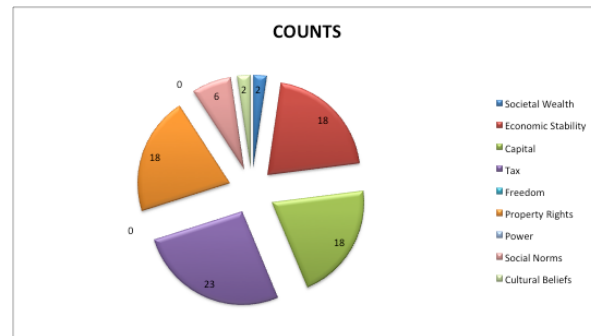
The next set of counts are yet again simple word searches for the purpose of counting how many key words used within the conceptual; framework of the research, have also been used within the policy document, and serve as a basic assessment of the similarity or otherwise in rhetorical dispositions between both the policy document and the theoretical framework being studied.

(a) Institutional Factors

Here the analysis starts with the institutional rules factors studied within the research. The issue is that of significance. The word 'institutions' was used 52 times within the document representing 0.73% of coverage of the entire document. The eight words or phrases which constitute the sub-elements to be found within institutional rules were mentioned a total of 87 times with Tax representing the most frequent mention (23 times). The word 'freedom' alluding to the notion of a free society, was not mentioned anywhere in the text, nor was the word 'Power' referencing the dynamic between the governed and the government.

Table 30 Word Count Of Institutional Factors In Policy Document

QUANTITATIVE CONTENT ANALYSIS OF THE NIGERIA NATIONAL POLICY DOCUMENT ON MSMEs		
INSTITUTIONAL FACTORS	COUNTS	% COVERAGE
Societal Wealth	2	0.01
Economic Stability	18	0.18
Capital	18	0.15
Tax	23	0.09
Freedom	0	0
Property Rights	18	0.16
Power	0	0
Social Norms	6	0.04
Cultural Beliefs	2	0.02
TOTAL	87	0.65



Property rights, economic stability and capital, which has been identified not only within the literature, but also confirmed within the earlier research as important words within the context of how institutional rules affect the community based entrepreneurs, are all mentioned 18 times respectively within the document.

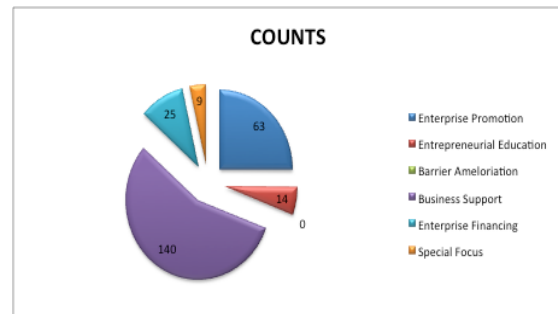
(b) Policy Measures

Being a policy document it might stand to reason that most of the document’s emphasis will be directed at policy areas, measures and instruments. Indeed five out of the six key words and phrases identified within the literature by Stevenson and Lundstrom (2007) and incorporated into the triadic model, as the broad areas that make up the fabric of a holistic entrepreneurship policy are a mentioned within the Nigerian document.

The document mentions ‘business support’ 140 times, representing 1.28% coverage of the entire document. This is one of the most frequently mentioned phrases within the document. It underscores the relevance that authors place on the policy as primarily an instrument to support existing SME businesses. Enterprise Promotion comes second with 63 mentions. Interestingly ‘barrier amelioration’ is not mentioned at all within the document, though further interpretation of certain phrases and portions of the document along thematic lines might lead the reader to assume that the intent of the rhetoric is indeed the removal of barriers faced by aspiring entrepreneurs. It perhaps exemplifies some of the limitations of quantitative content analysis as being too restrictive and simplistic a method in the assessment of texts and documentary artefacts.

Table 31 Word Count Of Policy Measures In Policy Document

QUANTITATIVE CONTENT ANALYSIS OF THE NIGERIA NATIONAL POLICY DOCUMENT ON MSMEs		
POLICY MEASURES	COUNTS	% COVERAGE
Enterprise Promotion	63	0.6
Entrepreneurial Education	14	0.16
Barrier Amelioriation	0	0
Business Support	140	1.28
Enterprise Financing	25	0.24
Special Focus	9	0.06
TOTAL	251	2.34



None the less it is a significant revelation that five out of the six broad policy areas as incorporated in the model are mentioned accordingly within the document. Lending credibility to both the framework and the current policy document as being significantly in tune with literature on the issues of what areas, policy of such nature should touch on.

(c)Entrepreneurial Behaviour

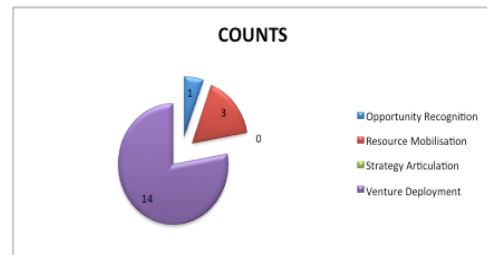
This aspect of the framework emanating from the work of Shane (2003) on the individual-opportunity nexus as a general theory of entrepreneurship represents in the researcher’s view one of the most important constructs that deserves to be included in the development of policy areas, measures and instruments. It is evident in literature searches and reviews in the area of entrepreneurship policy that most Policy designers have not yet seen the need to incorporate the dynamic of entrepreneurial process behaviour into the way entrepreneurship development policy is articulated. The convention to date seems to be to focus mostly on the venture deployment stage of enterprise behaviour while crafting policy, in disregard of the fact that there are four critical stages the entrepreneur needs to go through in expressing his or her entrepreneurial behaviour. By so doing failing to realise that policy needs to focus on how each stage might be specifically addressed through a co-ordinated and systematic milieu of instruments and measures that support the entrepreneur along the behavioural arch.

The same pattern is seen within the document under study, with venture deployment having the most (14) of a meagre 18 mentions representing an insignificant 0.32% of coverage of the entire document. It underscores the fact that ‘entrepreneurial behaviour’

or the ‘individual-opportunity nexus as Shane (2003) explains it, is yet to be recognised as a critical aspect worthy of consideration by the authors of this policy. It is even more surprising that strategy articulation did not have a single mention within the document. As we have seen in the course of the last two chapters, strategy articulation seems to be a significantly under-developed skill and competence area of most of the community based entrepreneurs studied.

Table 32 **Word Count Of Entrepreneurial Behavioural Stages In Policy Document**

QUANTITATIVE CONTENT ANALYSIS OF THE NIGERIA NATIONAL POLICY DOCUMENT ON MSMEs		
ENTREPRENEURIAL BEHAVIOUR	COUNTS	% COVERAGE
Opportunity Recognition	1	0.05
Resource Mobilisation	3	0.12
Strategy Articulation	0	0
Venture Deployment	14	0.15
TOTAL	18	0.32



This ‘failing’ within the policy document is second only to that of a zero mention for all aspects of cultural factors as articulated within the literature and conceptual framework, and an integral aspect of the research questions. The document is poignant in its silence over the cultural context within which entrepreneurs, particularly those who are community based operate. Lundstrom and Stevenson (2002) are emphatic in their declaration that entrepreneurship policy must operate within a cultural context. Even suggesting that the overriding objective of a ‘holistic’ entrepreneurship policy should be the development and encouragement of enabling ‘climate, culture and attitudes’. It is a major failing that the rhetoric within the document is devoid of such important key words and more so (as will be shown) in the thematic discourse of such a critical agenda.

Table 33 Summary Word Count Of environmental Factors In Policy Document

QUANTITATIVE ANALYSIS OF THE NIGERIAN NATIONAL POLICY DOCUMENT ON MSMEs		
	WORD COUNT	% COVERAGE
INSTITUTIONAL FACTORS	87	0.65
CULTURAL FACTORS	0	0
POLICY MEASURES	251	2.34
ENTREPRENEURIAL BEHAVIOUR	18	0.32

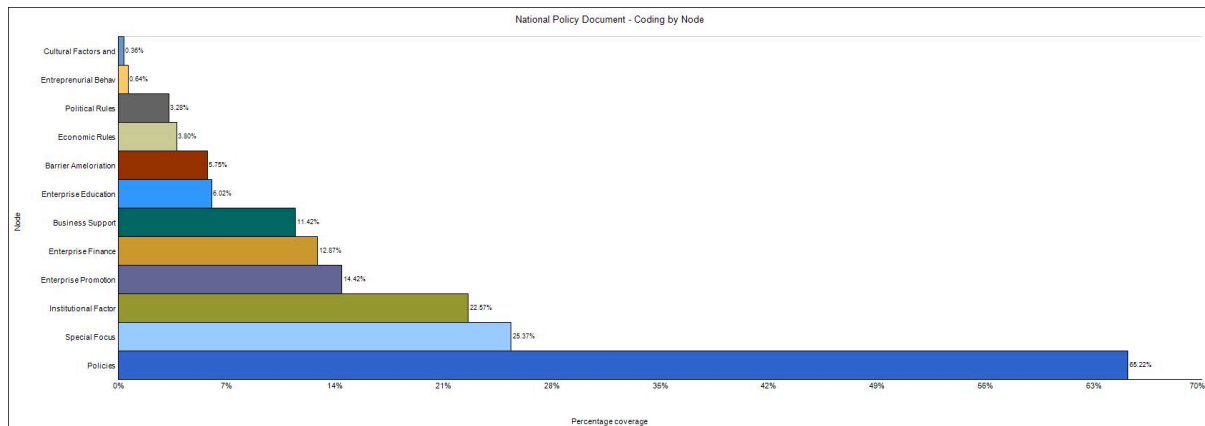
The quantitative analysis of the policy content has been simplistic, but none the less useful in establishing a primary assessment of the rhetoric of the document, as a basis for understanding its overriding objectives and basic intentions. The ability to have assessed the document against a pre-conceived conceptual framework which has directed this research has been particularly revealing of gaps, as exemplified in the summary table which shows the relative weakness of the policy in giving adequate consideration to how critical factors like entrepreneurial behaviour and culture might be incorporated in to the fabric of such an important national policy. For instance, the phrase ‘start up’ is mentioned only five times, ‘community enterprise’ only 20 times and entrepreneur only 10 times within the document which is indicative of the document’s inadequacies as a true entrepreneurship policy. Lundstrom and Stevenson (2003). It’s failure to adequately incorporate the appropriate rhetoric engaging the concept of community entrepreneurship is perhaps the most significant evidence that has been garnered at this stage of the assessment, which leads one to infer the absence of comprehensive instruments within the framework of the policy for the development of community based entrepreneurship. This is seen as a severely critical gap given the currently make up of the Nigerian state and political economy. This argument is carried further in the next stage of the analysis; the qualitative content analysis stage which, is concerned with a more robust discussion of how the document engages these broad thematic issues.

6.2.4 The Qualitative Content Analysis

Several researchers have suggested that qualitative document analysis is well disposed to the process of grounded theory, central to which is recursive iterative coding. In recursive iterative coding, the analyst goes back and forth between the coding, data and conceptualisation in a process of continuously improving the theory. Strauss and Corbin (1990) distinguish between three coding practices namely: open, axial and selective coding, all of which ultimately seek to identify concepts that through constant comparison and sensitivity towards deviant evidence, elaborate on the nature of the categorisation within the study. It might be suggested from the foregoing, that qualitative content analysis as a matter of practice must have its coding emerge 'in-vivo', which is to say along the lines of language naturally occurring within the data, as opposed to that which uses language imposed by the researcher. But assurance can also be found in Silverman's (2006) submission that a directed approach where the theoretical or conceptual considerations otherwise built up either within the review of literature or earlier research could form the basis of categorisation from the very start of the inquiry. This is the case employed in this study. Wishing to be directed by the integrative conceptual framework devised for the study, effort has been focussed instead on axial type coding. The inherent danger of this approach of course is in not 'listening' to what the data is saying. However one is reasonably satisfied that given the outcomes of the quantitative stage of the content analysis, the basis of establishing the broad thematic areas out of the key words explored, does exist.

Figure 12 below helps to establish a beachhead for a further foray into thematic analysis. It shows the comparative coverage of the broad thematic themes, as inspired by the conceptual framework, relative to each other across the entire document. The figures are consistent with the outcomes of the quantitative analysis and illustrative of the challenge that the authors of such policies will face in developing a more comprehensive rhetoric on issues of such nature.

Figure 12 National Policy Document Coding By Thematic Nodes



As to be expected, 65.22% of the document is dedicated to actual statements of policy, be they objectives, instruments or measures. More specifically, large portions of the document deal with major policy areas suggested within the literature and contained within the framework. Interestingly, statements that highlight how the policy addresses the issues of special focussed areas, such as promoting women, cottage industries or supporting people living with HIV/AIDS have a significant coverage, as do discussions' and statements bordering on institutional factors. With 0.36% and 0.64% of the total coverage respectively, issues relating to culture and entrepreneurial behaviour are rarely mentioned within the document.

The three most frequently covered themes within the policy document are analysed in greater detail as follows:

1. Institutional Factors

The conceptual framework which has directed this research study has placed the issue of institutional rules and how they influence entrepreneurial behaviour at the community level as pivotal in the articulation of entrepreneurship development policy, a proposition that the authors of the policy document seem to agree with given its content.

The thematic issues covered by the document seem limited to institutional factors and

policy measures only. Figure 13 is a

visualisation of the categorisation revealed from the data analysis undertaken with Nvivo 10. The analysis

shows the nodes that are clustered by coding similarities, and the apparent relationships as suggested by the

rhetoric within the document. It points to the fact that the authors of the

document appreciate the correlative influences between institutional rules

and broad policy measures. And perhaps

and perhaps

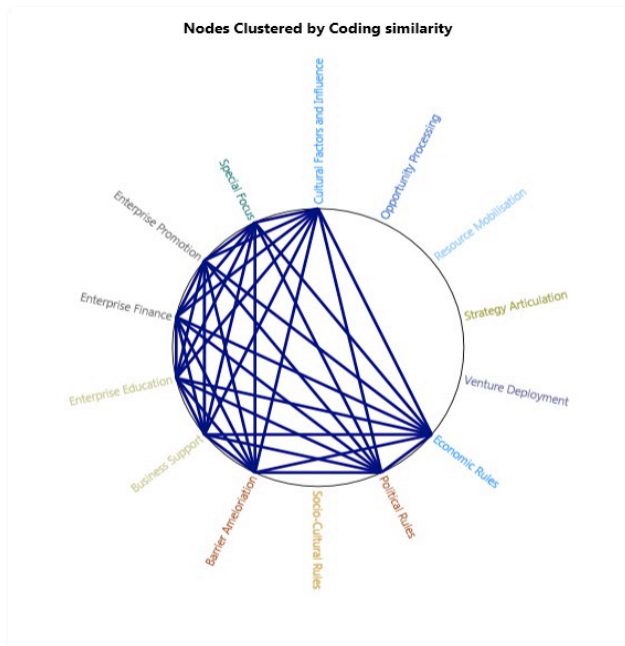


Figure 13 Thematic Nodes Clustered By Similarity

see the reform of institutions and institutional rules as literature also seems to suggest, as the major catalyst of an improved SME environment. An excerpt from the document for instance mentions:

“Most MSMEs operate in the informal sector (now called informal economy) and are largely outside the official framework of regulation and support. The National Policy on MSME provides an appropriate institutional and legal framework for the promotion and support of the development of MSMEs and their full integration into the key concerns of national economic policy.” Smedan (2007)

While in another section, the document pays particular attention to contract enforcement and dispute resolution, amongst other institutional issues and declares that:

“Government is committed to the rule of law and enforcement mechanisms to protect private property, ownership and contract rights.” Smedan (2007)

This reformist stance from the authors of the document at the time is understandable. After a volatile and repressive past under military dictatorship, the primary agenda of the new civilian administration of the then President Obasanjo the political authors of the document was one of institutional reform. Clearing the country of its dictatorial past and opening up the civil society. It is conceivable that this permeated the various organs of government of which Smedan (The institutional authors) of the document were a part. The document itself alludes to this fact when in the executive summary, it mentions that one of the mitigating

factors identified to the growth of the SME sector and an issue which the policy sought to address had been the absence of a coherent policy and institutional framework for the coordination and promotion of such businesses. The document is also very clear in stating what the over all objective of the national policy is.

“To create, nurture and promote the necessary conditions for the growth and development of MSMEs. The policy is based on close partnership and cooperative between the various levels of government and community organizations on one hand and private enterprises and business organizations on the other.” (smedan 2007)

But it seems contradictory that a policy that seeks to create necessary conditions for the growth of business, pays little or no attention to the socio-cultural elements that constitute a major aspect of how institutional rules impact on enterprise behaviour. Hoffman (2007) for instance suggests that a sense of history is important for the evolution of a cohesive entrepreneurship culture, and advocates policies that celebrate successful entrepreneurial ‘heroes’ who invariable become part of the cultural folklore of a society, as a way of motivating younger people to become entrepreneurs themselves.

2. Special Focus

The document gives the largest amount of percentage coverage beyond policy, to issues of special focus.

“...In consideration of their size and/or significance for the promotion and growth of MSMEs and the development and productivity of the economy, specific programmes will be implemented for a number of special target areas. Within the framework policies and initiatives defined by the National Policy on MSMEs, government will devote special attention to peculiar sub-sectors and enterprises to realize strategic social, community and economic development goals” (Smedan 2007)

The special areas chosen by the authors of the policy amongst others include:

Micro Food Processing Enterprise; Cottage Arts and Crafts; Textiles and Clothing; Wood Processing and Furniture; Leather and Leather Products; Basic Metal, Metal Fabrication and Engineering Enterprises; Entertainment Enterprises; Women-owned Enterprises; Youth-owned Enterprises; Special Enterprises for Physically Challenged People, Including People Living with HIV/AIDS.

The choice of these sectors and specific enterprises, which are to be found largely within the informal economy, highlight the grass root or community based realities of the nature of entrepreneurship in Nigeria, and by the researcher’s assessment highlight a tacit

acknowledgment of the importance of community entrepreneurship by the authors of the document. It also suggests the pragmatic intentions of the policy to address the issues of development in a poor and predominantly rural country like Nigeria.

Lundstrom and Stevenson (2005) refer to this as do a few other writers, as target group entrepreneurship policies, focused on stimulating higher start up rates among particular segments of the population for reasons ranging from job creation, social inclusion, gender equity or wealth creation amongst others. They suggest that such niche entrepreneurship policy may be more effective in economies where the overall entrepreneurship culture is strong but where special efforts are needed to help certain vulnerable or under represented groups overcome challenges. In weaker entrepreneurship cultures however, the challenges of ameliorating barriers to entry as well as the promotion of entrepreneurship education to build the necessary skills amongst the population generally tend to be of more importance. They conclude that target group policies are therefore more likely to succeed within the context of a broader set of entrepreneurship policies.

The policy document makes an effort of explaining the underlying rationale for the selection of all of these special target groups as in the case of cottage arts and crafts for instance, where it states:

“...With its many cultures and traditions, Nigeria has a rich and diverse heritage of traditional arts and crafts. There is need to protect, develop and promote these arts and crafts in order not only to serve the domestic market more adequately but also to build up an external tourist and export market.

Government will identify, support and promote specialized groups of producers which have potential for the development of high quality, nationally and internationally traded products. Emphasis will be on promoting producer organizations and supporting them with technical and extension services for product improvement and marketing.” (Smedan 2007)

The findings of the field research from both documents three and four respectively, however suggest that the communities of Abeokuta and Bida both of whom would have been considered likely recipients of such a proposed policy initiative are yet to see a meaningful implementation of the letters of the policy along the promised lines.

3. Enterprise Promotion

The policy document sees its primary objective as including the promotion of necessary environmental and other factors required for the development of small and medium scale

enterprises within Nigeria.

These enterprise promotion initiatives as captured within the document, include, but are not limited to marketing, labour law reforms, export promotion, quality assurance training schemes as well as the promotion of research and development and industrial clusters and the reform of utility infrastructure such as power and energy amongst others.

It underscores the complex nature of policy environments and perhaps gives a slight peek into the challenges that developing countries face in simultaneously having to tackle basic developmental issues while also seeking global competitiveness, particularly in the area of technology. The document is found to be full of 'right' sounding rhetoric in this regard, but weak in the articulation of clear and action oriented programmes that might make these lofty ideals achievable. At best the authors of the policy document have offered a bucket list of suggestions but not a definitive programme that holds institutions accountable.

We see the outcomes in the findings from within both chapters 3 and 4 where the community-based entrepreneurs bemoan the dearth of such required infrastructure, especially power and energy.

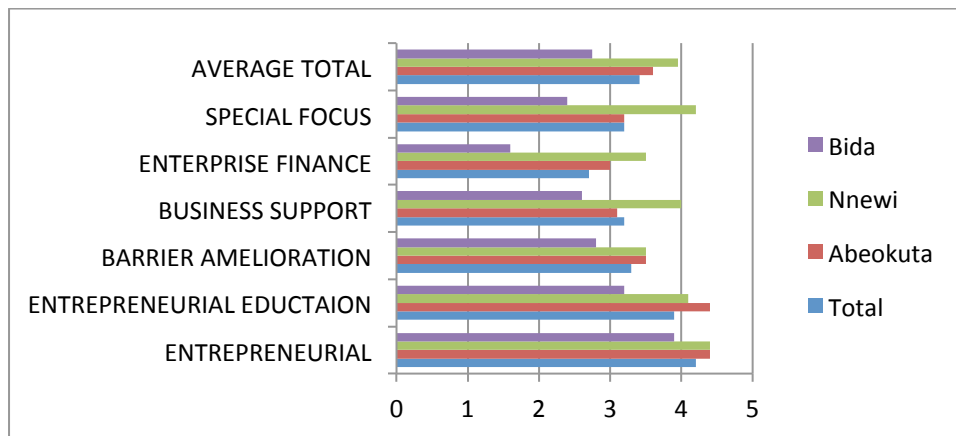
6.3 Quantitative Analysis of the Survey Questions

6.3.1 Respondents' Rating Of The Entrepreneurship Policy Context Of Their Communities

The analytical procedure used on the survey questions follows that used in chapter five. Starting with a basic descriptive statistical assessment of the entrepreneurship development policy context. It uses the ordinal scales established in the earlier chapter where 1-2.9 is scored as a poor context; 3- 3.99 is scored as a weak context and 4- 5.0 is scored as a strong context.

The data shows that respondents across all three communities assess the policy context as weak with a score of 3.4 as shown in figure 14 below. Bida based respondents overwhelmingly perceived the policy frameworks context within which they currently act as being poor. Of significant note is their perception that sources of enterprise financing are poor; the policy area that scores lowest across all three communities. Both the Abeokuta and Nnewi entrepreneurs however perceive that there is a strong context for both entrepreneurial promotion and education within their communities.

Figure 14. Respondents' Perception of The Policy Frameworks Context



	Total	Abeokuta	Nnewi	Bida
ENTREPRENEURIAL PROMOTION	4.2	4.4	4.4	3.9
ENTREPRENEURIAL EDUCTAION	3.9	4.4	4.1	3.2
BARRIER AMELIORATION	3.3	3.5	3.5	2.8
BUSINESS SUPPORT	3.2	3.1	4	2.6
ENTERPRISE FINANCE	2.7	3	3.5	1.6
SPECIAL FOCUS	3.2	3.2	4.2	2.4
AVERAGE TOTAL	3.4	3.6	4.0	2.8

6.3.2 Hypotheses Testing (Inferential Statistics)

Once again the Chi Square test is used to address the research question.

6.3.2.1 H₀₇: The perception of Entrepreneurship policy frame-work as it influences entrepreneurial behaviour is not independent of location.

We accept the null hypothesis: The perception of entrepreneurial Policy Frameworks as they affect entrepreneurial behaviour is not independent ($p < 0.05$) of their location in Nigeria, as shown in table 34 below. This implies that the respondents see the way entrepreneurial frameworks are articulated as affecting entrepreneurial activities influencing their communities differently.

Table 34 Chi-Square Values For Policy Framework Variables

	Chi Square Value	Df (Degrees of Freedom)	P value	Decision
Policy Framework* Location	211.281	8	0.000	Accept Ho

6.3.2.2 H₀₈: Entrepreneurial Policy factors (within our model) will not be perceived as influencing the entrepreneurial behaviour of our respondents in a similar way across each of the three locations.

The total variance explained by the two factors for the policy framework in Abeokuta contained in Table 35 is 95%. Factor 1 is highly correlated with Barrier Amelioration, Business support, Enterprise financing and Special focus, while factor 2 correlates with Enterprise promotion and Entrepreneurial education.

Table 35 Rotated factor Loading And Commuality For Policy Frame -work Variables In Abeokuta

Policy frame work factors	Factor 1	Factor 2	Commuality value
Enterprise Promotion	Na	0.896	0.962
Entrepreneurial Education	na	0.794	0.912
Barrier Amelioration	0.901	na	0.953
Business Support	0.806	na	0.958
Enterprise Financing	0.841	na	0.927
Special Focus	0.778	na	0.960

The total variance explained by the two factors for the policy framework in Nnewi contained in Table 36 is 94%. Factor 1 is highly correlated with Entrepreneurial education, Barrier Amelioration, Business support and Enterprise financing while the factor 2 correlates with Enterprise promotion with and Special focus.

Table 36 Rotated factor Loading And Commuality For Policy Frame-Work Variables In Nnewi

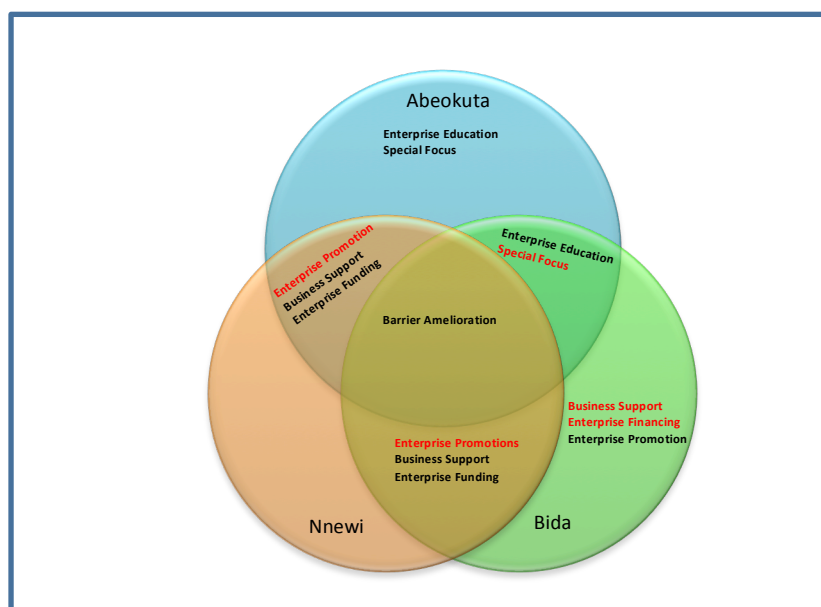
Policy frame work factors	Factor 1	Factor 2	Commuality value
Enterprise Promotion	na	0.880	0.976
Entrepreneurial Education	0.715	na	0.886
Barrier Amelioration	0.788	na	0.926
Business Support	0.810	na	0.943
Enterprise Financing	0.881	na	0.961
Special Focus	na	0.752	0.954

The total variance explained by the two factors for the policy framework in Bida contained in Table 37 is 93%. Factor 1 is highly correlated with Enterprise promotion, Entrepreneurial education and Barrier Amelioration while the factor 2 correlates with Business support Enterprise financing with and Special focus.

Table 37 Rotated factor Loading And Commuality For Policy Frame-Work Variables In Bida

Policy frame work factors	Factor 1	Factor 2	Commuality value
Enterprise Promotion	0.918	Na	0.915
Entrepreneurial Education	0.819	na	0.936
Barrier Amelioration	0.747	na	0.912
Business Support	na	0.746	0.933
Enterprise Financing	na	0.922	0.924
Special Focus	na	0.779	0.938

Figure 15. A Comparative Assessment of Policy Framework Value Communalities Across Communities



The null hypothesis is accepted: There is a more divergent perception of how elements of entrepreneurial Policy Frameworks influence behaviour with only Barrier Amelioration policy measures being viewed as influencing behaviour in significantly the same way across all three communities. The male dominant community members of the Nnewi responds to the factors of communality in significantly the same way with Bida and Abeokuta, across the factors of Enterprise promotions, business support and funding with no peculiarity of its own. However it is seen that Abeokuta and Bida have specific communalities of there own. Not surprisingly issues of particular interest guiding the views of a community like Abeokuta are seen. For instance, special focus (*Entrepreneurship development policies focused at special groups such as women*) being perceived by the predominantly female Abeokuta entrepreneurs as being a significant (Factor 1) influencing factor, as well as education. In Bida, which has a predominantly poorer area amongst all three communities, factors such as finance and business support are of peculiar communality.

6.3.2.3 H₀₉: The direction and degree of influence of all policy frame-work factors on the entrepreneurial behaviour of respondents will not be similar across each of the three locations

The null hypothesis is accepted: The estimated factor scores from the factor analysis were used to fit ordinal regressions taking each of the four entrepreneurial behaviours as dependent variables. The odds ratio, log likelihood, chi square and the significance values are presented in Tables 38 to 40.

Table 38. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores of the policy framework in Abeokuta

Dependent variables	Covariates (Policy Framework)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	2.854	0.002	68.029	0.000
	Factor 2	1.692			
Resource mobilization	Factor 1	4.095	0.000	96.095	0.000
	Factor 2	2.011			
Strategy articulation	Factor 1	2.967	0.000	65.342	0.000
	Factor 2	1.470			
Venture development	Factor 1	4.406	0.001	109.675	0.000
	Factor 2	2.428			

The results for the Abeokuta community shows that the odds of Factor 1 communalities for Policy Frame works (Barrier Amelioration, Business Support, Enterprise Financing and Special Focus) influencing behaviour along all four key stages of entrepreneurial behavior i.e; opportunity processing, resource mobilization, strategy articulation and venture development about two times higher than factor 2 variables of Entrepreneurial Promotions and Entrepreneurial Education.

Table 39. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for policy framework variables in Nnewi

Dependent variables	Covariates (Policy Framework)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	4.907	8.189	112.160	0.000
	Factor 2	2.418			
Resource mobilization	Factor 1	2.537	4.605	121.696	0.000
	Factor 2	2.634			
Strategy articulation	Factor 1	3.922	7.378	113.560	0.000
	Factor 2	3.193			
Venture development	Factor 1	4.227	7.613	94.205	0.000
	Factor 2	3.552			

The results for Nnewi show that factor 1 policy frame work covariates (Entrepreneurial Education, Barrier Amelioration, Business Support and Enterprise Financing) are likely to have the same degree of influence as factor 2 variables (Entrepreneurial Promotion and Special Focus) on resource mobilization and strategy articulation while being only marginally and two times higher in degree of influence on venture development and opportunity process respectively.

Table 40. Odds ratio and summary statistics of fitting ordinal regression model to the entrepreneurial behaviour variables and factor scores for policy framework variables in Bida

Dependent variables	Covariates (Policy Framework)	Odds ratio	-2log likelihood	Chi square	P values
Opportunity process	Factor 1	15.658	10.961	113.589	0.000
	Factor 2	7.214			
Resource mobilization	Factor 1	6.021	14.626	136.424	0.000
	Factor 2	3.168			
Strategy articulation	Factor 1	10.843	13.605	132.237	0.000
	Factor 2	3.168			
Venture development	Factor 1	10.84	11.772	113.365	0.000
	Factor 2	4.378			

The odds as perceived, by individuals of the influence of policy framework covariates classified as factor 1 (Entrepreneurship Promotion, Entrepreneurial Education, Barrier Amelioration) is about two times as those of factor 2 (Business Support, Enterprise Financing and Special Focus) on opportunity process and resource mobilization while it is about three times more likely influence behaviour on strategy articulation and venture development, than factor 2 yet again.

6.4 Conclusion

The findings in this chapter suggest that the policy context within which the community entrepreneurs studied operate is weak. The analysis of the policy document established critical flaws that perhaps emanate from the fact that the document is more a small business development policy than an entrepreneurial development policy document, as explained by Audretsch, et al (2001). The document is a first attempt at articulating a policy document in the area and as such suffers by being limited in its scope.

The findings from the quantitative study yet again prove that communities respond differently to policy factors and instruments with their peculiarities influencing how these issues resonate with them.

In chapter seven I discuss the implication of the findings of how the policy environment as well as culture and institutional rules has influenced the community's entrepreneurial behaviour. I then conclude our argument with specific recommendations for future action.

CHAPTER SEVEN

DISCUSSIONS AND CONCLUSIONS

7.1 Introduction

The strategic question that this study sought to answer is how to create the enabling environment that will increase the supply and success of community based entrepreneurs in developing countries such as Nigeria. The study's underlying argument has been that to achieve this, a better understanding is required of how three critical environmental factors namely: culture, institutional rules and policy frameworks, influence entrepreneurial behaviour at the community level. The research challenge has been to unearth a nuanced understanding of the nature and inter relatedness of these triadic factors within the community enterprise. Indeed seeking to verify whether the range of environmental contexts these factors create, based on the various combinations of possible outcomes observed can be calibrated into distinct prognostic typologies to which interventionist policy measures and programmes may be bespoke, for better effectiveness.

It is inconceivable that a research of this nature would have been successful in addressing such a challenge if a multiple case study approach that utilised multiple methods of data analysis had not been adopted. In providing a broad analytical foundation for the study, the mixed method has given a significant degree of pragmatism and rigour required to achieve a nuanced understanding. In this final chapter, the findings from the analysis of the data are once again summarised and their implications discussed alongside important positions from within the literature. The conclusions drawn are as inferred by the researcher. These conclusions include an argument for a new diagnostic model that aids in the assessment of the environmental munificence of communities on the basis of the quality of their entrepreneurial environmental contexts. The researcher sees such a model as a major contribution to practice. However in addition to discussing the implications of the study overall, a reflective criticism of the research is also offered with recommendations for further research.

7.2 Culture and Community Entrepreneurship

Environmental munificence for entrepreneurial activity starts with the cultural milieu and its context relative to other environments. The findings suggest that cultural factors highly influence the entrepreneurial behaviours of the community-based entrepreneurs studied. That 'collective programming of the mind' as Hofstede (2004) puts it, comes alive in how heritage and cultural traditions as well as religion seem to have had a strong bearing on how the community ventures have come about and how the community manages the venture. The unique set of informal rules and values indigenous to the communities provide very strong operating systems for the members of the entrepreneurial ventures, many of which will be alien to western oriented processes. Unorthodox as they may seem in certain circumstances, the beauty of all three cases is that they work, and indeed have worked over the generations in perpetuating the long-term sustenance of the ventures and the entrepreneurs themselves. Remarkably, the findings suggest that the respondents see culture as granting them a significant competitive advantage within the business. The findings seem to support Portes and Haller's (2005) submission within the review of literature that growth oriented entrepreneurs operating in the informal economy become highly dependent on their collective cultural identity as substitutes for formal channels and markets. The most potent cultural device across all three cases seems to be the apprenticeship system. Though slightly different in each case, the communities employ this form of cultural reproduction as suggested by Bourdieu (1984) to ensure that the craft or vocation is passed down from one generation to the next in such a way as to serve the ethnic and/or broader community agenda (Portes and Jensen, 1989), which in all three cases is largely to fight poverty.

In doing so, and as exemplified by the metaphysical beliefs of the Abeokuta women in keeping to trade terms, the findings suggest that Harper (1997) is right when he posits that cultural beliefs that support reciprocity and moral commitment to informal (i.e. non legally binding) contracts, encourage entrepreneurial activity by facilitating resource acquisition under conditions of uncertainty and information asymmetry.

The findings from the quantitative analysis of the data were explicit in establishing the presence of a relatively strong cultural context within which the community-based entrepreneurs operate. Yet it was equally categorical in establishing the fact that the cultural environments of each respective community was different in the manner in which the entrepreneurs saw the influence of the various cultural dimensions from the model studied. The researcher argues that the findings help question the veracity of monolithic entrepreneurial development policy frameworks within countries like Nigeria, and perhaps establishes a theoretical basis for a more customized intra-country approach that realizes the heterogeneity of the cultural context within which entrepreneurship development policy must be made.

7.3 Institutional Rules and Community Entrepreneurship

The research question and proposition going into the study was built on the seminal works of Shane and Venkataraman (2000) who posit that institutional factors influence entrepreneurial behaviour. The study confirms this, but also goes further to suggest that the institutional framework and context are different across the case communities, creating different typologies, which ultimately must be recognised when developing national entrepreneurship development policy.

Of major significance in the researcher's view is the pre-eminent position that informal institutional arrangements seem to have in regulating the boundaries of behaviour at the community enterprise level. It supports the earlier researched view by Gywali and Fogel (1994) that socio-cultural norms and values are evident regulators of entrepreneurial behaviour. The strong sense of community and exploitation of the power of social networks that we see in the three cases serve as protection and cohesive counter balancing forces in the absence of legal binding contracts and other forms of more formal regulations. The findings however seem to challenge Harper's (1997) view that the prevalence of such non legal binding contracts limits the supply of entrepreneurship, as we see the ventures having thrived over the years despite such challenges.

However one sees a hint of Baumol's (1990) theory about the unproductive impact of formal institutional rules and frameworks on entrepreneurial behaviour in places like Nnewi where a prevalence of fake and adulterated drugs by a few of the practitioners has occasioned what is sensed as an over bearing regime of regulation by government agencies. What is curious in this instance is whether the entrepreneurs who have engaged in such unproductive entrepreneurial acts have done so in response to their reading of the institutional context, which paradoxically was assessed by the Nnewi respondents as strong. However the issue of adulterated drugs and the resultant legal regulation and enforcements witnessed represents one of this study's most profound examples of the impact and effect of the formal institutional rules on the behaviour of community based entrepreneurs.

The respondents interviewed in both Abeokuta and Bida, perceive the formal Institutional context within their communities to be relatively weak, suggesting the lack of an enabling institutional environment. They single out economic stability and power dynamics/distance as the weakest of the institutional rules determinants, which perhaps may be seen as an indictment on their part on macro economic managers as well as the political leadership. But the reading from Bida where we see the emergence of power distance as a third communality factor challenges views held by Harper (1997) and Shane (2003) that where internal locus of control is low or power distance is high, there is a reduction in entrepreneurial propensities. The Bida case proves that even in the face of feudal ruler ship the community venturing spirit exists and flourishes. It further suggests that such traditional monarchical institutions must be recognised for the powerful influences they have on community behaviour and indeed how they may be exploited in the development of effective entrepreneurship development policy.

Also interesting however, is the near corroboration of the postulation given by Audretsch and Acs (1996) that societal wealth enhances entrepreneurial behaviour, particularly in the exploitation of opportunity. All three communities view their societies as being wealthy. Yet the narrative is thick with suggestions as to how these community ventures might be viewed as legacies of entrepreneurial opportunity passed down from generation to generation to help in the collective communal fight against poverty not as a result of societal wealth, but rather despite it.

7.4 Policy Frameworks and Community Entrepreneurship

The study unearthed a few realities that suggest that the policy context within which the community entrepreneurs studied operated is weak. A policy document did exist which invariable must be seen as a positive development, but it is clear that for all the statements of best intentions that the policy makes with its rhetoric, it falters along several highly important lines. The first is that the document is more a small business development policy rather than an entrepreneurial development policy document. Audretsch, et al (2001) and Stevenson and Lundstrom (2001) explain that a small business policy deploys instruments focussed on promoting the economic viability of existing stock of small businesses, while entrepreneurship policy refers to instruments and measures taken to stimulate more entrepreneurial behaviour in communities, regions or nations. Thus while a small business policy focuses more on the post start up stage, and seeks to create the require institutional framework to promote growth of firms, the entrepreneurship development policy model is more encompassing. It places the required attention on the entrepreneurial behaviour arc (as established within the conceptual framework) as a basis for crafting a supporting environment.

The document is a first attempt at integrating a range of instruments such as tax, education, finance and training, to serve the entrepreneur and as such it must be acknowledged as work in progress. Indeed the government of Nigeria intends to start implementing a new policy in 2015. The 2007 document is incomplete in addressing entrepreneurial benchmarks and cross comparisons between states and communities as a policy metric and falters in it structural frame working, particularly as suggested by UNCTAD (2012). The absence of several key words and its thematic paucity when compared to the literature evidence its failure to address some of the critical contemporary issues that the entrepreneurship development agenda must contend with such as social networks. Indeed while it meets with some of the dimensional issues recognised within the integrative tri-dimensional framework which has guided this study, it does not along several others, particularly the cultural dimensions.

Thirdly it fails to recognise the veracity and high importance of the entrepreneurial behavioural process as an integrative one for building effective entrepreneurship development policy. The ability to isolate the prognostic impact of policy measures along the lines of Shanes' (2003) behavioural model, adds tremendous value in this researcher's view to the efficacy of such policy instruments.

Fourthly, it is disappointing albeit understandable that the community entrepreneurial context is not given the required attention in this policy document. It is a national policy document after all. There in lies its inherent weakness and contradictions. Perhaps it throws up an important question about who should in fact be crafting community enterprise policy within a federal operating government such as Nigeria.

The findings from the quantitative study yet again prove that communities respond differently to policy factors and instruments with their peculiarities influencing how these issues resonate with them. It is fair to suggest that policy frameworks are likely to be the most distant of all three environmental factors, in how they influence entrepreneurial behaviour of community based entrepreneurs studied in this research. While cultural factors and some institutional factors particularly the informal socio-cultural ones may be seen in some regard as being indigenous to the communities, policy is not. Policy comes from distant government organisations and operatives. National policy in this case comes from a federal government that in most instances is four to five layers away from communities. It underscores the challenge that such instruments and their authors have to be relevant and if not resonant and intimate, with the peculiarities of the contextual challenges to be found in these communities.

7.4 Implications For Practice: (Towards a New Diagnostic Model For Understanding Entrepreneurial environmental Munificence of communities)

The search for relevance and intimacy with the peculiarities of the contextual challenges communities face requires policy authors and development consultants to be data and process driven. Hindle (2010) argues for the development of diagnostic tools as practice oriented contributions to the field of entrepreneurship. He emphasizes that the word 'diagnostic' should be preferred to the word 'analytical' because of the greater precision it offers. The essence of diagnosis as a formal activity is that it employs standard procedures

to define a unique situation. This study invariably supports such a view.

Adapting Hindles' (2010) suggestions, the application of the proposed diagnostic framework must be able to provide, for any community to which it is applied:

1. A general assessment of the entrepreneurial potential of the whole community in its current state;
2. A specific assessment of the technical and contextual viability of any proposed entrepreneurial initiative by any set of community actors given the current status of community development;
3. The ability to articulate the environmental foundations for design and execution of entrepreneurial projects (cultural, institutional and policy) that are both feasible and desirable for a range of entities who are community
4. The ability to identify the focal areas where facilitations and programmes of varying kinds might be created to enhance the existing resources and skills of various community members and institutions, so that desired initiatives, which are not feasible at present, may become feasible in future.

The development of such a model or framework helps answer the study's strategic question by helping relevant stakeholders in the entrepreneurship policy development space pay particular attention to the efficacy of spatial communities being effective units of performance measurement of policy impact, and not just nations. Members of a community (as individuals, groups or the community as a whole) can be better aided to learn and practice entrepreneurship (across the spectrum of entrepreneurial activities) in ways that both recognise community diversity but also seeks to preserve and enhance community integrity. The researcher proposes a diagnostic model in figure 16 below, adapted from the broad findings of the study. The model adopts a 2 x 2 column matrix that calibrates and categorizes environmental contexts based on the unique combinations that might be found amongst the factors. The measurement instrument is the range of survey questions utilized within this study and shown in the appendices. It goes further to proffer a range of four broad community enterprise development strategic thrusts that should guide the

articulation of entrepreneurship intervention (policy) programmes that can be targeted at such community ventures. These programmes which are discussed in greater detail below, range from those targeted at developing enterprise culture within selected communities, to those that focus more on reforming the institutional context within which the targeted community based entrepreneurs must operate.

Figure 16 A Diagnostic Model For Better Understanding Entrepreneurial Environmental Munificence of Communities and Community ventures.

	WEAK INSTITUTIONAL CONTEXT	STRONG INSTITUTIONAL CONTEXT
STRONG CULTURAL CONTEXT	<p>The Institutionally Challenged Community</p> <p>INTENSIVE INSTITUTIONAL REFORM (PROGRAMME)</p>	<p>The Entrepreneurially Alert Community</p> <p>SELECTIVE ENTERPRISE PROMOTION (PROGRAMME)</p>
WEAK CULTURAL CONTEXT	<p>The Entrepreneurially Challenged Community</p> <p>EXTENSIVE ENTERPRISE DEVELOPMENT (PROGRAMME)</p>	<p>The Culturally Challenged Community</p> <p>INTENSIVE ENTERPRISE CULTURE DEVELOPMENT (PROGRAMME)</p>

7.4.1 Intensive Community Institutional Reform

(The Institutionally Challenged Community)

This is proposed as an intervention agenda that is targeted at communities that have strong cultural contexts but suffer from weak institutional contexts. The focal areas where facilitation and programmes may be directed in such cases depend on the readings of the various institutional dimensions as captured in the theoretical framework that has guided this research. However it is fair to suggest that there are going to be a range of economic, political and socio-cultural dimensions which correct the immediate environmental milieu as Hindle (2010) refers to it. The prognostic assessment of factor communalities as evidenced by the regression analysis will also be of great significance. So for instance, the exceedingly

strong influence that factor 1 variables (freedom, property rights and societal wealth) as the data suggests, have on how opportunity is processed in communities such as Bida and Abeokuta become critical institutional reform programme elements at efforts targeted at such communities. An intensive institutional reform programme will ultimately be the responsibility of government officials particularly at the local government level. One of the realities uncovered by the study is the seeming distance of federal governments to communities. Indeed a key recommendation that this research makes is that the local and municipal governments as well traditional monarchs (as seen in Bida) will have to be incorporated into entrepreneurship policy-making processes, if the required intimacy and impact is to be achieved. This certainly seems to be the case in Germany, a federal state, which has incorporated landers into the design and execution of enterprise development policy. In Germany, entrepreneurship policy is created and implemented at various levels of governance. While the federal government provides a general framework for entrepreneurship policy-making at the federal level, the Länder [States] are responsible for reinforcing the federal strategic approach and policy framework with clear policy goals and instruments, which should correspond to the economic, social and cultural conditions in the individual Länder. (Organisation for Economic Co-operation and Development, 2009)

7.4.2 Extensive Community Enterprise Development

(The Entrepreneurially Challenged Community)

This is targeted at communities that have both unfavourable cultural and institutional contexts. Focal areas of intervention suggested for such case will warrant an extensive coverage of both cultural and institutional factors. An extensive programme of this nature will undoubtedly be difficult to implement considering that both institutional and cultural dimensions will have to be managed. Culture is learnt consciously and unconsciously, while cultural features are passed on in socialisation processes. That is why culture cannot be changed in the short term, but has a long-term character (see Hofstede 1994, p. 5). Against this background, it becomes evident already at this point that development programmes can only ever have a conditioned and long-term impact on cultural features. In reality, most initiatives fostering entrepreneurship do not focus directly on the improvement of cultural attitudes per se, but on an improvement of the framework conditions relevant to business

foundation. When designing development programmes aimed at cultural attitudes related with business foundation, it should be understood that a lot depends on the collective communal traits of individuals in that area, on their integration into social networks and other regional characteristics. The literature has been quite resounding in explaining that community influence on attitudes towards business foundation can be explained quite well by the institutional framework conditions of a region, particularly the informal rules of behaviour or 'formless' as North (1992) refers to it. In this light, policy measures usually have only a comparatively small and temporary impact on foundation- related attitudes and business foundation culture in a region or community. This strong linkage between these two highly important environmental factors constitutes the need for what this model refers to as an enterprise development agenda: One that ensures that the policy design is put together in a holistic and integrated way across all the relevant dimensions that utilize multiple instruments and measures so as to achieve programme congruence.

7.4.3 Selective Community Enterprise Promotion

(The Entrepreneurially Alert Community)

Where a community has a strong enabling cultural and institutional context, the policy challenge becomes less developmental and more about promoting a selective range of enterprise issues. This is to be recognized as a more developed environment and similar in many respects to the strategic thrusts that enterprise or in some cases SME policy found in many developed nations pursue. The selection of the range of issues however becomes the differentiator. One way to look at this is to take the dimensions with the weakest scores and then seek to strengthen them. The question however would be whether it would bring about any significant improvements at all or simply achieve marginal uplift in a context that is already strong.

An alternative approach would be to select an aspirational agenda in line perhaps with broader national or regional enterprise aspirations. These usually are either driven by pro-growth or pro-poor macro-economic agenda of the national governments and as such the strategic thrust of the entrepreneurship policy aligns according. While pro-poor policies focus on poverty reduction, job creation and inclusion, the pro-growth agenda focuses on

competitiveness and rapid growth. Stevenson and Lundstrom (2002) had long explained that niche target group entrepreneurship policies focus on promoting or stimulating higher start up and success rates among specific segments of the population. Such approaches are usually found in case regions or communities where there is either under representation or a clear ambition to promote high tech, innovative entrepreneurship often referred to as 'techno-starters'.

A good example comes from Malaysia, a similar low-medium income but fast growing country with a large Muslim population. Malaysia had as far back as 2006 began implementing a selective enterprise promotion agenda targeted at driving growth and competitiveness within particular contextually strong regions. The Malaysian 2006 enterprise development blueprint articulated a range of specific programmes targeted at developing knowledge-based enterprises. The blueprint read in part:

"Technology enhancement programmes, including upgrading of technological capability, provision of funding, technical support and facilitation of process improvements, will assist SMEs progress up the value chain, while improving efficiency of operations and performance of SMEs.

Product development for SMEs focuses on improvements in features and quality of products, as well as development of new products by SMEs." (Malaysian National SME Development Blueprint 2006)

A selective enterprise promotion programme thus requires a consensus to be built both top down and bottom up in the selection of the right enterprise issues to pursue.

7.4.4 Intensive Community Enterprise Culture Development

(The Culturally Challenged Community)

Culture has been extensively discussed in this study as a contextual factor with a very high degree of influence over how entrepreneurs behave at the community level. In cases where the community suffers from a weak cultural context, the strategic thrust should undoubtedly be the development of the enterprise culture within that community. That culture is learnt consciously and unconsciously, while cultural features are passed on in socialisation processes has also been established. The critical work therefore is to embark on the long term cultural change programmes that target specific 'community cultural

pressure points' such as cultural symbols and networks, language, family relationships to name a few in such a way as to instigate the required change and behavioural outcomes. Several studies have explored how Indigenous entrepreneurs often rely on such cultural networks, shared language, family relationships and the accumulation and exchange of communal social capital, to reveal how social and cultural factors play an essential role in defining not only the nature of the enterprise activity itself, but also in shaping governance and management arrangements. The data from this study (all three cases of which have strong cultural contexts) itself has fully corroborated the truth of these facts, for instance as seen with the Iyaloja in Abeokuta. (see also Anderson and Jack 2002; Portes, et al 2002; Banerjee and Tedmanson 2007).

Intervening in the socialization process requires a great deal of influence over the process of cultural reproduction. The study has revealed the process of apprenticeship has been one of the most significant processes of cultural reproduction in all of the three case communities. Yet as powerful as this process has been revealed to be, it has not been incorporated into national policy instruments. It is recommended that the apprenticeship which currently operates as an informal skills development process requires calibration, standardisation and should be infused with elements of formal business education.

7.5 Contributions of The Research

7.5.1 Theoretical Contributions

The theoretical contributions of this research come from various dimensions of the research study. On the one hand is the need for us to appreciate that community entrepreneurship research as indeed the study of other collectivist forms of entrepreneurship is not currently within the main stream of entrepreneurship research. It is to be seen as an emerging track that seems caught up in the challenge of evaluating the utility or otherwise of existing conceptual templates and lenses as well as theories to understand how collective entrepreneurial arrangements work, particularly at the most indigent levels.

It is against this background, that this research along with the community Entrepreneurship context diagnostic model proposed by the researcher should be evaluated for contribution. It represents an attempt at pushing the argument for the importance of environmental

context in the development of entrepreneurship knowledge. It has offered a new theoretical framework for better understanding community entrepreneurship internationally. It is one that provides a more nuanced and multi-dimensional understanding through the rigorous study of how no less than 22 external (environmental) variables impact on collectivist entrepreneurial behaviour. We come away with a deeper understanding of their relevance, impact and inter-relatedness.

However the study also contributes an important Nigerian and African community based entrepreneurship example to the recently emerging discourse on community entrepreneurship, within the broader context of developmental entrepreneurship. An interesting contribution which was not intended, but has been observed, is how this study helps to also provide better cultural as well as country of origin background insights to understanding the cultural predispositions of Black African entrepreneurs in countries such as Multi-cultural Britain(see Nwankwo's 2013 study on BAE).

One of the interesting findings and lessons has been the universality of quite a few of the theories considered during the literature. This study has established which of these seminal theories work in these communities, which do not and why. For instance, we see a validation of Portes and Haller's (2005), Kiggundu (1989), Ramachandra and Shah (1999) as well as Abdelhadi et al (2014) who all submit for instance that growth oriented entrepreneurs operating in the informal economy become highly dependent on their collective cultural identity as substitutes for formal channels and markets. On the other hand, we see a repudiation of the views by Harper (1997) and Shane (2003) that where internal locus of control is low or power distance is high, there is a reduction in entrepreneurial propensities challenged in places like Bida and Abeokuta.

The study's multiple case study and mix methods analytical approaches in the researcher's view extend the case for both approaches, while demonstrating the viability of both within the African context. It is interesting to note that the researcher started this journey with sympathy for social constructionist ontology. Given the researcher's background as a marketing communications practitioner, it seemed quite understandable. However the nature of this inquiry dictated largely by the demands of the DBA has seen one gain a better appreciation for a pragmatic world-view that there exists a mind-independent reality and

that truth is correspondent with fact. By defending the possibility of causal explanations, while also accepting the notion that knowledge is communicatively constructed and concepts and beliefs historically generated and conditioned, this study has in the researcher's view offered deeper and certainly more explanatory knowledge produced through pragmatic analysis. It has a reflexive significance, as much as it contributes to the philosophical discourse on how best to research entrepreneurship.

The opportunity to research empirically has also presented a valuable opportunity that allows the collective voice of otherwise indigent entrepreneurs to be codified and their sense making stories to be heard by a global audience.

In the final analysis this study does not claim to have provided all the answers, but it makes the important contribution of being an important first step towards more sustained research by providing a strong theoretical foundation upon which to begin the search for understanding. In this regard it invites further research into the domain, based on the frameworks that have been validated by research.

7.5.2 Practice Contributions

The collective nature of most African communities must be taken into consideration when the issues of economic development are being discussed. If entrepreneurship policy is to become a major linchpin of poverty reduction and economic growth in countries such as Nigeria, then the collective nature of its cultural make up must guide the type of entrepreneurship it promotes. In this regard this study makes important contributions for how to achieve increases in the supply of community based entrepreneurial ventures using strong empirical data to evidence its argument diagnostic tools and processes to drive for more intimate and contextually relevant policy measures.

The content analysis of the current entrepreneurship policy document must be seen as a constructive criticism of policy. Not just in its content, but also in its frame-working. The Nigerian government working with its international development partners have signalled

their intention to rework the current policy, which presents an excellent opportunity to contribute to the debate and review process. Indeed the researcher has met the current supervising Minister for the ministry of Trade and Investment under whose portfolio the design of the new entrepreneurship development policy lies twice. The researcher intends to send the final research report to the honourable minister and engage other stakeholders in this area as a major contribution to the development of the nation's entrepreneurship development efforts.

But the most important contribution that this study makes in the researcher's self-estimation is in giving a voice to other wise marginal entrepreneurs as well the knowledge that he as an entrepreneur in his own right has gained. The opportunity to have interacted at close quarters with the 154 community based entrepreneurs and listened to, and documented their stories of courage and enterprise despite the odds they face, has revealed huge post-doctoral opportunities to do more by way of mentorship and advocacy that contributes to the lives of these and other such people positively. Two examples which are being considered include how to bring basic fabric drying equipment to the women of Abeokuta, who have explained that their productivity goes down during the raining season because of their inability to dry their fabrics when it rains. The second is the opportunity to utilise the researcher's own 25 year of experience in brand development and marketing to help both Abeokuta and Bida community ventures to develop better product and brand propositions for their ventures. Beyond these two initiatives is the vista of opportunity that is created in being able to apply this proposed model to map the thousands of remaining communities working with the over 900 local government authorities to be found within Nigeria and perhaps several others across the continent.

7.6 Reflective Critique and Limitations of the Study

The researcher submits that the study has been conducted in the best possible way to find answers to the research questions in such a way as to contribute to both theory and practice. There are still inherent limitations. It is easy to argue that policy intervention research should depend to a high degree on an understanding of both the entrepreneurial

process and the contextual realities of entrepreneurs, including their motives, the socio-economic environment within which they operate, the policy factors that influence their behavior and actions, and the attributes of the successful pursuit of entrepreneurial activity. However the reality is that it never is that simple. Unearthing knowledge in the policy making sphere has proven quite difficult in this and indeed several other studies of this nature. It is a complex area of human endeavor influenced by several factors beyond that which this study isolates. Thus the selection of the variables, which have been modeled in this study, do not, and cannot represent reality in its entirety. The isolation of these variables backed up with an attempt and robust multiple enquiry offers significant insights from which the truth may be inferred.

Academic research in data poor societies such as Nigeria must be recognized as a challenge. There is a limitation in access to secondary data, particularly government data, which might have further enriched the study.

The selection of the three case community ventures was mentioned in chapter three to be driven by an effort to establish paradigmatic examples. An important study of this nature could certainly have benefited from a more extensive selection of case communities particularly across Africa or the sub region as was the researcher's initial ambitions. But the reality of lack of research funding and the time required to pursue a part time DBA did limit scope.

7.7 Conclusion and Themes For Further Research

The debate continues globally, as to whether personality, socio-demographics or indeed external factors are the best determinant of entrepreneurial behaviour, and this also holds true within the African study of entrepreneurship. In one of the earliest examples of an intra-country comparative study conducted within Nigeria, Le Vine (1966), using McClland's (1961) model on achievement orientation as an impetus for entrepreneurial effectiveness, studied Nigeria's three major tribes and ranked the Ibo, Yoruba and finally Hausa in order of their entrepreneurial effectiveness, which supports widely held conventional views of the proclivity towards entrepreneurship by these tribes to this day.

While the influence of personality traits and factors on entrepreneurship behaviour have long been studied, the argument for a more robust model for explaining entrepreneurship has propagated research into the influence of external factors, with studies into the role of cultural values appearing to be the most thriving stream within the literature. The research sees relevance in this; wherever a society is highly differentiated along the lines of race and or ethnicity, studies have indeed shown that underlying milieus, which stretch into the cultural space have an overarching influence on perceptions and ultimately entrepreneurial success (Kallon 1990; Kiggundu 1989; Ramachandran and Shah 1999).

The findings from this study further support this notion, where a strong cultural context across the three communities as perceived by the respondents is seen, suggesting the existence of a strong platform from which to build entrepreneurship development policies and programs.

One of the more significant findings from the study shows that three cultural factors; Power distance, Masculinity and individualism, run as very significant common factors across all the three communities studied, in how they influenced entrepreneurial behaviour. Particularly how resources were mobilized and their businesses were managed. The ensuing question perhaps would be why?

Shapero and Sokol (1982) point one in an interesting direction in their study of the cultural generators of entrepreneurial behaviour, which is collaborated by a large group of other researchers; they suggest that Individualistic cultures, for instance tend to promote the entrepreneurial behaviour of the individual as founder or individual entrepreneur, while collectivist societies seem more suited to promoting corporate entrepreneurship (Tiessen 1997). In highly individualistic cultures, therefore, entrepreneurs are encouraged (Davidsson and Wiklund 1997) and valued by the society, since they usually show high levels of personal confidence, initiative and courage (Mueller and Thomas 2000), while collectivist societies by contrast tend to limit both individual ideas, access to resources and ownership of private property, which Mitchell, et al (2000) suggest result in fewer opportunities for individuals to develop the capabilities and skills needed to create new firms.

Masculinity as a cultural generator of entrepreneurial skill on the other hand, suggests both male dominance and aggressive competitiveness. The general notion is that masculine

societies tend to be more entrepreneurial. Individuals within such societies are taught to appreciate strong and independent heroes who personify superiority (Steensma, Marino and Weaver 2000), and have higher levels individualism as well as achievement orientation. Hofstede (2001) suggests that 'feminine' cultural contexts promote less individual aggression and more mutual gain.

Ardchvili and Gasparishvili (2003) associate high power distance with more entrepreneurial activity, suggesting that in societies where there is less political equality, the adult population is more inclined to seek commercial self-determination. Mitchell, et al (2000) with an alternative perspective, predict that high power distance will have a negative effect on the venture-creation process. Their argument is based on the fact that in such societies, individuals from the lower classes may consider firm creation to be restricted to the elites – those individuals having access to both the necessary resources and experience. Consequently, the majority of the population outside this small group would fail to develop what they term valid cognitive schemas either for evaluating environmental opportunities or for undertaking entrepreneurship.

All three communities studied showed varying perception scores for power distance, individualism and masculinity, with Bida showing comparatively weaker scores, across all three factors. It might seem contradictory in some sense that such a thriving female oriented business exists in a community like Abeokuta, with strong masculinity scores, but there is a confirmation of theory of some sort in the correlation between strong individualism scores for the Ibo Nnewi patent medicine store owners, and the less collegiate structure of their business engagement, which may be viewed less as a community based business and more as a trading association.

Even when one sees some commonalities in aggregate factor scores particularly between the two southern communities of Abeokuta and Nnewi, the Bida cultural context gives the researcher's long held untested proposition some vindication: Cultural contexts within countries are indeed different requiring different programme intervention. The challenge is in understanding the underlying influencing factors and how they inter play.

It is curious that while the most commonalities across all three survey areas, were to be found within cultural influences, the perception scores for both institutional rules and policy frameworks were more varied in the interpretation of not just environmental contexts but also their interplay on the various aspects of entrepreneurial behaviour.

The single common factor across all three communities as regards institutional rules was property rights, which had strong perception scores, suggesting that most respondents believe that they have adequate title protection and rights over their properties. The factor is however not as critical as other factors such as the perception of economic stability and tax, (which are seen by the majority of respondents in Abeokuta, and Bida as being contextually weak), in influencing entrepreneurial behaviour. Busenitz, Gomez and Spencer (2000) propose that cross-national differences in entrepreneurship are best explained by a broader set of institutions, while Dia (1996) provides an intriguing interpretation of the effects of social status, social relations and social transfers for African entrepreneurship. His approach to the subject explains institutional failures in Africa in terms of institutional disconnects, and consequently builds his argument for a solution in terms of institutional reconnection: reconciliation, twinning, linkages and capacity building of formal institutions.

Formal Institutional rules have traditionally been thought to be weak in Africa. The broadly held view being that it is the informal institutional rules which tend to govern, by primarily granting legitimacy to widely held social conventions. The findings from Bida, where the emergence of power dynamics isolates the critical role of the traditional monarch as being more influential than the government establishment in directing the affairs of the citizens within that community, as a separate factor in its own right, suggests the need to work with this emergent reality in the articulation of entrepreneurship development programs.

Ultimately this research throws up the need for major institutional reforms. In developing a stronger institutional context, local as well as state (regional) governments will need to focus on strengthening macro economic stability, promoting accessible capital markets and progressive tax policies, as these factors have been shown within the research to have a significant impact on community entrepreneurial alertness; how community based entrepreneurs process opportunity, as well as manage the community based ventures.

Additionally however will be the need to take into consideration the role of Islam in Northern Nigeria, and how it might impact on entrepreneurship arrangements. Islam's influence is readily apparent in the Bida business and economics in general. Islamic economics, which differs from Western capitalism by several measures, claims that Islam provides an all-encompassing model for social, economic, and political life. Heftier (2006) Commercial shariah, for instance, differs drastically from Western business laws in several notable respects Khan (2006) and requires further assessment in other follow up research.

Existing literature has sufficiently documented the influence of environmental munificence on venture performance (Covin and Slevin 1991; Zahra, 1993). Policy measures and frameworks constitute the arrowhead by which governments attempt to not only intervene but also more importantly direct the course of socio-economic activity. Given the benefit of hindsight, the desire to incorporate this dimension into the study was in all honesty ambitious perhaps unwarrantable by the sheer complexity of the policy environment itself. But being to a large degree the least intimate of all the external factors, the perception of respondents to the inquiry in this regard are perhaps the richest, offering a true assessment of the direction of munificence. Africans, have on account of the pervasiveness of globalisation, begun to expect and indeed demand more of their governments, with policy frameworks increasingly being seen as socio- economic contracts between the government and the citizenry. This study shows a strong relationship between entrepreneurship development policy context and the essential characteristics of community based entrepreneurs to pursue community-based ventures. While all three communities share a similar perception of the relative paucity of policies that ameliorate against barriers, a more important finding may be the fact that education, access to financing and, business support services are seen as significant to triggering the processing of opportunity, articulation of a business strategy and finally how the venture itself is deployed in areas where the policy framework context is relatively strong. In areas like Bida where the policy context is perceived to be poor and Abeokuta where it might be viewed as weak, there is a need to improve the focus on special groups such as women, who also traditionally participate in the commercial process.

The results of this study offer several avenues for future research. The area of environmental factors and how they influence the human condition in business is always a fertile area for inquiry. This study has been limited in part as to the generalizability of the findings on account of the scale of this study, thus it would be particularly useful to extend this study to many more communities with Nigeria and perhaps West Africa if not other regions to get a sense of how applicable these broad findings in how environmental conditions and individual characteristics interact to influence the entrepreneurship process are.

The argument that within a country, cultural diversity may or may not affect entrepreneurship is that the breadth of the concept of culture has led to overgeneralization in terms of both conceptual arguments and empirical results. Overall, the results generally reflect a lack of definite convergence in research regarding the effects of culture on entrepreneurship.

It is also noted that previous research on entrepreneurship has focused on personality traits such as risk-taking propensity, locus of control, need for achievement, etc. Given the importance of entrepreneurs' individual characteristics one cannot and should not assume that entrepreneurs operate in a vacuum rather they respond to their environment (Gartner, 1985). Notwithstanding the non-productive nature of research on demographic and psychological characteristics of entrepreneurs, persistent evidence offers support for the revival of research interest in personal attributes as an explanation of new venture performance (e.g. Baum and Locke, 2004; Baum et al., 2001). It would therefore be expedient to return to the 'Y' side of the research equation (Behaviour) once again but this time with a view to understanding why these factors established as being significant influence the respondents in such a manner; why for instance is the Emir's role that dominant in commercial life and how do the respondents, and the cultural agent himself (The Emir), believe that such factors might be utilized to add further impetus to the vision of exploiting entrepreneurship as a veritable tool of fighting poverty in developing countries. Finally the diagnostic model that has been proposed offers a great possibility for a longitudinal action oriented research which seeks to further validate and fine-tune the model across a broader scale of communities. This is presently being assessed by the

research as a possible postdoctoral research challenge. There is also the possibility of subjecting the conceptual framework to a study of family entrepreneurship in much the same way as community based ventures have been studied.

Nigeria still lacks imagination concerning the meaning of an entrepreneurial economy as suggested by leading writers within the literature. Though we see best intentions from its government, it also currently lacks a comprehensive framework for implementing community entrepreneurship at the relevant policy levels. What is needed most is an intellectual and munificent environment, which encourages creative work and risk-taking behaviour. It is hoped that this research helps to move the discourse in that direction.

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Picture References

- Picture 1 Abeokuta women displaying their indigo dyed cloth. Retrieved from www.Pinterest.com
- Picture 2 A Bida Brass Pottery workman. Retrieved from www.pinterest.com
- Picture 4 An Nnewi Patent medicine shop owner. Retrieved from www.IreneAbdoughography.com

APPENDICES

Appendix 1 MODERATORS GUIDE

- How did you discover that there is an opportunity to do this business in the first place?
- Who discovered this business in the first place?
- Why are your community into this business, why not something else?
- For how long has this business been going on in this community?
- Apart from your tribe, which other tribe in Nigeria do you know that are doing this business?
- Is it a business that people are prospering from?
- What do you like in the business?
- What is it that you don't like about the business?
- Is there anything that can stop the continuity of this business in this town?
- But what do you do to see that this job does not die within your community? (Sustainability)
- In this community, how are the youths embracing this business? Do they see it as a business they can do?
- What type of risk is associated with doing this business in this community?
- So how do you resolve these risks?
- As a community doing this business, do you like taking these risks?
- Is the government aware of this business in this community?
- How did you know that they know about it?
- What exactly can the government do to help you in this business?
- If you are in position like Minister of Commerce, what advice can you give to help in this business?
- We have been talking about money generally, in what way do we currently get the money to fund this business in our community?
- What do you like about these sources that you go through to get money to fund your business now?

- Looking at it generally, are you people making profit from this business?
- How do you define success in this community or businesses that you are successful?
- What are the characteristics of a successful business?
- Assuming someone in this business fails, what do you normally do?
- What are signs that you see, that will make you know that a business is failing?
- What do you do to avoid failing?
- Assuming somebody falls, is the person been assisted or stigmatised?
- How do we run this business here?
- Do you have a Managing Director that co - ordinates this market for you, or how is it run on a daily basis?
- But is there anybody in particular that sees to the day to day running of the business?
- If somebody doing this business commits an offence, what is done in that case?

- What kind of offence can be committed to warrant such penalties?
- Who are our representatives?
- How did you come about appointing your representatives?
- Who makes the final decision in the market?
- Assuming a strategy is not working, what do you normally do?
- What is the hierarchy like?
- Do you even see yourself as the next leader
- What factors determine the kind of business done in your community?
- How do you discover new opportunities?
- Do you people have money to invest in the business?
- Do you pay tax?
- Why do you pay tax?
- Who are the buyers in this market?
- What cultural practices exist in this business?

- What other cultural things are you aware of or that exists here?
- How long can an Apprentice serve before he/she gains freedom?
- Personally, how many years did you use before gaining your freedom?
- Ideally, how many years should one use?
- What is usually done for the person gaining freedom?
- Assuming a curriculum is given on how to run this business better, what is your opinion?
- What do you like about the idea?
- Assuming you are allowed to have a forum where you call your workers under you and government reduces tax, what is your opinion?
- What do you like about this idea?
- On a final note, what other suggestions do you have?

Appendix 2 : Survey Questionnaire (Quantitative)

Project ROLAD Survey Questionnaire

Interviewer's ID		Respondent's No	
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Interviewer's Name.....

Respondent's Name.....

Address of Respondent.....

Respondent's Telephone No.....

Date of Interview.....

Interview Back – Checked By.....

Age		Sex		Social Class		Marital Status	
18 – 29 years	1	Male	1	BC1	1	Single	1
30 – 45 years	2	Female	2	C2D	2	Married	2
45 – Above	3					Widowed	3
						Divorced	4

Location		Category		Length Of Time Started Business		Type Of Business	
Abeokuta	1	Early Stage Entrepreneur	1	Less Than 5 Years Ago	1	Batik/Adire	1
Nnewi	2	Established Entrepreneur	2	Over 5 Years Ago	2	Pharmaceutical	2
Bida	3					Pottery	3

Occupation of Respondent	Occupation of Head of Household

Introduction

Good morning/afternoon, my name isI am from conducting a post graduate research on small businesses and the influence of cultural practice(s), Government policies and Institutions that exist in this area. Could you spare me a few minutes to answer some questions?

Business Activity Profile/History/Description

1. What do you do for a living?

Sell Pharmaceutical Drugs/Chemist	1
Make/Sell Adire	2
Make/Sell Brass Pots	3
Others (Write In)	4

2. Why are you doing this business.....(Mention Batik/Adire, Pharmaceutical Drugs Or Pottery As Appropriate For Each Location)? **Probe Fully. Multiple Answers Possible.**

To be my own boss/self employed/independent	1
To make money/profit	2
To take care of/support myself/family	3
To achieve something in life	4
It runs in my family tradition to do a business like this	5
To preserve my culture/tradition because all my towns people do this type of business	6
To gain respect from my family and friends	7
To be the bread winner of my family	8
To be rich/wealthy	9
Other(s) Write In	10

3. What do you like about this business? Why? **Probe Fully. Multiple Answers Possible**

I make enough money to take care of myself/children	1
The profit is high	2
It brings about my creativity	3
It is what I have learnt and mastered	4
This is what my town people are known for	5
There is no other job for me to do	6
Other(s) Write In	7

4. What do you dislike about this business? Why? **Probe Fully.**

I am not making enough money to save from it	1
Police and NAFDAC people are disturbing us too much	2
The market is slow/not moving like before	3
The risk of the chemical is too much	4
I risk my life travelling up and down to buy my market/raw materials for the business	5
Other(s) Write In	6

5. When did this business start in this community?

Less than 5 years ago	1
5 – 10 years ago	2
Over 10 years ago	3
Can't tell/Don't Know	4
Other(s) Write In	5

6. How does this business thrive in this community? Why? **Probe Fully**

--

7. What has sustained this business/develop this business like this, in this community? Why? **Probe Fully.**

--

8. In this business, would you say you are making profit?

Yes	1	Continue
No	2	Skip To Q10

9. On average, how much profit would you say you make monthly from this business? **Probe Fully. Single Response.**

Under N50, 000 a month	1
Between N50, 000 – N100, 000 a month	2
Over N100, 000 a month	3
Others (Write In)	4

10. How do you know that you are succeeding in this business? Why? **Probe Fully. Multiple Responses Possible.**

My shop is always full	1
I always have enough to go and buy my market	2
I am sending my children to school from the business.	3
I have bought a car from the business	4
I have build a house from the business	5
I have been able to open other branches of the business.	6
I have a lot of apprentices under me	7
Other(s) Write In	8

11. How do you feel when you succeed? Why? **Probe Fully. Multiple Responses Possible**

I feel happy	1
I feel elated	2
My joy knows no bounds	3
I thank God	4
Other(s) Write In	5

12. What types of risks are associated with doing this business? Why? **Probe Fully. Multiple Responses Possible**

Travelling up and down to buy my market/raw material	1
Exposure to chemicals	2
Children can mistakenly drink the chemicals, if careless with it	3
An apprentice can run away with my money or market	4
Armed robbers can attack me on the way when travelling to buy my market/raw materials	5
Other(s) Write In	6

13. How do you overcome these risks? Why? **Probe Fully**

14. Some people that we interviewed earlier used the following words to describe their personality as it affects their business. Now, tell me, which of these personality traits best describes you and as it relates to your business? **Show Card And Read. Explain 5 Point Scale To Respondent. Single Code Per Attribute Only.**

Attributes	Very Important	Important	Neither	Not Important	Not Very Important
Persistent	1	2	3	4	5
Vision	1	2	3	4	5
Respond Quickly To Problem	1	2	3	4	5
Desire To Succeed	1	2	3	4	5
Working With People	1	2	3	4	5
Leadership	1	2	3	4	5
Clear Goal	1	2	3	4	5
Solving Problems	1	2	3	4	5
Motivating People	1	2	3	4	5
Working In A Team	1	2	3	4	5
Feeling Sure About Myself	1	2	3	4	5
Doing Things My Own Way	1	2	3	4	5
Total Control	1	2	3	4	5
Being Creative	1	2	3	4	5
Being Curious	1	2	3	4	5
Being Alone	1	2	3	4	5
Experiment With New Ways	1	2	3	4	5
Gamble On A Good Idea	1	2	3	4	5
Take Chances	1	2	3	4	5

Cultural Influences/Dimensions

15. What cultural practices are obtainable in this community with regards to your business? **Probe Fully**

Religious Influences

16. What religious practices are obtainable in this community that are affecting your business? **Probe Fully**

Government Influences

17. What type of government support would you like to receive that will help your business? Why? **Probe Fully**

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Opportunity Processing/Resources Mobilization/Strategy Articulation/Venture Development

18. How well do these statements describe your/community's efforts at trying to establish a business within the last three years (where 1 is not so well and 5 is very well). **Single Code Only**

	Not So Well	Slightly Not So Well	Neither	Slightly Very Well	Very Well
I have been able to successfully identify a business opportunity	1	2	3	4	5
My business opportunity is feasible	1	2	3	4	5
Our community has enough business opportunities for anyone trying to start a business	1	2	3	4	5
I have been able to mobilize enough resources to pursue the business opportunity I identified	1	2	3	4	5
I am confident that I can gather all I need to run my business.	1	2	3	4	5
There are enough resources in our community for anyone trying to start a business	1	2	3	4	5
I have a clear business plan which I follow to run my business	1	2	3	4	5
I keep adequate records for the business	1	2	3	4	5
Our community has a clear business plan	1	2	3	4	5
My business is properly registered	1	2	3	4	5
My business has the right structure to make it grow	1	2	3	4	5
Our community has successful businesses	1	2	3	4	5

PERCEPTION OF THE ENVIRONMENTAL CONTEXT

19. How well do these statements describe the community environment within which you have tried to establish your own business within the last three years?

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Economic						
Societal Wealth	I come from a prosperous community	5	4	3	2	1
Economic Stability	My community is economically stable	5	4	3	2	1
Capital	It is easy to source money to finance my business	5	4	3	2	1
Taxation	The tax I pay to the government is fair	5	4	3	2	1
		Strongly	Agree	Neutral	Disagree	Strongly

		Agree				Disagree
Political						
Freedom	I am free to live my life as I want it	5	4	3	2	1
Property Rights	I know that my rights to my property are protected	5	4	3	2	1
Power Dynamics	Our system of government is fair	5	4	3	2	1
Cultural						
Power Distance	We accept that everyone is not equal	5	4	3	2	1
Individualism	In my community everybody minds his own business	5	4	3	2	1
Masculinity	Our culture treats men and women equally	5	4	3	2	1
Uncertainty Avoidance	Our people are not afraid to face uncertainty	5	4	3	2	1
Long Term Orientation	It is better to plan for the future than live for today	5	4	3	2	1
Policy Instruments						
Enterprise Promotion	People are being encouraged to start their own business	5	4	3	2	1
Entrepreneurial Education	People are being trained on how to run their own business	5	4	3	2	1
Barrier Amelioration	All the things that can stop you from doing your own business are being removed	5	4	3	2	1
Business Support	People are being supported to setup their own business	5	4	3	2	1
Enterprise Financing	It is easy to get banks to finance your new business	5	4	3	2	1
Special Focus	The weaker people in society are being helped to start their own business	5	4	3	2	1

Thank You Very Much For Your Time

