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**PERSONAL VALUES AND IDENTITY STRUCTURES OF MALAY
AND CHINESE ENTREPRENEURS IN MALAYSIA**

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ABSTRACT

The research involves a cross-cultural exploratory research on personal values and identity structures of Malay and Chinese entrepreneurs as reflected in their cognitive functioning. The general focus of this research is to study personal values through indirect measures, as emerging constructs elicited from cognitive activities. This study adopts a different approach in that it moves away from the search for a single set of entrepreneurial traits. On the other hand, examining the personal values of entrepreneurs can be more fruitful. In this context, it is assumed that entrepreneurs undergo changes in personal values and identity due to changes in their personal and social situations.

This research integrates '*nomothetic*' (perspective of the general) and '*idiographic*' (perspective of the particular) research methods. The techniques of data collection used are in-depth interviews, demographic data questionnaire, and Identity Structure Analysis. The data gathered were analysed using three different techniques namely quantitative and qualitative account analysis, statistical analysis using SPSS, and Identity Exploration (IDEX-IDIO and IDEX-NOMO) computer programs.

The research reveals fifteen personal values common to Malay and Chinese entrepreneurs: '*personal independence, trustworthiness, a comfortable life, frugality, perseverance, hard work, utilise and create opportunities, benevolence, versatility, fatalism, risk taking, self discipline, innovativeness, mutual obligation and reciprocity to family and kinship and high achievement*'. The single personal value found specific to Malay entrepreneurs is '*religious piety*'. On the other hand, the personal values revealed to be specific to Chinese entrepreneurs are '*sustaining growth and continuity as family business*' and '*harmonious relationships with others*'.

The findings from this study show that there are similarities and differences in the identity structures between both groups of entrepreneurs. Most Malay and Chinese entrepreneurs have a high level of '*idealistic identification*' with '*admired person*', '*successful entrepreneur*', and '*most Chinese entrepreneurs*'. Chinese entrepreneurs sampled in this study have a '*moderate*' level of '*idealistic identification*' with Malay entrepreneurs. Malay entrepreneurs have a '*moderate*' level of '*idealistic identification*' with their '*father*' whereas Chinese entrepreneurs' identification can be considered '*high*'. Both groups of entrepreneurs have high self-confidence with regard to their roles as '*an entrepreneur*', '*as a husband*', and '*as a Malay/ Chinese*'.

This research has made considerable contribution to knowledge specifically in the field of entrepreneurial studies. This empirical research into personal values of entrepreneurs in general and in particular the linkage with entrepreneur's identity and role expectations broadened the psychological perspective of entrepreneurs. It is reasonable to qualify this research as one of the very few studies into personal values and identity structures of entrepreneurs. More specifically this is the first empirical research not only to compare personal values and identity of Malay and Chinese entrepreneurs but also Malay entrepreneurs in general. The study of personal values and identity of entrepreneurs is still in its infancy. Therefore, further research should be conducted to enrich existing knowledge in this area.

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List of Abbreviations

ANOVA	: Analysis of Variance
CGC	: Credit Guarantee Corporation
CVS	: Chinese Value Survey
DAP	: Democratic Action Party
EIU	: Economic Intelligence Unit
EPPS	: Edward's Personal Preference Scale
GDP	: Gross Domestic Product
IDEX	: Identity Exploration
IDEX-IDIO	: Identity Exploration-Idiographic
IDEX-NOMO	: Identity Exploration-Nomothetic
IDEX-PC	: Identity Exploration on Personal Computer
ISA	: Identity Structure Analysis
LOV	: List of Values
MARA	: Council of Trust for Indigenous
MCA	: Malayan Chinese Association
MEXPO	: Malaysian Industrial Development Finance
MIC	: Malayan Indian Congress
MIDF	: Malaysian Industrial Development Finance Limited
NDP	: New Development Policy
NEP	: New Economic Policy
OIS	: Kuder Occupational Interest Survey
OPP2	: Second Outline Perspective Plan
PAS	: Pan-Malayan Islamic Party
PERNAS	: National Corporation Limited
PPP	: People's Progressive Party
PVQ	: Personal Value Questionnaire
RIDA	: Rural and Industrial Development Authority
RVS	: Rokeach Value Survey
SEDC	: State Economic Development Corporations
SIRIM	: Standards Institution and Industrial Research of Malaysia
SIV	: Gordon's Survey of Interpersonal Values
SP	: Structural Pressure
SPSS	: Statistical Package for Social Sciences
SV	: The Allport-Vernon-Lindzey Study of Values
A	: Urban Development Authority
O	: United Malays National Organisational Party
ALS	: Values and Life Styles

12 LIFE VALUES

- THE VALUE OF TIME
- THE SUCCESS OF PERSEVERANCE
- THE PLEASURE OF WORKING
- THE DIGNITY OF SIMPLICITY
- THE WORTH OF CHARACTER
- THE POWER OF KINDNESS
- THE INFLUENCE OF EXAMPLE
- THE OBLIGATION OF DUTY
- THE WISDOM OF ECONOMY
- THE VIRTUE OF PATIENCE
- THE IMPROVEMENT OF TALENT
- THE JOY OF ORIGINATION

MARSHALL FIELD

Chapter 1: Introduction

"I believe that we have to content ourselves with our imperfect knowledge and understanding and treat values and moral obligations as a purely human problem - the most important of all human problems" (Albert Einstein)

1.0 Introduction

This research is an exploratory research. It investigates the personal values and identity development of a group of Malay and Chinese entrepreneurs in Malaysia. A value can be defined in terms of one's beliefs about the desirable (Kluckhohn and Strodtbeck, 1961) as against those that are undesirable or less desirable. It follows that a value serves to provide a basic '*set of standards or criteria*' that guide human thoughts and actions. On the other hand a value system is a learned organisation of principles and rules to help one choose between alternatives, resolve conflicts and make decisions. A person's total value system is like a '*generalised plan*' or a blueprint the subset of which when activated leads to action.

This study also investigates the process of identity development among Malay and Chinese entrepreneurs. Through socialisation processes, cultural, institutional, societal, and personal forces act upon the individual and shape his values and value systems. Values are therefore social cultural products. Theories of identities have a common theme of identity deriving from a person's position within a particular society and culture and his or her actions and behaviours from which he or she learns to know himself or herself. Rosenberg and Gara (1985) suggest that an '*identity*' (the personalised representation of a social category) is an amalgam of personal characteristics, values, intentions, and images experienced by the individual.

This chapter gives a description of the structure of this thesis. The thesis discusses each subject, that is personal values, entrepreneurship, identity, Malay and Chinese values and beliefs, and methods as distinct areas with their own literature and prevailing logic. Each chapter contains its own debates and contributes specific qualities to the overall debate which is being developed. The general focus of this research is to study personal values through indirect measures, as emerging constructs elicited from cognitive activities. The findings are brought together in the sequence by which they occurred.

1.1 Background

It is undeniable that entrepreneurship involves individuals, *'the entrepreneurs'*, whose values and beliefs along with their product, market, and technology decisions, form the strategic template for emerging business organisation. Personal values inform and underlie much of what the entrepreneur intends. These personal values help the entrepreneurs link the past to the present and into the future, and are the fundamental process of alignment and attunement that determine actions.

Much previous entrepreneurship research has focused upon how others perceived entrepreneurs or on comparisons between entrepreneurs and others in their society who are not entrepreneurs (Brockhaus, 1982; Sexton and Bowman, 1985; and Schere, 1982). This study adopts a different approach in that it moves away from the search for a single set of entrepreneurial traits. Rokeach (1973), states that the trait approach is rather limiting because it carries with it a connotation of human characteristics that are highly fixed and not amenable to modification by situational variations. On the other hand, examining the personal values of entrepreneurs can be more fruitful. In this context, it is assumed that entrepreneurs undergo changes in personal values and identity due to changes in their personal and social situations.

Personal values hold a pivotal place in both the conceptualisation of the parameters of identity structure and the operationalisation of the parameters of identity (Weinreich, 1980; 1986b). Entrepreneurs develop their values and identities through a complex personal and social development process which involves forming identifications with significant others, internalising ascriptions of self to others, comparing self with others in relation to various competencies and assessing self with others in terms of one's value systems. Therefore, in analysing personal values and applying identification theory to entrepreneurship, the study links intrapsychic and sociocultural processes and shows how both are necessary for the identity development among entrepreneurs from two different ethnic groups.

1.2 An Outline of the Research

This section gives a brief description of the research objectives, the stages of the research, and the sample design.

1.2.1 Research Objectives

Based on the investigation of personal values and identity development of a group of Malay and Chinese entrepreneurs, the research seeks to:

- 1) identify the personal values of Malay and Chinese entrepreneurs;
- 2) identify the differences and similarities between the personal values of Malay and Chinese entrepreneurs, and
- 3) investigate the identity structure of Malay and Chinese entrepreneurs. Linked to this aim has been an attempt to explore the processes of identity development undergone by these two groups of entrepreneurs.

In order to achieve these three objectives, the research is divided into different stages. Each stage has its own purpose and methodology.

1.2.2 The Stages of the Research

The research is divided into four stages. Stage one covers the literature search on the subject of personal values, entrepreneurship, identity, and Malay and Chinese values and beliefs, and stages 2 to 4 cover the field work (see Fig 1.1).

The objective of Stage 2 is to gather the personal values of Malay and Chinese entrepreneurs. These personal values were used in the construction of the Identity Structure Analysis instrument (ISA) for Stage 4. In addition to that biographical data of a sample of Malay and Chinese entrepreneurs was collected using a standard questionnaire. The personal values mentioned in the literature were developed in Western culture and there is a possibility that those personal values are not suitable to be applied to both groups. The in-depth interviews were designed to elicit personal values and to generate a wide-ranging survey of the entrepreneur's past experiences in life, their current views of themselves and other people, their views about how they had changed over the years, their aspirations and fears about the future. Thoughts and feelings were thereby invoked about people who had been influential in their lives.

Stage 3 involves feedback sessions with respondents. The data which was content analysed was cross-checked with all the twenty entrepreneurs and the feedback sessions with them helped to ensure that the personal values were meaningful to them, and that the claims and assertions are not derived from a misinterpretation of transcribed data from the in-depth interviews.

Stage 4 focuses on administering the Identity Structure Analysis instrument. The data collected in Stage 2 was content analysed and used in this stage. The data collected from the ISA instrument was analysed using the Identity exploration software (IDEX). The Statistical Package for Social Sciences (SPSS) was used to analyse the biographical data of the entrepreneurs.

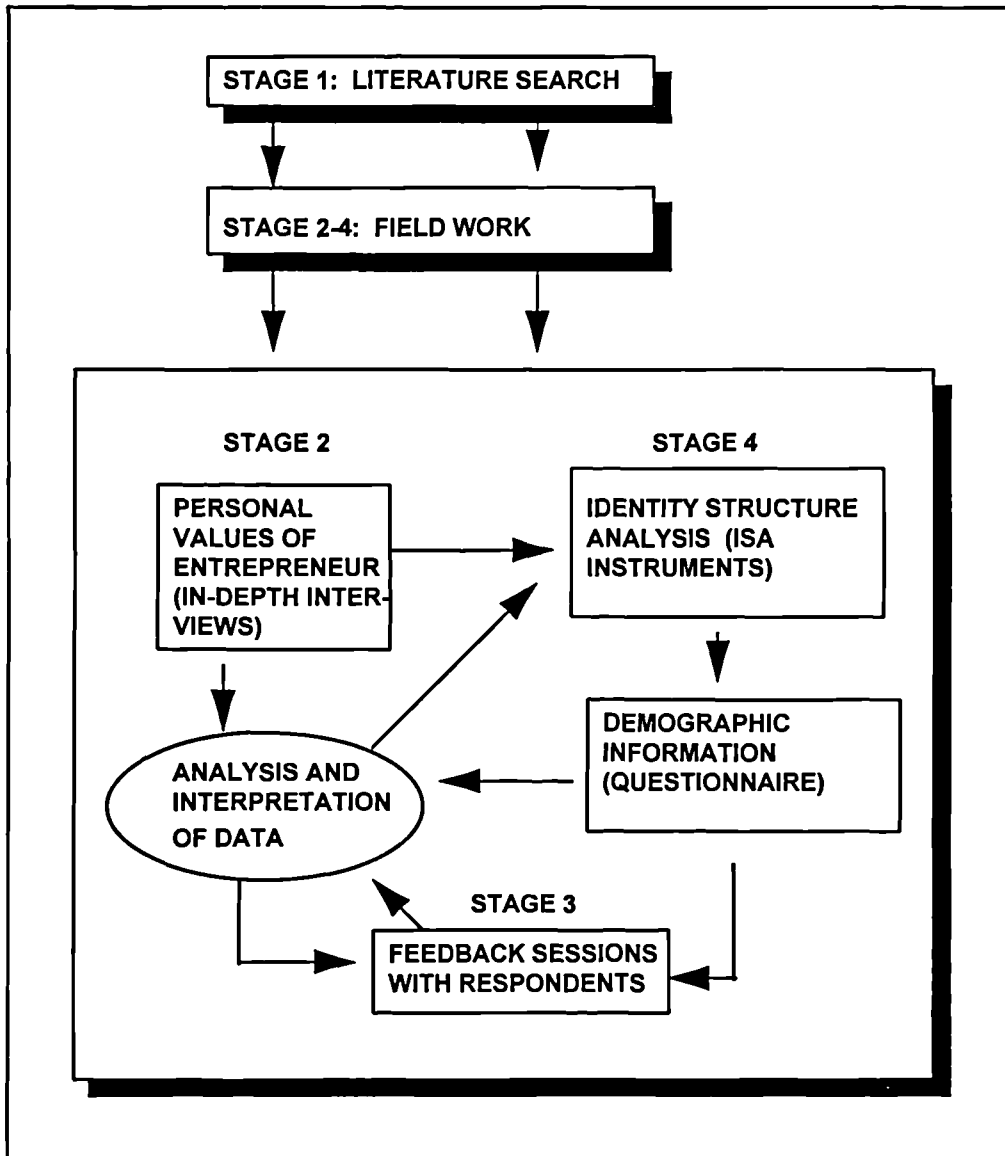


FIGURE 1.1: A SCHEMATIC REPRESENTATION OF THE RESEARCH DESIGN

1.2.3 The Sample Size

The sample size chosen follows the suggestion of Dixon, Bouma, and Atkinson (1987) that the minimum sample size should be thirty and at least five cases in each cell of the analytical table. Non-random sampling technique is used throughout the research. The research work was done in Kuala Lumpur, the capital city of Malaysia and within the radius of forty miles of the city. The sample size was as follows:

Stage 2: In-depth interviews (20 entrepreneurs in total; 10 Malay entrepreneurs and 10 Chinese entrepreneurs)

Stage 4: Administered Identity Instrument, and collection of biographic data of entrepreneurs (80 entrepreneurs in total; 40 Malay entrepreneurs and 40 Chinese entrepreneurs)

1.3 The Structure of the Thesis

There are eleven chapters in this thesis. **Chapter two** gives a profile of Malaysia and its plural society. Since this study focuses on Malay and Chinese entrepreneurs in Malaysia it is appropriate to begin this thesis with a brief description of their social and cultural background. This brief description can enhance understanding of the cultural diversity of Malaysia and one can begin to appreciate the importance of the research. The perspective of Malay and Chinese values and beliefs is also discussed in this chapter.

Chapter 3 gives a comprehensive review of the literature on personal values and value systems. It focuses on the nature and concept of human values and value systems. This chapter also discusses issues regarding theoretical framework, classification of values, value instruments, antecedents and consequents of values, and issues regarding the appreciation of values to cross-cultural and subcultural settings.

Chapter 4 provides a critical review of previous entrepreneurship research. It discusses the debate on the definition of entrepreneur and entrepreneurship, and a comprehensive review of literature explains the emergence of entrepreneurs from the economic, anthropological, sociological, psychological and socio-psychological point of view.

Chapter 5 covers the literature review on theories of identity. Since the focus of this study is also on identity development, it is therefore important to discuss the personal and social identity. Ethnic and entrepreneurial identity are also discussed.

Chapter 6 addresses the research rationale, and research questions. It also provides the research design.

Chapter 7 focuses on the research methodology. It provides the rational argument for choosing a specific method and technique for each stage of the research. It also discusses the theoretical framework underpinning Identity Structure Analysis (ISA), and discusses the quantitative and qualitative approaches of analysing the data.

Chapters 8 to 10 discuss the results from each stage of the research. Chapter 8 gives the demographic data of the Malay and Chinese entrepreneurs. The demographic features of the sample were analysed and the implication of the findings is discussed.

Chapter 9 gives the findings of the research focusing on the personal values of Malay and Chinese entrepreneurs. Both qualitative and quantitative findings are described in this chapter.

Chapter 10 introduces a discussion of the research findings on the subject of identity development of Malay and Chinese entrepreneurs. The empirical findings are supported with case studies.

The final chapter (**Chapter 11**) provides a concluding summary of the research, its contributions, the research limitations, suggestions for future research, and the practical, methodological, and policy implications.

1.4 Summary

Most past psychological studies in entrepreneurship have attempted to identify a single set of entrepreneurial traits which influence enterprise initiation and growth. The overall results of such attempts have been inconclusive, and often conflicting. It is accepted that there are both cognitive and social influences on entrepreneurial behaviours (Carsrud and Johnson, 1989). The entrepreneurial role and other roles that the entrepreneur may ascribe to, are embedded in the social context. Like any other individuals, entrepreneurs develop notions of their identities and characteristic ways of thinking about themselves through a complex social and personal developmental process. This process includes forming identifications with significant others, internalising ascriptions of self by others, comparing self with others in terms of various skills and competencies, and assessing self in terms of one's personal values, goals and aspirations.

The argument of this study is that the way in which the entrepreneur functions is partly conditioned by the requirements of the environment in which he operates and partly dependent on his cognitive contents in terms of the personal values of the entrepreneur. Despite the importance of personal values and identity development of entrepreneurs, there has not been much empirical research work done in this area.

Chapter 2: Malaysia: A Profile

"Nothing divides one so much as thought" (Reginald Blyth)

2.0 Introduction

This chapter gives a profile of Malaysia and its multi-racial society. Since this study focuses on Malay and Chinese entrepreneurs in Malaysia, it is appropriate to begin the thesis with a brief description of their social and cultural background. This perspective can enhance a better understanding of the cultural diversity of Malaysia and one can begin to appreciate the importance of the research.

The first section of this chapter gives background information on the geography, politics, economy, population and social pattern in Malaysia. The perspective of Malay culture is discussed in the second section of this chapter. Here, the discussion focuses on Malay values, beliefs and attitudes. The researcher summarises some of these as reported in the literature, as seen not only by the Malays themselves but by others, as well. Because there are very limited contemporary reports based on empirical social studies on Malay values, it is obvious that some of those in the literature are opinions which may express folklore and stereotypes rather than an objective view of the situation.

It is important to point out that many of the values, beliefs and attitudes discussed in this section are those reported by anthropologists and apply primarily to traditional, nineteenth century Malays and there are many exceptions to the rule. The descriptions of the Malay '*characteristics*' do not give an adequate picture of Malays in the contemporary situation. In this modern industrial society, much of what has been reported in the past may appear to be an unfair indictment of the Malays.

It is rather unfortunate that there are no recent reports by Malaysia's social scientists on Malays in the current era of modernisation and industrial development. It is felt that there should be more efforts to study the Malays in this century. There is a possibility that the beliefs and values of the Malays have changed considering that concerted efforts have been made by the government to restructure the society by reducing the economic imbalance between Malays and non-Malays. The opportunities in education and rapid modernisation may have led the Malays to be more ready to change.

The third section in this chapter focuses on Chinese culture. Here, it presents a summary of Chinese values and beliefs as widely reported in literature. The Chinese in Malaysia are just one element of what are called the '*Overseas Chinese*'. There are many Chinese groups all over the world, but they are particularly strong in South East Asia. It is unavoidable for the discussion not to relate to the history and origins of the cultural mixture and conflict between the races, as well as policies which are being attempted to cope with the mix of the races in

Malaysia. But before embarking on this, it is important to mention the guideline in approaching this subject. It is necessary to be on guard against any prejudices and attitudes which one brings to this subject from one's own culture. There is a tendency for one to bring prejudices to a culture that differs from one's own. So the important thing to remember is what one brings from one's own culture to study that of others.

The following is quoted from Martin and Walls, (1986) to test whether one's own prejudices are aroused by the description of people given in the passage:

"Our neighbours were relaxed, they never appeared to fret or hurry, they never seemed anxious, they never ran for buses or got flustered. But then there was never any need to rush, not much was attempted beyond the basics of life, our neighbours never went to cinemas, dances, exhibitions, they never had evening classes to attend and seldom gave parties beyond those dictated by the calendar of celebrations. They rarely travelled unnecessarily or read books. The men, in the evening, most often attended the mosque. For many the highlight of the evening was a Malay drama on TV. They had, in fact, a remarkable ability to do nothing; they were totally idle for hours, a state which would drive even the most easy going Westerners to activity of some sort. Young men, waiting months or even years to be given a government job, knew nothing of the frustrations of unemployment, they simply waited patiently and unhurriedly for fate to play its next card. Their lives by Western standards were horrifically dull, their demeanour enviably relaxed".

This is an account of the life of Malays in a village as reported by two Westerners. From the passage, it is easy for not only the Westerners but the researcher herself to draw a conclusion that Malays are lazy. It is easy too, for Westerners to sympathise and praise the Chinese and Indians in Malaysia, who are perceived to be hardworking and materialistic. Since Westerners are able to be in contact and are more familiar with Chinese and Indians rather than Malays, it is easy for them to be prejudiced against Malays. In most cases, such observation reinforced the stereotype of the '*Malays*' and their values and attitudes towards life. What is needed is studies - specific cases and not '*essence*'.

2.1 Profile of Malaysia

This section presents brief discussions on the geography, historical and political background, population and social patterns, and economic policy and plans of Malaysia.

2.1.1 Geography

Malaysia is situated in South East Asia, in the square bordered by longitudes 100° and 120° east, and latitudes formed by the equator and 7° north. The land mass of Malaysia is made up of two parts: Peninsular Malaysia, at the southern tip of the Asian mainland, and East Malaysia on the island of Borneo (refer to Fig. 2.1)

Peninsular Malaysia, covers an area of 131,598 square kilometres (50,810 square miles), and extends 740 kilometres (460 miles) from the border with Thailand in the north to the causeway connecting to the island of Singapore in the South. At its widest point, Peninsular Malaysia measures 322 kilometres (200 miles). East Malaysia, which is 644 kilometres (400 miles) to the east, across the South China Sea, covers an area of 198,160 square kilometres (76,510 square miles). Most of the areas of Malaysia are covered with tropical rain forests.

The capital city of Malaysia is the Federal Territory of Kuala Lumpur. It is located on the west coast of the Peninsular, about 48 kilometres (30 miles) from the country's port, Port Klang. The bulk of the commercial activity in Malaysia is concentrated in the Klang Valley, which links Kuala Lumpur and Port Klang.

2.1.2 Historical and Political Background

In the fourteenth century, the nucleus of modern Malaysia (then called Malaya) was established when, Parameswara a Prince of Majapahit, founded the Malacca Sultanate. By the turn of the century Malacca had developed into a major trading centre serving as an entrepot for merchants engaged in the lucrative spice and silk trade of the East. Malacca's prosperity and the natural wealth of her hinterland also attracted the European maritime nations.

In 1511, it was colonised by the Portuguese, and a century later the Dutch captured Portuguese Malacca. It was only in the early nineteenth century that a British presence was established in the Malay Peninsular, and the nineteenth century saw the gradual extension of British influence and control over the Malay states. The British presence in Malaysia was accepted by the Malays in the same spirit with which they had greeted earlier influences. Malaysia is a plural society, a product of British colonial ambitions and policy (Gullick, 1964). The British came to Malaysia in the early nineteenth century for economic reasons and found the country covered by jungles and without any roads and sizeable towns. The population were scattered chiefly along the river banks and around the river mouths. The natives were mostly cultivators or fishermen. The fresh economic opportunities made available by British colonial rule necessitated manpower. European and Chinese employers were reluctant to employ Malays as labourers as they were not only insufficient in number, but also they were not cheap to hire.

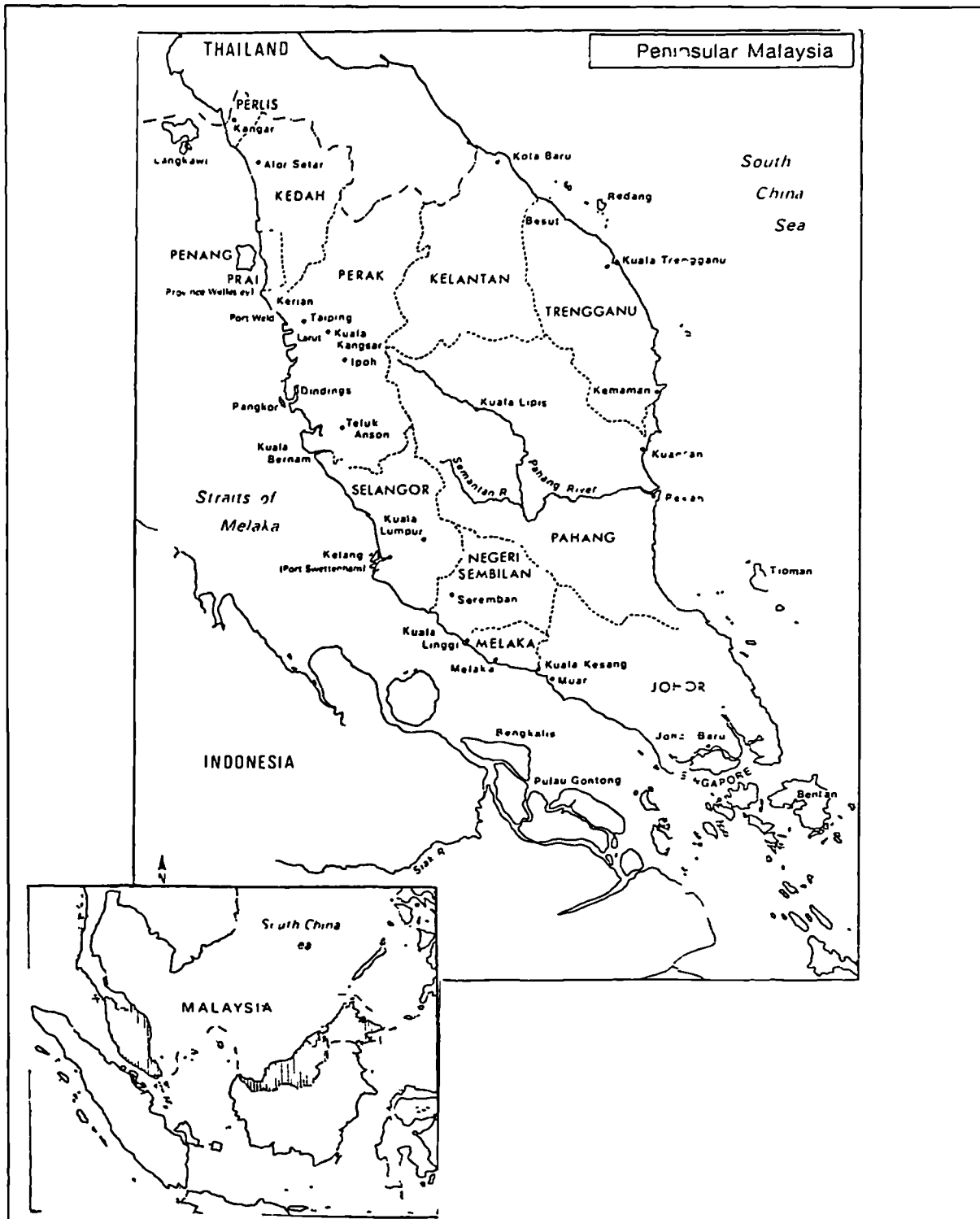


Figure 2.1: Map of Malaysia

As natives, Malays were tied to their lands and were used to living in a traditional manner. They did not find it attractive or necessary to work in estates and in tin mines established by Europeans and Chinese. Because of shortage of manpower, employers necessarily turned to immigrant labour (Palmer, 1960).

It was reported by historians that the Chinese and Indian trade had flourished in the Malay world since the fourteenth century (Wheatley, 1964; Hirth and Rockhill, 1966; Andaya and Andaya, 1982). On the other hand, these resources do not give any evidence as to whether these Chinese or Indian traders were the early Chinese and Indian settlers in Malaysia. Most historians report that Chinese and Indians in Malaysia were largely descendants from migrants who arrived after the mid-nineteenth century to work in the colonial economy (Windstedt, 1962; Purcell, 1965; Andaya and Andaya, 1982). The massive influx of Chinese and Indians continued until the 1930s, at which period rising unemployment resulting from the depression restricted immigration.

Further restrictions were made in 1953 and 1959. Sandhu (1969), has estimated that about fifteen million Chinese arrived in Malaysia between 1786 and 1957; Ginsberg and Roberts (1958) have estimated the number of Indians emigrating to Malaysia at about twenty thousand per annum in the period 1880-90; at forty eight thousand between 1901-10 and ninety thousand in the ensuing decades. Even though most of the Chinese immigrants returned to their countries in their old age, it became clear in the 1930s that Malaysia had acquired a large permanently domiciled and unassimilated Chinese and Indian labour force. In promoting economic development, the British set up a highly centralised administration separate from the earlier Malay indigenous political and administrative structure (Palmer, 1960). The desire of the British to acquire more wealth and to maximise profits meant that the traditional systems of the Malay states were continually being undermined (Khoo, 1970).

The Chinese and Indians who came to Malaysia were intent on one thing: to escape the life of grinding poverty they had known at home. They worked hard in their respective areas of concern, for example, in tin mining in the case of Chinese and in rubber estates in the case of Indians. But Indians never penetrated the Malaysian economy as widely or caused as much hostility as the Chinese (Sandhu, 1969). Chinese participation in plantation agriculture and mining was already apparent in the late eighteenth century and in the nineteenth they came to dominate production in these two industries. Many arguments have been advanced to explain the displacement of Malays in the local economy during this period. Inherent cultural attitudes may well have been a *contributing factor*, they seemed unwilling to work for wages on estates or in mines. But there were other more specific reasons for the tightening Chinese economic hold in the mid-nineteenth century, such as an available labour force, ready capital and effective business organisation (Andaya and Andaya, 1982). A Chinese community was valuable because it provided the British administration with a guaranteed source of revenue through taxes levied on opium, pork, pawnbroking and the sale of spirits. As Francis Light perceptively remarked in 1794:

“the Chinese...are the only people in the East from whom a revenue may be raised without expense and extra-ordinary efforts of government”.

Another factor in Chinese dominance of planting and mining was their access to the capital necessary for development of any substantial scale. This was especially apparent in tin mining where Malays were unable to fund the extraction of tin from deeper veins as surface deposits were gradually exhausted. It became common for a Malay wishing to open a tin mine to borrow the necessary capital from a Chinese merchant, and to recruit Chinese labours and management to work in the mine. The tin was then sold back to the creditor at the fixed sum, usually considerably below the market value. What set Chinese apart from traditionally

Malay traders was their access to credit, either supplied from their own resources or from wealthy European merchants firms. Over centuries outsiders had often commented on the lack of liquid capital even among the rich Malays. The inability of most Malays to call on reserves for immediate investment was to have obvious effects even where Malay interests were well established.

The Chinese also had a concept of business organisation which gave them further advantage in comparison with Malays. Their expertise is clearly seen in the '*kongsi*', an association of individuals from the same dialect group and the same area of China who held shares in a co-operative venture. It was this experience and this tradition, characterised by a sense of group cohesiveness and brotherhood, which the Chinese introduced to the Malay world. An added strength of the '*kongsi*' system was its ties to other major commercial centres in South East Asia, a network that was unfettered by political boundaries.

Most Indian migrants came from the Tamil areas of South India. Many of the British planters in Malaysia had previously worked in Sri Lanka, and they had found Tamil workers particularly suited to their requirements. Recruited from the lowest levels of society, Tamils were considered more accustomed to British rule, more amenable to discipline than the Chinese, and more willing to work for wages than were Malays (Andaya and Andaya, 1982). There are at least two types of Indians in Malaysia, namely, estate Indians and the urban commercial class (Ness 1967).

Ratnam (1965) has noted that the Indian immigrants, unlike their Chinese counterparts, did not settle down to an independent existence after their arrival in Malaysia. They were satisfied to have their interests looked after by the paternal figure of the Indian Agent and did not make reasonable efforts to seek alternative employment so as to improve their social and economic status. That the rural Indian placed great emphasis on fate and had a fatalistic approach towards life, lack of aspirations and mobility is seen among the younger estate labourers as well (Jain, 1970). Non - mobility seems to be reinforced by the high value placed on the security afforded by the paternalism of the estates which seems to have a very strong appeal to the younger estate labourers (Jain, 1970). Urban Indians are different from their rural counterparts. Arasaratnam (1970) has noted that the '*chettians*' (belonging to the Tamil caste business people) are the most enterprising of all trading caste of South India. These '*chettians*' were seen as sharing many of the characteristics of the Chinese, especially in the commercial and financial field.

The social patterns found among these ethnic groups were reinforced by British policy. For example, the British '*protection*' of Malays against competition from the immigrant population reinforced the Malay traditional way of life. The three ethnic groups remained culturally distinct, economically specialised and separated by residential patterns. Rather than encouraging all the groups to develop a homogenous way of life or learn the language and culture of each other, the British encouraged the learning of the English language and culture (Abd. Rahman, 1988). Thus, from the earliest contact, the three ethnic groups that today make up Malaysia society have maintained rather separate occupational, residential and cultural patterns.

The contact made by the British with Malaysia and the subsequent British colonial rule over Malaysia has made possible Malaysia's remarkable economic progress. To attain economic

progress the British imported immigrant labour and thereby transformed Malaysia into a plural society. Gullick (1964) has observed that while the British can be given credit for Malaysia's economic progress, they were at the same time responsible for the social and political problems inherent in Malaysia today arising out of the unequal distribution of wealth along ethnic lines.

Malaysia gained independence from Britain in 1957. In 1963, the Federation of Malaysia was established, consisting of eleven states of Peninsular Malaysia, Sabah (formerly British North Borneo), Sarawak, and Singapore. In 1965, Singapore left the Federation to become an independent Republic. Although Sabah and Sarawak are rich in timber, oil and other resources, they added yet more ethnic and political diversity to the country. The Federation of Malaysia now comprises of thirteen states and the federal territories of Kuala Lumpur and Labuan (Sabah); of the thirteen states, nine are descended from the original Malay Sultanate and are today headed by hereditary rulers who serve as constitutional heads of states. The remaining four states are headed by '*Yang diPertua Negeri*' (governors), who are appointed for fixed terms of office to serve as constitutional heads of state.

The federal constitution provides for a parliamentary system of government, with a strong federal government and a measure of autonomy for the thirteen constituent states. The head of state is the '*Yang diPertuan Agong*' (Paramount Ruler or King), who is elected by nine Malay hereditary rulers from among their number to serve for a term of five years. The Paramount Ruler serves as constitutional monarch, acting on the advice of a cabinet of ministers led by the Prime Minister.

2.1.3 Population and Social Patterns

Malaysia is a multiracial society with a population estimated at eighteen million, of which 82% are in Peninsular Malaysia, 10% in Sarawak and 8% in Sabah (Department of Statistics Handbook, 1990). Malaysia's population increased at an average annual rate of 2.8% between 1980 and 1990, or from 13.7 million to 18 million (refer to Table 2.1). In 1970, 28.8% of the population lived in urban areas; by 1980 this figure was 34% and by 1990 it was estimated to be 41%. Malaysia is aiming for a population of 70 million by 2095. This would mean that the 1990 population of about 18 million would have to increase some four fold in a little over a century. The Prime Minister's rationale for Malaysia's unconventional population policy is that a much increased population would mean that the domestic market would be capable of sustaining the industrial sector. The present population of Malaysia is still relatively young, with about 37% in the 0-14 age group (refer to Table 2.2).

	Population (Million) 1980	Population (Million) 1990	1980-1990 Average Annual Growth Rate (%)
Malaysia Total	13.7	18.0	2.8
Peninsular Malaysia	11.4	14.8	2.6
Sarawak	1.3	1.7	2.7
Sabah	1.0	1.5	4.1

Source: Department of Statistics Handbook, 1990

Table 2.1: Population of Malaysia

Age Group	1980 (Million)	1980 %	1990 (Million)	1990 (%)
0-14 yrs	5.54	40	6.75	37
15-64 yrs	7.85	56	10.59	59
65+	0.49	4	0.67	4
Total	13.88	100	18.01	100

Source: Department of Statistics Handbook, 1990

Table 2.2: Age Structure of population

Under the colonial rule the term '*Malay*' was formalised by the British to distinguish the Malay - speaking Muslims residing on the Peninsular Malaysia and offshore islands from the large immigrant groups of Indians and Chinese. Migrant Indonesians who spoke Malay or Indonesian and were Muslim often became incorporated into the Malay category because the colonial power had created broad ethnic divisions for administrative convenience and to fill certain functions in the colonial economy. In the inter-war period the anti-foreign attitudes of some Malays led them to expand the definition of Malay to include all the indigenous people of the Malay Archipelago irrespective of religion. But generally the colonial government categorisation of Malay was retained until the granting of independence to Malaysia in 1957. The constitution formalised colonial practice by defining a '*Malay*' as '*one who speaks the Malay language, professes Islam and habitually follows Malay customs*'.

After the formation of Malaysia in 1963, the inclusion of large number of indigenous groups from Sabah and Sarawak necessitated a revision of old ethnic categories. Although for political purposes the Bornean people had been classified with the Malays of the Peninsular, they remained an anomaly since most were clearly not Malay in language, religion, or culture. To overcome this difficulty the term '*Bumiputra*', '*sons of the soil*', was created to refer to the Peninsular '*Orang Asli*' (indigenous people living in Peninsular Malaysia, excluding Malays), the indigenous people of Sabah and Sarawak, and Malays. In practical administrative calculations regarding employment, education and economic quotas, the '*Bumiputra*' category virtually replaced that of '*Malay*'.

The '*non-Bumiputra*' denotes Malaysians descended from Chinese, Indian, European, Eurasian and other non-indigenous races. Some 58% of Malaysia's total population are Malays and other indigenous groups, 31% are Chinese and 10% are Indians while other races

account for the remaining 1% (refer to Table 2.3). Chinese and Indians make up a higher proportion of the population in Peninsular Malaysia than in Sabah and Sarawak where indigenous groups such as the Ibans, Bidayahs and Melanaus in Sarawak and Kadazans in Sabah predominate. Almost 40% of the total population live in towns of 1,000 inhabitants or more, and the urban population is growing at a faster rate than the population in the rural areas.

	1980 (Million)	1980 (%)	1990 (Million)	1990 (%)
Malay and other Indigenous groups	6.33	55	8.58	58
Chinese	3.87	34	4.64	31
Indian and Others	1.24	11	1.58	11
Total	11.44	100	14.80	100

Source: Department of Statistics Handbook 1990

Table 2.3: Population Estimates by Ethnic Group in Peninsular Malaysia

2.1.4 The Economy

Abundant natural resources and rapid growth in the manufacturing sector combined to give Malaysia one of the world's highest average annual growth rates in GDP over two decades (6.8% per year over 1971-1990) (EIU, country profile, 1994-1995). The World Bank defines Malaysia as an upper-middle income country, in 1994, GDP per head was US \$ 3501 (EIU, 1994-95). A wide range of primary commodities is produced. Among those are rubber, tin, palm oil, pepper and tropical hardwood.

The structure of the economy has become increasingly diverse. The share of agriculture in GDP decline from 38% in 1960 to 15.9% in 1993, while the share of manufacturing more than tripled from 9% in 1960 to 30.1% in 1993 (Sixth Malaysia Plan, 1991-1995). In recent years manufacturing has been the economy's main source of growth, surpassing agriculture's contribution to GDP in 1987. Manufacturing grew at an average rate of 10.5% over 1971-90 period, compared with 4.2% GDP growth in agriculture.

2.1.4.1 Malaysia's Economic Policy and Plans

Despite Malaysia's rapid rate of economic growth in the years after independence, two fundamental problems persist; widespread poverty and serious racial imbalance. The present Malaysian government acknowledges the economic imbalance among the ethnic groups as the main cause for the problems besetting the country today (Second and Third Malaysia Plan, 1971 and 1976). In response to these problems the government developed a strategy from 1971 to 1990, which was dominated by the desire to achieve the targets set out in the National Economic Policy (NEP). This was evidenced in the Third Malaysia Plan (1976 - 1980) :

“The emphasis of the NEP was to eradicate poverty among all Malaysians and to restructure Malaysia's society so that the identification of race with economic function and geographic location is reduced and eventually eliminated, both objectives being realised through rapid expansion of the economy over time”.

The first objective, it was hoped, would be achieved by facilitating the access of the poor to land, physical capitals, training and public amenities. The second would be brought about by reducing the dependence of Malays and other indigenous groups on subsistence agriculture. This would be achieved by increasing their participation in the modern rural and urban sectors of the economy. In aiming at greater Malay participation, the government attempted to allay fears among the Chinese that this would not be accomplished at their expense. It reaffirmed the belief that this restructuring would be achieved through sustained economic growth and not through redistribution of existing resources. This, the government felt, would mean that *‘no particular group experiences any loss or feels any sense of deprivation in the process’* (Third Malaysia Plan, 1976-1980).

The 1969 ethnic riot promoted a major rethink to Malaysia's government approach to development. This ethnic disturbance was the outcome of the Federal elections in May 1969. The Federal elections were fought on the highly emotional issues of education and language, which masked a deeper concern regarding the role of each ethnic group in the new Malaysia nation. Ever since independence, the nation had been confronted with either internal or external threats which had served to moderate ethnic demands for the sake of national unity. In 1969, however, no such factor existed. Each ethnic group saw the elections of that year as a means of preserving its interests against the encroachment of the others. The elections were a severe blow to the Alliance (consists of United Malays National Organisation Party (UMNO), Malayan Chinese Association (MCA), and Malayan Indian Congress (MIC)). Although the Alliance still held the majority of seats in the *‘Dewan Rakyat’* (the Lower House of Malaysia's Parliament), the number had dropped from eighty-nine in 1964 to sixty-six seats, and its popular vote had declined from the 1964 total of 58.4% to 48.8%.

The *‘Gerakan Rakyat Malaysia’* Party (Malaysian People's Movement), Democratic Action Party (DAP), and the People's Progressive Party (PPP) together won a total of 25 seats and *‘Parti Islam SeMelayu’* (Pan-Malayan Islamic Party) (PAS) twelve seats, depriving the Alliance government of the two thirds majority which had previously enabled it to obtain constitutional amendments with ease. The *‘Gerakan’* was a non-communal party

campaigning on the platform of social and economic reforms providing, as its slogan proclaimed, *'equality, justice and equal opportunity for all'*. The basic principles underlying the platform of DAP were ethnic equality and cultural pluralism. More specifically, it wanted an end to the Malays' special privileges and the beginning of true equality in education, whether in the language medium of Malay, English, Chinese or Indian. The PPP, with its strength among Chinese and Indian communities also capitalised on their dissatisfaction at what they regarded as pro-Malay policies of the Alliance government.

On 13 May 1969, the day after the elections, the *'Gerakan'*, and DAP supporters took the streets of Kuala Lumpur in a victory of celebration. A counter rally that evening by UMNO supporters quickly deteriorated into uncontrolled violence in the city. The constitution was suspended and a national emergency declared. Only after four days of bloody fighting was order finally restored to the city, but for two months after the 13 May riots, incidents of communal violence persisted. The riots of 1969 had painfully revealed how strong were the undercurrents of distrust running through the various ethnic communities. The government was fully aware that the battle for unity would be won or lost in the economic and social restructuring of the nation. It was to this problem that the government thus directed its greatest energies.

The ethnic disturbances of May 1969 forced the government to reassess the entire question of economic growth in relation to the now vociferous Malay demand for a greater share in the country's wealth. A new economic initiative was thus launched, seeking to reconcile the vexed question of ensuring economic growth while eliminating economic disparity, which in Malaysia unfortunately tended to reflect ethnic divisions. The New Economic Policy (NEP), to be implemented from 1971 to 1990, was an effort to satisfy the more immediate demands of the Malays for the reduction of economic disparity while maintaining long-term growth. The NEP, aimed to redistribute wealth in favour of the *'Bumiputra'* population. The aims of the government were to establish new industrial activities in selected areas and to create a *'Bumiputra'* involvement in commercial and industrial life. As quoted from the Third Malaysia Plan (1973):

" the emphasis to attain these objectives will, in turn, be undertaken in the context of the rapid structural change and expansion of the economy so as to ensure that no particular group experiences any loss or feels any sense of deprivation in the process".

Poverty in Malaysia is essentially a Malay problem. In 1970 in Peninsular Malaysia the poverty level (defined as the percentage of overall households below an ascribed poverty line) was highest among the Malays at 65% (refer Table 2.4). By comparison, it was only 39% for Indians and 26% for the Chinese. Poverty was also a predominantly rural problem, being concentrated among rice farmers, coconut smallholders, rubber small holders and fishermen, where it exceeded 80%. By comparison urban poverty was less severe, with an incidence of 21% compared with 59% for rural poverty.

The government set two targets; the *'Bumiputra'* group would, within 20 years manage and own 30% (as opposed to 2.4% at the time) of total commercial and industrial activities, and employment at all levels and in all sectors, particularly the modern and urban sectors, must reflect the ethnic composition of the population (Malaysia, 1970). The NEP has been the cornerstone of government development policy since 1971, with increases in spending on

basic services and education and the setting up of trust agencies to finance Bumiputra enterprises. Three types of restructuring can be distinguished that is:

- 1) increasing the share of Malay employment in the modern industrial sector;
- 2) increasing the Malay share in corporate ownership; and
- 3) increasing the number of Malay entrepreneurs and Malay managerial control.

The restructuring exercise was also supported by increased efforts to help Malays acquire the requisite skills for modern sector work through training and education. To ensure greater Malay participation in commerce and industry, the government created the following public enterprises: the '*Majlis Amanah Rakyat*' (MARA-Council of Trust for Indigenous Peoples), which is the reorganised Rural and Industrial Development Authority (RIDA), the '*Perbadanan Nasional Berhad*' (PERNAS - National Corporation Limited), the State Economic Development Corporations (SEDCs), the Urban Development Authority (UDA) and the Malaysia Industrial Development Finance Limited (MIDF). In addition to assisting Malay entrepreneurs to enter a mainly foreign and local Chinese dominated business world, these large statutory bodies have engaged in business ventures with the intention of eventually relinquishing control to Malay private groups.

Peninsular Malaysia ^a	NEP Target	1970	Achieved 1990
Incidence of Poverty (%)	16.7	49.3	15.0
Rural	23.0	58.7	19.3
Urban	9.1	21.3	7.3
By Ethnic Group(%)			
Bumiputra		65.0	20.8
Chinese		26.0	5.7
Indian		39.0	8.0
Other		44.8	18.0
Mean Monthly Household Income^b (RM *)			
Overall		264.0	1,163.0
Bumiputra		172.0	931.0
Chinese		394.0	1,582.0
Indian		304.0	1,201.0
Other		813.0	3,446.0

^a Peninsular Malaysia Only; ^b includes inflation rate;

* RM: Ringgit Malaysia (Malaysia Dollars)

Source: Government of Malaysia, Second Outline Perspective Plan, 1991-2000

Table 2.4: New Economic Policy: Poverty Targets and Eradication Achievements, 1970-1990

While there is a plentiful supply of '*non-Bumiputra*' entrepreneurs in the country, the government feels there is a shortage of '*Bumiputra*' entrepreneurs. In order to reduce this imbalance, the government estimated that it would have to '*create*' at least 20,000 new entrepreneurs by the year 1990, the targeted year for achieving NEP's objectives. In line with this objective, the government has spent more than US\$100 million since 1975 on

entrepreneurship development programmes (Chee, 1985). The money was spent on various types of entrepreneurial development programmes in an urgent attempt to create a large number of new '*Bumiputra*' entrepreneurs.

Although the development of small and medium industries has long been on the government agenda, fresh initiatives have been undertaken to enhance their participation in Malaysia's drive towards rapid industrialisation. In the past, small and medium scale enterprise programmes have taken an across-the-board approach and have involved a multitude of agencies (Economic Intelligence Report, 1994). Up to 30 agencies and 13 ministries are reported to have been established to develop small and medium enterprises. This has resulted in a structure of duplicating and overlapping responsibilities. With resources spread thinly, these programmes have been ineffectual. In 1992 the government streamlined and rationalised the number of agencies responsible for small and medium enterprises. In addition, institutional financial support has been put into place (refer to Table 2.5)

	Name of Fund ^a	Year Established	Million RM*	Distributing Institution
1	ASEAN Japan Development Fund (AJDF)	1988	1,050	MIDF, Bank Pertanian
	Overseas Economic Co-operation Fund (OECF)		793	Bank Industri
	Export - Import Bank of Japan		257	Bank Pembangunan
	OECF Small/Medium - Scale Industries Promotion Programme	1992	90	MIDF
2	Industrial Technical Assistance Fund	1990	50	Bank Pembangunan
	Feasibility Study Scheme			SIRIM, MEXPO
	Product Development and Creation Scheme			
	Quality and Productivity Scheme			
	Marketing Development Scheme			
3	Industrial Adjustment Fund	1991	500	Bank Industri, Bank Pembangunan, MIDF
	Exclusively for <i>Bumiputra</i>			
4	Enterprise Rehabilitation Fund	1988	500	MIDF (manager of scheme)
5	New Entrepreneur Fund	1989	350	Bank Pembangunan, MIDF

Note: MIDF: Malaysian Industrial Development Finance, SIRIM: Standards Institution and Industrial Research of Malaysia, MEXPO: Malaysia Export Trade Centre; RM: Ringgit Malaysia (Malaysian Dollars)

^a Besides these specific funds, there are also designated priority-sector lending to small-scale enterprises by commercial banks under the principal Guarantee Scheme of the Credit Guarantee Corporation (CGC) and MARA lending to Bumiputra. Source: Bank Negara, Economic Report; Federation of Malaysian Manufacturers

Table 2.5: Sources of Finance for Small and Medium Enterprises

The period for NEP has come to an end and in the Second Outline Perspective Plan (OPP2) and Sixth Malaysia Plan, both published in mid 1991, the government admitted that the NEP equity target had not been met by 1990. Whether assessed against the NEP targets or on its own terms, the progress made on eradicating poverty and restructuring society has been remarkable. However it has been costly. '*Bumiputra*' businesses are also protected from competition through a favoured system of contract awards from the government sector and the non-financial public enterprises. The system is particularly conspicuous in the commercial sector, where '*Ali-Baba*' enterprises have proliferated. '*Baba*' refers to Chinese who provide capital, expertise and management, while '*Ali*' refers to Malays who 'lend' their name to the company so as to obtain the business licence or bid for a public contract. In return, they are either paid a commission or receive a share of the profits. Despite this, NEP did give opportunities to those who were capable and many have been able to succeed. In addition, the vast expansion of education has meant that students from poor families were able to enter university in greater numbers than before.

Following the expiry of the NEP in 1990, the government introduced the New Development Policy (NDP) in 1991 as the framework for economic policy between 1991 and 2000. While still upholding the NEP's twin objectives of poverty eradication and ethnic redistribution of wealth. NDP places greater emphasis on redistribution of wealth through rapid growth rather than outright favouritism. Notwithstanding these changes in priorities, ethnic quotas in business, industry and education still prevail. The overriding restructuring goal of the NDP is the creation of a viable and resilient '*Bumiputra*' commercial and Industrial community with emphasis on "*raising the quality of participation and ensuring that the significant progress which has been made can be sustained and improved further*" (*Government of Malaysia, Second Outline Perspective Plan 1991-2000*).

This is a notable departure from the previous policy of an outright redistribution of wealth towards the Malays irrespective of their capabilities. In addition, there is an absence of specific numerical targets for the ownership of equity capital for the different racial groups. Nonetheless, efforts will continue to be made to increase '*Bumiputra*' equity ownership, towards at least the 30% target. The NDP approach is less rigid and leaves the government more room to manoeuvre between its political commitments and its desire for economic rationality. The government assessment of its past attempts to create a '*Bumiputra*' commercial and industrial community is disappointing, there were doubts over the resilience and dynamism of '*Bumiputra*' entrepreneurs. The NDP thus represents a rejection of a previous parasite state system under which '*Bumiputra*' commercial activities were only able to thrive through government subsidies, contracts and purchases. The key to the creation of a '*Bumiputra*' commercial and industrial community is to ensure that there are sufficient numbers of entrepreneurs who are capable of developing their business activities independently and do not rely on government assistance.

It is undeniable that in the process of implementing the NEP, some mistakes have been made but a number of useful lessons have also been learnt. Malaysia's effort in developing its indigenous people is neither unique nor different. All over the world many countries are trying to ensure that indigenous people play a more active role in their respective economies. In East Africa, for example, there is an attempt to replace Asian with African businessmen and industrialists (Marris and Somerset, 1971), whereas in Indonesia there is the '*Pribumi*' policy of favouring indigenous businessmen (Y. Hamzah, 1979).

Malaysia's task of building a unified nation-state has never been easy and the promulgations of policies that emphasised the special position of the Malays and other indigenous people has brought about world wide criticism and interest. The Malaysian government is seen as implementing '*positive discrimination*' in favouring one group over the others. An example of this, is the higher education policy in Malaysia as described by Basham (1983):

"in higher education in particular special treatment of Malays incurs tremendous resentment among strongly motivated, hard working non Malay students, who have had their aspirations dashed at the same time those of the Malays have been heightened. Under these circumstances non-Malays have learned to accommodate to the realities of firmly wielded political power. But most have also developed resentment and cynicism, which will make true national unity even more difficult to achieve".

A heterogeneous society of this kind, even if it remained stable, would find difficulty in promoting rapid economic growth, and without rapid economic growth the present demographic pressures will make it difficult to improve Malay income, and hence difficult to grant non-Malays political equality. Malaysia is a fairly wealthy and strategically important area, inhabited by three major races that can all claim affinity with larger and more powerful neighbours overseas. Racial rivalry in Malaysia can therefore be dangerous externally as well as internally, but unfortunately the achievement of a sense of common nationality demands more than forgetting overseas links and accepting a common destiny. Any multi-racial society is subjected to severe strains unless each race feels that it is getting a fair share. It may be that cultural conflict is a condition of the human race. If we are to get away from it we shall have to develop a better understanding of groups and living in groups. It is also important to mention here, despite all these difficulties, Malaysia's multi-racial society's tolerance and willingness to live together harmoniously appear to be greater than in almost any other place.

2.2 The Malays

The Malays have been widely studied by anthropologists. From the period of colonial investigation into the Malay '*personality*' and '*world-view*' to the modern period of state formation and nation-building, many scholars have probed the lives of these people, to examine both cultural specificity and more universal features of organisation and development. A whole genre of literature grew up, vignettes of '*life in the East*', reinforcing the British stereotypes of the true Malay. O'Brien (1883) sums up the Malay race as :

"externally passive with extraordinary susceptibility and peculiar sensitiveness to the influence of what we should call the accidents of everyday life, extremely touchy but nevertheless charming and loveable".

Swettenham (1913) wrote:

" the real Malay is courageous;...but he is extravagant, fond of borrowing money and slow in repaying it... He quote proverbs...never drink intoxicants, he is rarely an opium smoker...He is by nature a sportsman...proud of his country and his people, venerates his ancient customs and traditions and has a proper respect for constituted authority...He is a good imitative learner...(but) lazy to a degree...and considers time of no importance"

In addition, Ness (1967) gives the following descriptions:

"it is widely believed that Chinese are achievement oriented, industrious, opportunistic, avaricious and are sharp businessmen. Malays are held to lack achievement orientation, to be lazy and to show a distaste for hard labour. At the same time they are believed to be loyal, polite and proud. The Chinese are held to be self-possessed, the Malays headstrong and erratic. The Chinese are believed to be self-reliant, while the Malays rely upon government assistance and protection- a result of spoonfeeding of colonial protection. The estate Indians are generally considered to be low in mental ability, lacking in self-reliance and achievement orientation. The urban commercial class of Indians, on the other hand, share many of the characteristics of the Chinese, especially in the commercial and financial fields, they are not, however, thought to be as industrious or as work-oriented as the Chinese"

Some of these observations have found their way into modern literature, most famously in the writings of the present Prime Minister himself. He states that:

"the Malays are in constant dilemma between courtesy and a desire to avoid unpleasantness with the need for self-preservation" (Mohammad, 1981).

He further states that the courtesy and self-effacing habits of the Malays are a constant restraint which the Malay imposes on himself and that this creates a conflict within him which is potentially dangerous for it seeks expression through 'amok'. 'Amok', he states, describes "yet another facet of Malay character". 'Amok' is an overflowing of emotion.

"It is a spilling over, an overflowing of his inner bitterness. It is a rupture of the bonds which bind him. It is a final and complete escape from reason and training. The strain and the restraint in him is lifted. The link with the past is severed, the future holds nothing more. Only the present matters. To use a hackneyed expression, he sees red. In a trance he lashes out indiscriminately. His timid, self-effacing self is displaced. He is now a Mr Hyde-cruel, callous and bent on destruction. But the transition from the self-effacing courteous Malay to the 'amok' is always a slow process. It is so slow that it may never come about at all. He may go to his grave before the turmoil in him explodes" (Mohammad, 1981).

Significantly, these accounts of the 'Malay character' were not drawn from any serious research but whether they were based on passing observations or intuitive gut-level reasoning, they helped to formulate the idea that the Malays in Malaysia, despite their diverse origins from the Malay Archipelago or 'Nusantara' shared certain social sentiments or value-preferences derived from 'adat', a generic term to include customary practices, social institutions, systems of behaviour, and processes of socialisation into culture (Karim, 1981).

Also, very often these value preferences brought about conflicts between '*self*' and the '*other*', conflicts arising from incompatible requirements of '*adat*' and wider society.

2.2.1 Malay Beliefs and Values

The social and economic position of the Malays in Malaysia is in part a result of the external factors and in part of their own traditions, values and attitudes. A race is distinct not only because of its physiognomy, language and usual habitat, but also because of its culture. Culture is deeply interwoven in the value systems of a given ethnic group or race. As mentioned earlier, the description of Malay culture, its values and beliefs is based on the studies undertaken by anthropologists such as Parkinson (1962), Swift (1965), Wilson (1967), and Karim (1981). The situation of the Malays may be changing, now that concerted efforts have been made by the government to improve the economic and social conditions of the Malays and reduce the economic imbalance between Malays and non-Malays. It is necessary to point out that many of the beliefs and values discussed by those anthropologists are those that apply primarily to traditional, uneducated Malays and there are many exceptions to every rule. If seen from the point of view of modern industrial society, much of what is said may appear to be an unfair indictment of the Malays. As mentioned earlier, the Malay value systems have never been studied and analysed extensively. Certainly few Malays care to comment on these sensitive topics. Values and value systems affect development and progress of all human communities (Ayal, 1963; Begum, 1988, Sinha, 1988; Komin, 1988). An understanding of Malay beliefs and values is therefore a pre-requisite for planning their future.

The '*New Economic Policy*' of Malaysia failed to create its target of 20,000 new entrepreneurs by the year 1990, the targeted year for achieving the '*New Economic Policy*'s objectives (Malaysia 1976). It is needless to say that these entrepreneurial development programmes have not been as successful as envisaged by the planners. The question naturally arises: *What has gone wrong?* It is not easy to provide a simple answer to this vital question. But such failures or near-failures of these entrepreneurial development programmes indicate that somewhere along the process of these programmes there has been a gap between the beliefs, values, and attitudes of people formulating and implementing plans and those for whom those programmes had been conceived.

The goal of development is, in fact, the well-being of individuals. The well-being of individuals not only includes economic aspects, but all other aspects of psychological and social life including political, moral, and cultural dimensions. Development viewed in this perspective lays great importance on the values of the individuals involved in the process. It indicates that the concept of development is inseparable from the values and characteristics of individuals living in a given society or culture. To say that development is human implies that it includes human factors of all individuals involved in the process whether they are at the planning level or at the receiving end or in the middle position of implementing. All these people are thinking-feeling human beings and share the culture and heritage of the

society in which they have been brought up. They have their own beliefs, values, prejudices, and attitudes that influence their actions while playing their respective roles. Planners, implementors, and recipients are not mere economic entities; they are psychological and social beings playing distinctive roles in the realm of development.

This implies that development planning and strategies must take into consideration the values of the people for whose well-being have been initiated. In other words, any attempt to bring about favourable changes need proper recognition of the value systems of the so-called target groups whose acceptance and active co-operation are the crucial factors of its success.

It is accepted by many that the success of any development programme depends on people's acceptance and participation in it. It is in their involvement, which is an outlet for the underlying values and attitudes, that matters more than anything else in making a plan successful. It is true, no doubt, that the causes of failure of many development projects are not usually limited to psychological factors. There are political, economic and social factors as well. All these factors operate through human being involved in the process of development programmes. As such the importance of the beliefs and values of the people can hardly be exaggerated. Therefore, planners, while formulating plans, must give due recognition to the complexities of values of all concerned in the process of development programmes no matter how trivial they might appear to be to a lay person.

While such an action is expected of a planner, his or her own beliefs and values should be considered as important as those of the recipients in the task of development planning and implementations. Their beliefs and values may either facilitate or inhibit the act of a planner. The planners', and implementors' beliefs and values are naturally conditioned above all by the kind of education they receive and the nature of interactions they have with members of their social environment. Thus his economic position, and career development, affect many of his beliefs and values related to planning or policy - making for development. Since planners and implementors of entrepreneurial development programmes in Malaysia, belong largely to different occupational strata, they differ in their training and education from the common mass of entrepreneurs and as a result their ideas and concept of entrepreneurial development differ from these business people. The kind of education and entrepreneurial training experience they receive is largely dominated by western thought as many of these experts are trained in western universities or by western experts in entrepreneurial development programmes. As such, it is not unlikely that the values, aspirations and needs of Malay entrepreneurs may be lost sight of or never considered in their plans and in the process of implementations.

Besides, the influence of foreign experts associated with entrepreneurial development programmes on the local planners and implementors is also of considerable importance in this respect. Malaysia's planners have always been vulnerable to the waves of theories and the views of multilateral and bilateral foreign aid giving agencies. As a result, the country experiences a constant shift in development strategy which is believed to be a significant cause of lack of development among Malay entrepreneurs. Whatever may be the factors contributing to planners' and implementors' values, the net result is lack of harmony between planners and implementors, on the one hand, and recipients, on the other, in terms of beliefs, values and attitudes relating not only to entrepreneurial development programmes in particular but to any other development programmes. Such disharmony is dysfunctional as it

widens the distance between planners and the entrepreneurs or any other people and alienates the people from development activities.

What is evidenced in Malaysia, is that few or none of the policy makers, planners, implementors, sociologists, psychologists and anthropologists who are by and large Malays care critically to analyse and evaluate the beliefs, values, aspirations, needs and attitudes of the Malays. Moreover, no concerted efforts have been made to understand or increase the awareness of the beliefs and values of Chinese, Indians or the other indigenous people in Malaysia. Even though planners and implementors may have been aware of the positive and negative values, they have not been taken into consideration while formulating plans or implementing them. Had there been such an interest on the part of the government to identify the personal values of Malaysia's people, they would have launched a national study of Malaysia's values as has been done by the other governments such as Thailand (Komin, 1988). The importance of such studies in the context of development is obvious. If the goal of every development is people, we can no longer remain ignorant about the value structure of the people. There is an urgent need for an extensive study of values related to Malaysia's development in general and entrepreneurial development in particular. It will provide an objective basis for planning development programmes and strategies for their implementation.

Values are the prime movers of people's participation which makes any development programme successful. In short, the concept of development is inseparable from human beliefs and values. Both the nature and extent of development are shaped directly or indirectly by the values of the people involved in it. Therefore, like any other developing country Malaysia needs to focus her attention on these human factors so that the goal of development, that is on improved quality of life for all individuals can be achieved through skilful human social engineering.

Malay value systems rest on the basis of '*adat*'. Generally, '*adat*' (from the Arab word '*adat*', plural meaning culture, refinement, propriety, humanity) refers to the total constellation of concepts, rules and codes of behaviour which are conceived as legitimate or appropriate or necessary (Karim, 1981). In Malay society, '*adat*' prescribes codes of behaviour and ethics in a range of different social circumstances or situations affecting individuals or groups. It is often related as synonymous to '*customs*' or '*culture*' and at the highest level of meaning suggests group cohesion and social identity pertaining to Malay notions of ethnic exclusiveness and unity. On the lowest level of conceptualisation to think and do things in a '*correct*' or '*proper*' way, is to act and behave according to '*adat*'. A Malay is considered '*beradat*' (with *adat*) if he or she possesses the most intimate knowledge of norms.

'*Adat*' is usually nurtured in individuals through informal forces of socialisation (family, elders, kinsmen, neighbours, patrons and leaders) and for this reason, rests comfortably on the Malays in the sense that it is also spontaneously understood and shared. It is through '*adat*' that the state, regional or community preferences of customs and practices continue to be maintained and it is on these levels of social interaction that deep-rooted sentiments of origin and community sharing, kinship and affinity, social rituals serve to maintain and strengthen the values of cohesion and identity. Hofstede (1980) in his study of work related values identified that most East Asian countries including Malaysia score high on power distance and low in individualism. In other words, Malaysia and its other counterparts in South East

Asia can be seen as collectivist cultures. Collectivism implies an emphasis on views, needs, and goals of one or more groups rather than oneself; social norms and duties defined by groups rather than emphasis on behaviour that results in individual pleasure; beliefs and values shared with in-groups rather than beliefs and values that are idiosyncratic for particular individuals, and readiness to co-operate with group members (Triandis, 1988).

In addition to 'adat', Islam also has a great influence in the Malay value concepts. However, it is important to remember that it is not so much the religion, but the interpretation of the doctrines of Islam which has the most significant effects to its followers. Interpretation of religion varies not only with the individual but with age and time, and even the country. If at times the influence of Islam appears to be adversely affecting Malay beliefs and value concepts, it must be borne in mind that it is not so much Islamic teachings as its local interpretation which causes those adverse affects.

In the context of Malay culture, 'adat' rituals commonly interfused with traditions of Islam 'sunna' (from Arabic, customary procedure, sanctioned by tradition, in particular the Prophet's sayings and doings), that is activities which are not a must in Islam but if performed produce spiritual merit. Some, especially animism, have a much greater hold on the rural than urban Malays. The influence of 'adat' rituals is therefore still considerable in the rural areas, at times it is totally in conflict with Islam (Karim, 1981). In the present situation, with the effects of modernity and westernisation, the influence of 'adat' has waned, but is still considerable in more conservative rural areas, which is where most Malays live. Malays deeply respect traditional practices and beliefs as clearly illustrated by the proverb "*Biar mati anak, jangan mati adat*" (Let the child perish but not the 'adat'). Ariffin (1970) stated that:

"the Malays are tied strongly to custom and tradition. Their economic practices are strongly interwoven with their cultural beliefs. Traditionally, the Malays practised the nuclear type of family groupings, composed of husband, wife and dependent children, and socially the Malays attach strong feelings of love and loyalty to their group. The group feelings are also reinforced and maintained by the force of kinship among the Malay people. Conformity to conventional behaviour and obedience to the accepted group norms are taught in school. Children, in particular are taught the importance of doing what is expected of them. Among the Malays the norms of integrity, honesty, industriousness, co-operation, mutual help, group participation and group welfare carry higher marks. Conformity to these is an imperative. Non conformity may result in one being ridiculed, gossiped about, and even in extreme causes boycotted by other members of the group".

Swift (1965) has observed that the Malay peasants value highly the acquisition of land so that they are able to live comfortably without having to work very hard and attach great importance to easy and graceful living (Djamour, 1959). Even when tremendous economic opportunities had been opened up by British colonial rule, their forefathers did not find them attractive enough to opt for work in the tin mines or rubber estates. The rural Malays are said to be passive, and resistant to change (Parkinson, 1967). The tenor of Parkinson's argument is that Malay society is economically retarded because Malays resist the kinds of change which in his view, would lead to economic development. He further argues unless Malay values change, it is likely that their economic advancement will remain relatively slow. In his analysis, he further suggests that there exists "*a conflict of values; a conflict between the values of the rural Malays and the values required for capitalism*".

Malays are considered fatalistic as reflected in many of the Malay proverbs. The Malay language includes more proverbs relating to luck and fate than to effort and achievement (Senu, 1971). Mohammad (1970) pointed out that:

“the fatalism which characterises Malay values and attitudes to life is very much in evident everywhere and greatly affects all Malay value concepts. It makes acceptance of everything, whether good or bad, possible with unprotesting tolerance and resignation. It does not encourage any great effort to change. It does not encourage resistance and certainly it does not engender a rebellious spirit. If an attempt is made at all to do anything, failure is accepted with resignation. This whole philosophy is contained in the Malay axiom “Rezeki secupak tak kan jadi segantang” (one's lot of a quart will never become a gallon). In other words fate decides all and to strive to better one's lot is useless unless fate wills such betterment. This view encourages the Malays' negative reactions towards success, their passive attitude towards capitalism, and their unquestionable resistance towards change and especially those changes which affect their way of life”.

The concept of 'malu' or 'segan' (shy and shame) which are common behavioural reactions amongst Malays, constitute a hindrance towards achieving economic success. In relation to this concept, Wilson (1967) states that 'malu':

“...acts as a hidden thermostat in interpersonal social relations. The term not only means shame, it also means shyness and embarrassment. For someone to be 'malu' may be proper in sense being demure, but even demureness carries with it the implication that the status between two persons is unequal, and this is the core of the meaning of 'malu'. That is to say, any diversion of the expectations of a relationship will result in 'malu' or shame on the part of the one confounded and will also shame the one who makes the mistake”.

From the perspective of social and economic behaviour 'malu' or 'segan' can be viewed as *“being correct, showing consideration and concern, anticipating the other, conducting oneself with gentleness, and refinement, speaking softly and using the proper word, and above all, being sensitive to another person”* (Wilson, 1967).

Wilson (1967) made a study in a small village in Malaysia and found that Malays were aware of the Chinese superiority in economic affairs, but were not compelled to emulate them as they regard such values and attitudes as inherently Chinese and naturally alien to the Malays. The Malays are said to favour co-operation over competition (Wilson, 1967). Wilson's study shows that for the Malays fulfilment of kinship obligations has priority over that of impersonal contact, such as exists between western employers and employees. Wilson has argued that the village model of employment is a reciprocal relation between equals doing each other a service and conducted personally.

The nature of values, attitudes and lifestyle of the Malays has been regarded as the main reason for their relatively depressed economic position. Lack of capital and international contacts as the Chinese and Indian entrepreneurs have established for centuries, and opposition from them were some of the difficulties encountered by Malay entrepreneurs before independence (Winstedt, 1950). It can be argued that the colonial policy of 'protection' of Malays has not only reinforced the values, attitudes and lifestyle that make

them less attracted to commerce, but has also made it difficult for them to enter commerce as the non-Malays have become well established in the field.

Wealth has different connotations for Malays and Chinese (Swift, 1965). For the Malays wealth is strongly desired but for consumption. The potential future benefit is not weighed highly against present sacrifice. The Chinese view, on the other hand, is long term: wealth is necessary not only for consumption but also for accumulation. In addition to '*adat*', Islam plays a great influence on the Malay value concepts. As mentioned earlier, the factor which has considerable relevance for Malay economic behaviour is Islam, and Parkinson (1967) rightly stresses it. However, he considers Islam to be one of the elements of Malay life that discourage initiative by instilling a sense of fatalism, as he puts it:

"the Islamic belief that all things are emanations from god is another important force affecting the Malay's economic behaviour, for it tends to make them fatalistic in their approach to life....such an attitude constitutes a significant drag on economic development"

Does Islam encourage fatalism and inhibit economic progress?. Islam is not ascetic religion and does not aim at depriving Muslims of '*the good things that god has provided* (Al-Quran, Verse 7:32). Fatalism is in conflict with the spirit of Islam. A person can change his fate if he works hard. Working hard, persisting in a particular endeavour and not easily giving up are means of achieving success in the world, and these are not in conflict with Islamic teachings and spiritual values, there are no reasons why Muslims (in this case Malays) should not work hard. The Quranic verse emphasises that:

"Verily never will Allah change the fate (condition) of a people until they change it themselves" (Surah Ar-Ra'd, Ayat (Quranic verse) 11).

A study of the Prophet Muhammad's struggle in propagating Islam will show how tough challenge after challenge tested his faith. He continued his struggle, using various methods and measures to rise above the challenges that beset his path. The history of the spread of Islam throughout the world after Prophet Muhammad's death also demonstrates how all sorts of challenges were met by the Caliphs of Islam without feeling defeated. As Muslims, Malays might be expected to take as a role-model Prophet Muhammad's life, suffering, and triumph. He was also a successful businessman during his time, and while participating in business, his relations with his people gained him the name of '*Al-Amin*' (trustworthy). This gives evidence that Islam encourages their followers to focus their energies and thoughts on efforts to overcome obstacles and achieve success. Islam never urged the rejection of wealth. Thus Muslims are asked to work as if they were going to live forever and to perform religious duties as if they are going to die the next day. As emphasised by Prophet Muhammad:

"work thou for this world as though thou wilt live forever, and for the hereafter as though thou wilt die tomorrow" (Al-Hadith (Tradition of the Prophet)).

The following words of '*Allah*' also give value to the worldly concerns:

"and when ye have completed your prayers, disperse through the land and seek the bounty of Allah and remember Allah constantly, that ye may achieve success" (Surah Al-Jumu'ah, Ayat (Quranic Verse) 10).

There is no evidence that Islam is opposed to economic growth. In fact Islam urges Muslims to enjoy the bounties provided by God and sets no quantitative limits to the extent of material growth of Muslim society. The confusion in the interpretation of the '*spirituality*' among Malays is probably experienced by other Muslims in the other parts of the world, too. Often the rural and least educated group was the most '*fatalistic*' (Komin, 1988). The concepts of Islam in Malaysia are affected by the much older faith of the Malays. Some, especially animism may have a much greater hold on both rural and urban Malays.

2.3 The Chinese

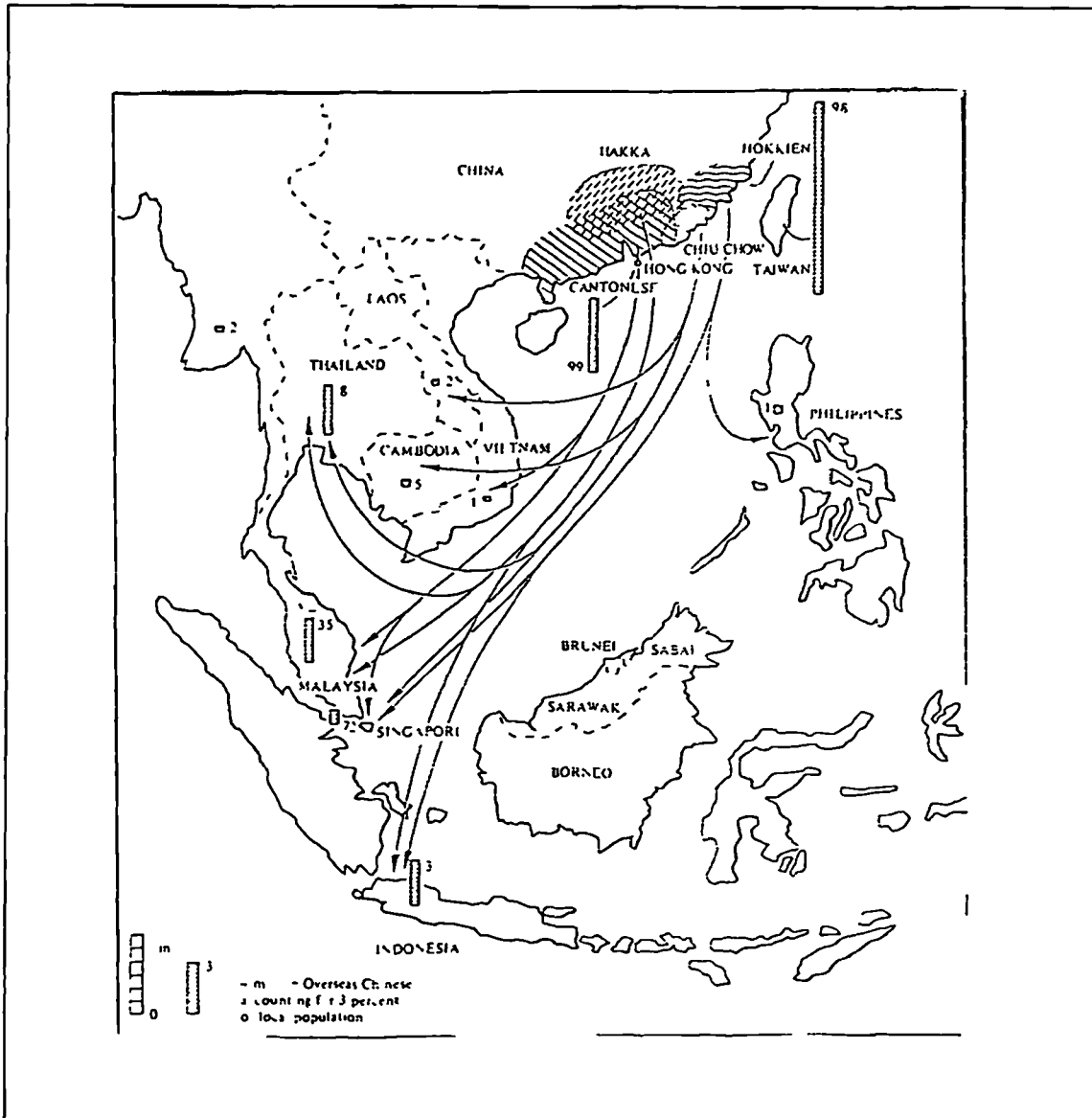
The Malaysian Chinese are predominantly urban and conspicuous in the business sector. Hunter (1966) noted that Chinese in Malaysia are not to be thought of solely as small traders or even merchant millionaires. They are equally successful in education, and form the great majority of the professional class. The Chinese success in Malaysia has been acknowledged by many writers such as (Purcell, 1965; Redding and Wong, 1986; Harper, 1985; Menkoff, 1990). Hunter (1966) suggested that the Chinese success in business is due to feelings of insecurity as immigrants, the habit of frugality and their shrewdness in making money. Wealth to the Chinese is not only desired for consumption but also for accumulation so that it could be passed on to future generations.

Historically, a large number of Chinese went to Malaysia to settle at the end of the eighteenth and early nineteenth centuries. The unsettled conditions in South China acted as a stimulus to migration, mainly from the Southeast provinces of Kwangtung, Fukien and Kwangsi. As a consequence, the Chinese population in Malaysia comprised five major speech groups; Teochew and Cantonese from Kwangtung; Hokien from Fukien; Hakka from mountain areas of Kwangtung, Kwangsi, and Fukien; and Hainanese from the Island of Hainan (refer to Figure 2.2).

The Chinese in Malaysia are just one element of what are called the '*Overseas Chinese*'. According to Redding (1990), the '*Overseas Chinese*' in South East Asia, are those people originally from China, all of whom still think themselves as unquestionably still Chinese. This include those in Taiwan, Hong Kong, Singapore, Thailand, Malaysia, Indonesia, and Philippines. Most of these '*Overseas Chinese*' whether in Malaysia or elsewhere, experience a set of influences which have arguably moulded much of their present thinking. Redding (1990) summarises these influences in the following contentions:

- 1) they have commonly lived in social environment which was resentful of them, at times openly hostile, thus forcing them defensively in on their own resources;
- 2) this, in turn, has caused a heightened sense of co-operativeness within the Chinese group generally;

- 3) this, in turn, has reinforced the natural tendency to identify with China and to derive a cultural identity from it; and
- 4) the formative experience of moving countries was often a time of great family hardship and fostered values related to economic survival, such as work ethic, thrift, and pragmatism, these being natural extensions of traditional Chinese folk values.



Source: Wu and Wu (1980), and Purcell (1965)

Figure 2.2: Historical Migration Patterns and Estimated Distribution of Overseas Chinese Around the South China Sea

It is assumed that the traditions of Chinese society, going back into mainland Chinese history are transmitted and maintained in the 'Overseas Chinese' subculture, and that the beliefs come from such social and historical experience. How do the 'Overseas Chinese' achieve the

economic miracle? What are their ingredients of success?. According to Hsu (1971), Cheng (1985), and Wong (1986) a common feature of Chinese economic values and behaviour is the desire to be one's own boss. Hsu (1971) gives a common saying among the Chinese that "*one would rather be the head of the chicken than the tail of an ox*". This indicates that owners of small businesses are socially more respected than hired employees of a big firm. This mentality has induced hundreds of thousands of Chinese struggling to start their own businesses (Hsu, 1971).

Kahn (1979) identified four Confucian cultural traits shared by the cultures of the '*Overseas Chinese*' which are major contributors to business and organisational success in South East Asia region. They are:

- 1) socialisation within the family unit in such a way as to promote sobriety, education, acquisition of skills and seriousness about tasks, job, family and obligations;
- 2) a tendency to help the group;
- 3) a sense of hierarchy and acceptance of the naturalness of it; and
- 4) a sense of complementarity of relations (which combined with the third element enhances perceptions of fairness and equity in the institutional setting).

As suggested by Redding (1990), in order to understand the functioning of Chinese society, it is important first to understand the basic unit of organisation - the Chinese person. Such an understanding can come only from seeing the cultural matrix in which he or she is embedded. In this case, it must begin with the value and belief systems, within which Confucianism is dominant. In addition to this, as Hsu (1971) has argued, any analysis of characteristics of Chinese enterprises has to consider the traditional Chinese family system since family is the primary agency of socialisation in Chinese culture. It influences the value systems and role expectations of individuals and their behaviour in business organisations.

2.3.1 Chinese Values and Beliefs

The first part of this section presents brief discussions on the Confucianism. The second section focuses on social structures and work ethics of Chinese people, and materialism is discussed in the last part of this section.

2.3.1.1 Confucianism

The prevailing ideology for most of the recorded history of China has been a set of ideas which go under the label Confucianism. However, to understand Confucianism, it is better to begin by examining its function in society and the way it has provided the Chinese with a form of order linking the individual and the state. China's economy relies on agriculture and thus subsistence level living has been very important to most people. In these circumstances, there is much to be said for a value system which places a constraint on the expression of individual desires and also sponsors group sharing of limited resources (Bond and Hwang, 1986).

According to Cohen (1976), the self-sufficiency of the family unit, based on its ability to manage its affairs well, was its only insurance against disaster, and the common budget and common property of the family formed a rational collective response to the surrounding situations. China is different from its Western counterparts. The difference lies in the role of morality, and as Ketcham (1987) points out:

"the most profound and revealing difference between East Asian and Western conception of the state arises from the intense infusion, insisted on by the Confucian way, of moral precept into the very idea of polity and nationhood".

The Confucian state was seen by its members as an enormous but nevertheless united group, while the Western version is doctrinally at least an abstraction, a universal or absolute idea (Redding, 1990). Thus China is in essence the super-family Chinese. Within this, the maintenance of order was based on morally enriched relationships. Thus each individual finds dignity and meaning in the maintenance of harmony in his own social environment. The traditional values of righteousness, harmony, beauty and order are then supposedly diffused into the families and political relationships, up to the level of state government, where emperor or his equivalent is also expected to develop and practice the same virtues.

Tu (1984) emphasises that the Chinese society is bound by moral relationships and the self is not an enclosed world of private thoughts. The individuals are instead connections, and the 'totalness' of society is passed down from one binding relationship to the next. For the Chinese, fulfilment comes from the very structure and dynamics of the relationships and emphasis on belonging (Ketcham, 1987). In China, the state has not traditionally maintained order by jurisdiction. The ruling elite was small in number and scattered over vast land (Wright, 1962). Civil law was not developed (Wu, 1967). Instead a system grew up by itself which *"the social order could operate by itself, with the minimum of assistance from the formal political structure"* (Yang, 1959). For this to work it required two important components; getting people to understand their prescribed roles, and ensuring largely by fear of punishment, that the prescribed role behaviour was maintained (Redding, 1990). The former was achieved by Confucian teaching deeply embedded in the school system and the process of socialisation (Wilson, 1970). The latter was achieved by severe and widely promoted punishment for deviation (Redding, 1990).

Confucian ideology was designed to leave welfare as primarily a family issue, and to concentrate people's loyalties to the family as a means of stabilising the state. An inevitable consequence of this is the rivalry of families as they seek to control and accumulate scarce resources in competition with each other (Redding, 1990). Individual achievement becomes an aspect of family achievement (Wilson and Pusey, 1982), and the spirit of family enrichment at the expense of other families becomes a primary force described as '*magnified selfishness*' (Lin, 1977), and opposed to a wider sense of community and social responsibility.

Confucianism is a complex social philosophy, and it is rather difficult to condense it in a way which will do justice to the complexity of its nature. However, it should be noted that Confucianism contains many interpretations within it, and that it is a living set of ideas which has developed and changed over time. As emphasised by Redding (1990):

"its complexity was a perhaps inevitable result of the impossibility of its task"

The Confucian order was in the final analysis more fundamentally moral than it was rational (de Bary, 1959), and as such could never extend true humaneness effectively and reliably outside the family (Redding, 1990). The harsh realities of power eventually deny a totalitarian utopia (Nivison, 1959), but the attempt continued for centuries. Each time a new interpretation emerged it owed its inspiration to a return to the original pure well-springs (de Bary, 1959) until it finally exhausted itself in the upheavals of nineteenth century Chinese history and retreated below the surface of society or went abroad (Redding, 1990).

According to Schwartz (1959), Confucianism has to deal with three polarities of thinking:

- 1) there is a tension between self cultivation and the ordering and harmonising of the world;
- 2) there is a related choice of concentrating on the inner realm or the outer realm of social order; and
- 3) there is a choice between knowledge and action.

Confucian thinking has roamed over all three continua at different times in different ways, and although in the process, the ideology did not ossify (Hamilton, 1984), nor did it retain much recognisable simplicity. Redding (1990) highlighted that in terms of its manifest workings, there are three main differences separating Confucianism from many other religions:

- 1) it contains no deity but is based instead on rules of conduct;
- 2) it is not promoted in such a way as to compete with other religion; and
- 3) it has no large-scale institutional '*church*' with priest, ceremonial and laity.

However, Redding (1990) made some reservations to the third difference as he stated:

"the latter point is no longer valid in parts of Indonesia where Confucian church ceremonies are being held with prayers, hymns, preacher, sermons in replication of Protestant Christianity (correspondence from Charles Coppel (1983))"

Confucianism dominance came about because it provided the philosophical basis for the filial piety which supported the family structures and in turn the state itself. It was the main contribution to the making of a highly integrated society in which the elite of the peasantry shared the same world-view via a common literary culture. However, its dominance did not give it a monopoly and an understanding of Chinese religious influences cannot ignore the parallel forces of Taoism and Buddhism, each which was able to appeal to more individual and inspirational sentiments. The endless rules and guidelines of Confucian order left many people still hungry for something closer to nature, something which could allow for magic and idea of guardian spirits.

Confucianism still penetrates society via a combination of school and family teachings. Parents instil the discipline and order and above all else of identity within the family. According to Redding (1990):

"while children below the age of five or so are indulged and usually provided with a very secure emotional foundation visible later in at least public self-confidence and stability, this same indulgence tends to create high levels of dependence which can later serve to ensure compliance. The withdrawal of affection, or the threat of withdrawal, can act as a severe sanction for the dependent personality. From the age of five onwards, the tendency in child-rearing is for discipline to be added to the indulgence, and observations by Westerners of Chinese home life commonly refer to the strictness with which older children are controlled".

As for the Overseas Chinese, Confucian education is not universal, especially with the influence of other religions such as Christianity via schools, it is nevertheless still a major force in Hong Kong, Taiwan, Singapore, Indonesia, Malaysia and Philippines. In Thailand, Buddhism has penetrated widely in Thai life, but the golden rules of Confucianism are still acted on in family life.

The philosophy of Confucianism attempts to find a form of human order which will be in accord with the order of the natural world. By cultivation of inner goodness and by coupling it to exterior grace through the encouragement of social harmony, society at large would come to exhibit the kind of balance, reasonableness and considerateness typical of the ideal human being. Filial piety is the crucial stabilising feature in maintaining order in family relationships. It was always in the family context that the cardinal lessons were learned, and where the sense of gentlemanly conduct was inculcated. According to Carmody and Carmody (1983), this conduct is centred on two crucial virtues which lie at the heart of Chinese character building, 'jen' and 'li'. 'Jen', often translated as 'human heartedness'. This has been described by them in the following terms:

"the ideogram for 'jen' represented a human being: 'jen' is humanness-what makes us human. We are not fully human simply by receiving life in a human form. Rather, our humanity depends upon community, human reciprocity. 'Jen' pointed in that direction. It connected

with the Confucian golden rule of not doing to others what you would not want them to do to you. Against individualism, it implied that people have to live together hopefully, even lovingly. People have to cultivate their instinctive benevolence, their instinctive ability to put themselves in another's shoes. That cultivation was the primary educational task of Confucius and Mencius"

'Li' can be referred to as 'good manners', or gentlemanly conduct. In a sense, it turns 'jen' into action. 'Jen' and 'Li' provides the lubrication necessary to reduce social friction and to foster the sublimating of self-indulgence in daily interaction.

Confucius lived between 551 and 479 B. C., and his ideas were adopted as state orthodoxy in the Han dynasty which lasted from 206 B. C to 220 A. D. During the Sung dynasty, alternative philosophies flourished, notably Taoism and Buddhism. The thirteenth century brought a period of consolidation of the social philosophy of Confucianism with a more nature related Taoism and more spiritual Buddhism. The synthesis became known as the neo-Confucianism and it has lasted until the present day.

A number of themes may be drawn together to allow consideration of one of the most important effects of Confucianism, one of the principal determinants of social and economic behaviour. Redding (1990) describes it as:

"the passivity induced by a system which places the individual in a powerfully maintained family order, itself inside a powerfully maintained state order, itself seen as part of a natural cosmic order, and all dedicated to the maintenance of the same status quo. When the only true authority is tradition, and when deviant behaviour meets heavy sanctions from an early age, when deference to elders is automatic, and when dependence on those same elders is non-negotiable, then all the ingredients are present for producing a social system characterised on the one hand by an impressive stability and on the other hand by debilitating incapacity to adapt, innovate, and change".

Bellah (1965) studied the connections between Asian religions and economic progress and noted two unfavourable conditions. He states that:

"if on one hand there was too close a fusion between religious symbolism and the actual world, then the religion would perpetually sanctify the status quo and provide no leverage for change. On the other hand, a religion, such as Taoism or Buddhism in its purer forms, both of which stress the utter disjunction between what is religiously valuable and the actualities of this world, may equally retard social change and progress by discounting the practical world as a sphere for valid endeavour".

It appears to us that China has succumbed to both handicaps in its religions, at least as far as material progress is concerned. The lack of creative tension between religious ideals and the real world has implications for the way economic activity comes to be organised. But at this point, however, where the concern is to depict the make-up of a person, it is sufficient to note that compliance and conservatism are widespread characteristics to a degree where they might be taken as central parts of the ideal Chinese personality. As viewed by many writers such as Hamilton, 1984,; Redding, 1990), the debilitating effects of Confucian traditionalism have either eroded, or been counteracted, or subtly amended for most Overseas Chinese.

However, the Confucian traditionalism still remains, but possibly in new contexts, and it has different effects.

2.3.1.2 Social Structures

Family and kinship were the centre of loyalty for (nearly) every Chinese at least in the late traditional period (Weber, 1951). The family represented a basic element in the Confucian order of a stable and harmonious state based on clear hierarchical obligations and authority patterns. As described by Balazs (1964):

"not only was it the smallest social unit in which relations of dominance-subservience obtained, but it was also, on the administrative level, the vector of the system of collective responsibility, for the whole family had to expiate for a crime committed by one of its members".

The individual played a minor role in the social order centred upon the family. The core values of the family and family relations within the Confucian social system were filial piety, ancestral worship, family continuity and mutual support within the extended kinship network (Kuo, 1987). Wolf (1968) gives a description of the pivotal role of family which enables us to understand why family is important to a Chinese person:

"the interaction of the Taiwanese villager with his friends and neighbours is like the spice in the soup, savoury, but of little sustenance. It is with his family, his parents and grandparents, his children and grandchildren, that he takes the measure of his life. His relations with his parents may be strained, with his wife distant, and with his children formal, but without these people he would be an object of pity and of no small amount of suspicion. He would be pitied because he had no place in a group, because he didn't belong anywhere. For these same reasons he would be the object of suspicion. A man not thoroughly imbedded in a network of kinship cannot be completely trusted because he cannot be dealt with in a normal way. If he behaves improperly, one cannot discuss his behaviour with his brother or seek redress from his parents. If one wants to approach him about a delicate matter, one cannot use his uncle as a go-between to prepare the way. Wealth cannot make up for his deficiency any more than it can make up for the loss of arms and legs. Money has no past, no future, and no obligations. Relatives do".

Thus, one can see that the person is perceived to exist only in terms of his immediate family network, and by extension that society is seen as comprising not of individuals-who themselves have no legitimate place-but families, around which life is formed. For the Chinese, the notion of what a family is extends beyond its members to encompass its property, its reputation, its internal traditions, its ancestors' spirits, even its future unborn generations (Yang, 1945). Inside the family its regulation is based on a set of rules, known as 'Wu-lun' which specify an order of ranking, with the first-named given preference: father-son, husband-wife, elder brother-younger brother, ruler-subject (or boss-subordinate), and as well

as these clearly hierarchical distinctions, there is a more general set of rules governing expectations of trust and reliability between friends. Hwang (1977) identified four major dimensions that seem to capture the essence of *'familism'*:

- 1) preference of father/son axis extended family structure;
- 2) hierarchical power structure - submission to parental authority;
- 3) mutual dependence of parent/ child generations; and
- 4) dominance of social interactions with family members over other activities

Such hierarchical prescribing rests on a more fundamental idea which gives man a high place in the cosmic order (Yang, 1961). In practice, male domination is normal, and in practice control can also often be heavy handed and strict, acknowledging as it does the security provided to the dependent member of the family circle. Also common is the set of tensions inevitable when people are forced into mutual dependence, often in conditions of scarcity. Tensions between the generations, between sexes, between the hard-working and the lazy, between different personalities, has also provided a challenge which the Confucian recipe of dignified restraint and human sympathy was designed to cope with.

The larger units of Chinese society of relevance to the individual, although they can be differentiated into endless detail, will be taken here more simply as the lineage, the village or neighbourhood, and special interest associations. In addition is the clan, or collection of lineages sharing surname. The lineage is an extension of the family and is normally defined as the patrilineal descendants of a particular, identifiable ancestor (Baker, 1979). The reason why lineage identity is maintained has largely to do with the assistance such collectivity is able to provide to the individual. His or her loyalty to it, constantly reinforced in the rituals of births, marriages, funerals (especially the latter, which test obligations and remind members of ancestral descent), is an indication of the person's dependence and lack of alternative sources of support (Yang, 1961). The plethora of associations as reported by Crissman (1967), Mackie (1976), Hsieh (1978), Lee (1988), are organised along four main lines:

- 1) are those based on kinship and identified by surname;
- 2) many are defined by area of origin in China;
- 3) are those that perpetuate a dialect; and
- 4) those based on occupation or craft reminiscent of the guilds of traditional China.

Mak (1988) pointed out that there are two organising principles at work in the process of associating. Firstly is the place of origin, defined variously in terms ranging from specific village up to province. This would tend to divide society into blocs, as it were vertically, into competing blocs. But running across the blocs, as it were horizontally, are connections based on religion, or surname, or clan, which serve to counteract the divisiveness. Mak (1988) further says: *"these integrative organisations then put the structurally segmented people under one roof, yielding the unintended effect of neutralising any ill-feeling resultant from structural segmentation"*. The Chinese aligned themselves according to almost any social criterion that was to their advantage. The vast network of social connections then serves a number of important purposes for the Chinese individual and reveals an important operating principle about the workings of selective co-operations.

The assimilation of Chinese in Malaysia, Indonesia, and Philippines has been considered to be slow. The retention of ethnic separateness appears to have a long standing and consistent history. Although there are many factors that causes such situation, Redding (1990) gives three determinants: firstly, the Chinese are resented for their success and band defensively, secondly, the host people perceive that Chinese culture is superior, thirdly, it may simply be more humanly comfortable, at the very basic level, to associate with one's own kind. The successful performance of the Chinese, repeated in country after country, is inevitably going to produce host people resentment, are at least local guardedness and suspicion. Reciprocally, the Chinese themselves must have achieved some satisfaction from the results of such labours, and they would not be human if they did not take pride in at least one indicator of a particular form of superiority. It would be unrealistic if they did not, at the same time understand with full sensitivity, the effects of their success on people in the host culture and the kind of resentment which might ensue. In consequence, a wary and defensive insistence on the maintenance of their own group solidarity is entirely predictable.

The retention of ethnic identity by staying with one's own people on grounds of simple human comfort is a common enough social phenomenon world-wide, and requires no further explanations to its motive. However, in the case of the Chinese, an extra incentive exists to dissuade incursions of outsiders or the venturing out of insiders. That is the awesome barrier of the Chinese language, fluency in which only comes at a very high price.

For a Chinese to give this up is a major sacrifice; for a foreigner to learn it is a major challenge. As long as the language is retained, Chinese separateness will be sustained in host countries, elsewhere Chinese ethnicity will be daily demonstrated and reinforced (Ho, 1976).

2.3.1.3 The Chinese Work Ethic

The Chinese were traditionally seen as hard-working people. This is evident from many historical accounts. Purcell (1965) reported that:

"the Chinese are 'infinitely industrious', especially in the subsequent colonial period, as ideal labourers, and reliable intermediaries. Records of their work on plantations attest to their superior industry, and although they were prone to drive a hard bargain, insisting for instance on piece-work, they would produce more than other ethnic groups in the same circumstances. They would also take heavier and more difficult tasks".

Kahn (1979) referred 'seriousness about tasks' as one of the components of the 'post-Confucian' cultures of East Asia. He attributed this to a sense of responsibility which reaches unusually high levels, ultimately based on the onus of duty which in turns puts filial piety into practice. In a society where each family is dependent on its own resources for its survival, and where each individual is in turn dependent on family support for so much in life, the person who is not working as hard as he or she might for the common benefit will come under intense social pressure. With sensitivity to social influence running so high, the

only relief will come when prosperity has been guaranteed for the future, a state which few families will concede.

It is difficult to define the highly motivated Chinese person's behaviour in work, but nevertheless a significant feature is '*perseverance*'. It is difficult to find research attesting to this characteristic, but the word captures much that is commonly observed in many reports on Chinese people. The work ethic permeates Chinese life, and no matter its origins, be they family duty, acceptance of discipline, fear of insecurity, its universality is sufficient to make it an expectation of those dealing with them.

According to Wong and Redding (1986), the tendency for the Chinese to work hard may thus be attributed to:

- 1) the importance of wealth as a surrogate for security and the clear connection seen between effort and reward;
- 2) the long tradition of obligation to the family which sponsors seriousness of purpose;
- 3) the acceptance of discipline in a high power distance and status conscious culture;
- 4) the demonstration, in many of their environments, of the success attributable to work;
- 5) the relative lack of other universally valued attributes used in the ascription of status, and
- 6) highly sensitive social networks and forms of group pressure which are able to influence the individual to conform to the general ethic, and to avoid the odium and loss of belonging caused by being considered lazy.

2.3.1.4 Materialism

One of the fundamental reasons for search of wealth is connected with human needs for security in a potentially threatening environment. The Overseas Chinese are said to suffer degrees of repression, discrimination, and uncertainty, it is perhaps not surprising that the shelter of money in a hostile world should be a matter for idealism. In a study of a Chinese trading community in Indonesia, Ryan (1961) discussed the '*focal value of wealth*' as:

"in the day to day course of events, it is around this value that energies are mobilised, interest centred, the very life and household organised, and in the service of which social relations are patterned"

Freedman (1979) suggested that such value is typical of the Overseas Chinese when he says:

"shrewdness in handling money was an important part of the equipment which ordinary Chinese took with them when they went overseas in search of the livelihood. Their financial skill rested above all the three characteristics of the society in which they were raised: the respectability of the pursuit of riches, the relative immunity of surplus wealth from confiscation by political superiors, and the legitimacy of careful and interested financial dealings between neighbours and even close kinsmen. The Chinese were economically successful in Southeast Asia not simply because they were energetic immigrants, but more fundamentally because in their quest for riches they knew how to handle money, and organise men in relation to money".

Frugality is another characteristic commonly found in descriptions of Overseas Chinese. The frugality owes much to the living for so long at the subsistence level, something which has been a feature of Chinese life, since the population explosion of the nineteenth century put most people at or near the breadline (Fairbank, 1987). Although prosperity is a distinctive feature among many of the Overseas Chinese, there are still large numbers of Chinese in the region who are struggling to cope with poverty (Clammer, 1978). Self-reliance is another characteristic which is important to the Chinese, as described by Ryan (1961);

"the crucial requirement of this value is that each adult male should have its own business in which the responsibility for risks of loss and the possibilities for profit are borne by the individual. This value is of tremendous importance in shaping the form of the economic units which make up the economy....As a result small business units multiply and there is a considerable barrier to expansion beyond a family operation....Persons who work for others and who do not have the capital to operate as independent businessmen fall into the lower rungs of the prestige scale and have, in actuality, little voice in community affairs. There is no element in the value system giving support to the role of wage earner".

The implication of this drive for independence and for the accumulation of family wealth, is that many managers in large organisations are accumulating knowledge, skills and contacts with a view to going out on their own whenever opportunity occurs (Wong and Redding, 1986).

2.4 Summary

The main objective of this chapter was to give a brief description of the beliefs and values of Malays and Chinese. Based on the past anthropological studies on the traditional Malays. It was concluded that the value systems of the Malays rest on the basis of 'adat' and Islam (Parkinson, 1967; Gullick, 1964; Swift, 1965; Wilson, 1967; Karim, 1990, 1981). Evidently, the existing literature on personal values of Malays indicates that the studies are far from conclusive, and they have not added significantly to the current state of knowledge on the behaviour of Malays in general and more specifically the Malay entrepreneurs. Those studies

do not provide substantial empirical evidence on the area under investigation, partly due to lack of work in this particular area. This research is the first empirical research to identify, compare, and contrast personal values of Malay and Chinese entrepreneurs. It is assumed that Malay entrepreneurs do not possess the stereotypes of Malays as reported in the literature. Therefore, one of the important tasks of this research is to investigate and provide empirical evidence to support the assumption.

Values and value systems affect the development and progress of all human communities (Ayal, 1963; Komin, 1988; Sinha, 1988). An understanding of the beliefs and values of the Malays is therefore requisite for the planning of their future. Without some understanding of the beliefs and values of the Malays, not only will it be impossible to correct wrong ideas due to incorrect interpretation, but plans for Malay progress would founder because they would conflict with established values. Furthermore, values of Malaysians as a nationality have never been studied and described as extensively as one has found in the literature on human values that relate to Western people and Chinese. Most studies about the Malaysians have been historical, subjective descriptions and non-empirical in nature profiling them in passing rather than delving deeply into the subjects that relate to values, attitudes, or beliefs. As viewed by Gullick (1987);

"this is an area where Western writers display a marked degree of cultural bias and distorting preconception of the superiority of their own social values. It is more useful to attempt to identify the accepted 'values' of Malay society itself".

Apart from the external factors, there was a general recognition that the Malay values had a considerable effect on the pace of change and competitive abilities of the Malays in a multiracial society. On the other hand, the Chinese in Malaysia are remarkably successful in business. As mentioned in this chapter, the Chinese in Malaysia formed the team of the 'Overseas Chinese' who migrated from China for economic or political reasons. In fact, the 'Overseas Chinese' all over the world are noted for their success.

Chapter 3: Personal Values and Value Systems

“Cowardice asks the question, Is it safe? Expediency asks the question, Is it politic? Vanity asks the question, Is it popular? But conscience asks the question, Is it right? And there comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must take it because his conscience tells him it is right.....” (Martin Luther)

3.0 Introduction

This chapter reviews the literature on the nature and concept of human values and value systems. First, values are defined. Second, the nature of values and value systems is discussed. The third part of this chapter focuses on the distinction of values from, yet interrelationship to other concepts such as attitudes, norms, needs, and traits. The fourth part provides the reader with some appreciation of the richness inherent within the construct of values by offering a brief overview of values research across several disciplines: psychology, sociology, organisational behaviour, social psychology, and consumer behaviour. Literature from those disciplines has suggested that personal values may underlie and explain a variety of individual and organisational behaviours.

In addition to the above, this chapter also discusses issues regarding theoretical frameworks, the classification of values, the antecedents and consequents of values and value systems, how values are measured, and issues regarding the application of values to cross-cultural and subcultural settings. Because the primary emphasis of this study is on personal values of entrepreneurs, it is appropriate to devote a section of this chapter to the subject of entrepreneurial values. Entrepreneurial values, however, particularly as they relate to self-identification and individual performance, have received only scant treatment. It is important to mention here that subsequent chapters will discuss more on the subject of entrepreneurs and entrepreneurship.

The study of personal values has been treated for centuries in the branch of philosophy known as axiology. Axiology concerns human values, primarily ethical, aesthetic, and religious ones. Most behavioural studies seem to suggest that human awareness of the existence of values started as early as the creation of religion. The pervasive role of values in all aspects of human life (Rokeach, 1973) has motivated empirical investigations in a number of social science disciplines. Values are both a powerful explanation of and influence on human behaviour (Homer and Kahle, 1988).

Values are part of one's life and thought, and the individual usually takes them for granted unless they are challenged (Harrison, 1987). Most individuals acquire values very early in life from parents, teachers and others who are influential in their lives and who, in turn, acquired their values in similar fashion. An individual's values are part of one's personality;

they are fundamental beliefs that originate in and are maintained and changed by individual's learning experiences (Albanese, 1983). Values are actually part of an individual's personality, especially if some values clearly dominate others. In effect, values are a kind of guidance system used by an individual faced with a choice among alternatives (Guth and Taguri, 1965).

Values serve as standards that guide the behaviour of individuals in a variety of ways. Rokeach (1973) states that values serve as a standard that guides ongoing activities, and of value systems as general plans employed to resolve conflicts and to make decisions. Values enable individuals to:

- 1) take particular positions on social issues (Rokeach, 1973)
- 2) favour one particular political or religious ideology over another (Rokeach, 1973)
- 3) guide presentations of self to others (Goffman, 1959)
- 4) evaluate and judge, to give praise and fix blame on the self and others (Rokeach, 1973)
- 5) permit comparative assessment of self such as morality and competence in relation to others (Festinger, 1954)
- 6) persuade others and influence others (Rokeach, 1973)
- 7) rationalise beliefs, attitudes, and actions to bolster personal feelings of morality and competence (Rokeach, 1973)
- 8) maintain and enhance self-esteem (Rokeach, 1973)

Because of the differing interpretations of the concept of values, it is difficult for a person to assess his or her own values, much less those of other individuals or the organisation. However, to understand the significance of values in decision making process, and in most other kinds of endeavour, Harrison (1987) provides the following guide-lines:

- 1) many disagreements arise out of differing values;
- 2) values unless spelled out precisely, are not communicated automatically;
- 3) individual tends to assume that their values are 'normal' and that other individuals should accept or adopt these values;
- 4) most individuals are largely unaware of their own value judgements, particularly as they relate to their own speciality; and
- 5) an educated person is one who is aware of differing, and frequently conflicting values, who recognises his or her own value systems, and who then makes decisions with full awareness of their consequences.

Human values are highly diverse in terms of their contents, expressions, and implications. Most probably different types of values influence human behaviour by different routes mediated by different mechanisms. The basic premise of this chapter is that values are central to an individual's self-definition and only one type of values is addressed here- namely '*personal values*'.

3.1 Defining Values

"Why not spend some time determining what is right for us, and then go after that?" (William Ross)

There is considerable variation in the attention accorded to the general concept of value by scholars in several fields of learning. According to Rokeach (1973), any conception of the nature of human values should not only satisfy certain criteria but must also be capable of operational definition. The concept of values should clearly be distinguished from other concepts with which it might be confused - such as concepts of attitudes, norms and needs. On the other hand values should also be seen as systematically related to such concepts. There have been many attempts to define human values in generally acceptable terms, but none have succeeded fully. However, this does not alter the fact that the area merits investigation and study. Accepting the fact that diversity exists within the study of values, it appears difficult to construct a simple definition of "*value*" which would be acceptable to all researchers. Nevertheless, it is useful to review some definitions offered by other researchers.

Formal definitions of values invariably emphasise their reference to something considered important and their function as psychological '*constructs*' (*a construct is defined as a concept which has been deliberately and consciously invented or adopted for a special scientific purpose (Kerlinger, 1973)*). Values refer to an abstract thing held by an individual to be worthy and enduring over a period of time (Allen, 1968).

Kluckhohn (1951) offers his widely quoted definition:

"A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from the available modes, means and ends of action".

Or reduced to essentials, values are "*conceptions of the desirable*", that is, values are beliefs so as what is '*good*', '*best*', and '*right*' and their opposites: '*bad*', '*worst*' and '*wrong*'. This definition hints at some commonality between individual and the sociocultural spheres without specifying its nature. The notion of values "*as distinctive of an individual or characteristic of a group*" is ambiguous in that it assumes isomorphism between the individual and the collective aspect of values. In the history of empirical value research of the last twenty-five years, this issue is raised over and over again and dominates the epistemological debate in various social science disciplines. Smith (1964) also reviewed the subject, and, in agreement with Kluckhohn, also defined value as '*conceptions of the*

desirable'. On the other hand, Williams (1968, 1979) defines values as '*criteria or standards of preference*'. This says no more than that the person is led to prefer one kind of object rather than another (though he does not enumerate objects, surely the term should be used broadly to name whatever can be preferred to something else, such as physical things, persons, emotions, self-concepts, thoughts, symbols and forms of physical activity). He does state that, explicitly or implicitly, persons are continually regarding things as '*good*' or '*bad*', '*pleasant*' or '*unpleasant*', '*beautiful*' or '*ugly*', '*appropriate*' or '*inappropriate*', '*true*' or '*false*', '*virtues*' or '*vices*'. This can be considered a broader definition than that of Kluckhohn because of its inclusion of '*pleasant-unpleasant*' and '*beautiful - ugly*'.

Allport (1961) conceptualised values as beliefs upon which a person acts by preference. For Allport, values together with interests are appropriate motives, a kind of trait more general than attitudes, although Allport, Vernon, and Lindzey (1970) described values as evaluative attitudes. For Smith (1969), values are a special kind of attitude, functioning as standards by which choices are evaluated, and for England (1967), values are similar to attitudes but more ingrained, permanent, and stable, more general and less tied to any specific referent, and provide a perceptual framework that shapes and influences behaviour. After a value is learned it becomes part of an organised system wherein each value is given a priority relative to other values.

Like all beliefs, values involve knowledge or thought, emotion, and behaviour. A value is a thought about the desirable rather than the undesirable. The individual can feel emotional about a value; he or she is emotionally for or against it, approves of those who follow it, and disapproves of those who do not follow it. A value has a behavioural component when it leads to action (Rokeach, 1973). People may disagree with the values of other individuals or particular groups and in that sense the values may be seen as inappropriate, but values cannot be proved or disproved (Ebert and Mitchell, 1975).

For Guth and Taguiri (1965), values are conceptions explicit or implicit, of what an individual or group regards as desirable. Brown (1976) similarly adhered to an emphasis on values as action oriented; he stressed the close correlation that value and value systems have to behaviour. Schwartz and Bilsky (1987), generated a conceptual definition of values that incorporated five formal features:

- 1) concepts or beliefs;
- 2) pertain to desirable end states or behaviours;
- 3) transcend specific situations;
- 4) guide selection or evaluation of behaviour and events; and
- 5) are ordered by relative importance.

Based on those reasoning, they then derived a comprehensive typology of the content domains of values. The definition of values that has received the most attention by social psychologists in recent years is that of Rokeach (1973):

"A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence".

Rokeach's definition does not explicitly use the word '*importance*', but it implicitly suggests it. Thus, an individual's '*value system*', or '*value hierarchy*', would be a set of enduring beliefs about preferable modes of conduct or end-states of existence organised along a continuum of relative importance (Rokeach, 1973).

Kilby (1993) states that values may be defined so broadly that any object wanted by the person is a '*value*' (is valued) or, they may be defined narrowly as to include only judgmental, evaluative dispositions. He further suggests that:

"if we are to have a useful concept, writers must state their meanings and where there is doubt as to whether a disposition should be called 'value', the question must be asked, is there a felt sense of importance, meaningfulness, significance, worthiness or synonyms of these for these are the defining qualities"

Since the focus of this study is on '*personal values*' and '*self-identification*', therefore personal value is defined here as a '*cognitive representation of a subjectively desired feature or state of the individual's own self*'. The most typical examples of such values are *honesty, intelligence, tenacity, honour, loyalty, obedience*, and many others. Values of that type are personal in a double sense; they are personally desired by the person, and they refer to the person of their beholder. Obviously personal values defined in such a manner are closely related to another psychological concept of long tradition-the concept of '*ideal self*'. The '*ideal self*' is defined here as a mental structure representing an idealised conception of the individual as a person - the desired features, states, and behaviours. The '*personal value system*' is the most abstract layer of ideal self-structure, it contains an organised set of personal values defined earlier. Preference is the basic relation organising a set of distinct values into the system of personal values. In other words, the values are organised hierarchically according to their desirability to the individual. The more a value is subjectively preferable to its opposites, the higher is its position in the hierarchy (Rokeach, 1973). Values of higher hierarchical position are more important as behavioural guides than values of the lower positions.

According to the control theory of human behaviour introduced by Powers (1973) and applied to the psychology of self by Carver and Scheier (1981), personal values serve as highly abstract reference points in self-regulation of behaviour. The individual can compare his or her own current states and behaviour with this reference point and adjust successively the former to be consistent with the later ones. So, personal values serve as a very general guide for behaviour, although the specific actions may be sometimes be hard to predict based on the values just because of their abstract nature.

3.2 The Nature of Values and Value Systems

“Back of every noble life there are principles that have fashioned it” (George Horace Lorimer)

Values are beliefs about desirability that organise experience and direct behaviour with respect to certain broad classes of events. Thus, if one values achievement, one believes achievement is desirable, and one therefore attends to events related to achievement, remembers events related to achievement, and behaves in ways related to achievements. To say that values are enduring means that they are relatively permanent and resistant to change. They are neither completely stable nor completely unstable. Since values are learned, most commonly over long periods of time, they can be unlearned and changed as a result of new learning experiences (Albanese, 1983). However, in order for learning experiences to change an individual's values, they must be personally significant. Values play a role in the continuity of human experience and, therefore, they typically change slowly. According to Rokeach (1973), any conception of human values, if it is to be fruitful, must be able to account for the enduring character of values as well as for their changing character.

Rokeach suggested that the enduring quality of values arises mainly from the fact that they are initially taught and learned in isolation from other values in an absolute, all-or-none manner. In most situations, an individual is taught that such and such mode of conduct or end state is always desirable. On the other hand, an individual is not taught that it is desirable, for example to be just a little bit honest or helpful, or to strive for just a little bit of freedom or peace. Nor is the individual taught that such modes or end-states are sometimes desirable and sometime not. It is the isolated and thus the absolute learning of values that more or less guarantees their endurance and stability.

However, in order to face the problem of value change, it is evident that as a child matures and becomes more complex, he or she is increasingly likely to encounter social situations in which several values rather than one value may come into competition or conflict with one another, requiring a decision as to which value is more important. Gradually, through experience and a process of maturation, the individual will learn to integrate the isolated, absolute values taught earlier into a hierarchically organised system, wherein each value is ordered in priority or importance relative to other values. It is often reported, for example, that students make significant and frequent changes in their values as they move from high school through college and toward graduation, full employment, and professional and family responsibilities (Albanese, 1983).

To say that values are beliefs is to say that they are expectancies about what is desirable or undesirable. Rokeach (1968b) suggests that there are three types of beliefs:

- 1) of being true or false- existential or descriptive beliefs;
- 2) those concerned with judgements about what is good or bad- evaluative beliefs; and
- 3) those concerned with judgements about what is desirable or undesirable - *'prescriptive'* and *'proscriptive'* beliefs.

According to Rokeach (1973), a value is a belief of the third kind, that is a '*prescriptive*' or '*proscriptive*' beliefs.

As mentioned in previous sections, values like all beliefs, have cognitive, affective, and behavioural components. A value is a cognition about the desirable, equivalent to what Morris (1956) has called a '*conceived*' value and to what Kluckhohn (1951) referred to as '*conception of the desirable*'. In the realm of thought, values are experienced in terms of the desirable or undesirable, of how things should or should not be, of what is important or unimportant, and of the overall worth or '*value*' of an event or outcome. Because values are beliefs about desirability, they necessarily imply affect. Thus, when a value is upheld, it often produces feelings of joy and/or pride, and if another person is considered responsible, it often produces feelings of appreciation and/or admiration. Likewise, the assessment that a value has been violated is associated with the feelings of dejection, shame, or guilt if the self is assumed to be responsible, and with feelings of anger if someone else is deemed responsible. In the realm of behaviour, values are indicated either by preference in a free choice situation, or by how much an individual is willing to pay or sacrifice for the valued object, or, relatedly, by the amount of effort he or she is willing to exert to achieve the valued outcome.

According to Epstein (1989), given that values are revealed by thoughts, emotions, and action, this raises another question of how to interpret results when the different indices do not correspond. For example, what does it signify when a person reports that he or she values achievement but exhibits this not a whit in his or her daily behaviour and is emotionally unresponsive to issues involving achievement?. Because a great deal of research in values is based on direct self-report, which neither assesses emotions nor behaviour, this issue is one of considerable importance. In view of this, Epstein (1989) suggests that a common interpretation is that each index has its virtues and limitations, but all are manifestations of the same underlying construct. An alternative interpretation is that different values exist in different conceptual systems, and that the differences are therefore meaningful. To Epstein (1989), values can exist at different levels of awareness and can conflict with each other, not only within the same conceptual system but across different conceptual systems within the same individual.

Values as defined by Rokeach (1973) refer to a mode of conduct or end-state of existence. Values can be beliefs about how certain ends are to be achieved, or '*instrumental values*', and they can be beliefs about the ends themselves, or '*terminal values*'. This distinction given by Rokeach (1973) between '*means*' and '*ends*' values has been recognised by some philosophers (Lovejoy, 1950; Hilliard, 1950), anthropologists (Kluckhohn, 1951; Kluckhohn and Strodtbeck, 1961), and psychologists (English and English, 1958). On the other hand, others have concentrated their attention more or less exclusively on one or the other kind of value. French and Kahn (1962), Kohlberg (1963), and Piaget (1965) have concerned themselves with certain values representing idealised modes of conduct; Allport, Vernon and Lindzey (1970), Maslow (1959), Rosenberg (1960), and Smith (1969) have concerned themselves with certain values representing end-states. There are no doubt numerous ways to classify values. The importance of value classifications is that they permit the development of value profiles for individuals, groups, and organisations. The subject of classification of values will be discussed in a later part of this chapter.

As mentioned in previous section, most of the definitions of values refer to that as a preference as well as a '*conception of the preferable*'. Many researchers have made a good deal of effort to distinguish between the '*desirable*' and the '*merely desired*'. Rokeach (1973) and Smith (1969) share the same view that the serious problem to be solved in systematic research, is to distinguish between values and preferences, between the desirable and the merely desired. A value, as Kluckhohn (1951) defines it, is a '*conception of the desirable which influences the selection from available modes, means, and ends of action*'. This according to Rokeach (1973) turns out, upon closer analysis, to represent a definable preference for something to something else. The something is a specific mode of behaviour or end-state of existence; the something else is an opposite, converse, or contrary mode or end-state. Two mutually exclusive modes of behaviour or end-states are compared with one another - for example honest or dishonest, or states of peace and war, one of the two is distinctly preferable to the other. An individual prefers a particular mode of action or end-state not only when he or she compares it with its opposite but also when he or she compares it with other values within his or her value systems. The less preferable modes or end-states will be situated lower down in his or her value hierarchy.

According to Williams (1968), it is rare and limiting case if and when a person's behaviour is guided over a considerable period of time by one and only one value. More often a particular action or sequence of actions are steered by multiple and changing clusters of values. Most literature on values documents that after a value is learned it becomes integrated somehow into an organised system of values wherein each value is ordered in priority with respect to other values.

According to Rokeach (1973), such a conception of values enables researchers to define change as a reordering of priorities and at the same time, to see the total value system as relatively stable over time. Variations in personal, societal, and cultural experience will not only generate individual differences in value systems but also individual differences in their stability. Both kinds of individual differences can be reasonably expected as a result of differences in variables such as intellectual development, degree of internalisation of cultural and institutional values, identification with sex and occupational roles, political identification, and religious upbringing.

3.3 Values Distinguished from Other Concepts

Smith (1969) draws the attention of other researchers to the conceptual disarray of the value concept in the social sciences. He states that

"the increased currency of explicit value concepts among psychologists and social scientists has unfortunately not been accompanied by corresponding gains in conceptual clarity or consensus. We talk about altogether too many probably different things under one rubric when we stretch the same terminology to include the utilities of mathematical decision theory . . . fundamental assumptions about the nature of the world and man's place in it...."

ultimate preferences among life styles..., and core attitudes or sentiments that set priorities among one's preferences and thus give structure to a life....And, at the same time, we are embarrassed with a proliferation of concepts akin to values: attitudes and sentiments, but also interests, preferences, motives, cathexes, valences. The handful of major attempts to study values empirically have started from different preconceptions and have altogether failed to link together to yield a domain of cumulative knowledge"

To reduce such conceptual disarray, it is important to distinguish the value concept employed here from various other concepts such as attitudes, norms, needs, and traits. Furthermore, Rokeach (1979), points out that satisfying conceptual definitions should go beyond informing us about how each concept might be operationalised. A conceptual definition should provide information about how a concept is distinguished from, yet related to others with which it is often confused; should specify all phenomena in the real world to which it is thought to apply; should inform about its functional significance, and finally, should provide a clue about conditions under which it will remain stable and undergo change. Figure 3.1 brings together the distinctions drawn between values, norms, needs, and attitudes.

3.3.1 Values and Attitudes

Values are often thought of as similar to attitudes. How do values and attitudes differ? An attitude differs from a value in that an attitude refers to an organisation of several beliefs around a specific object or situation (Rokeach, 1968a, 1968b). According to Theodorson and Achilles (1969):

"an attitude is an orientation toward certain objects (including persons - others and oneself) or situations an attitude results from the application of a general value to concrete objects or situations"

Indeed, one of the functions of attitudes, being object specific, is to allow expression of more global underlying values (Katz and Stotland, 1965). A value on the other hand, refers to a single belief of a very specific kind. It concerns a desirable mode of behaviour or end-state that has a transcendental quality to it, guiding conduct, attitudes, judgements, and comparisons across specific objects and situations and beyond immediate goals to more ultimate goals

Rokeach (1973) underlines that values and attitudes differ in seven important respects as follows:

- 1) a value is a single belief whereas an attitude refers to an organisation of several beliefs that are focused on a given object or situation;
- 2) a value transcends objects and situations whereas an attitude is focused on certain object or situation;

- 3) a value is considered as a standard but this is not the case of attitudes, which led to favourable or unfavourable evaluations of numerous objects and situations based upon a small number of values serving as standards
- 4) values seem to occupy a more central position than attitudes within one's personality make-up and cognitive system, and they are therefore determinants of attitudes and behaviour. The centrality of values has been noted by others such as Allport (1961) who states that attitudes themselves depend on pre-existing social values. Watson (1966), "*attitudes express values*", Woodruff (1942), "*attitudes are functions of values*"
- 5) value is a more dynamic concept than attitude, having a more immediate link to motivation
- 6) the substantive content of a value may directly concern adjustive, ego defence, knowledge or self-actualising functions while the content of an attitude is related to such functions only inferentially
- 7) whereas an individual may have many thousands of attitudes toward specific objects and situations, he or she may have only a few dozens of values - only as many values as he has learned beliefs concerning desirable modes of conduct and end-states of existence.

3.3.2 Values and Needs

There are writers who regard values and needs as equivalent. Maslow (1959, 1964), for example, refers to self-actualisation both as a need and as a higher-order of value. On the other hand, French and Kahn (1962) point out that in some respects the properties of a value and of a need are similar. For example, a person may want to do something but also feel that he or she ought to do it, since a value is not only a belief about what he ought to do but also a desire to do it.

According to Albanese (1983), values and needs are also related. While a value is a belief about desirable or undesirable modes of conduct and end-states, a need is defined as perceived deprivation (Albanese, 1983). For example, the need for power may be derived from several values, such as self-respect, social recognition, ambition, independence, and self-control. Similarly, the value of ambition may be the source of needs for power, achievement, aggressiveness, and so on. Thus, values and needs are related, although not in a one-to-one ratio.

Rokeach (1973) is strongly opposed to the suggestions made by Maslow and many others in regarding values as equivalent to needs. He has the opinion that if such views were adopted, then there is a likely situation that animals also possess values. Therefore, it would be difficult to account for the fact that values are so much at the centre of attention among those concerned with the understanding of human behaviour and so little at the centre of attention among those concerned with the understanding of animal behaviour. That values are

regarded to be so much more central in the one case than in the other suggests that values cannot altogether be identical to needs and perhaps that values possess some attributes that needs do not (Rokeach, 1973).

The human being is the only animal that can be meaningfully described as having values. Therefore, it is the presence of values and value systems that is the major characteristic distinguishing human than the infrahumans. Values are the cognitive representations and transformations of needs, and man is the only animal capable of such representations and transformations.

3.3.3 Values and Social Norms

Rokeach (1973) gives three ways in which values differ from social norms. First, a value may refer to a mode of conduct or end-state of existence whereas a social norm refers only to a mode of behaviour. Second, a value transcends specific situations; in contrast; a social norm is a prescription or proscription to behave in a specific way in a specific situation. Third, a value is more personal and internal, whereas a norm is consensual and external to the person. Williams (1968) gives the difference between values and norms as follows:

'values are standards of desirability that are more nearly independent of specific situations. The same value may be a point of reference for a great many specific norms; a particular norm may represent the simultaneous application of several separate values...Values, as standards (criteria) for establishing what should be regarded as desirable, provide the grounds for accepting or rejecting particular norms'

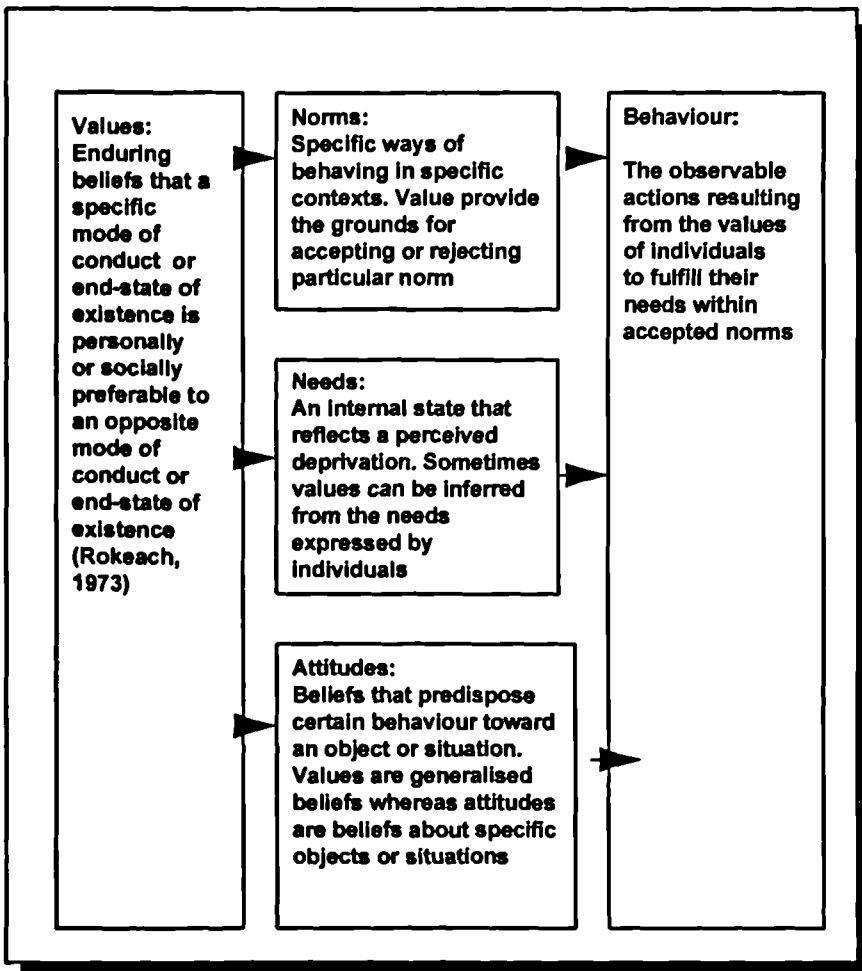
3.3.4 Values and Traits

The concept of trait has a long tradition in theory and research in personality (Allport, 1961; Rotter, 1954). Allport (1961) defined a trait as *'a predisposition to respond in an equivalent manner to various kinds of stimuli'*. It carries with it a connotation of human characteristics that are highly fixed and not amenable to modification by experimental or situational variation.

An individual's character, which is seen from a personality psychologist's standpoint as a cluster of fixed traits, can be reformulated from an internal, phenomenological standpoint as a system of values. According to Rokeach (1973), a person identified as an introvert on the basis of a score of an introversion-extroversion scale might identify himself as a person who cares more for wisdom and a life of the intellect and less for friendship, prestige, and being

cheerful. A person who might be identified as aggressive might see himself as ambitious, as one who cares about being a good provider for his family, and as one who cares about accomplishing something important in life.

A major advantage gained in thinking about a person as a system of values rather than a cluster of traits is that it becomes possible to conceive of his undergoing change as a result of changes in social condition (Rokeach, 1973). In contrast, the trait concept has built into it a characterological bias that forecloses such possibilities for change in advance.



Adapted from Albane e (1983)

Figure 3.1: Conceptual Values Behaviour Model

3.4 Values and Behavioural Research

The concept of values, more than any other is a core concept across all social sciences. It is the main dependent variable in the study of culture, society and the personality and the main independent variable in the study of social attitudes and behaviour. Therefore, the view that values play an important role in human behaviour has been widely accepted. Literature from psychology, sociology, organisational behaviour, and marketing suggests that personal values may underlie and explain a variety of individual and organisational behaviour. A rather continuous and broad body of research has emerged within each of these fields over the past years, it serves an impressive testimony to the utility of the values construct in explaining many diverse forms of human behaviour.

To date, most empirical research has presented correlational evidence as support for the relationship between values and attitudinal or behavioural outcomes. The lack of causal analysis is probably more a function of research design and statistical limitations than a function of researchers' theoretical beliefs. Most systems of value measurement rely on nominal or ordinal scales and are not readily amenable to experimentation or structural equation modelling (Homer and Kahle, 1988).

In a review of research on values and behaviours, Williams (1979) concluded that:

"evidence that values do influence subsequent behaviour is not available in quantity and with the decisiveness we would prefer, but the total research based data are nevertheless quite impressive".

Differences in values have been shown to relate to significant differences in a variety of attitudinal and behavioural outcomes. In the field of psychology, values have been found to be related to various personality types (Allport and Vernon, 1931), occupational choice (Rosenberg, 1957, Goldsen, Rosenberg, Suchman, and Williams, 1960; Kemp, 1960), choice of leisure activities (Jackson, 1973; Beatty, Kahle, Homer and Misra, 1985); political attitudes and behaviour (Wickert, 1940a, 1940b; Levine, 1960; Almond and Verba, 1963; Baum, 1968), choice of friends (Beech, 1966), religion (Feather, 1984), cheating in examinations (Hensehl, 1969), interpersonal conflict among university students (Sikula, 1970); need for achievement, need for affiliation, need for power (Rokeach and Berman, 1971), religious background and political identification (Rokeach, 1968, 1969), dogmatism (Trodel and Powel, 1965), authoritarianism, ethnocentrism, machiavellianism (Feather, 1975; Rim, 1970).

Sociologists have found values to be useful in describing society's collective consciousness (Durkheim, 1964), as determinants of social conduct (Blau, 1964), differentiating between 'Gemeinschaft' and 'Gesellschaft' social structures (Tonnies, 1957); and various aspects of social behaviour (Rokeach, 1969).

In the field of organisational behaviour, research has shown that values influence corporate decisions on strategy (Guth and Taguiri, 1965), cause many of the 'people problems' within organisations (Clare and Sanford, 1979), differentiate between managers and non-managers

(Munson and Posner, 1980), are directly related to indices of managerial success (England and Lee, 1974), affect satisfaction within a group (Drake, 1973), influence manager-subordinate relationship (Brown, 1976), influence the degree of cooperation among work group members (Keifer and Hoehr, 1978), have impact on managerial behaviour (England, 1967), influence managerial forecasting and planning (Redmond, 1978), influence leadership style (Knowles and Saxberg, 1971), influence managerial decision making process (Hodgetts, 1978), are related to personal goals (Sikula, 1978).

Many investigators have concerned themselves with what Katz and Stotland (1959) call '*instrumental values*', as they are obtained in organisational settings. The investigations reported by Merton et. al., (1957) and Becker (1961) are classics, they demonstrated the effects of medical school socialisation on the student. Similar studies have been conducted on other occupational groups in a variety of organisational settings; counsellors in juvenile correctional institutions (Perrow, 1966), convicts in prisons (Hefferman, 1972; Thomas and Foster, 1973), patients in mental institutions (Goffman, 1961), scientists and other professionals in various organisations (Moore, 1970), and managers in business corporations (Dill, Hilton and Reitman, 1962).

In relation to the field of marketing and consumer behaviour, the earlier studies were initiated by researchers such as Rosenberg (1956), Yankelovich (1964), Levy (1981), Kassarijan and Kassarijan (1966). For example, some of these researchers have found personal values to be related to preferences for particular automobile attributes (Scott and Lamont, 1973; Vinson and Munson, 1976, Munson, 1977; Vinson, Scott and Lamont, 1977). Henry (1976) found values as measured by Kluckhohn and Strodtbeck's (1961) paradigm, to be related to car ownership.

Values have been found to be related to attitudes and behaviour towards charitable donations (Manzer and Miller, 1978), and levels of consumer discontent (Vinson and Gutman, 1978). Munson and McIntyre (1978) found that the Rokeachian values could successfully discriminate consumers from three culturally diverse groups. Values have been found to be related to a person's choice between work activities (Jackson, 1973), and the use of newspapers, magazines and television (Becker and Connor, 1981).

Given the widespread use of the Rokeach Values Survey (RVS) to assess values in many of those studies mentioned above, a few researchers have investigated alternative techniques for assessing Rokeach's values, as well as the psychometric properties of the RVS. The measurement of values will be discussed in a later part of this chapter

3.5 Classification of Values

Values can be classified in numerous ways. Spranger's original classification of aesthetic, theoretical, economic, political, social, and religious values was standardised by Allport. For years, Allport's scale was the only standardised instrument that claimed to measure personal

values (Allport, Vernon and Lindzey, 1970). Another approach to the classification of values is made by Bahm (1974) who makes a meaningful distinction between means and ends. In his classification a '*means value*' or '*instrumental value*' is any value which depends for its existence as a value upon its serving as a means to the bringing into existence or maintaining in existence an intrinsic value. An '*end value*' or '*intrinsic value*' is a value which is self-contained in the sense that it is not required to serve any other value in order for it to be a value (Bahm, 1974). Bahm subdivides intrinsic values into

- 1) pleasant feelings,
- 2) satisfaction of desire,
- 3) enthusiasm, and
- 4) contentment.

Each of these ends values may be obtained by any one or some combination of instrumental values.

Kluckhohn and Strodtbeck (1961) postulated that the following questions or problems for which some solution must be found arise among peoples the world over:

- 1) What is the character of innate human nature?
- 2) What is the relation of men to nature (and supernature)?
- 3) What is the temporal (time) focus of human life?
- 4) What is the modality of human activity?
- 5) What is the modality of man's relationship to other men?

The answers or solutions to those questions are what they have termed '*universal value orientations*':

- 1) innate human nature - which can be evil, neutral, a mixture of good and evil, or good, mutable or immutable;
- 2) man-nature - which can be a relationship involving subjugation, harmony, or mastery;
- 3) time focus - which may be on the past, present, or future;
- 4) the modality of human activities - which may emphasise the being orientation (a kind of psychedelic ecstasy), the being- in - becoming (self-actualisation), or the doing (activity is good for its own sake) orientation;

5) the modality of man's relationship to other men - which can emphasise the lineal (for example, submission to the elders), collateral (for example, agreement with group norms) or individualistic orientations.

This is a useful theory since it assumes that the universal aspect of value orientations lies not in specific orientations but in the problems or questions all human must face and in the limited number of possible answers for each - usually three. Since people's natural tendency would be to assume one value orientation, one answer to each question, would have to be held by virtually all members of a given society in order to qualify as culture-wide, this tells us to expect variability, in the form of dominant and variant value orientations.

Rokeach (1973) developed a particularly useful classification of values. He differentiates '*instrumental values*' and '*terminal values*'. The latter term refers to desirable states of existence; the former designates desirable modes of conduct. Terminal values may be further subdivided into '*personal values*' and '*social values*'. Similarly, instrumental values may be differentiated into '*moral values*' and '*competence values*'. '*Moral values*' refer to certain kinds of instrumental values which, when violated, arouse feelings of guilt for wrongdoing. Competence values relate to the self-actualisation of the individual, and their violation leads to feelings of shame about personal inadequacy rather than feelings of guilt about personal wrongdoings (Rokeach, 1973).

3.6 Antecedents and Consequents of Values

Values can be either treated as independent or dependent variables. On the dependent side, values are a result of all cultural, institutional, and personal forces that act upon a person throughout his or her lifetime. Each individual experiences his or her life with varying degrees of satisfaction or dissatisfaction derived from interactions with family members, friends, peers, superiors and subordinates, or at home, on the job, at mosque, at school. Possible variations can be expected within a given culture as a result of varying in sex, income, education, race, age, politics, and religion. Research undertaken by Rokeach and Parker (1970) and Kohn (1976) show a variation in the values of people with different age, class, race, sex, and religious upbringing.

On the independent side, values have far-reaching effects on virtually all areas of human endeavour that scientists across all the social sciences may be interested in. The values that are internalised as a result of cultural, societal, and personal experience are psychological structures that, in turn, have consequences of their own. These consequences have been discussed earlier on values as standards and therefore need be only briefly reiterated here. Values are determinants of virtually all kinds of behaviour that could be called social behaviour - of social action, attitudes and ideology, evaluations, moral judgements and justifications of self to others, and attempts to influence others.

Rokeach (1973) states that values are guides and determinants of social attitudes and ideologies on the one hand and of social behaviour on the other.

3.7 Values and Managerial Behaviour

England's study (1967) was one of the first studies to comment upon the impact of values on managerial behaviour. He viewed personal value systems as a relatively permanent perceptual framework which shapes and influences the general nature of an individual's behaviour. According to England (1975), the significance and importance of studying value systems of managers is seen when one considers seriously the following reasonable assertions and their implications:

- 1) personal value systems influence the way a manager looks at other individuals and groups of individuals, thus influencing interpersonal relationships;
- 2) personal value systems influence a manager's perceptions of situations and problems he faces;
- 3) personal value systems influence a manager's decisions and solutions to problems;
- 4) personal value systems influence the extent to which a manager will accept or will resist organisational pressures and goals;
- 5) personal value systems influence not only the perceptions of individual and organisational success, but their achievement as well;
- 6) personal value systems set limits for the determination of what is and what is not ethical behaviour by a manager;
- 7) personal value systems provide meaningful levels of analysis for comparative studies among national and organisational groupings of individuals.

Hellriegel and Slocum (1976) have also emphasised that an understanding of values is extremely important because they influence the decisions and behaviour of employees and managers today as well as in the future. According to them, one of the major areas that management has to react to is values and value systems in the culture within which the organisation operates. Since all people do not share exactly the same values within a given society, these differences in values create many significant conflicts and problems with which management must deal. Obviously, these differences also show up in various employees holding somewhat conflicting values as groups and/or as individuals. Management have the multiple tasks of understanding their own values and the values of other groups and individuals that can influence the organisation.

Albanese (1983) pointed out that values are part of the three major constraints on managerial action. In addition to the limits on skills and power, and the limits on rationality, there are limits imposed by the institutionalised roles surround the manager - among which are the values of the organisation's '*multiple constituents*' (and presumably himself). Questions of values in management cannot be avoided. They can be ignored only if one chooses not to address the implications for people and for society of what an organisation does. Value constraints can be viewed as another set of limits that constrain managerial actions. In many situations these constraints have been translated into law and organisational policy.

Katz and Kahn (1966) have hypothesised than an individual's desire to express his idealised central values is one of the four basic types of task motivation (presumably enhancing his feelings of self-worth, and possibly leading to association of these values, behaviours and feelings of self-worth with attainment of unit and organisational goals).

3.8 Cognitive Orientation of Entrepreneurs

Value orientation has been defined as a generalised and organised conception, influencing behaviour, of nature, of man's place in it, and of man's relation to man. In other words, it is a set of beliefs about various aspects of the world. More specially in terms of entrepreneurship, it influences the cognitive functioning of entrepreneurs. Cognitive orientation refers to the individual's ideas about persons and things. Only certain objects, among all other objects that are '*out there*', enter into a selectively organised conception of the external world. These perceptions need not be objectively confirmed. Starbuck (1976) pointed out that environmental uncertainty is an inevitable component of ideology or systems of value. Entrepreneurs' conception of the environment and their reactions will then largely depend on their prior beliefs about business matters.

According to Baumbach, Lawyer and Kelly (1973), entrepreneurs' policies are the way they visualise how a business should be operated - in terms not only of quality, service, and price, but also appearance, atmosphere, and attitudes. Thus business practices, are an extension of the entrepreneur's own values and value systems.

The inseparability of the owner's values from his policies reflects itself in many ways, not all of them always in the interests of the firm. The owner's knowledge of business methods may constitute the firm's knowledge of them. His or her competence in the various functional areas will be the firm's competence. His or her open-mindedness, the need for change, his or her willingness to ask for and accept advice, to take proper action, or to adjust in time of emergency - these are purely personal characteristics which can make or break a business. Business is indeed a personal thing, and the smaller the business the more personal it is (Baumbach, Lawyer, and Kelly, 1973).

Gasse (1986) stated that:

"in fact, the actual evaluation of entrepreneurial success, as well as the choice of a particular speciality of managerial activity involves not only deeply rooted personality factors but also situationally as well as culturally defined conditions that may be designated in their most general way as 'cognitive orientations' and 'values'"

Cognitive orientations make reference to the beliefs, and values of entrepreneurs towards various aspects of the business world deemed to be relevant in the dynamic functioning of small business enterprises. The actual course of action taken by the entrepreneur, in the process of adapting himself and his organisation to the environment, depends not only on the requirements of the environment but also (and sometimes mainly) on the beliefs, and values of the entrepreneur about certain aspects of his functions, his business, and even the environment.

The first major study of personal values of entrepreneurs was done by Hornaday and Aboud (1971). They employed objective tests to identify and measure certain personal values of individuals who had successfully started a new business. They used the Kuder Occupational Interest Survey (OIS), Gordon's Survey of Interpersonal Values (SIV), and a questionnaire composed of three scales drawn from Edward's Personal Preference Scale (EPPS). Hornaday and Aboud found that, on the EPPS scale reflecting the need for achievement (n-Ach) and on the SIV scales for independence and effectiveness of leadership, the entrepreneurs scored significantly higher than the general population. They also scored lower on the SIV need-for-support scale. The OIS scores were not significantly different from the general population. Hornaday and Aboud concluded that these tests were objective indicators of the successful entrepreneur.

Komives (1972) studied the personal values of approximately 20 high technology entrepreneurs. His findings show that they scored significantly higher than the general population on the SIV leadership scale but significantly lower on the SIV support and conformity scales. These findings are to some extent consistent to those of Hornaday and Aboud. Komives also reported from Allport- Vernon-Lindzey's *'Study of Values'* indicated high values of aesthetic and theoretical categories but a low religious value. Hull, Bosley and Udell (1980) found that entrepreneurs were highly creative and highly interested in recruiting key people and setting organisational objectives and goals.

DeCarlo and Lyons (1979) obtained scores from Edward's Personal Preference Schedule (EPPS) and for Gordon's SIV for 120 minority and non-minority female entrepreneurs. The results supported the findings of Hornaday and Aboud (1971). In addition, the scales of achievement, conformity, benevolence seemed most effectively to distinguish the minority and non-minority groups. The non-minority female placed high on the scales of achievement, support, recognition, and independence. Minority female entrepreneurs scored higher on conformity and benevolence.

Solomon and Fernald (1988) undertook a value study on male and female entrepreneurs using the Rokeach Values Survey (RVS). The findings show a difference in rank ordering of instrumental and terminal values for both sexes. For the terminal values, the male entrepreneurs, as a group, rank *'pleasure'* and *'true friendship'* as the two most important

terminal values, followed closely by a *'sense of accomplishment'*, *'a comfortable life'* and *'salvation'*. On the other hand, the female entrepreneurs, as a group, rank *'health'* as the most important terminal value, followed closely by *'self-respect'*, *'family security'*, *'freedom'*, and *'a sense of accomplishment'*. In the case of instrumental values, both male and female entrepreneurs ranked *'ambitious'* and *'broad-minded'* as the two most important instrumental values.

Rezaian's (1984) study focuses on the personal value systems of Iranian entrepreneurs operating in the United States. His study uses the Allport-Vernon-Lindzey Study of Values and the findings indicate that the values profile of the Iranian entrepreneurs are significantly different from those of the general American population but found to be similar with successful American managers. For the former comparison, the Iranian entrepreneurs score high on theoretical, economic, social and political areas, score average in aesthetic area and low for religious values. On the other hand, both the Iranian entrepreneurs and the successful American managers have high economic, theoretical, and political values.

All of these studies indicate that values may be effective in distinguishing successful entrepreneurs from the general population. However, they do not determine whether such scales will distinguish between the general population and the entrepreneur who has made an attempt and failed. According to the approach of this research, the way Malay and Chinese entrepreneurs perform their functions is largely dependent upon their cognitive orientation, or, more precisely, their business ideology. They would tend to view their businesses as an extension of the self and the family. There are obviously many psychological adjustments to be made by entrepreneurs of growing business.

The development undergone by entrepreneurs may require them to reappraise their values and beliefs. According to Greiner (1972), in successful transitions the necessary value and belief changes on the part of the entrepreneur are made during the crisis stages when the individual is subjected to a multitude of influences and pressure. Studies of the personal values of entrepreneurs are still recent and few in number, but this field holds great promise for the advancement of our knowledge on entrepreneurial behaviour.

3.9 The Measurement of Values

"The East and the West must unite to give each other what is lacking" (Abdu'l - Baha)

Admittedly a difficult task, the measurement of human values has been approached from different perspectives. It is not the task of this chapter to give a detailed review of all available instruments used in past studies on personal values. However, the ones cited here are those that are widely used in various behavioural research studies. Although values are relatively abstract, several behavioural researchers have made the attempt to measure them as a mean of learning more about them.

Kerlinger (1973) states that *"measurement can be the Achilles' heel of behavioural research"*. This quotation recognises that it is difficult to obtain reliable and valid measures of behavioural variables, such as values. Currently used measures of values vary widely in reliability and validity, but there are no alternatives. Some system of measurement is necessary to conduct a scientific research on this variable that is thought to be central to motivation and behaviour.

One of the most popular measuring technique is the Allport-Vernon and Lindzey study of Values (Allport, Vernon and Lindzey, 1960). Two other instruments which have been used in behavioural research are Gordon's Survey of Personal values (Gordon, 1960) and England's Personal Value Questionnaire (PVQ) (England, 1967). Currently, the comparatively new and somewhat popular form of measuring values is the Rokeach Values Survey (1973) (RVS). Probably most of the current research being done on values has utilised this particular tool.

It is widely known that social science is Western in origin, practitioners, and instrumentation. One concern about the value dimensions developed in the West is that they may be culture bound. Questions arising from this include whether an instrument derived from different cultural tradition and similarly applied around the world would yield the same or different results; are the value dimensions found in value instruments such as RVS sufficiently robust or culture-free that they can be detected from another culture's vantage point; and do results from this other cultural tradition suggest new dimensions of cultural variation invisible to the Western conceptual retina?

Hofstede (1980) states that:

"if we begin to realise that our own ideas are culturally limited...we can never be self-sufficient again. Only others with different mental programmes can help us find the limitations of our own"

The Chinese Value Survey (CVS) confers fruitful promise for those seeking an alternative perspective from which to view the panorama of human values. A survey of Chinese values was developed without any worry about cross-cultural equivalence or decentring (Brislin, Lonner and Thorndike, 1973). The aim was limited to creating an instrument that tapped concerns fundamental to the Chinese worldview. According to Chinese Culture Connection (1987), in responding to this survey, those in other cultures would have to *'cut their feet to fit the shoe'*, as an old Chinese proverb puts it. Should cross-cultural results from such an *'Eastern'* instrument correlate with those from studies using *'Western'* instruments, the yield would constitute a robust dimension of cultural variations in valuing. Also, dimensions of valuing, unique to the Chinese Value Survey (CVS) may suggest additions to the currently accepted array of cultural variations, thereby balancing out any Western theoretical egocentrism.

3.9.1 The Allport - Vernon - Lindzey Study of Values

The Allport, Vernon and Lindzey Study of Values (SV), was originally published in 1931, and was for a long time the only procedure available for the study of personal values. It attempts to measure the six values shown in Table 3.1. Scores on the SV provide a measure of the relative strength of each value; a high score for one value can be obtained only by reducing correspondingly the scores for one or more of the other five values. Thus SV does not provide a measure of a person's total 'value energy'. The SV is constructed to yield a score of 240, with a score of 40 as the average for each of the six values.

SV was inspired by Spranger's philosophical view that personalities of men are best known through a study of their values. It attempts to assess the relative prominence of basic interests or motives in personality, by operationalising Spranger's types (aesthetic, economic, theoretical, social, religious, and political). The content may be considered as culture bound (for example, who do you think is a more important historical character: Socrates or Abraham Lincoln?) and consists of 45 questions in two parts. The Study of Values is also ipsative in nature, meaning that a higher score on one variable must cause a lower score on some variable. Since some of the questions make preferences to the US Supreme Court, Leonardo Da Vinci, and so on, it is unsuited for cross-cultural research.

Value	Description
Theoretical	Dominant interest in the discovery of truth; high value placed on reasoning processes; interests are empirical, critical, and rational; chief aim in life is to order and systematise knowledge
Economic	Dominant interest in what is useful; high value placed on practical affairs of the business world; wants education to be practical; interested in wealth accumulation and in surpassing others in wealth
Aesthetic	Dominant interest in form and harmony; looks for grace, symmetry, and fitness; finds interest in the artistic episodes of life; somewhat the opposite of the theoretical orientation; consider truth as equivalent to beauty
Social	Loves people; prizes persons as ends; kind, sympathetic, and unselfish, regards love as the only suitable form of human relationship
Political	Dominant interest is in power; desire to exercise influence over others
Religious	Seeks unity and comprehension of the cosmos as a whole; not necessarily a participant in organised religion; finds religious experience in affirming and participating in life

Table 3.1: Six Values Measured by The Study of Values (SV)

3.9.2 The Rokeach Value Survey (RVS)

The Rokeach Value Survey (Rokeach, 1973) is the product of many years of research regarding the nature, origins and consequences of human beliefs, with its final thrust aimed directly at the concept of human values. The survey provides a basis for a systematic value approach to the study of human problems which in many ways, overcome deficiencies noted in respect to other value approaches. The RVS combines the practical requirements of developing a short, easy to administer instrument with the logic of survey research. Rokeach (1973) assumed that:

- 1) the total number of values which a person possesses is relatively small;
- 2) values are organised into a value systems;
- 3) all person everywhere possess the same values albeit in differing priorities;
- 4) '*antecedents*' can be traced to culture, society, institutions, and personality; and
- 5) '*consequences*' will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding.

The Rokeach Values Survey consists of two lists, one of 18 terminal values and the other of 18 instrumental values. Table 3.2 identifies terminal and instrumental values. The RVS requires that each list is ranked in order of importance, with the respondent selecting the one value that is most important to him or her, then the next important value, and so on. Ranking of the two lists of values results in two hierarchies of values importance for each respondent, that is a *terminal value system* and an *instrumental value system*.

Terminal Values	Instrumental Values
A Comfortable life (a prosperous life)	Ambitious (hardworking, aspiring)
An exciting life (a stimulating, active life)	Broadminded (open-mind)
A sense of accomplishment (lasting contribution)	Capable (competent, effective)
A world at peace (free of war and conflict)	Cheerful (light-hearted, joyful)
A world of beauty (beauty of nature and the arts)	Clean (neat, tidy)
Equality (brotherhood, equal opportunity for all)	Courageous (standing up for your beliefs)
Family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual harmony)	Independent (self-reliant, self-sufficient)
National security (protection from attack)	Intellectual (intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Self-respect (self-esteem)	Obedient (dutiful)
Social recognition (respect admiration)	Polite (courteous)
True Friendship (close companionship)	Responsible (dependable, reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-discipline)

Table 3.2: Terminal and Instrumental Values used in Rokeach Value Survey (RVS)

3.9.3 Personal Values Questionnaire (PVQ)

Another instrument for measuring values that has been widely used with business managers is *England's Personal Values Questionnaire* (PVQ) (England, 1967). The PVQ, designed specifically for managers, has been completed by thousands of managers from several countries. It provides a measure of a manager's personal value systems, defined as '*relatively permanent perceptual framework which shapes and influences the general nature of an individual's behaviour*' (England, 1967). The rationale of PVQ lies in the fact that the meanings attached by an individual manager to a carefully specified set of concepts will provide a useful description of his personal value systems, which, in turn, will be related to his behaviour in an understandable way.

From an initial pool of 200 concepts, expert judges and pilot studies were used to identify 66 values most relevant to managers. Table 3.3 identifies the 66 PVQ values grouped into five categories. The PVQ requires respondents to:

- 1) rate the importance of each of the 66 values; and
- 2) indicate whether the topic is best described as right (moral), successful (pragmatic), or pleasant (affective).

In scoring the PVQ, four types of values result; '*operative*', '*intended*', '*adopted*', and '*weak*'. England (1967) believes that operative and intended values are more behaviourally relevant than adopted or weak values. The PVQ was used by England (1967) in a study of over 2,500 top and middle level managers from five countries (United States, Japan, Korea, India, and Australia).

Ideas Associated with People	Personal Goals of Individual	Goals of Business Organisation	Groups of People	Ideas about General Topics
Ambition	Leisure	High Productivity	Employees	Authority
Prejudice	Power	Organisational stability	Owners	Conservatism
Trust	Dignity	Social welfare	Technical Employees	Property
Honour	Influence	Industry leadership	White-collar employees	Caution
Compassion	Achievement	Profit maximisation	Customers	Emotions
Tolerance	Success	Organisational growth	My subordinates	Rational
Loyalty	Job Satisfaction	Employee welfare	Blue-collar workers	Conflict
Conformity	Individuality	Organisational efficiency	Me	Liberalism
Co-operation	Autonomy		Labourers	Competition
Ability	Prestige		Stock holders	Force
Aggressiveness	Money		My co-workers	Risk
Obedience	Creativity		Labour unions	Compromise
Skill	Security		Managers	Government
			My company	Change
			Craftsman	Equality
			My boss	Religion

Table 3.3: England's Personal Values Questionnaire (PVQ)

3.9.4 Chinese Value Survey (CVS)

The Chinese Values Survey (CVS) reflects indigenous themes and concern of Chinese Culture. The CVS was developed by The Chinese Culture Connection (1987). This name is given to an international network of social scientists. The CVS was written in Chinese, using Chinese concepts. Therefore, there was no question of decentring (Brislin et.al, 1973) the original Chinese in order to create cultural equivalence. The CVS consists of 40 values found to be fundamental and basic values for Chinese people. The English equivalents of the CVS is as presented in Table 3.4.

Value	Value
Filial Piety (obedience to parents, respect for parents, honouring of ancestors, financial support of parents)	Patriotism
Industry (working Hard)	Sincerity
Tolerance of Others	Keeping oneself disinterested and pure
Harmony with Others	Thrift
Humbleness	Persistence
Loyalty to Superiors	Patience
Observation of rites and social rituals	Repayment of both the good or the evil that another person has caused you
Reciprocation of greetings, favours, and gifts	A sense of cultural superiority
Kindness (forgiveness, compassion)	Adaptability
Knowledge (Education)	Prudence
Solidarity with Others	Trustworthiness
Moderation, following in middle way	Having a sense of shame
Self-cultivation	Courtesy
Ordering relationships by status and observing this order	Contentedness with one's position in life
Sense of Righteousness	Being Conservative
Benevolent Authority	Protecting your 'face'
Non-competitiveness	A close, intimate friend
Having few desires	Respect for tradition
Personal steadiness and stability	Chastity in woman
Resistance to corruption	Wealth

Table 3.4: The Chinese Value Survey (CVS)

3.10 Summary

The main objective of this chapter was to give a review of the literature on the nature and concept of human values and value systems. At the outset, it was stated the concept of values, more than any other is a core concept across all social sciences. It is the main dependent variable in the study of culture, society and personality and the main independent variable in the study of social attitudes and behaviour. Therefore, the view that values play an important role in human behaviour has been widely accepted. Values mean different things to different people, and it was stated that values are normative standards by which human beings are influenced in their choice among alternative courses of action. In effect, values provide a kind of guidance system used by an individual when confronted with decision-making situations.

An individual's value system is a set of values ranked according to their relative importance. A personal value system is a relatively permanent perceptual framework that shapes and influences the general nature of an individual's behaviour. After a value is learned it becomes a part of an organised system wherein each value is given a priority relative to other

values. In essence, a value system is a learned organisation of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions.

Values originate primarily at the level of individual. The antecedents of values are culture, religious origin, age group, socio-economic status, life and work experience, family situation, and socialisation. This chapter presented several ways in which to classify values. Spranger's classification of aesthetic, theoretical, economic, political, social, and religious values was presented. Also discussed is the universal value orientation of Kluckhohn and Strodtbeck (1961). In addition, Rokeach's classification of instrumental and terminal values is also presented. The subsets of the former are competence values and moral values; the subset of the latter are personal values and social values.

The personal values of entrepreneurs who own and manage the business might have an impact on its survival. Personal values inform and underlie much of what the entrepreneur intends. These personal values help the entrepreneurs link the past to the present and into the future, and are the fundamental process of alignment and attunement that determine actions.

This chapter also noted the different instruments developed to study values such as Rokeach Value Survey, The Study of Values, Personal Values Questionnaire, and Chinese Values Survey.

Chapter 4: Entrepreneurship

"The most valuable 100 people to bring into a deteriorating society would not be economists, or politicians or engineers, but rather 100 entrepreneurs" (Abraham Maslow)

4.0 Introduction

The main purpose of this chapter is to provide a critical review of previous entrepreneurship research. The field of entrepreneurship has been described as young, at a formative stage, and still in its infancy (Sexton, 1982; Peterson and Horvath, 1982; Perryman, 1982; and Paulin et. al., 1982). It is also seen as a very complex phenomenon which involves a large number of variables, most of which are difficult to measure experimentally, and intertwined (Peterson and Horvath, 1982). However, the past decade has witnessed a considerable rise in enthusiasm for entrepreneurs and entrepreneurship. This enthusiasm resulted in a significant increase in the amount of research effort in the subject (Low and MacMillan, 1988).

All researchers recognise the importance of definitions. In light of this, the first part of this chapter discusses the definition of entrepreneurs and entrepreneurship found in the literature. Unfortunately, most entrepreneurship research has had major definition problems. Bygrave and Hofer (1991) states that entrepreneurship scholars have been embroiled with a never-ending debate over the definition of an entrepreneur, and reviews of entrepreneurship research have indicated the lack of agreement on definition of entrepreneurship (Brockhaus, 1987; Brockhaus and Horwitz, 1985; Casrud et. al., 1986; Gartner, 1990; Harper, 1988; Low and MacMillan, 1988).

There is generally no accepted definition or model of what the entrepreneur is or does (Churchill and Lewis, 1986). Historically, studies of entrepreneurship have emphasised psychological factors that stimulate one to seek an entrepreneurial career. For example, studies have shown that those individuals that have high needs for control, achievement, the ability to take risks, and tolerance of ambiguity will be more likely to engage in entrepreneurial activity (Brockhaus, 1982; Brockhaus and Horwitz, 1983; Bird, 1989; Chell, 1985; Ritchie et. al. 1982; Scherer, Brodzinski and Wiebe, 1990). On the other hand, other researchers focus their studies on different types of entrepreneurship such as orientations and motivations of male and female entrepreneurs (Watkins and Watkins, 1986; Cromie, 1987; Brush, 1992), operational problems of women entrepreneurs (Pellegrino and Reece, 1982; Hisrich and O'Brien, 1982), entrepreneurship in service sectors (Kirby, 1986), entrepreneurship in large manufacturing company (Cross, 1982). Therefore, selection of the appropriate basis for defining and understanding the entrepreneurial individual creates a challenging problem for academic researchers and writers. There is little balance in the issues studied by entrepreneurial researchers. As identified by Wortman (1987), over one-half of the studies are examining the characteristics of entrepreneurs. The study of the psychological or personality traits of the entrepreneur has often been disappointing and contradictory (Carsrud and Olm, 1986; Brockhaus and Horwitz, 1986). The possible reasons for the lack of

success in adapting psychological theories to entrepreneurship will be discussed in the latter section of this chapter. It is important to mention that this study adopts a different approach in that it moves away from the search for a single set of entrepreneurial traits. Rokeach (1973), states that the trait approach is rather limiting because it carries with it a connotation of human characteristics that are highly fixed and not amenable to modification by situational variations. On the other hand, examining the personal values of entrepreneurs can be more fruitful. In this context, it is assumed that entrepreneurs undergo changes in personal values due to changes in their personal and social situations.

The remaining part of this chapter focuses on the review of literature explaining the emergence of entrepreneurs from the economic, anthropological, sociological, psychological and socio-psychological point of view. The last part of the chapter gives a general critique of the entrepreneurial research.

4.1 What is Entrepreneurship?

"The entrepreneur is essentially a visualiser and actualiser. He can visualise something, and when he visualises it he sees exactly how to make it happen (Robert Schwartz)

It is accepted that entrepreneurship involves individuals generally known as '*entrepreneurs*' who initiate and manage a new business venture. Current literature on the terms '*entrepreneur*' and '*entrepreneurial behaviour*' has yet to attain a satisfactory level of conceptual clarity. Since the concept is interdisciplinary in nature, diverse, and sometimes conflicting views are put across on the subject of who an entrepreneur is. There is no precise consensus of definition in the social sciences, although there is a wide acceptance of the entrepreneur as innovator or opportunist, in the sense of attempting things not previously undertaken or in ways not hitherto explored.

The definition of entrepreneur ranges from those in economics (Schumpeter, 1947) to those in psychology (McClelland, 1961), and to those empirically derived (Brockhaus, 1980; Hornaday and Aboud, 1971). Economists, for example, have concentrated on entrepreneurship instead of entrepreneurs. They explicitly or implicitly awarded entrepreneurs a stereotyped role with a set of assumed standard objectives usually having to do with sales and profit maximisation. This is a view that does not seem to have altered much in several decades. Most of the definitions existing today define the entrepreneur ex-post facto, that is in terms of what he has done and not in terms of ex-ante measures as to what he may become (Palmer, 1971). Empirical researchers have argued for sometime that the inability to agree upon a common definition has hampered research progress (Gartner, 1985a; Vesper, 1983). Despite this, there is still a growing concern on the part of many researchers in this field to provide an academic understanding of the meaning of the word '*entrepreneur*' and his or her role in society.

Historically, the first reference made to the term entrepreneur can be traced as far back as the seventeenth century in the literature of France. The word '*entrepreneur*' comes from the French language (*entre* + *prendre*) and means literally, to undertake or to take between. Cantillon (1775) was the first French economist to introduce the term in economic literature by using it to refer to the dealers who bought the wares of the country. He defined the entrepreneur as an agent who purchased the means of production for combination into marketable products. Since then, the term has come to be applied to any risk taker, any independent merchant, or any promoter. It has been defined by economists, sociologists, politicians, bankers and entrepreneurs themselves, with each definition flavoured to serve the definer's purposes.

Say (1803) identified the entrepreneur as an organiser of the business. According to him the entrepreneur as an organiser unites all the means of production for which he pays them interest, wages and rent and hopes to earn profit for himself. For some time, economists were in agreement that an entrepreneur was essentially a risk-taker. For example, Smith (1837) identified an entrepreneur as a capitalist who risked his wealth in establishing a business. Cantillon (1775), and Say (1803) also saw the entrepreneur as someone who took risks and performed the functions of owner, planner, organiser and supervisor. Knight (1921), while defining an entrepreneur referred to him as a manager of uncertainty and explained that profit was a residual share arising because of uncertainty and accruing to the entrepreneur for undertaking that ultimate responsibility which by its very nature cannot be insured.

In sociological terms, Weber (1930) states that:

"the ideal type of the capitalistic entrepreneur avoids ostentation and unnecessary expenditure, as well as conscious enjoyment of his power, and is embarrassed by the outward signs of the social recognition which he receives...He gets nothing out of his wealth for himself, except the irrational sense of having done his job well...The ability to free oneself from the common tradition, a sort of liberal enlightenment, seems likely to be the most suitable basis for such a businessman's success".

A significant contribution towards the understanding of the term entrepreneur was made by Schumpeter (1934). The context of Schumpeter's analysis was a perfectly competitive market in which with given consumer tastes and technologies, there existed a state of perfect equilibrium. Schumpeter saw the entrepreneur as one who upset this state of equilibrium by introducing new products or services, new methods of production, new ways of marketing or new ways of organising. According to him, an entrepreneur was the one who made a new combination of the means of production and loses that character as soon as he has built up his business and settles down to run it. Therefore, because being an entrepreneur is not a lasting condition, they do not form a social class, although if they are successful the function will lead them to a certain class position. Their wealth can be inherited but not their function.

Schumpeter (1939) states that entrepreneurship is rare and difficult as it involves risk-taking, overcoming inner forces of habit, overcoming the reaction of the social environment against one who wishes to do something new. For him the essence of entrepreneurship was innovation, being an agent of change, and, like Weber, he insisted that money-making for its own sake was not a significant motivation:

"...the typical entrepreneur is more self-centred than other types, because he relies less than they do on tradition and connection and because his characteristic task - theoretically as well as historically - consists precisely in breaking up old and creating new tradition...And in no sense is his characteristic motivation of the hedonistic kind"

Since Schumpeter, many writers have examined entrepreneurship and many different definitions or classifications have been offered. Shapero (1975), building on and extending Schumpeter's definition, described the entrepreneur as one who takes the initiative to bring resources together in a new way or to recognise resources to produce a relatively independent organisation, the success of which is uncertain. Cole (1968) defined entrepreneurship as a purposeful activity to initiate, maintain, and develop a profit-oriented business. He states entrepreneurship is:

"a function or activity of an individual or group of associated individuals undertaken to initiate, maintain, or aggrandise a profit-oriented business unit for production or distribution of economic goods or services".

McClelland (1961) is less restrictive and believes that an innovative manager who has decision-making responsibility is as much as an entrepreneur as the owner of a business. Hartman (1959), in a thorough historical discussion of '*entrepreneurs*' and '*managers*' finds that a useful distinction can be made. Hartman supports Weber's concept of the entrepreneur as the ultimate source of all formal authority within an organisation. According to Brockhaus (1982), most present-day writers would consider the owner-manager of a business to be entrepreneurs, but not the person who provides capital without also managing the venture. Hornaday and Aboud (1971), are even more restrictive in their studies and examine only the successful entrepreneur who they defined:

"as a man or woman who started a business where there was none before, who had at least eight employees and who had been established for at least five years".

Gartner (1985) used the term '*entrepreneur*' to reflect the founder of a new business, or a person "*who started a new business where there was none before*". In this view, anyone who inherits or buys an existing enterprise is by definition not an entrepreneur. On the other hand, Gibb (1987) defined an entrepreneur as:

"someone who demonstrates a marked use of enterprising attributes in a particular task and environmental context-more commonly in commerce or business".

The attributes listed by Gibb (1987) are *initiative, strong persuasive powers, moderate rather than high risk-taking ability, flexibility, creativity, independence/autonomy, problem-solving ability, need for achievement, imagination, high belief in control of one's own destiny, leadership, and hard work*. Gibb (1987) further states that the development and emphasis of these attributes depend on the nature of business and the changing environment in which it operates.

Another definition quoted in the literature is that of Bird (1989). She defined entrepreneurship as a process of not only starting and/or growing a new profit-making business but also a process of providing a new product or service. As for entrepreneurial

behaviour, she sees it as an opportunistic, value-driven, value-adding, risk-accepting, creative activity where ideas take the form of organisational birth, growth, or transformation

The growing concern of the lack of agreement upon definition of entrepreneurship led Gartner (1990) to undertake a study of the topic himself. Among others, the main purpose of his research was to explore the underlying meanings researchers and practitioners have about entrepreneurship and to outline some themes that characterise the major issues. Gartner characterises eight themes that constitute the nature of entrepreneurship, as follows:

- 1) ***The Entrepreneur:** The entrepreneur theme is the idea that entrepreneurship involves individuals with unique personality characteristics and abilities.*
- 2) ***Innovation:** The innovation theme is characterised as doing something new such as an idea, product, service, market, or technology in a new or established organisation.*
- 3) ***Organisation Creation:** The organisation theme described the behaviours involved in creating organisations.*
- 4) ***Creating Value:** This theme articulated the idea that entrepreneurship creates value.*
- 5) ***Profit and Non-profit:** The profit/non-profit theme is concerned with whether entrepreneurship involves profit-making organisations only.*
- 6) ***Growth:** At issue in this theme is the importance of growth as a characteristic of entrepreneurship.*
- 7) ***Uniqueness:** This theme suggested that entrepreneurship must involve uniqueness.*
- 8) ***The owner-manager:** This theme suggested that entrepreneurship involves individuals who are owners and managers of their businesses.*

Gartner concluded that researchers who believe that entrepreneurship requires individuals with special personality characteristics are probably going to do research that explores these beliefs. Individuals who consider entrepreneurship to be the domain of owner-managers are likely to do research that is very different from individuals who believe that innovation and growth are important. However, none of these domains are exclusive of the others, and a concern about one theme will overlap another.

Most of the definitions of entrepreneurship tend to associate entrepreneurs exclusively with the capitalist system which primarily relates to western entrepreneurship. The entrepreneurship theories developed in the west has very limited applicability to conditions in other countries because of cultural differences and technological changes over time. One should not assume that the world of entrepreneurs will be consistent with the nation-states in which they live. The mentality of the entrepreneur and his ways of doing business have to be judged in terms of the social structure in his own society and his own period. More likely they will view their world in much more complex terms, some values will come from the government itself, some from political segments within it, others from the social, cultural and religious elements. Moreover, a large number of countries are characterised by complex

political grouping, derived from linguistic, ethnic or geographic bonds. In such a structure there tend to be conflicting regional and national ideologies that produce incomplete and shifting national policies. Business values and business ethics tend to be tradition bound rather than subject to the maximisation concepts of Western microeconomics. More often than not, entrepreneurs must move back and forth from one value orientation to another, constantly attempting to accommodate role effectiveness to the pressures of divergent values.

Traditional beliefs often exert profound influences on the daily life of people. For example, Redding (1990) reported that in the Chinese community, the practice of consulting one's horoscope or 'feng-shui' (*Feng-shui is the belief in propitious location, and embraces location of buildings, of offices, and of furniture. It also includes timing of events and requires a geomancer to advise*). This 'fatalistic' attribute contradicts with 'high belief in control of one's own destiny' listed by Gibb (1987) as one of the attributes of an entrepreneur. This is an example of how the Western definition of an entrepreneur is not applicable in another culture.

It is hard to distinguish entrepreneurs, not because of lack of precision about their special contribution, but because the persons who actually engage in entrepreneurial activity are difficult to find. No one is an entrepreneur all the time, and no one is only an entrepreneur. Where does all this leave researchers in studying entrepreneurship in the developing countries? According to Poponoe (1970), in studying entrepreneurship in developing nations and if one is interested in entrepreneurs as agents of change, one should be flexible in one's definition. For the purpose of this study, the definition of an entrepreneur is proposed to be:

"someone who perceives a business opportunity, assumes a significant amount of risk associated with it, undertakes the entire co-ordinating functions in bringing together factors of production to create a new business venture for the purpose of profit and growth, which has been established for at least five years, and which is continuously managed by himself or herself"

This definition includes, but is not limited to, entrepreneurs responsible for new products, or production process. It includes those involved in commercial and service business as well as those involved in manufacturing and fabrication. This study focuses on personal values and identity development of the individual entrepreneur. Therefore, the main interest is the individual entrepreneur's values and what they tell us about his behaviour. The study is not about business organisation or industries although each entrepreneur studied certainly can be placed within these broader frames of reference. In addition, the emphasis is on 'owner-founder' of the enterprise and at the same time continuously managing his business. This is to avoid people who provide capital without also managing the venture. As emphasised by Schumpeter (1934):

"everyone is an entrepreneur only when he actually 'carries out new combinations', and loses that character as soon as he has built up his business, when he settles down to running it as other people run their business".

These 'new combinations' may include one or more of the following:

1) the creation of new product or alteration in its quality;

- 2) the development of a new method of production;
- 3) the opening of new market;
- 4) the capture of a new source of supply; and
- 5) a new organisation of industry

The justification for determining the minimum number of years in business as five years is solely to ensure that the business is not in the pre-start-up or start-up but at least in the establishment, that is, completion of successful start-up. Although, the establishment of a business stage may take more or less than five years, it is assumed that the minimum five years used in the proposed definition would suggest that the business has undergone some form of growth. It is also assumed that to ensure growth and profit making the entrepreneur who had been in business for that minimum period of time would perform the '*new combinations*' as mentioned earlier.

It is acknowledged that the motives of entrepreneurs are not only directed to '*profit making*' and '*growth*', but may include other personal goals. On the other hand, it is appropriate to assume that these two motives are common motives of almost all entrepreneurs. Excluded from the proposed definition, however, are venture capitalists and '*speculators*' (investors) and hired managers. Also excluded are individuals like salespersons, who may, nevertheless, evidence some '*entrepreneurial characteristics*' in their work. When one decides to start a business venture, one may risk one's previous career, sacrifice some of one's family comforts, stake one's reputations and so on. The risk-taking behaviour continues even at the stage of co-ordination and management when one makes such decisions as to undertake expansion, to affiliate, to diversify in an unrelated product line or try out a new technology. The definition also rules out any individual who takes over a family business. Another feature of this proposed definition is that it avoids any special reference to any form of '*entrepreneurial attributes*'.

As compared to the developing countries, entrepreneurs in the developed countries have greatly changed their entrepreneurial role as a result of the increasing scale of business, the bureaucratisation of the entrepreneurial function, and institutionalisation of innovation. In fact, Schumpeter (1958) mentioned the obsolescence of entrepreneurial function in his later work. He stated that innovation was being reduced to routine, technological progress was increasingly becoming the business of teams of trained specialists, and personality and will-power counted for less in environments which had become accustomed to economic change. These entrepreneurs set up new enterprises, achieve remarkable growth and generate a considerable impact in the spheres of market, economy, society and technology. The proposed definition did not explicitly use the term '*innovation*' when defining '*entrepreneur*'. This is because, the concept of '*innovation*' differs in developed countries as compared with developing countries. However, the researcher shares the view of Broehl (1982) that a closer look reveals a special form of '*innovation*': the adaptation of a concept from the developed world to the special constraints and opportunities of the developing world.

According to Broehl (1982), the sheer process of adaptation in environments markedly different from the original is itself an innovative act. Given the gaps in understanding and information and the weaknesses in infrastructure, the path of '*simple*' adaptation is often highly discontinuous. Selvin (1971) says that the '*innovation boundary*' that changes the act

from a simple modification or adaptation to innovation, is perhaps more complex than the original innovation. What is *'market filling'* in the developed world may be *'market creating'* in the developing countries (Dahmen, 1970, Gerschenkron, 1968). Schumpeter often used the term *'imitators'* for those who spread a new innovation through the economy in a secondary wave, but the secondary wave may well be the primary wave when it hits the developing and less developed countries.

Many different views can be highlighted and discussed regarding the definition of *'entrepreneurs'* and *'entrepreneurship'*, as it reflects the robustness of a new field, developing from new ideas and thoughts, all of which are competing to be accepted as a general theory in the future. However, this researcher shares the views of other researchers and writers that it is difficult to develop one definition of entrepreneurship that is accepted by all. According to Gartner (1990):

"if no existing definition can be agreed upon by most researchers and practitioners, then it is important to say what we mean. If many different meanings for entrepreneurship exist, then it behoves us to make sure that others know what we are talking about".

The ultimate objective of this chapter is not to focus all its attention solely on the varied definitions of entrepreneurs and entrepreneurship. The difficulty of developing an acceptable definition should not impede research in this area. It is suggested that researchers attempting to study *'entrepreneur'* and *'entrepreneurship'* should make an effort to define those terms complying to the requirements and context of the research. The rest of this chapter gives a review of literature based on the past pioneering studies of entrepreneurship which relate to the emergence of entrepreneurs.

4.2 The Emergence of Entrepreneurs

"Perfect Freedom is reserved for the man who lives by his own work and in that work does what he wants to do" (R.G. Collingworth)

As one moves from the definitions of an entrepreneur in terms of functions and outcomes to descriptions of an entrepreneur in terms of personal history or profile, a careful review of the literature reveals that it is characterised by a great deal of speculation and relatively little empirical research. Most scholars in entrepreneurship appear to agree that the quantity and quality of entrepreneurs available at a particular place and time is a consequence of factors affecting the supply as well as the demand for entrepreneurs. Most also agree that there are behavioural as well as structural factors which influence the emergence of entrepreneurship in individuals and groups.

There are apparent disagreements in the literature concerning the determinants of entrepreneurial behaviour which appear to reflect the disciplinary biases of their respective writers more than any obvious theoretical or empirical conflict. Early entrepreneurship

studies typically focused on the personality or cultural background of entrepreneurs as a determinant of entrepreneurial behaviour. Over time, these approaches have brought about a recognition that meaningful research must adopt a more contextual and process-oriented focus.

According to Peterson (1981), there are four schools of thought which attempt to explain the emergence of entrepreneurs in the economic scene. These explanations are given by economists, anthropologists, sociologists and psychologists. However, Cunnigham and Lischeron (1991) describe six schools of thought, each with its own underlying set of beliefs. Each of the six schools of thought were categorised according to one's interest in studying personal characteristics, opportunities, management, or the need for adapting an existing venture (refer to Table 4.1).

Economists assume that entrepreneurship is abundantly available in any community and would emerge as and when there is sufficient demand and enough economic incentive. This view is consistent with the economists perception of entrepreneurs as rational and logical persons. Kirzner (1982) has suggested that the emergence of entrepreneurs would depend on the investment made by government which would work as a double-edged sword, simultaneously stimulating supply and demand. Economists were never quite comfortable with the concept of entrepreneurship as it did not mesh well with the economic theory and left it to sociologists, anthropologists and psychologists to explain this phenomenon (Casson, 1982).

The socio-cultural view of entrepreneurs was first developed by Weber (1930). He argued that capitalists and entrepreneurs are outcomes of Protestantism. According to his thesis, the success of the entrepreneur could be traced to the values of frugality, deferred gratification and asceticism. Other writers have come out with similar views in the context of minorities such as the Parsees in India, Ibos in Africa, and Jews or Chinese in various part of the world. Hagen (1962), Fox (1967), and Fleming (1979) criticised Weber's thesis on the basis of contrary evidence found by them. They hypothesised that the emergence of entrepreneurs will depend on the different value systems of the mainstream of society. Cochran (1972) explained that the supply of entrepreneurs depends on the status accorded to entrepreneurs by the culture of the nation. Apparently, there is no conclusive evidence in support of cultural variables.

Psychologists have used psychological variables to explain the emergence of entrepreneurs. McClelland (1961) suggested that a particular psychological factor, the Need for Achievement (n-Ach) is responsible for entrepreneurship. He proposed that the higher the n-Ach in a person, the more likely he will be a better entrepreneur. According to him achievement motivation was not essentially in-born and in fact, could be developed or acquired. The theory of achievement motivation as advocated by McClelland has been attacked by many scholars. The process of emergence of entrepreneurs cannot be explained by one single factor but by a host of factors - a combination of which can explain entrepreneurship. As Tripathi (1981) observes, the basic weakness of all those approaches is that they are all unilateral in nature while entrepreneurial manifestation is a multilateral phenomenon. The following section summarises the socio-cultural and psychological theories explaining successful entrepreneurship and the factors alleged to contribute to entrepreneurial behaviour.

Entrepreneurial Model	Centre of Focus	Assumptions	Behaviour and Skills
"Great Person" School (Garfield, 1986; Hughes, 1986; Iacocca, 1984; Jennings et. al., 1994)	The entrepreneur has an intuitive ability-a sixth sense and traits and instincts he/she is born with	Without this 'inborn' intuition, the individual would be like the rest of us mortals who 'lack what it takes'	Intuition, vigour, energy, persistence, and self-esteem
Psychological Characteristics School (Collin, Moore, and Unwalla, 1964; McClelland, 1967; Palmer, 1971; Kilby, 1971, Brockhaus, 1982; Rezaian, 1984; Timmons et. al., 1985; Begley and Boyd, 1987; Brockhaus and Horwitz, 1986; Solomon and Fernald, 1988; <i>Hussin, 1995*</i>)	Entrepreneurs have unique values, attitudes, and needs which drive them	People behave in accordance with their values; behaviour results from attempts to satisfy needs	Personal values, risk taking, need for achievement, and others
Classical School (Schumpeter, 1934; Berthold, 1951; de Farcy, 1973)	The central characteristic of entrepreneurial behaviour is innovation	The critical aspect of entrepreneurship is in the process of doing rather than owning	Innovation, creativity, and discovery
Management School (Fayol, 1916, 1950, Follet, 1942; Gulick, 1937; Good, 1989; Bird, 1988; Good, 1989, Kao, 1989)	Entrepreneurs are organisers of an economic venture; they are people who organise, own, manage, and assume the risk	Entrepreneurs can be developed or trained in the technical functions of management	Production planning, people organising, capitalisation, and budgeting
Leadership School (Hemphill, 1959 Levinson et. al, 1978, Bass, 1981, Bennis and Nanus, 1985; Carsrud et al, 1986; Kao, 1989)	Entrepreneurs are leaders of people, they have the ability to adapt their style to the needs of people	An entrepreneur cannot accomplish his/her goals alone, but depends on others	Motivating, directing, and leading
Intrapreneurship School (Burgelman, 1983, Lasse, 1987; Echert et. al, 1987, Knight, 1988; Jennings et. al, 1994)	Entrepreneurial skills can be useful in complex organisations; intrapreneurship is the development of independent units to create, market, and expand services	Organisations need to adapt to survive; entrepreneurial activity leads to organisational building and entrepreneurs becoming managers	Alertness to opportunities, maximising decisions

* indicates the present research

Source. Cunniff and Lischeron, 1991

Table 4.1: Summary of Approaches for Describing Entrepreneurship

4.2.1 Psychological Theories

Psychological characteristics of entrepreneurs have drawn widespread attention. McClelland's (1967) work was not only a major contribution to the literature but was also a pioneering effort in the attempt to determine whether an entrepreneur tends to hold a certain psychological set. McClelland's research was based upon the concept of a '*need of achievement*' (n-Ach). He characterised individuals with high n-Ach as those preferring to be

personally responsible for solving problems, for setting goals, and for reaching these goals by their own efforts. Such persons also have a strong desire to know how well they are accomplishing their tasks. McClelland found a positive correlation between entrepreneurial behaviour and need for achievement. He interpreted his results to suggest that individuals with high need for achievement would be influenced by need and consequently pursue entrepreneurial behaviour. The empirical study of Collins, Moore, and Unwalla (1964) was also another early work that started a prolific stream of personality based entrepreneurship research that continues to this day.

Many studies undertaken in the past attempted to discover the psychological characteristics of the entrepreneurs. Brockhaus (1982), Gasse (1982), Martin (1984), Sexton and Bowman (1985), and Low and Millan (1988) have provided views of this psychological/personality based literature. Comments related to this are drawn from those reviews. The two basic problems with need for achievement are that the theory is applicable not only to entrepreneurs but also to salespersons, professionals, and managers, and subsequent research has not validated a link between a high need for achievement and the decision to start a business (Sexton and Bowman, 1985). McClelland's theory also includes the idea that the achievement motive can be inculcated through socialisation and training. Such work has been carried out in several developing countries, including India, Malawi, Ecuador, and Malaysia.

Despite these criticisms there is some empirical support for the idea that entrepreneurs have a higher motive to achieve than the general public (Hornaday and Aboud, 1971; Begley and Boyd, 1986). Even if achievement motivation exists as a stable characteristic and is consistently found to be more prevalent amongst entrepreneurs (as opposed to business owners generally) there is still a question of its relation to business performance. McClelland has confirmed that training courses designed to develop achievement motivation have improved small business performance significantly in terms of increased sales, profits and numbers employed (McClelland and Winter, 1971; Miron and McClelland, 1979). More recently, McClelland (1987) has addressed the question as to whether there are other key personal characteristics needed for entrepreneurial success. A critical issue in research is whether such findings can be replicated. Begley and Boyd (1986) found very little relationship between various psychological characteristics of founders and non-founders and measures of business performance. Despite the claims of empirical support, there are still doubts as to the predictive power of the achievement motive.

Internal locus of control is another characteristic that has been attributed to entrepreneurs. This concept refers to the belief held by individuals that they can largely determine their fate through their own behaviour. However, internal locus of control has proved to be no more useful than n-Ach in differentiating the entrepreneur from managers (Brockhaus and Nord, 1979, Sexton and Bowman, 1985, Gasse, 1982). Borland (1974) suggests that a belief in internal locus of control was a better predictor of entrepreneurial intentions than n-Ach. Hull et. al., (1980) disagreed with Borland in that they failed to find a relationship between locus of control scores and entrepreneurial activity, but do agree that n-Ach is not the most important variable. Brockhaus (1982) concluded that although a high internal locus of control is common to both successful managers and successful entrepreneurs, it may still *'hold promise for distinguishing successful entrepreneurs from the unsuccessful'*. Unlike n-Ach, internal locus of control seems to influence entrepreneurship even as early as the

intention stage. Both Borland (1974) and Brockhaus (1975) found internal locus of control correlated with business student's intention to start a small business.

Independence is another characteristic associated with entrepreneurs. Independence can be defined as '*belief in the right of each person to direct his or her own life, being free from the domination of others, being free to work and move about as one wishes*' (Kilby, 1993). De Carlo and Lyons (1979) and Williams (1975) research found that independence is an important psychological characteristic of entrepreneurs, differentiating them from the general population and from failed entrepreneurs. However, there appear to be no comparisons made between managers and entrepreneurs by researchers. Thus it is uncertain whether independence is a more useful approach to understanding entrepreneurship than n-Ach or internal locus of control.

Considerable research has also been undertaken in pursuit of the notion that a fundamental characteristic of the entrepreneur is his or her propensity to take risks (McClelland, 1961; Palmer, 1971; Kilby, 1971; Brockhaus, 1982). A risk taker is seen as someone who, in the context of a business venture, pursues a business idea when the probability of succeeding is low. Carland et. al (1984), following Schumpeter (1934) who suggests that risk taking is a characteristic of business ownership and not of entrepreneurship *per. se*. The empirical evidence is equivocal in that of Hull et. al., (1980) who found potential entrepreneurs to have a greater propensity to take risks. Their definition of '*entrepreneur*' included anyone who owned a business, assumed risk for the sake of profit and had the explicit intention of expanding the business. On the other hand, Brockhaus (1980b) defined '*entrepreneur*' as an owner -manager of a business venture not employed elsewhere and confined his sample to people who had very recently decided to become owner-managers. He could not distinguish the risk-taking propensity of new entrepreneurs from managers or from the general population. Hoy and Carland (1983) have demonstrated that strategic behaviour differentiates between entrepreneurs and small business owners, whereas, '*selected personal traits did not hold up as distinguishing characteristics*'.

Perry (1990) included '*cognitive style*' as one of the themes in his survey which comprised of personal values and interpersonal values. Those categorised under personal values are '*dogmatism/open-mindedness*', '*artisan/opportunist*', and '*supportiveness*' for interpersonal values. According to Gasse (1982), '*cognitive content*':

"...a set of beliefs about various aspects of the world. More specifically, in terms of entrepreneurship, it means the cognitive functioning of entrepreneurs...only certain objects, among other objects that are 'out there', enter into a selectively organised conception of the external world".

By this definition and the definition given in the previous chapter on values, it suggests that '*achievement*', '*independence*', '*risk-taking*', '*internal locus of control*' are personal values. But most researchers into psychological characteristics treated them separately. Perry (1990), concluded that '*cognitive style*' does appear to distinguish entrepreneurs from general population and other groups such as managers. Gasse (1986) emphasises that the concept of value systems indicates that it is not the effect of one value taken in isolation that is important here, but rather the influence of the whole set of values. Rokeach (1973) argues for a focus on the value system as a whole, since much of individual's behaviour can be better

understood by relating such behaviour to his or her value systems rather than to the elements of such system. As mentioned in the beginning of this chapter, this research adopts a different approach in that it moves away from the search of a single set of entrepreneurial traits. According to the present approach, the way an entrepreneur functions is largely dependent upon his values. It is important to note that values are part of the story, but certainly not the whole story. The reader is referred to Section 3.7.1 (Chapter 3) for further discussion on personal values of entrepreneurs.

More useful recent psychological studies focus on the entrepreneur within the organisational context (Low and MacMillan, 1982). Schein (1983) examined the role of the founder in creating organisational culture. According to Schein, entrepreneurs "*typically have strong assumptions about the nature of the world, the role their organisations will play in that world, the nature of human nature, truth, relationships, time and space*". Schein examined the process by which the assumptions and theories of the founders interacted with the organisation's own experiences to determine culture. Kets De Vries (1985) focused on dysfunctional entrepreneurial personality characteristics by examining the negative repercussions of need of control, sense of distrust, desire for applause, and psychological coping mechanisms demonstrated by some entrepreneurs.

The work of Schein and Kets De Vries is important because it does not focus simply on the psychology of the entrepreneur, but focuses instead on the relationship between the entrepreneur and the organisation and on the '*process*' by which individual characteristics affect organisational outcomes. The focus of these most recent psychological studies is clearly more contextual and process-oriented than earlier work.

Recently, research attention has been focused on the influence of role models and intragenerational relationships (Handler, 1991); role models and work experience (Brenner et al., 1991; Scott and Twomney, 1988); and entrepreneurial intentions (Krueger, 1993) and on interest in entrepreneurial behaviour. Research into role models and family background of entrepreneurs suggests a strong connection between presence of role models and the emergence of entrepreneurs (Cooper, 1986; Cooper and Dunkleberg, 1984; Shapero and Sokol, 1982; Timmons 1986). Cooper (1986), from his study of the literature, reports evidence to suggest that firm founders were influenced by role models in their decision to become entrepreneurs. Brochkaus and Horwitz (1986) conclude that "*...from an environmental perspective, most entrepreneurs have a successful role model, either in their family or the work place*". In addition, family members, particularly the mother and father, are considered to play a key part "*...in establishing the desirability and credibility of the entrepreneurial action for an individual*" (Shapero and Sokol, 1982).

It is accepted that there are both cognitive and social influences on entrepreneurial behaviours (Carsrud and Johnson, 1989). Social factors influence both cognitions and information processing related to role-enforcement (Aldrich and Zimmer, 1986). The entrepreneurial role, and other roles that the entrepreneur may ascribe to, is embedded in the social context. Like any other individuals, entrepreneurs develop notions of their identities and characteristic ways of thinking about themselves through a complex social and personal developmental process. Such process includes forming identifications with significant others, internalising ascriptions of self by others, comparing self with others in terms of various skills and competencies, and assessing self in terms of one's personal values, goals and aspirations.

The more the entrepreneur fulfils role expectations, the more likely the entrepreneur will be to succeed in the venture (Sexton and Bowman, 1985; Sexton, 1986). Thus the study of cognitive orientations of entrepreneurs is an effective avenue of research investigation with respect to successful entrepreneurial endeavour (Dion, 1985; Spence, Deaux, and Helreich, 1985).

4.2.2 Socio-cultural Theories

One of the earliest and best known attempts to link entrepreneurship to the larger social context was Weber's (1930) classic work *'the Protestant Ethic and the Spirit of Capitalism'*. Weber argued that the rise of Protestantism encouraged hard work, thrift, and striving for material advancement, which in turn gave rise to capitalism. Although the causal effects of the Protestant ethic on the development of capitalism have since been hotly contested, it does seem clear that the rise of Protestantism swept away many institutional obstacles that were preventing the development of capitalism. The conclusion of this is that there must be congruence between ideological constructs and economic behaviour if entrepreneurship is to flourish (Low and MacMillan, 1988).

The tendency for certain cultures to produce entrepreneurs makes it intuitively appealing to view culture as a determinant of entrepreneurship. Hagen (1962) explained entrepreneurial behaviour as a means by which disadvantaged minorities seek to alter the status quo. Some examples are Jews in many countries, the Parses in India, the Protestants in France, the Samurai in Japan (Greenfield and Stickon, 1981). This perspective is continued today in the work of Brenner (1987), who argued that it is those groups that have lost or face the prospect of losing social status that are driven to take entrepreneurial risks. Although there may be some validity to these assertions, some contradictory evidence does exist (Shapiro and Sokol, 1982). The best that can be said with confidence is that *'in some cases'* entrepreneurship is associated with a lack of social mobility through other channels (Low and MacMillan, 1988).

Self-employment may also be viewed as a means to compensate for social marginality. This adaptive approach acknowledges that some persons engage in business activity not by choice, but in response to their marginality. Some immigrants would not be entrepreneurs in their countries of origin, but are only entrepreneurs because of lack of alternatives. They are adapting in response to disadvantage, a *'marginality compensatory response'*, as a function of host society culture. Stanworth and Curran (1973) have applied this notion of *'social marginality'* in an attempt to further our understanding of the process of entry into entrepreneurship. They defined social marginality as perceived incongruity between an individual's personal attributes and the role(s) they hold in the society.

Disadvantage theory explains how some people become entrepreneurs because of the existence of barriers which restrict other opportunities to various minority groups whose options are otherwise limited. The dominant theme for explaining minority entrepreneurship

is as a response to the lack of opportunities in the dominant culture. The '*push*' to initiate a business venture or self-employment comes from the host society, not from the self nor from the culture. Chell (1986), in supporting the claims of social marginality, states that this concept can be applied not only to groups in the society, but also at micro-level of individuals within organisation. The social marginality thesis does not claim universal application but, rather, to explain the situation that occurs in a large number of cases.

4.3 General Critique of Entrepreneurship Research

Much previous research has focused upon how others perceive entrepreneurs or on comparisons between entrepreneurs and others in their society who are not entrepreneurs (Brockhaus, 1982; Sexton and Bowman, 1985; and Schere, 1982). There are also many attempts to identify the characteristics of the entrepreneur and to predict factors which influence business start-up and growth, but for the most part the results have been inconclusive, unfruitful and often conflicting. Attempts to identify single traits or personality characteristics have received much criticism and this approach is fraught with methodological difficulties (Chell et. al, 1991; Stanworth and Gray, 1991). Research studies using the traditional '*trait approach*' have used different definitions of the term '*entrepreneur*' (Casrud et. al., 1986, Gartner, 1985) and often fail to take into consideration that entrepreneurs are not a homogeneous group (Hornaday, 1990). Studies have also been criticised for the equivocal nature of findings (Gartner, 1988, Chell et. al., 1991) and inability to demonstrate the relationship between business performance and key personality characteristics (Begley and Boyd, 1986).

As stated in the previous section, the past studies on psychological characteristics of entrepreneurs such as '*achievement*', '*internal locus of control*', '*independence*', and '*risk-taking*' are able to distinguish entrepreneurs from the general population such as students (DeCarlo and Lyons, 1979; Hornaday and Aboud, 1971; Komives, 1972; Perry et. al., 1986; Borland, 1974; Brockhaus, 1975; Hull et.al., 1980) but not from managers (Brockhaus and Nord, 1979; Brockhaus, 1976; Collin et. al., 1964; Gasse, 1977; Litzinger, 1965; Ray, 1982; Schere, 1982).

There are several researches into '*cognitive orientation*', in particular relating to personal values such as '*dogmatism*', '*open-mindedness*', '*opportunist*', and '*supportive*'. These appear consistent to distinguish entrepreneurs from the general population, failed entrepreneurs and managers (Sexton and Bowman, 1984; Robinson, 1986; De Carlo and Lyons, 1979; Hornaday and Aboud, 1971; Komives, 1972; Mayer and Goldstein, 1961; Kemelgor, 1985; Williams, 1975; Collins et. al., 1964; Gasse, 1977).

It is suggested that future research into the psychology of the entrepreneurs should give more attention to the '*cognitive orientation*' of entrepreneurs. As emphasised by Rokeach (1973), a major advantage in thinking about a person as a system of values rather than a cluster of traits is that it becomes possible to conceive him or her undergoing changes as a result of changes

in personal and social conditions. The trait concept has established into it a characterological bias that forecloses the possibilities for change.

4.4 Summary

The main objective of this chapter was to give a review of previous entrepreneurship research. Entrepreneurship, although ancient in practice, is relatively new as a field of scientific study. Entrepreneurial behaviours, like all human behaviour, are complexly determined and their study require theories that do justice to the complexity and richness of the entrepreneurial behaviour being exhibited. The problem of identification of an entrepreneur has been confounded by the fact that there is still no standard, universally accepted definition of entrepreneurship. Reviews of the literature reveal a wide diversity of definitions of entrepreneur and entrepreneurship. Definitions have included the condition the entrepreneur be a founder, that they be owners of the firm, and/or that they may be distinguished from non-entrepreneurs by the possession of, or more behaviour characteristics.

Empirical researchers have argued for some time that the inability to agree upon a common definition has hampered progress (Gartner, 1985a, Vesper, 1983). It should be clear that a well-defined entrepreneurial population does not exist and research findings are often difficult to compare (Brockhaus and Horwitz, 1986). The researcher shares the view of Poponoe (1970) that in studying entrepreneurship in developing nations and if one is interested in entrepreneur as agents of change, one should be flexible in one's definition.

Most past psychological studies in entrepreneurship have attempted to identify a single set of entrepreneurial traits which influence enterprise initiation and growth. The overall results of such attempts have been inconclusive, and often conflicting. The possible reasons for lack of success in adapting psychological theories to entrepreneurship are that most researchers have used different definitions of the term '*entrepreneur*' (Gartner, 1985, Carsrud *et. al.* 1986), and often fail to consider that '*entrepreneurs*' are a heterogeneous group (Hornaday, 1990).

This chapter also discussed the '*disadvantage theory*' which suggests that some people become entrepreneurs because of the existence of barriers which restrict other opportunities to various minority groups whose options are otherwise limited. The social marginality thesis does not claim universal application but, rather, to explain the situation that occurs in a large number of cases.

This research focused its attention on studying the '*cognitive orientation*' of entrepreneurs. The approach of this research differs considerably from the '*traditional trait*' approach. The argument in this study is that the way in which an entrepreneur functions is partly conditioned by the requirements of the environment in which he operates and is partly dependent on '*cognitive orientation*' in terms of personal values of the individual himself.

Chapter 5: Theories of Identity

“to be nobody-but-yourself- in a world which is doing its best, night and day, to make you everybody else-means to fight the hardest battle which any human being can fight; and never stop fighting” (E.E. Cummings)

5.0 Introduction

This present research is focused on the identity development of entrepreneurs, therefore the main purpose of this chapter is to discuss theories of identity. The first section of the chapter discusses the theories of identity as found in the literature. The researcher then explores the distinction between social and personal identity. The latter part of this chapter discusses ethnic and entrepreneurial identity.

5.1 The Identity Approach

Over the past thirty years, the meaning and development of identity has increasingly come under the scrutiny of philosophers and psychologists. Philosophers have been particularly interested in identifying what dimensions of the individual provide the sense of sameness into the future (Williams, 1970). The concept of identity is important to philosophers because, as Parfit (1971) has pointed out, questions of morality and self-interest depend upon individuals having a sense of identity. When an individual makes a decision that sacrifices immediate gratification for later benefit, the underlying assumption is that he or she will be the same person in the future, and therefore he or she will be the one to benefit from this decision (Hart and Damon, 1985a).

Erikson's (1963, 1968) work in the psychodynamic tradition is responsible for the emergence of the concept of identity. Through the life histories of both well- known and unknown individuals, Erikson has convincingly communicated the importance of the construct of identity for interpreting and understanding the actions and thoughts of adolescents and young adults. He views adolescence as a particularly important phase for the development of identity. His work firmly places the processes of identity development in the social and cultural context, in which he demonstrates that identity is formed through mastering tasks that have meaning in the culture concerned. He stresses continuity of self as being an essential feature of one's identity. According to him, individuals incorporate new identifications with varying degrees of success. He describes states of identity diffusion, where the person has been unable to resynthesise partial identification and remain adrift in a confused state about self, and states of identity foreclosure, where the person has latched on to a concept of self that forecloses on other possible alternative ones.

Valuable progress has been made in delineating concepts that are related to issues of individual's self-concepts and identity. The importance that individual's identities and self-expression have for behaviour is recognised in the voluminous literature on these subjects by psychologists, sociologists, social psychologists, and others. The perspectives of different social science disciplines naturally tend to focus on their own specific concerns and preoccupations, and hence typically to locate the concept of identity within their circle of discourse. The boundaries between disciplines are not hard and fast; borrowings are frequently acknowledged and, when they are not, it can be seen that they generally have the status of '*received wisdom*' (Weigert, 1983).

The task of explaining identity processes in society is necessarily an interdisciplinary one, in which relevant concepts drawn from anthropological and sociological perspectives need to be integrated with those drawn from psychological perspectives (Weinreich, 1989). Identity has been approached from several perspectives which encompass views of identity understood with respect to group membership (Tajfel, 1972), as knowledge of self through interaction (Mead, 1934; Markova, 1978), as a construction situated and emerging historically from cultural and social processes (Gergen, 1977), and as a set of socially produced knowledge learnt by a person (Harre, 1983). The development of identity has been linked to biological development, through socio-biological theories (Wilson, 1975) and through psychoanalytic theory (Freud, 1925; Klein, 1932; Jung, 1971; Sayers, 1985), to role modelling and identification (Bandura, 1977) and to social learning through reinforcement of gender-appropriate behaviour (Mischel, 1977; Maccoby, 1990).

Mead (1934) proposed that an individual acquires a sense of self '*only by taking the attitudes of other individuals towards himself within a social environment or context of experience and behaviour in which both he and they are involved*'. This perspective demonstrates the importance of the definitions of self as held by others (the '*looking-glass self*') and the possible internalisation of images of the self experienced as though from the viewpoint of the generalised other. According to Mead (1934), the agent, the '*I*' acts on the world; when the action is over its outcomes are reflected on by the '*Me*'. The self-reflective nature of human beings entails that self is both object and subject, that there is a '*me*' for the '*I*' to reflect upon. According to Hogg and Abrams (1988), although there has been and still is endless debate over the nature of and relationship between the '*me*' and the '*I*', it is assumed that the '*I*' is cognitive process and the '*me*' is cognitive structure in the form of the self-concept. Thus, for Mead (1934) gaining knowledge about self is a two way relationship between a person and his or her environment. Markova (1982) sees it as an '*intimate relationship*' in the sense that it is unique to that person in that specific situation.

There are a number of orientations within psychology dealing with the concepts of self and identity (Burns, 1979), but three broadly defined perspectives both augment, and relate to, the sociological and anthropological insights (Weinreich, 1988):

- 1) the *psychodynamic* approach to identity (Erikson, 1956, 1963, 1968; Hauser, 1971, 1972; Marcia, 1966, 1980)
- 2) the *personhood construct theory* view of self (Kelly, 1955; Bannister and Mair, 1968; Bannister and Fransella, 1971; Fransella and Bannister, 1977);

3) the *cognitive-affective consistency* orientation to the relationship between self's cognitions of people, their characteristics, beliefs, behaviours and associated events on the one hand and the affective connotations these cognitions have for the person on the other (Rosenberg and Abelson, 1960; Osgood and Tannenbaum, 1955; Festinger, 1957; Weinreich, 1969).

Personal construct theory (Kelly, 1955; Bannister and Fransella, 1971; Fransella and Bannister, 1977) focuses on the construction and reconstruction of self through the organisation and reorganisation of personal constructs. Such personal constructs are bipolar categories which act as templates by means of which the person is able to interpret self's and others' behaviours, or to construe their actions. Constructs may be pre-verbal, simple cognitions, or incorporate complex ideas and beliefs. Whether people's constructs are generally adequate or inadequate in some respects, they are the category systems that they use to give meaning to the world and to differentiate it into familiar perspectives shared with others and which they develop within their cultures and sub-cultures (Weinreich, 1988). They are fundamental features of one's identity and encode one's developing life experiences.

The concept of identity has had an interesting and complex history in the social sciences (Weigert, 1983). It has evolved from attempts in the social sciences to define axes for articulating social and personal identity. Although the terminology is rather similar, the distinction itself is rather inconsistent. A common description is some form of continuum, in which personal identity anchors one end of the dimension and social identity anchors the other. Erikson (1963), defines social identity as:

'the identity of something in the individual's core with an essential aspect of a group's inner coherence...a persistent sameness with oneself (self-sameness) and a persistent sharing of some kind of essential character with others'.

The definition of identity by Weinreich (1969, 1980, 1986, 1983a, 1983b, 1988) emphasises continuity between biographical experiences and future aspirations, which is related to the individual's construal of self in the present, so that changes in identity are predicted on both what was and what is hoped to be for the individual:

"One's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future".

This definition of identity by Weinreich is applied in the context of this study. Such a definition highlights the fact that one's identity is a facet of one's total identity, just as are one's gender identity and occupational identity, ethnic identity and so on. If following Erikson (1963, 1968) it is accepted that identity formation arises from the successive partial identifications with other persons made by the individual throughout childhood, it follows that initially the people with whom one identifies are generally from one's own ethnic group, for example, one's parents, kin and other influential members such as religious teachers. This means that one's initial identification with kin will establish a primary orientation towards one's ethnic ancestry. Not all of the partial identifications with others will be compatible, and as Erikson emphasised there will be a need to resynthesise elements of identification. However, Erikson did not explain the mechanism of resynthesis, but it follows from the

incompatibility of elements of identification that the individual will develop varying degrees of conflict in identification with others. On the other hand, Weinreich (1983a, 1983b) developed two postulates which deal with the adjustments and redefinitions of self and others that follow from having conflicted identifications and from forming new identifications:

- 1) *Resolution of conflict identification*: When one's identifications with others are conflicted, one attempts to resolve the conflict, thereby inducing re-evaluations of self in relation to the others within the limitations of one's currently existing value systems.
- 2) *Formation of new identification*: When one forms further identifications with newly encountered individuals, one broadens one's value system and establishes a new context for one's self-definition, thereby initiating a reappraisal of self and others which is dependent on fundamental changes in one's value system.

For Tajfel (1972), social identity is *'the individual's knowledge that he or she belongs to certain social groups together with some emotional and value significance to him or her of the group membership'*, where a social group is *'two or more individuals who share a common social identification of themselves or, which is nearly the same thing, perceive themselves to be members of the same social category'* (Turner, 1982).

On the other hand, Turner (1987) states that personal identity is:

'the individual self - those characteristics that differentiate one individual from others within a given social context. Social identities are categorisations of the self into more inclusive social units that depersonalise the self-concept'.

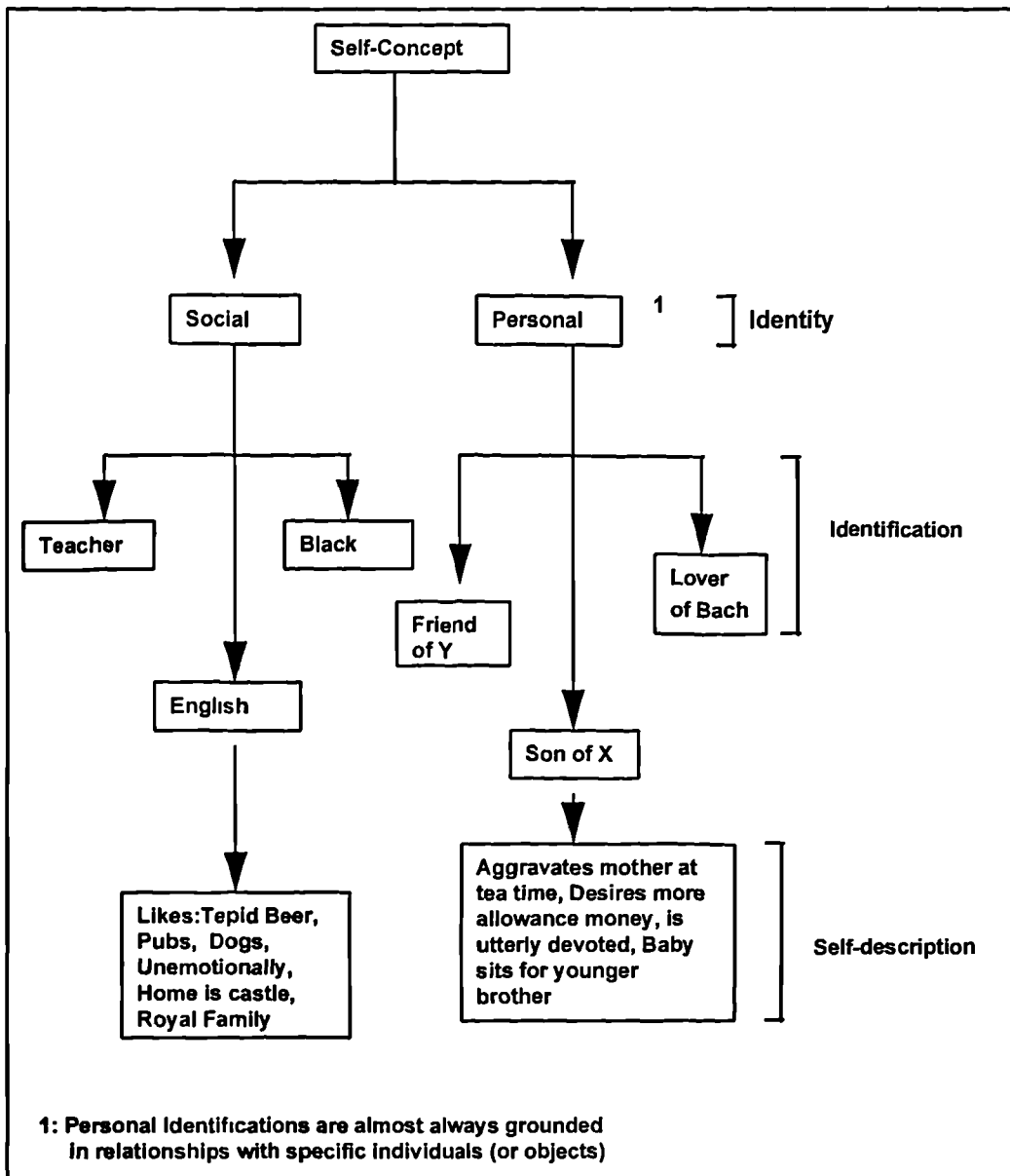
In this conceptualisation, the distinction between social and personal identity refers to the level of abstraction in the perception of self and others (Turner, 1987). In any given situation, self-perception depends upon which level of identity is salient and thus the distinction between personal and social identity is primarily temporal (Deux, 1992).

In contrast, Hogg and Abrams (1988) suggest a structural basis for distinguishing between personal and social identities. In their definition, social identities are *'self-descriptions deriving from membership in social categories'*, while personal identities *'usually denote specific attributes of the individual'* and *'are essentially tied to and emerge from close and enduring personal relationships'*. As examples of social identities they offer English, Teacher, and Black; examples of personal identities include Son of X, Friend of Y, and Lover of Bach (refer to Figure 5.1). Sociological models offer somewhat different conceptions of identity (Stryker, 1987; Thoits, 1991). Often deriving from symbolic interaction models, these models typically place identity within a system of reciprocal relationships. Thus Thoits (1991), for example, defines role - identities as *'self-conceptions based on positions in the social structure which are enacted in ongoing reciprocal role relationships'*. Within this definition she includes such categories as parent, spouse, friend, athlete, hobbyist and volunteer. She excludes categorisations based on social attributes such as gender and ethnicity, stigmatised categories such as disabled, and *'ex-roles'* such as divorced or unemployed on the grounds that these categories do not entail the enactment of specific reciprocal role relationships.

Deux (1992) views that the discrepancy between conceptions of identity derived from social identity theory and those emanating from symbolic interaction and role theory frameworks represents some confusion surrounding this concept. Gleason (1983) traces two distinct paths of conceptual development, one path tracking through Mead (1934), role theories, and the second path which is more psychological, drawing from the work of Erikson (1959) and positing an identity that is integrated, internal, and reasonably permanent. Within the tradition of social identity theory, Tajfel (1978) was quite clear about the distinction between personal and social identity, specifically using the term '*social*' to distinguish his concept from notions of personal identity. On the other hand, other writers believe that a clear distinction between both is not possible. Skinner (1988) states that '*social identity is personal identity and personal identity is social identity*'. In his analysis, Skinner (1988) suggests that social identity theory might benefit from an infusion of symbolic interaction theory, providing some theoretical content for a rather sparsely conceived identity construct.

Contemporary constructionist perspectives also point to the difficulty of maintaining sharp distinctions between the personal and social identity (Berger and Luckmann, 1966). From this perspective, one acknowledges that personal meanings are constructed in and dependent on the social context. Thus one's personal identity cannot be separated from the context in which it develops (Deuveen and Lyodd, 1986). Breakwell (1986) suggests that identity can best be understood as '*a dynamic social product, residing in psychological processes, which cannot be understood except in relation to its social context an historical perspective*'. For Breakwell, the identity through in-group valuation proposed by Tajfel does not take sufficient account of the much wider social and historical context in which individuals are located. If, as Carver and Scheier (1981) propose, the values which are invoked to produce behaviour in a situation are dependent on which aspect of self is being considered by the person at that time, then two or more aspects of self may be exerting mutually contradictory influences. In such circumstances conflict arises which results in an enhanced awareness of the possession of different selves. Erikson (1968) suggests that at such points of '*crisis*' one would expect decisions about identity to be made.

Breakwell (1986) also argues against sharp demarcations between personal and social identity. She views the distinction as more temporal than content-based. '*Personal identity could be considered the relatively permanent residue of each assimilation to and accommodation of a social identity*' (Breakwell, 1986). One of the weaknesses of viewing identity in terms of social role theories is that the process of identity development can only be approached through exploration of the conscious while the largely unconscious interaction of identity with activity remains unexplored.



Source: Hoggs and Abrams (1988)

FIGURE 5.1: THE STRUCTURE OF SELF

It is known that people are aware of the existence of personal and social identities (Scheier and Carver, 1983); in a sense personal identity could be viewed as the more-or-less enduring residue of each '*assimilation to and accommodation of a social identity*' (Breakwell, 1986). Most contemporary theorists would endorse a general principle of multiplicity of identity or senses of self, even though there may be considerable disagreement as to what particular partitions are most useful. A number of contemporary investigators have suggested that multiplicity is not only conceptually reasonable but also psychologically desirable (Deux, 1992).

Stryker (1987) proposes that identities are hierarchically organised according to their salience, which he defines in terms of the individual's level of commitment to the underlying roles (and number of persons involved in that particular role relationship). To the extent that

one identity, for example, one's ethnic identity, is salient, other identities are predicted to be less salient (Stryker and Serpe, 1982). Stryker(1987) also suggested that certain attributes such as age, gender and ethnicity serve as master statuses, influencing the definition of other identities. As personality psychologists, Rosenberg and Gara (1985) take a similar position on the relationship between structural categories and individual choices; *'social identities are...identities elaborated by the individual within seemingly broad social constraints'*. They go on to suggest that an identity (the personalised representation of a social category) is an *'amalgam of features that are personal characteristics, values, intentions, and images experienced by the individual'*.

In conclusion, self-identifications can be described as falling into one of two relatively separate sub-systems of the self-concept: *'social identity'* and *'personal identity'*. Social identity contains *'social identifications'*: identity contingent self-descriptions deriving from membership in social categories (nationality, sex, race, occupation, sports teams, and more transient and short-lived group membership). Personal identity contains *'personal identifications'*. self descriptions which are *'more personal in nature and that usually denote specific attributes of the individual'* (Gergen, 1971). Identity is not only seen as an outcome of actions but it directs actions; in search of continuity, self-value and distinctiveness the individual makes decisions and undertakes actions.

5.2 Ethnic Identity

It is a frequently repeated contention that the social sciences dealing with identity, ethnic or cultural issue , intergroup relations and other relation phenomena, overflow with theories, concepts and terminologies which may be incompatible with each other (Lange and Westin, 1981, 1985). The main reason for this is not only the generally weak explanatory power of social sciences, for the problem of identity is one of the most difficult challenges to which social science is called to respond (Liebkind, 1983). It is generally accepted that no single heuristic device is able to conquer the whole problem (Sarbin and Scheibe, 1983). Race and ethnic relations fare no better. There is no single academic discipline that will be able to offer a satisfactory explanation of all crucial phenomena involved (Lange and Westin, 1985).

Lange and Westin (1985) offer a metatheoretical framework distinct from the theoretical concepts offered by other theories within the social sciences. This framework uses generative, historical explanations and is anchored in the identity process (Lange and Westin, 1985), whereas ethnicity is part of the structural relationship between ethnic groups. Weinreich (1966, 1989) has presented a theoretical framework which differs in scope and level of abstraction from that of Lange and Westin (1985). Weinreich distinguishes between different features of theorising and denies the possibility of single universal theory. Instead, the adoption of his metatheoretical framework indicates an attempt to generate empirically grounded particular theories within its framework (Weinreich, 1986).

Ethnicity is often seen as the focus of identity, but sociologists may claim that *'there are normal people without feeling ethnic at all, also immigrants'* (McKay, 1982). As a term, *'ethnicity'* originates primarily in anthropology and ethnology. Dashefsky (1976) defines it as a *'shared sense of peoplehood based on presumed shared sociocultural experiences and/or similar characteristics'*. De Vos and Ross (1975) refers it as a *'subjective continuity in the minds of men'*. Ethnic groups are thought of as having boundaries (Barth, 1969), and although the culture within them may change, the boundaries continue. An ethnic group can be seen as an historical cultural group with a common biological and/or linguistic ancestry, even if it is not visible in daily life. All that can be said, therefore, is that most members of an ethnic group usually identify themselves with a group, that have a common ancestry, and they display some distinctive cultural patterns (Liebkind, 1984). However, on the individual level, self-conscious ethnic identity does not in itself imply cultural distinctiveness (Prager, 1982).

In societies all over the world, differential rates of natural increase and incoming streams of migrants and refugees are changing the ethnic mix. Although contemporary urban ethnicity cannot be equated with the deeper attachments and firmer boundaries of less mobile times and places, the ethnic factor continues to be a significant element in most countries (Yinger, 1985). Since the second World war, it is reported that twenty million people have died in ethnic conflicts and this has generated a seemingly insoluble debate on how this is best explained (McKay, 1982). The differential evaluation of ethnic distinctiveness on the one hand, and the reason why membership in ethnic groups makes such a positive or negative impact on individual's self-concepts on the other, still remain unexplained (Lange and Westin, 1985)

From the sociological perspective, there emerged two polar positions to explain ethnic phenomena: *'primordialism'* and *'situationism'*. Primordialism views ethnicity as irrational, deep-seated allegiances, attachments to kin, territory or religion (McKay, 1982). Ethnicity is seen as a primordial link which connotes unity and solidarity above and beyond internal divisions. According to Khleif (1982), *'it is a part of herd instinct of human primates, ordinarily unconscious and taken for granted, but forcefully activated in times of stress or threat to group'*. On the other hand, situationism views ethnicity more or less as a *'false consciousness ideology'* or the like, which obscures class inequality and is rationally manipulated or consciously adopted as a strategy for pursuing the political and economic goals of ethnic groups (Okamura, 1981; McKay, 1982; Lian, 1982; Olzak, 1983). The instrumental, pragmatic and changeable aspects of ethnicity are emphasised, and ethnic identity is viewed as a rational reaction to social pressures (Lange and Westin, 1981). In addition, situationism explains the fluctuations of ethnicity that take place, but does not account for the human struggle for more persistent values inherent in ethnicity (McKay, 1982).

In a sense, it is true that both of these positions are *'an example of unnecessary polarisation of inherently complementary aspects of human life'* (Lange and Westin, 1985). Ethnicity can be manipulated, though not situationally created out of nothing (Lange and Westin, 1981). However, the reasons for this remain illusive, even if primordialism is redefined as *'affective interests'*, which place them at par with economic interests to be pursued by ethnic groups (McKay, 1982; Van Soest and Verdonk, 1984).

Ethnic identity is constructed around a set of symbols such as folklore, rituals, languages, and traditional customs. Liebkind (1992) states that the essential feature of any identity system is an individual's belief in his personal affiliation with certain symbols. He further states that:

'in addition to land and language symbols, common constituents are music, dances and heroes. What makes a system out of identity symbols is not any logical, in the sense of rational, relationship among them. The meaning that they have fit into a complex that is significant to the person concerned'.

However, it is important to realise that the achievement of collective identity or sense of groupness, authenticated by customs, folk-lore and other symbols, does not necessarily override personal identity. No matter how great a person's orientation or identification with ethnicity may be, individual biography, life experiences, occupation, evaluation of new persons encountered, formation of identification with them, and identifications which may shift away from others, will make individuals view their ethnicity in different lights.

Weinreich (1985a, 1986a) defined 'ethnic identity':

"as that part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and future aspirations in relation to ethnicity"

An individual's construal of past ancestry and future aspirations in relation to ethnicity depends on one's construct system, in particular on those of its features that embody cultural values and beliefs. Since one's construct system is itself open to change, this definition closely parallels the observation that '*ethnic identities are not natural facts but cultural constructions which are liable to be constructed or amended*' (Oversen, 1983). The value systems, aspirations, folklore and images, which are component parts of the identities of individuals, are what an individual develops and, to a greater or lesser extent, shares with others as he or she strives to resynthesise earlier identifications, resolve identifications conflicts, and incorporate new identifications.

In terms of ethnic relationship, Banton (1983) offers his rational choice theory of ethnic relations. The basic proposition of the theory is that '*individuals try to make the best use of available resources in order to maintain their objectives*' (Banton, 1983). Competition is viewed as the critical process shaping patterns of ethnic relations, so that, according to the theory, '*when members of groups encounter one another in new situations the boundaries between them will be dissolved if they compete as one individual with another; the boundaries between them will be strengthened if they compete as one group with another*' (Banton, 1983)

In general, rational choice theories of being-in-the world draw attention to important characteristics of human thoughts, actions and behaviours. Rational beings have their reasons for what they think and do. They use their intellects, they make choices, they can be creative and innovative. They can also, of course, be highly destructive, using their intellects, being innovative and making choices for which they have reasons. They go to war over matters of principle and become terrorists against oppression. The perspective of rational choice theory is that rational beings are self-determined.

But whilst being-in-the world has characteristics of rationality, the extent of rational thinking is distinctly limited according to people's conscious awareness of issues of various moments. It is also limited by obtruding sentiments and emotions including anger, rage, anxiety and fear, as well as joy, serenity and ecstasy. In giving regard to the rational characteristics of being-in-the-world, this is not to suggest that all people's thought and actions are rational. Much is irrational. Some involves little conscious awareness and assessment of the consequences of actions and the outcomes of choices.

According to Weinreich (1985) preferences of the kind associated with ethnicity are themselves not wholly rational. They also have to do with self-presentation and identity, that is, one's conception of one's existence. These are fundamental processes of existence beyond material sense. Preferences are associated with value systems, which arise out of the individual's positive identifications with highly regarded reference models, or contra-identification with disliked people. The processes of developing coherent syntheses of previous identifications are invariably complex, since many subsequent identifications will be incompatible with earlier ones.

According to Weinreich (1985), psychologically, the boundaries in terms of identification of members of one group with the other are not hard; there is an acknowledgement of common characteristics and some empathetic identification. A hard psychological boundary would be one for which there were no empathetic identification. He further stated that identification conflict can arise when there is some empathetic identification between group and another.

Boundaries can be hard, soft, permeable and shifting. They can be dissolved. The concept of 'social boundary' is useful, as when for example, it denotes the inclusion of certain individuals in a situation, say, Muslims worshipping in mosque, and the exclusion of others, being non-Muslims, or the activities of a Buddhist community in Malaysia are bounded by the inclusion of Buddhists and the exclusion of non-Buddhists. However, at the sociopsychological level there are likely to be various kinds of subjective blurring of such boundaries, even when a distinct identity tag is used as a short-hand designation. Consider a young Chinese man in Malaysia, who has had schooling in a Malay medium school and had participated in many activities with peers, both Malays and Chinese, in and outside school. He subscribes to the identity tag of Chinese. However, whilst his early identifications will have been almost exclusively within his ancestral community (with parents, relations, friends within the community), his subsequent ones will have included members of the indigenous populations (teachers, peers, media figures, and others). At the sociopsychological level, his developing social concept will consist of a complex amalgamation of identification elements across 'boundaries'. Some of these elements will be incompatible, so that, in common with most people, he will have conflicts in identification with various significant others, but particularly with those of his own community.

The explanation of the development, maintenance and change in relationship between ethnic groups must take into considerations such amalgamations of identity elements and consequent patterns of conflicted identifications. This is because the identification elements form the basis of people's values and hence preferences, whilst people's attempts to resolve their conflicting identifications generate redefinitions of self-conceptions with changes in preferences.

5.3 Entrepreneurial Identity

In no society, however homogeneous, are the members entirely alike or are the individual differences among members random or unordered. In all human groups, entire categories of persons behave more or less alike in selected areas of life and are treated alike in some respects and not others. When such categories of individuals are collectively recognised in the society, they are known as positions (Biddle and Thomas, 1966). Father, husband, wife, mother, son, daughter, Malay, Chinese, teacher, businessmen are among a legion of positions in our society. All of us are members of numerous positions. Thus a person may be a 'male', 'husband', 'father', 'Malay', 'Muslim', 'entrepreneur', 'university-educated person', among many others. Some of these positions require no achievement on the person's part so are thus ascribed (example: male and Malay), others are achieved (example: entrepreneur, university-educated person); some positions involve a life long tenure (example: male, female, son, daughter), while others may be briefly held (example, club members). Positions vary as well in the ease with which the individual may make a transition from one to another, in the degree to which the position is collectively recognised, in the discriminability of the characteristics entering into the differentiation of the aggregate, and in many other ways as well.

In the course of an individual's life very broad positions are first acquired. He or she begins with a general identity such as that of class, sex, and family which will later govern his position in many particular situations. As he or she goes through life he acquires more specific positions, and his actual behaviour in the various situations to which these positions apply serves to refine and modify the initially assigned identity. Throughout life, the individual will develop a set of value systems as conveyed and reinforced by their parents and others. Parents with different socio-economic classes hold different values for themselves and their children (Langner and Micheal, 1963). This sequence might reasonably be expected to result in differing value systems (and possibly different behaviours) among children as a function of their parents socio-economic class (Cowles, 1971).

Consensus structuralists tend to characterise society as a structured whole in which, although differentiation between groups, there are no deep ideological divisions. Order is the normal state of affairs, and those who do not share society's values or do not fit societal roles are considered 'deviant'; where 'deviants' are not just different but abnormal in the socialisation processes responsible for transmitting society's values to the child has been effectual (Hogg and Abrams (1988). Parsons (1951) stated that 'deviance' can be defined as a motivated tendency for an individual to behave in contravention of one or more institutionalised normative patterns. It should also be clear that such a person is not necessarily deviant in all respects. Malay entrepreneurs might be considered as the 'deviants' of the Malay society. As mentioned in Chapter two, relationships of conformity and dependence are pervasive in Malay society. In addition, the nature of values and lifestyle of the Malays have been regarded as the main reason of their relatively depressed economic position (Widd 1950). Scott (1968) suggests that:

"...the uniformity of belief and values characterises traditional Malay society is enforced by the social network of dependencies, according to which the crucial test of the rightness of a belief or behaviour depends on its being sanctioned by authority..."

However, within a changing Malay society, "*modern attitudes do more than lessen feelings of guilt about fringing 'adat' (custom); they provide a positive sanction for behaviour which can be seen as freeing the Malay people from the bonds of out-worn custom which make them a backward group in their own country. The deviant can picture himself as a pioneer of progress*" (Swift, 1965).

Therefore, it is seen that a Malay entrepreneur had infringed the customary behaviour patterns of his people. Swift (1965) who once studied the social structure of Malay peasant society observed that "*the importance of a rich man is recognised, but he is far from popular. Too obvious economic success opens the way for bad relations with kins and neighbours*", in a traditional Malay society, the man who was always economically successful was the typical village business man. This profession was once viewed as the means for a Malay to achieve affluence and acquire wealth, relative to other members of the community. A Malay who is successful in business, or who has a strong desire to be in one, has to sacrifice a great deal in terms of his cultural and social relationships with other members of the society. Mostly, he has to have a strong desire to be independent from the bonds of traditional authority and cultural norms. While outwardly his behaviour does not manifest an intention to set aside traditional norms of culture and authority, his real intention to seek independence from the bonds of tradition may indeed represent a behavioural feature which characterises him as a successful Malay with a strong business inclination. This observation is significant because it validates the assumption that a strict adherence to cultural mores and values tend greatly inhibit to the willingness of a Malay to participate in business.

Acknowledging the theoretical concepts outlined above, it is important to re-examine the term '*entrepreneurial identity*'. It cannot be described as a measurable, unchanging '*thing*'. Rather it is a complex of processes through which the individual can construct their '*self-image*' and '*self-perception*'. The entrepreneurial identity when ascribed by another may be rejected. It may have characteristics that one evaluates positively, an ideal to be aspired to or it may be perceived as having qualities that one disapproves of. It is important to mention here that entrepreneurship, with its associated beliefs and values, is but one aspect of the totality of identity. Other aspects such as gender, religion, race, and/or class may take precedence at all times or at any time.

5.4 Summary

Theories of identity have a common theme of identity deriving from an individual's position within a particular society and culture and his actions and behaviours from which he learns to know himself. Identity may be related to membership of one or more groups and the negative and positive qualities associated with that group membership will be defined by ideological contexts and dominant power relations. Individuals are produced by the social relations characteristic of a specific social formation at a particular point in time. As stated by Leonard (1984):

“Children from birth begin a process of entry into a historically specific social formation whose institutions, including 'the family', must ultimately contribute to its production and reproduction”

Identity conflict will occur when individuals see themselves as belonging to mutually contradictory or conflicting groups. The desirable end-states of identity, namely continuity, self-value and distinctiveness are arrived at through the processes of assimilation and accommodation (Piaget and Inhelder, 1969) absorbing new features into identity structures and modifying those in order to find a place for new elements, and through the process of evaluation, the giving of meaning and relevance to features and experiences. Identity formation take place within a context of conflict and conflict resolution, through contradiction and synthesis.

Chapter 6: The Research Focus: Research Questions

"No problem can be solved from the same consciousness that created it. We must learn to see the world new" (Albert Einstein)

6.0 Introduction

The objectives of this chapter are to identify the research questions and to describe the research design. It starts with the research rationale which emphasises the subject and the object of the study. This study can be classified under two main areas, first is researching the personal value of entrepreneurs and the second emphasises identity development. The focus of the comparison is the personal values of Malay and Chinese entrepreneurs and their identity structure.

The final section provides a brief description on how the research will be undertaken. A schematic illustration of the research is shown in Figure 6.1.

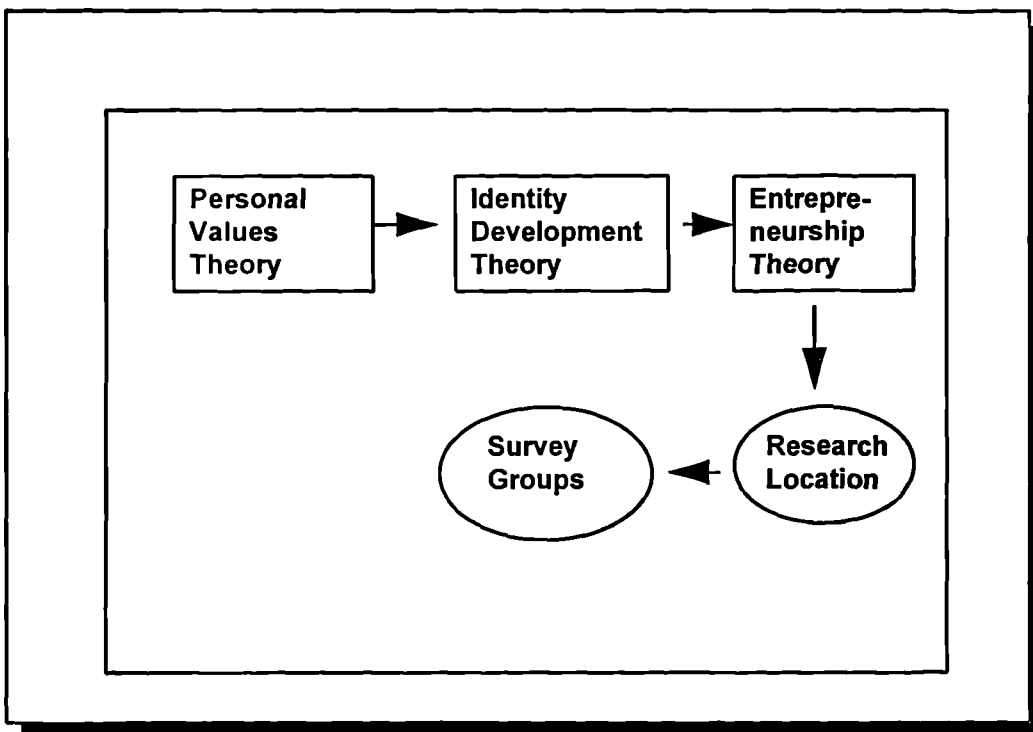


FIGURE 6.1: A SCHEMATIC ILLUSTRATION SHOWING THE RESEARCH APPROACH

6.1 Research Rationale

This research is a cross-cultural exploratory research on personal values and identity development as reflected in the cognitive functioning of entrepreneurs. The general focus of this research is to study personal values through indirect measures, as emerging constructs elicited from cognitive activities. Personal values provide a potentially powerful explanation of human behaviour, serve as standards or criteria of conduct (William, 1965), tend to be limited in number (Rokeach, 1973), and to be remarkably stable over time (Inglehart, 1985; Rokeach, 1973). Although personal values are stable, they do undergo changes over time, or the mix of values may shift (Tropman, 1984). England, (1968) states that a person's value system is considered to be a relatively permanent perceptual framework, likely to shape and influence the general nature of an individual's behaviour. Because values are presumed to be determinants of social behaviour (Rokeach, 1973), the study of values has been important in all major social science disciplines (Feather, 1975; Kilman, 1977). People behave in accordance with their personal values far more often than not, despite variations in situations.

It is difficult to deny that entrepreneurship is a matter of individuals, '*the entrepreneurs*', whose personal values, beliefs, ideologies, along with their early product, market, technology, and management form the strategic template for the emerging enterprise. Because the founder of the business is the chief decision maker, his or her personal values influence business structure and strategy (which is also influenced by contextual variables such as size of business, environment, present structure, business composition, and technology) (Bobbitt and Ford, 1982; Mintzberg and Waters, 1982). Personal values inform and underlie much of what the entrepreneur intends. These personal values help him or her to link the past to the present, and the future, and are fundamental to the process of alignment and attunement that define intention and action (Bird, 1989).

Much entrepreneurial research from a behavioural science perspective typically has focused on the psychological make-up or personality traits of entrepreneurs and upon how others perceive entrepreneurs or on comparisons between entrepreneurs and others in their society who are not entrepreneurs (Brockhaus, 1982; Sexton and Bowman, 1985; and Schere, 1982). Brockhaus and Lerner (1986) note that the overall results of the psychological studies of entrepreneurs have been disappointing. Carsrud and Johnson (1989) state that among several possible reasons for the lack of success in applying psychological theories to entrepreneurship are that:

- 1) most theories have traditionally focused on stable characteristics of entrepreneurs, and stable groups and organisations that were neither new, nor in a state of flux or change. However, entrepreneurial behaviour is a dynamic ever-changing process that is usually evidenced in situations of instability and changes (Carsrud, 1987).
- 2) there are a tendency to misapply the psychological theories (Carsrud, Olm, and Thomas, 1984; Carsrud et al, 1986b). For example, McClelland's (1961) work on achievement motivation continues to influence entrepreneurship research. Carsrud and Johnson (1989) further argue that researchers in entrepreneurship often have made naive and simplistic assumptions about relationships between personality and social behaviours. The conclusion

made by McClelland based on his early work that achievement motivation drives people to become entrepreneurs is an example of such simplistic assumptions.

Research has found that not only entrepreneurs are high achievers, successful executives are high achievers, too. Motivation alone does not seem to be an effective differential variable between entrepreneurs and non-entrepreneurs. To conclude that achievement motivation drives people to become entrepreneurs would be a naive assumption. A more reasonable interpretation is that achievement motivation has a general causal effect on any type of performance success (Carsrud and Johnson, 1989). Furthermore, the trait approach in entrepreneurship research, in general, can be regarded as rather limiting in that:

'it carries with it a connotation of human characteristics that are highly fixed and not amenable to modification by experimental or situational variations' (Rokeach, 1973).

According to Rokeach (1973), a major advantage in thinking about a person as a system of values rather than a cluster of traits is that it becomes possible to conceive him or her undergoing change as a result of changes in social conditions. The trait concept has established instead a characterological bias that forecloses the possibilities for change. This study adopts a different approach. Here, it attempts to move away from the search for a single set of characteristics that explain entrepreneurial behaviour. Examining the '*cognitive content*', on the other hand, can be more fruitful in that it is assumed that people can undergo a change in personal values, and beliefs, as well as identity as a result of a change in personal and social conditions. According to Gasse, the '*cognitive content*' of entrepreneurs consist of:

"...a set of beliefs about various aspects of the world, more specifically, in terms of entrepreneurs it means the cognitive functioning of entrepreneurs....only certain objects, among all objects that are 'out there', enter into a selectively organised conception of the external world" (Gasse, 1982).

Entrepreneurial behaviour is influenced by both cognitive and social influences. The '*cognitive content*' affect not only the choice of career of a person but also the kinds of emphasis expressed by entrepreneurs on certain functions and activities perceived to be more conducive to entrepreneurial performance (Gasse, 1986). In this research, '*cognitive content*' refers to the personal values of the entrepreneur towards various aspects of his life and business environment which are important for the dynamic functioning of his enterprise. The personal values acquired by entrepreneurs are a composite of personal values derived from the entrepreneur's role in business organisation, and his other roles in life. The entrepreneur acquires personal values as part of the process of personal and social development. Social factors influence both cognitions and information processing related to role-enactment (Aldrich and Waddock, 1986). The entrepreneurial role is embedded in a social context. Fulfilling this role and other roles is facilitated or constrained by people's positions in social networks, role expectations, and social pressures to conform (Moscovici, 1985).

Knowledge and enactment of appropriate roles are important for entrepreneurial success. Personal values are internalised and some of them are associated with the person's life and others with the person's multiple roles, one of which is the entrepreneurial role. Since personal values played a pivotal place in both the conceptualisation of the parameters of identity

structure (Weinreich, 1980, 1986), this study also investigates the identity structure of the Malay and Chinese entrepreneurs. Individuals develop their personal values, notions of their identities and characteristic ways of thinking about themselves through complex social and development processes. Such processes include those of forming identifications with significant others, internalising ascriptions of self to others, comparing self with others in relation to various skills and competencies and assessing self in terms of one's personal value systems.

Research on identity development may also be useful in the study of the changes that occur during life phases of the entrepreneurs. For example, entrepreneurs may experience identity conflict due to the transition as a part of achieving company growth (Sexton and Bowman, 1985; Steven et. al., 1985). Identity conflict may exist resulting from contradictory personal values associated with multiple roles. The entrepreneur is affected not only by his multiple roles also by members of his social network. Role partners such as spouse, clients, and business associates help shape role expectations and behaviours (Hirsch and Rapkin, 1986) and role partners may provide or withhold emotional support and/or material goods that can assist the fulfilment of role tasks and help reduce the conflict experienced. Identities give direction and purpose to the person's behaviour (Stryker and Statham, 1985). In assuming multiple identities of entrepreneurs, they must be able to adapt to the set of personal values and behaviour that are associated with the multiple identities.

The entrepreneur values of want to play a role as an entrepreneur constantly to personal values they represent what they want to do through their efforts to deal with the question of those personal and sociocultural development

first of all a human being. As a human being, he shares the universal to be certain that his life has meaning and purpose. But the nature of his entrepreneur places him continuously in a position of conflict. It forces him to choose between alternative courses of action reflecting differing priorities of values. In his analysis of these alternatives, and in consideration of the personal values, the entrepreneur inevitably finds himself in a state of inner conflict. He does not always find it easy to know what the right thing is. The existence of such conflict, however persistently pursued, offer only temporary relief. Like all human beings, the entrepreneur inevitably returns to the question of whether his total life is serving those personal values in the way he would wish. In analysing personal values and applying this research to entrepreneurship, this research seeks to link intrapsychic and sociocultural processes and show how both are necessary for the workings of identity development of entrepreneurs.

Therefore, the development is partly conditioned dependent on the

development in this study is that the way in which an entrepreneur functions is by the requirements of the environment in which he operates and is partly conditioned by cognitive contents in terms of personal values of the individual himself.

6.2 Research on Personal Values

Personal values refer to orientations towards what is desirable and preferable by social actors. As such, they express some relationship between environmental pressures and human desires. Since personal values represent meeting points between the individual and society, personal values research is potentially well suited to explore cross-cultural variations within an interdisciplinary framework, by articulating the goals of cultural anthropology, sociology, psychology, and social psychology. As emphasised by Kluckhohn (1951):

'the concept of values supplies a point of convergence for the various specialised social sciences, and a key for integration with the study of humanities'.

Values profoundly influence our lives. They are part of the very reality that each of us encounters daily. Values give structure to life and point the way into the future. Accepting the fact that diversity exists within the study of human values, it appears difficult to construct a simple definition of 'value' which would be acceptable to all researchers. Formal definitions of values invariably emphasise their reference to something considered important and their function as 'constructs' (a construct is defined as a concept which has been deliberately and consciously invented or adopted for a special scientific purpose) (Kerlinger, 1973). Kluckhohn (1951) defined values as:

'conception, either explicit or implicit, distinctive of an individual or characteristic of a group, of that which is desirable and which influences the selection from the available modes, means and ends of action'.

Human values are thus positive or negative abstract ideals, not tied to any specific object or situation, representing a person's belief about modes of conduct and ideal terminal states. On the other hand, a value system is

'an enduring constellation of beliefs concerning preferable modes or conduct or end-states of existence along a continuum of relative importance' (Rokeach, 1973).

In other words, a value system is a learned organisation of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions. Values are multifaceted standards that provide guidance to human conduct in a variety of ways. Rokeach (1973) states that values lead to a particular position on social issues, and predispose us to favour one or another political ideology over another. Values are standards employed to guide present behaviour of self to others (Goffman, 1959), and to evaluate self and others. Values are also attitudes, and standards that inform us how to rationalise in the psychoanalytic sense, beliefs, and norms that would be personally and socially acceptable or unacceptable. In other words, values serve to maintain and enhance one's self esteem. Values are also associated with roles that individuals fulfil or want to fulfil in society. In this regard, values have the property of imposing obligations, of defining what is expected of the person

Kilby (1993) points out that family, peers, school and college, religion and church, and personal experience influence the evolution of people's values. Rokeach (1973) states that the possible variation in people's values arise because of differences in religious origin, socio-economic status, life and work experience, family situations, age groups, socialisation, and gender. A similarity in culture will reduce the number of possible variations to a much smaller number by imposing the value systems of large number of people in more or less similar ways. The values that are internalised as a result of cultural, societal, and personal experience are psychological structures that, in turn, have consequences of their own. Values are determinants of all kinds of social behaviour, attitudes, and ideology, evaluations, justifications of self and others, comparisons of self and others, presentations of self to others, and attempts to influence others (Rokeach, 1973).

On the other hand, Kilby (1993) states that because values are by definition '*conceptions*'-that is, mental constructs rather than action tendencies, so it should not be assumed automatically that they will produce action. A fairly obvious additional influence on whether a value concept induces action is strength or conviction of the value. Strongly held values tend to make the individual express them in action; weakly held values are easily cancelled or overwhelmed by other influences. Common sense suggests that all people hold values in varying degrees of strength, with some having the quality of just '*slightly*' positive and producing little action. In a given situation the interplay of value with motives, opportunities, rewards and punishments, and encouragements or inhibitions from significant others is what determines on actual conduct.

This study focuses on the personal values of entrepreneurs. It includes an understanding of the conceptions of what is personally and socially desirable to him which influences the selection of actions. The actual course of action taken by entrepreneurs, in the process of adapting their enterprise to the environment, depends not only on the requirements of the environment but also on their values, and beliefs about certain aspects of their roles, and even the environment. The important issue here is that the way an entrepreneur performs his roles is affected both by the requirements of the environment, and his cognitive orientation in terms of his personal values, and beliefs.

6.3 Research Identities

Theories of identities have a common theme of identity deriving from a person's position within a particular society and culture and his or her actions and behaviours from which he or she learns to know himself or herself. A person's identity refers to all the characteristics he or she may attribute to himself or herself (Zavalloni, 1975). The individual's perception includes both social and personal elements. The individual is first and foremost a '*social subject*', and the aim of identity studies to discover the rules which mediate social reality between the individual's perception of himself and of others. Erikson (1968) defines identity as consisting of elusive characteristics at once subjective and objective, social. This study is based on the following definition of identity:

'A person's identity is defined as the totality of his or her self-construal, in how he construes himself in the present expresses the continuity between how he construes as he aspires to be in the future' (Weinreich, 1977a)

This definition of identity illustrates the combination of aspects of psychodynamic theory (Erikson, 1950, 1968; Marcia, 1966, 1967; Hauser, 1971, 1972), and personal construct theory (Kelly 1955; Bannister and Mair, 1968; Fransella and Bannister, 1977). These theories underpinned the Identity Structure Analysis (ISA) Instrument used in this study, which was developed by Weinreich (1980) as a result of an on-going research into self-concept development and identity in a social context. In order to provide an understanding of the development of self-concepts of individuals and groups, empirically-based theoretical concepts were required to determine the extent of conflicts in identification, group antagonisms, and group allegiances.

This study investigates the processes of identity development among Malay and Chinese entrepreneurs. Weinreich (1979b, 1983) through ISA proposes two major postulates concerning identity development, as follows:

- 1) when one's identifications with others are conflicted, one attempts to resolve conflicts, thereby initiating re-evaluations of self in relation to the others within the limitation of one's current existing value systems (process of resolution of conflicted identifications);
- 2) when one further identifies with newly encountered individuals, one broadens one's value systems and establishes a new context for one's self-definition, thereby initiating a re-appraisal of self and others which is dependent on fundamental changes in one's value system (process of formation of new identifications).

These postulates envisage individuals to be active agents of change. The process of initiating a business venture may require not only a change in lifestyle but also a re-appraisal of one's personal values. The decision to become an entrepreneur must be influenced by events that have preceded work experience and decisions which might be the effect of past experience, especially previous work experience and the existence of role models. As one encounters new people, one may be attracted to new identifications of their values. Hence one might idealistically identify with them. This may cause one to re-appraise and redefine one's former aspirations. It is important to note that entrepreneurship, with its associated values and beliefs, is but one aspect of the totality of identity.

Other aspects that take precedence as gender, religious origin, ethnic group, and socio-economic status may include multiple social demands from partners in that life domain (for example, spouse vs. children); the more demands and the more cumulative intra-role conflict. Responsibility for multiple role demands opens the door to inter-role conflict, involving potentially incompatible demands of the individual across life domains (for example, spouse demands vs business demands). Conflict also arises between the values of the social structure and those of the individual. For example, Malay entrepreneurs may face conflict resulting from incompatibility between business role expectations and social role expectations. According to Charlesworth (1994), such conflict occurs whenever an individual:

- 1) faces ambiguity as to what his role is in society and the expectations of his society;
- 2) anticipates with apprehension conflicts between different roles he expects and must somehow resolve; and
- 3) recognises there are significant discrepancies between his role expectations and the actually existing social or economic situation.

Since all the entrepreneurs in this study were married, it is considered appropriate to include the role as 'husbands' which can be classified as a 'personal' role along with two other social roles that are being 'Malays or Chinese', and being 'entrepreneurs'. Here, the interest is to investigate the influence of other dominant roles, such as being 'husbands' and being 'Malays or Chinese', and will examine whether conflict arises between these and the 'entrepreneurial' role.

6.4 Research Entrepreneurship

It is accepted that entrepreneurship involves individuals generally known as 'entrepreneurs' who initiate and manage the enterprise. Selection of the appropriate basis for defining and understanding an entrepreneurial person creates a challenging problem for academic researchers and practitioners. The field of entrepreneurship has been described as young, at a formative stage and still in its infancy (Sexton and Smilor, 1985).

There is no single accepted definition or model of what the entrepreneur is or does (Churchill and Lewis, 1983). Current literature on the term 'entrepreneur' and 'entrepreneurial behaviour' has put across on entrepreneurship a number of conflicting views. Since the concept of entrepreneurship is interdisciplinary in nature, diverse, and sometimes conflicting views are subject of who an entrepreneur really is. There is no precise consensus of definition in the social sciences, although there is a wide acceptance of the entrepreneur as an innovator or opportunist, in the sense of attempting things not previously undertaken or in ways not hitherto explored. Empirical researchers have argued for some time that the inability to agree upon a common definition has hampered progress (Gartner, 1985a, Vesper, 1983). It should be clear that a well-defined entrepreneurial population does not exist and research findings are often difficult to compare (Brockhaus and Horwitz, 1986). The researcher should develop a flexible and adaptable definition of the term 'entrepreneur' and if one is interested in entrepreneurs as agents of change, one should use a flexible definition.

Most past psychological studies in entrepreneurship have attempted to identify a single set of factors which influence enterprise initiation and growth. The overall results of such attempts have been inconclusive, and often conflicting. The possible reasons for lack of success in applying psychological theories to entrepreneurship are that most researchers have used different definitions of the term 'entrepreneur' (Gartner, 1985, Carsrud *et. al.* 1986), and

often fail to consider that '*entrepreneurs*' are a heterogeneous group (Hornaday, 1990). It is accepted that there are both cognitive and social influences on entrepreneurial behaviours (Carsrud and Johnson, 1989). Social factors influence both cognitions and information processing related to role-enforcement (Aldrich and Zimmer, 1986). The entrepreneurial role and other roles that the entrepreneur may ascribe to, is embedded in the social context. Like any other individuals, entrepreneurs develop notions of their identities and characteristic ways of thinking about themselves through a complex social and personal developmental process. This process includes forming identifications with significant others, internalising ascriptions of self by others, comparing self with others in terms of various skills and competencies, and assessing self in terms of one's personal values, goals and aspirations.

The more the entrepreneur fulfils role expectations, the more likely the entrepreneur will be to succeed in the venture (Sexton and Bowman, 1985; Sexton, 1986). Thus the study of cognitive orientations of entrepreneurs is an effective avenue of research investigation with respect to successful entrepreneurial endeavour (Dion, 1985; Spence, Deaux, and Helreich, 1985).

6.5 Research Themes and Objectives

Based on the investigation of personal values and identity development of a group of Malay and Chinese entrepreneurs, the research seeks to :

- 1) identify the personal values of Malay and Chinese entrepreneurs;
- 2) identify the differences and similarities between the personal values of Malay and Chinese entrepreneurs;
- 3) to investigate the identity structure of Malay and Chinese entrepreneurs. Linked to this aim has been an attempt to explore the processes of identity development undergone by these two groups of entrepreneurs.

6.6 Research Questions

This study seeks to answer the following research questions:

- 1) What are the personal values of Malay and Chinese entrepreneurs?
- 2) Are the personal values of Malay and Chinese entrepreneurs different from one another?
- 3) What are the identity structures of Malay and Chinese entrepreneurs?
- 4) Are the identity structures of Malay and Chinese entrepreneurs different from one another?

A schematic illustration of the conceptualisation of the research questions is shown in Figure 6.2.

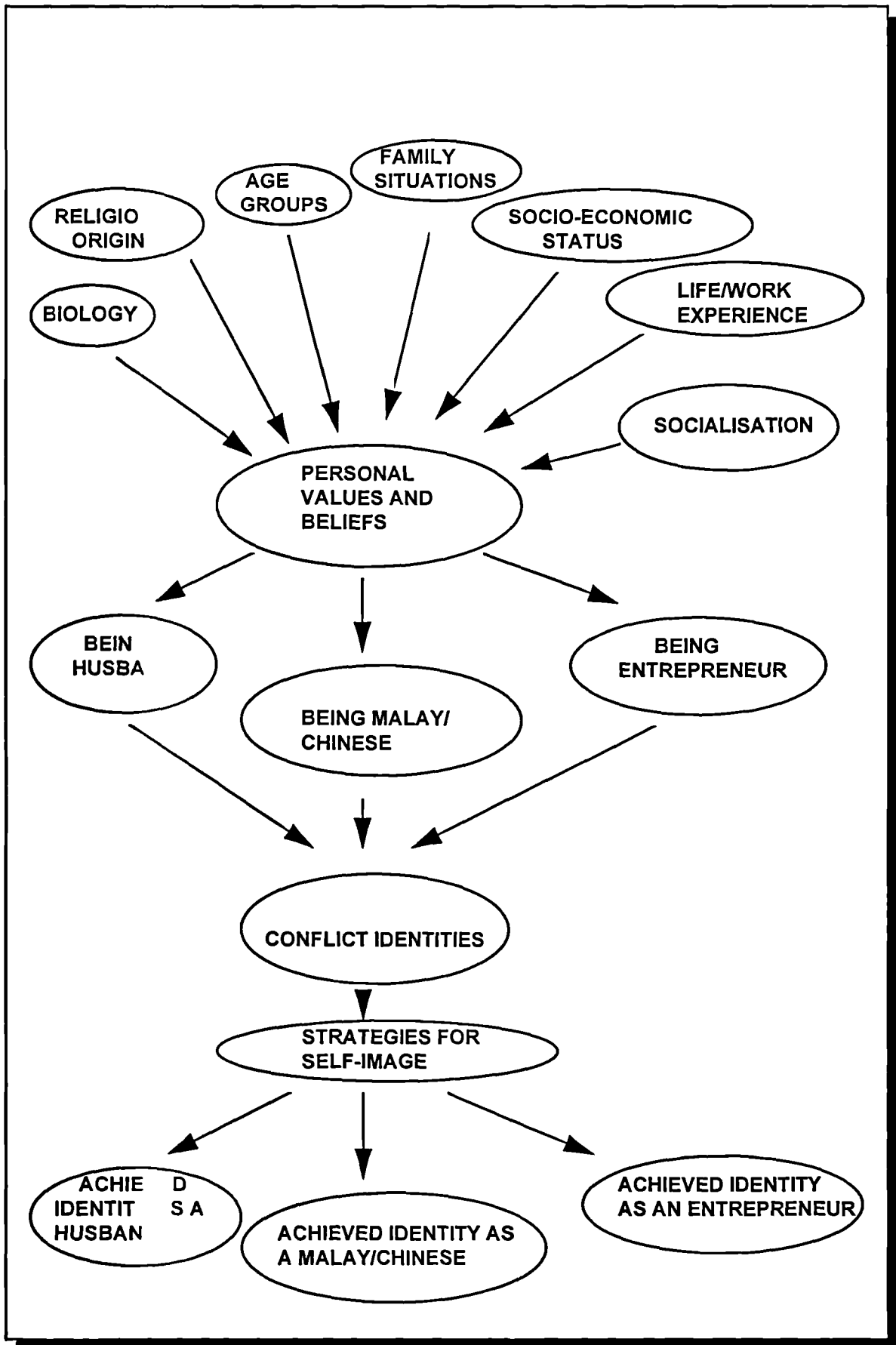


FIG. 6.2: A SCHEMATIC ILLUSTRATION OF THE CONCEPTUALISATION OF THE RESEARCH PROBLEM

6.7 The Research Design

The research design is based on the research questions mentioned in the previous section. The research is divided into four stages. Stage one covers the literature search on the subject, and stages 2 to 4 cover the field work (refer to Figure 6.3).

The objective of Stage 2 is to identify the personal values of Malay and Chinese entrepreneurs. These personal values become the foundation to the construction of the Identity Structure Analysis instrument (ISA) for Stage 4. In addition to that demographic data of the Malay and Chinese entrepreneurs was collected using a standard questionnaire. The personal values mentioned in the literature were developed in the Western culture and there is a possibility that those personal values are not suitable to be applied to both groups. The in-depth interviews were designed to elicit personal values and to generate a wide-ranging survey of the entrepreneur's past experiences in life, their current views of themselves and other people, their views about how they had changed over the years, their aspirations and fears about the future. Thought and feelings were thereby invoked about people who had been influential in their lives.

Stage 3 involved feedback sessions with respondents. The data which was content analysed was cross-checked with all the twenty entrepreneurs and the feedback sessions with them helped to ensure that the personal values were meaningful to them, and that the claims and assertions are not derived from a misinterpretation of transcribed data from the in-depth interviews. After the data analysis using Identity-Exploration (IDEX-IDIO), the results were discussed with two entrepreneurs, one Malay and one Chinese entrepreneur. The purpose was not only to cross-check with them but also to gain further clarification on the outcome of the analysis.

Stage 4 focuses on administering the Identity Structure Analysis instrument. The data collected in Stage 3 which was content analysed was used at this stage. The biographical data on entrepreneurs was collected with the help of a standard questionnaire. The data collected from the ISA instrument was analysed using the Identity exploration software (IDEX). The Statistical Package for Social Sciences (SPSS) was used to analyse the biographical data of the entrepreneurs. The findings from this stage enabled the research questions 4 and 5 to be answered, which may subsequently improve the understanding of identity development of the entrepreneurs. The methodology of this research is discussed in the next chapter (Chapter 7).

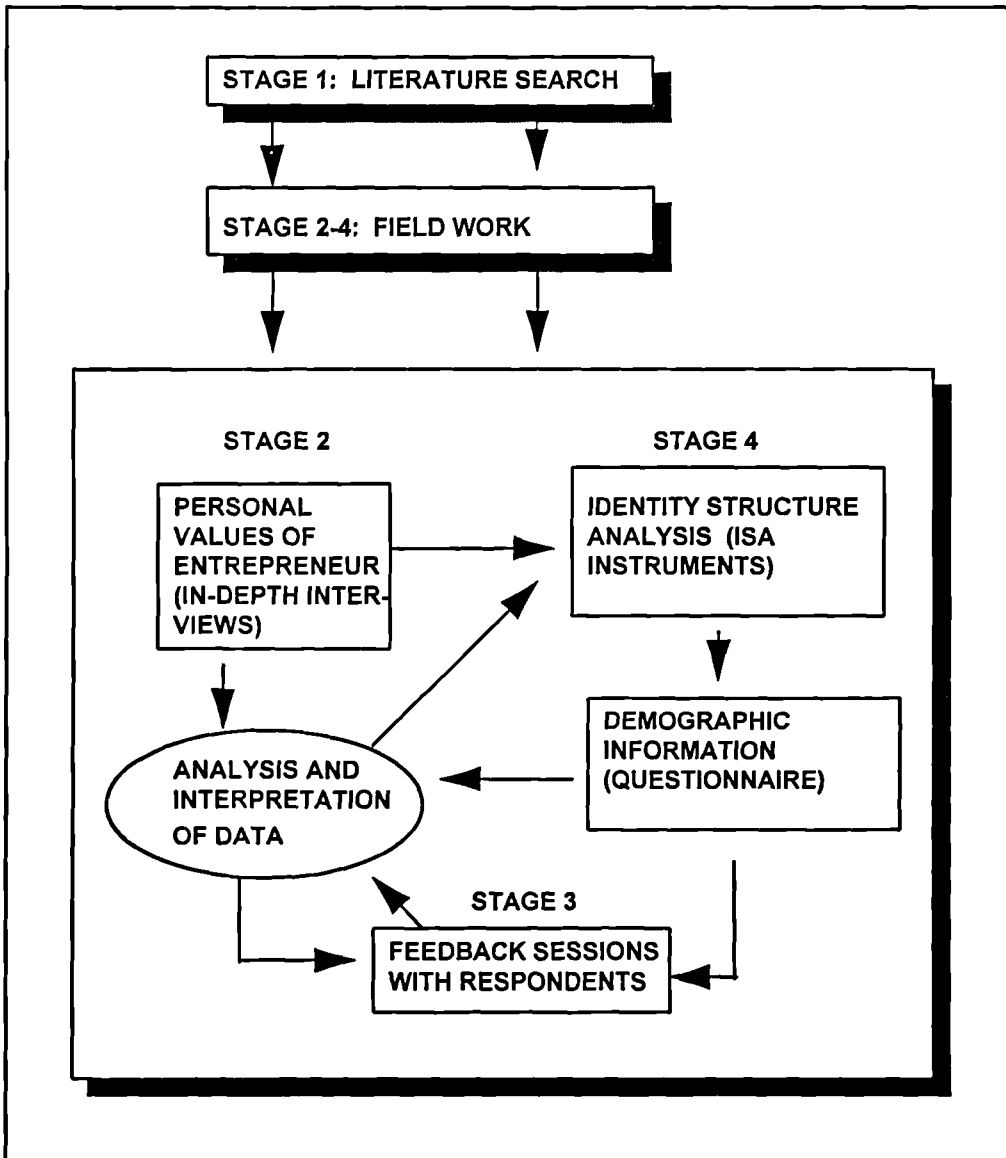


FIGURE 6.3: A SCHEMATIC REPRESENTATION OF THE RESEARCH DESIGN

6.8 Summary

The research involves a cross-cultural exploratory study of personal values and identity development of Malay and Chinese entrepreneurs. The general focus of this research is to study personal values through indirect measures, as emerging psychological constructs elicited from cognitive activities. Personal values inform and underlie much of what the entrepreneur intends. These personal values help the entrepreneurs link the past to the present and into the future, and are the fundamental process of alignment and attunement that determine actions.

Personal values also hold pivotal place in both the conceptualisation of the parameters of identity structure and the operationalisation of the parameters of identity. Entrepreneurs develop their values and identities through a complex personal and social development process which involves forming identifications with significant others, internalising ascriptions of self to others, comparing self with others in relation to various competencies and assessing self with others in terms of one's value systems. Therefore, in analysing personal values and applying identification theory to entrepreneurship, the study links intrapsychic and sociocultural processes and shows how both are necessary for the identity development among entrepreneurs from two different ethnic groups. The research questions focus on the three main areas:

- 1) personal values of entrepreneurs
- 2) the similarities and differences in personal values of the Malay and Chinese entrepreneurs
- 3) the identity development of the entrepreneurs

The research is divided into four stages. In summary, Stage 1 covers the literature search, whereas Stages 2 to 4 focus on the field work. Stage 2 is used as a vehicle to obtain the personal values. Stage 3 involves several feedback sessions with Malay and Chinese entrepreneurs regarding the outcome of data analysis. Stage 4 collects demographic data and identity data.

Chapter 7: Research Methodology

"When you cannot measure it, when you cannot express it in numbers, your knowledge is still of a meagre and unsatisfactory kind" (Lord Kelvin)

"When you can measure it, when you can express it in numbers, your knowledge is still of meagre and unsatisfactory kind" (Jacob Viner)

7.0 Introduction

The objective of this chapter is to provide a rational argument for choosing a specific method and techniques for each stage of the research. There are six sections to this chapter. The first section focuses the discussion on the integration of 'nomothetic' (perspective of the general) and 'idiographic' (perspective of the particular) research methods in the study of values and identity. Here, the 'nomothesis-idiography' argument is briefly reviewed. In addition, the debate for the combination of 'nomothetic' and 'idiographic' research methodologies used in this research is also discussed.

The second section of this chapter discusses the various research strategies used by most researchers. These research strategies are survey, case study, historical, and experiment. The research strategy used in this study is also discussed. The different sampling techniques available for most researchers discussed in the third section of this chapter. The sampling techniques and sample sizes chosen for this research are included in the discussion.

The specific techniques of data collection used in the various stages of this research are presented in the fourth section. The techniques of data collection used are semi-structured in-depth interviews, demographic questionnaires, and Identity Structure Analysis (ISA). The fifth section of this chapter discusses the various approaches undertaken to analyse the data gathered at different stages of the research. It also includes discussion of the different computer packages used to analyse the data gathered from the three main techniques used in this research.

The last section focuses on the reliability and validity issues in this research. Figure 7.1 gives a schematic illustration of the research methods, techniques, computer packages, and types of analyses used in various stages of the research.

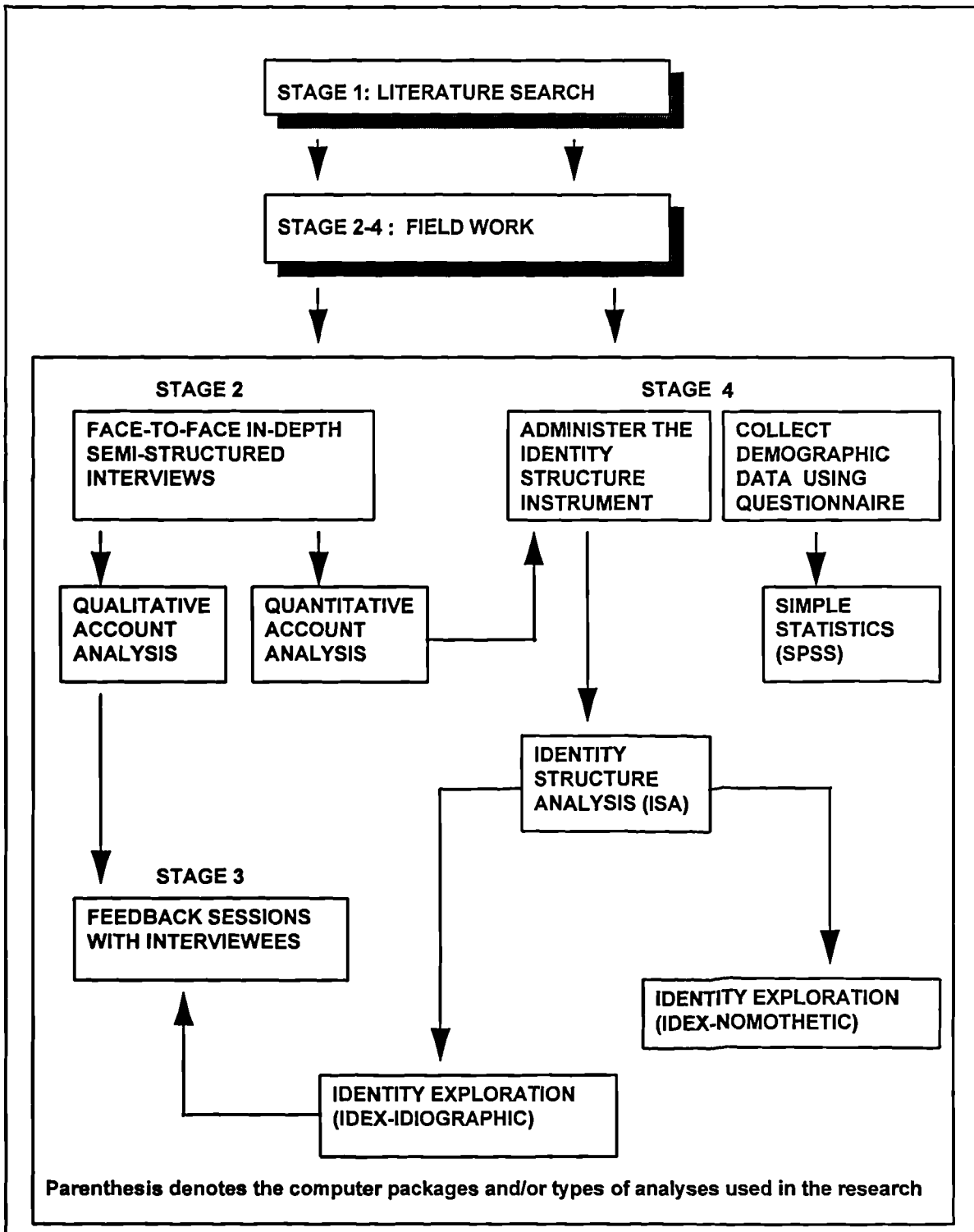


FIGURE 7.1: A SCHEMATIC ILLUSTRATION OF THE RESEARCH METHODS AND TECHNIQUES USED

7.1 On the Integration of Nomothetic and Idiographic Research Methods

The controversy surrounding the distinction between ‘*nomothetic*’ and ‘*idiographic*’ research methods started as early as 1894 when Windelband published his influential treatise ‘*Geschichte und Naturwissenschaft*’ (History and Science). Windelband based his argument on the classic theme as taught by Socrates : ‘*the relationship between the general and the particular is a fundamental property of scientific thought*’. Windelband (1894) stated that by nature of their object, the sciences are interested in the formulation of laws and arriving at general statements, whereas the humanities are oriented to the full description of events and prefer particular statements. Windelband stated that the idiographic approaches need nomothetics, in the sense that they need general laws.

Allport (1937, 1961, 1962) introduced the ‘*nomo-idio*’ issue into American psychology. Allport used the word ‘*nomothetic*’ to characterise the search for general laws, and ‘*idiographic*’ to indicate a concern for what is specific to the individual case. He argued that psychology had been defining itself too exclusively as a ‘*nomothetic*’ discipline. In order to redress this imbalance, there should be greater emphasis upon the organisation of variables and processes within the person, that is, regularities within individual lives. For that purpose he distinguished a nomothetic ‘*dimensional approach*’ in which aspects of persons are abstracted and formulated as general ‘*dimensions*’ from an idiographic ‘*morphogenic approach*’. A morphogenic approach is needed as a supplement in order to study the way in which such dimensions are idiosyncratically patterned.

The most persistent objection to idiographic approaches has been that whatever descriptive advantages idiography might have, it ultimately undermines the objective of establishing general principles of personality (Eysenck, 1954). Some critics go as far as to deny the scientific status of this approach. Nunnally (1967) projects such an extreme view:

“Idiography is an anti science point of view, it discourages the search for general laws and instead encourages the description of particular phenomena (people)”.

Holt (1962) does not even see the necessity of using the terms ‘*idiographic*’ and ‘*nomothetic*’ at all. He considers them ‘*pretentious jargon*’ and ‘*mouthfilling polysyllables*’ and suggests simply dropping them from the vocabulary and letting them die quietly. On the other hand, Falk (1956) states that critics are inclined to assign a marginal function to an idiographic approach but deny its essential contribution as a scientific method. His conclusion was that the idiographic approach can provide a fruitful supply of new hypotheses and variables, and can in this case be complementary to a nomothetic approach. Falk held the conviction that ‘*general laws and their interactions are potentially a sufficient structure to account for the ‘unique’ personality*’. This statement can be considered a variant of the classic nomothetic view, which is based on the belief that the search for broad generalisations about all human beings will enable us, in the long run, to adequately explain and predict the behaviour of the group ‘*and*’ the individual (Sanford, 1963; Levy, 1970; Manis, 1976).

Some researchers have argued that the traditional ‘*nomothetic*’ approach, although the prevailing research paradigm in contemporary psychology or social psychology, is not the

final answer. This is because, the level of generality reached in this research is not sufficient for understanding the particular individual. For example, Runyan (1983), has questioned the widespread opinion in that progress in the field of personality psychology can be achieved through the development of generalisations that are as wide in scope as possible and can therefore can be applied in a nomological-deductive manner to explain and predict particular behaviours. He suggested an alternative picture of the field of personality psychology, based on Kluckhohn and Murray's (1953) classic dictum that:

“Every man in certain respects a) like all other men, b) like some other men, c) like no other man”

According to this view the structure of knowledge about people occurs on three relatively distinct levels. Personality psychology must discover a) what is true of all human beings (for example, the social learning principles, phenomenological processes), b) what is true of groups of human beings (distinguished by sex, race, occupation, personality characteristics), and c) what is true for individual human beings (such as historical figures, individual entrepreneurs, ourselves). Runyan further advocates that the three levels of enquiry are *‘semi-independent’*. The solution of problems at one level of analysis will not necessarily solve problems at the other levels. Knowledge about an individual cannot be assumed to be true at group or universal level. Conversely, broad generalisations can be applied only with great caution to particular individuals as nomothetically derived relations are sometimes different from, or even the opposite of, the relations between variables found within individuals. Silva (1993) who made a detailed study of the controversy between the idiographic and nomothetic, states:

“there are no sciences which are concerned with the discovery of general laws that leave aside the study of individual cases, nor vice versa.....Hence, sciences are idiographic and nomothetic; not idiographic or nomothetic”

Lamiell's critics (1981, 1985) heavily attacked the dominant paradigm in personality psychology, namely individual differences research. Although this research emphasises the individual rather than the group, it fails to confront the most basic problem of personality psychology; *‘providing an adequate framework for the understanding of individual functioning’*. His critique of individual differences research is twofold : (1) such research fails to yield knowledge that is sufficiently individualised or *‘idiographic’* in nature, and (2) as far as this research is called *‘nomothetic’* it fails even in this pretention since truly nomothetic principles can only properly be thought of as to hold for *‘each’* of many individuals.

Bakan (1969) faced problems similar to (2) above when he noted that much of the confusion in contemporary psychology may be reduced to a failure to distinguish between *‘general-type’* and *‘aggregate-type’* propositions. The general-type is true of *‘each’* member of a defined class of people. On the other hand, the aggregate-type is true of a defined class of people *‘as a group’*. Since a host of the statistical findings in psychology are of aggregate-type, there is no way of knowing whether a particular conclusion is true of a given individual.

It would be an over simplification and even a misrepresentation of the ongoing controversy to pit the idiographic approach in some way or another against the nomothetic. The proponents

of an idiographic type of research agree on the necessity of relating their research to the nomothetic type (Allport, 1937, 1962; Beck, 1953; Harris, 1980; Lamiell, 1981; Runyan, 1983). Hermans (1988) gives the following suggestions:

- 1) in order to integrate the idiographic approach into psychology as a science, the relationship between nomothetic and idiographic methods must be explored on the level of *'theory'*
- 2) knowledge of the individual from the perspective of the general (true of *'most'* individuals of a defined class) and knowledge of the individual from the perspective of the particular are mutually complementary and therefore should be combined within a single theoretical framework representing a dialogical model.

Perhaps the best illustration of the need for rethinking the nomothesis-idiography debate on the level of theory can be found in Allport's work. Allport was one of the important figures in a movement that has led to the current acceptance of the individual as a legitimate object of psychological investigation with his use of personal document, and case histories published in *Journal of Abnormal and Social Psychology* (Hall and Lindzey, 1978). However, Hall and Lindzey have pointed out that in the use of methods, Allport did not follow his own advice. He mentioned that the *'Allport-Vernon-Lindzey Study of Values'* as an ipsative approach, intended to indicate the relative importance for the individual of six values (economic, social, religious, aesthetic, religious, and politics). There are at least two properties of such a method that make it more nomothetic than idiographic. First, on the theoretical level the method is based on common traits implying that all people, regardless of differences of their histories and present situations, have such values. Second, the values are phrased as stable and enduring characteristics, that is, apart from their relative importance they are not sensitive to changes in the personal histories and, as a consequence, do not reflect valuation changes. The importance of personal meaning and personal history as stressed by proponents of the idiographic study of individual (Rychlak, 1976; Lamiell, 1981) is not reflected in the theoretical basis for the *'Study of Values'*.

By using a combination of nomothetic and idiographic research methods one can tackle the difficult problem raised by Bakan (1969), who distinguished between *'general type'* and *'aggregate type'* propositions. Given a connection between the nomothetic and the idiographic, one can investigate how a set of variables are related and organised within an individual who does not fit the general pattern (Hermans, 1988). This research undertakes the complementary use of both nomothetic and idiographic methods. Nomo-analyses provide findings applicable to *'most of many'* whereas idio-analysis can verify whether the findings are true of a particular individual. However, the idiographic research method would be underestimated if it were used only to fill a gap in a nomothetic generalisation. An additional strength of the idiographic approach is that the personal *'meaning'* and personal *'relevance'* of a more or less general finding can be assessed in intensive idiographic research.

7.2 Choosing a Research Strategy

The general approach taken in an enquiry is commonly referred to as the research strategy (Robson, 1993). In other words, the strategy is a road map, an overall plan for engaging the phenomenon of interest in a systematic inquiry. According to Jankowicz (1991), there are four traditional research strategies; case study, historical review, experiment, and survey. However Yin (1984) identifies five distinct strategies; experiments, surveys, archival analyses, histories, and case studies. To these many researchers would add more explicitly qualitative strategies, such as field studies and ethnographies. Ethnographies are special cases of field studies, deriving from a particular social science discipline and relying on a specific set of constructs.

The selection of a research strategy does not necessarily dictate the exclusive use of either qualitative or quantitative data. An historical review, for example, can rely on an array of techniques ranging from in-depth interviewing to retrieval of consensus data. A case study can similarly use several techniques to elicit the desired information. Some techniques are usually associated with specific strategies, but rather than dictating whether qualitative or quantitative data will be gathered, the overall approach frames the study by placing boundaries around it, identifying the level of analytic interest (person, group, programme, organisation, inter-organisation), and specifying whether interest is in the past or in the present. Thus the research strategy reflects a series of major decisions by the researcher in an attempt to ascertain the best approach to the research questions posed in the conceptual portion of the proposal. There is no definite rule for one to follow in selecting one method over the another. There are obviously many advantages and disadvantages in each of these research strategies. The following section gives a brief discussion of each research strategy and their advantages and disadvantages.

7.2.1 Case Study Methodology

In the case study method, the 'case' is the situation, individual, group, organisation or whatever it is that each researcher is interested in. The case study method can be defined as:

“a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence”
(Robson, 1993).

The important points are that it is:

- 1) a '*strategy*' that is a stance or approach, rather than a method, such as observation or interview;

- 2) concerned with '*research*', taken in a broad sense and including, for example, evaluation;
- 3) '*empirical*' in the sense of relying on the collection of evidence about what is going on;
- 4) about the '*particular*'; a study of that specific case (the issue of what kind of generalisation is possible from the case, and how this can be done will concern most researchers greatly)
- 5) focused on a '*phenomenon in context*' typically in situations where the boundary between phenomenon, and its context is not clear; and
- 6) using '*multiple methods*' of evidence or data collection.

The case study method is commonly considered in methodology texts as a kind of '*soft option*', possibly admissible as an exploratory precursor to some more '*hard-nosed*' experiments or survey, or as a complement to such approaches, but of dubious value by itself. Cook and Campbell (1979) see the case study method as a fully legitimate alternative to experimentation in appropriate circumstances, and make the point that '*the case study method as normally practised should not be demeaned by identification with the one-group post-test only design*'. The central point here, is that the case study method is not flawed by experimental design; it is a fundamentally different research strategy with its own design.

According to Yin (1984), there are three situations in which one chooses this method:

- 1) if one's research is following a specific theory, and it is likely that the subject has those factors or circumstances for a critical test of the theory;
- 2) if one's research is following the distinguishing characteristics of an extreme or rare situation in which a subject is in; and
- 3) if it is believed that the circumstances are sufficiently interesting and that something important will be learnt from the study.

Alternatively, a comparative case study can be carried out by asking the same questions of several subjects. It is important to note that the use of several subjects for a case study does not imply that the study could be generalisable. The intention is to study and to explore the possibility of the emergence of different issues.

The advantage of using case study is that it is comprehensive and informative about a particular subject (Jankowicz, 1991). The problem with it is that the research design is subject to influence and interruptions arising from day to day events which happen to the subject and that it has a potential to reveal factors that may not have occurred to the researcher. If the research demands multiple sources of evidence from the subject, then it could be very time consuming and there may be a problem in gaining accessibility to the various subjects.

7.2.2 Experimental Methodology

When experimentation is contrasted with other research strategies, a stricter definition is employed, usually involving the control and active manipulation of variables by the experimenter. According to Robson (1993), experimentation is a research strategy involving:

- 1) the assignment of subjects to different conditions;
- 2) manipulation of one or more variables (called '*independent*' variables) by the experimenter;
- 3) the measurement of the effects of this manipulation on one or more other variables (called '*dependent*' variables); and
- 4) the control of other variables.

A central feature of the experiment is that one needs to know what one is doing before one does it. It is a precise tool that can only map a very restricted range. A great deal of preparatory work is needed if it is going to be useful. In other words, an experiment is an extremely '*focused*' study, and is, an experimenter can only handle a very few variables, often only a single independent variable and a single dependent variable. The major problem in doing experiments in the real world is that the experimenter often does not know enough about the subject he or she is studying for this selectivity of focus to be a sensible strategy. Both case studies and surveys are much more forgiving in this respect. In surveys, variables tend to be numerous. In case studies, there is a flexibility to develop and change the focus during the study.

7.2.3 Historical Review Methodology

This research strategy is used to understand a past event or combination of events. This strategy is suitable to study a subject (past and present) relating to specific issues and is similar to the case study. Historical analysis is therefore, a method of discovering, from records and accounts, what has happened in the past. It is particularly useful in qualitative studies for establishing a baseline or background to participant observation or interviewing.

The set-back with this is that the data collection which is limited to secondary data only. The disadvantages flow from the fact that even those surveys carried out for research purposes in the past are unlikely to be directly addressing the research question one is interested in. It is, of course, perfectly possible to focus one's research solely on the '*secondary analysis*' of such data. Hakim (1982) defined this as:

"any further analysis of an existing data set which presents interpretations, conclusions or knowledge, additional to or different from those presented in the first report".

This can be an attractive strategy as it permits one to capitalise on the efforts of others in collecting the data. It has the advantage of allowing one to concentrate on analysis and interpretation. One can also extend the data collection to include primary data by interviewing the relevant person. The problem with this is that the data obtained from such interviews may be incomplete as the human memory is incapable of recalling the past situation correctly.

7.2.4 Survey Methodology

The term '*survey*' is used in a variety of ways, but commonly refers to the collection of standardised information from a specific population, or some sample of one, usually but not necessarily by means of questionnaire or interview. Kerlinger (1973) suggests that survey research is typified by collecting data from a population, or some sample drawn from it, to assess the relative incidence, distribution and inter-relationships of naturally occurred phenomena. Bryman (1989) attempts a more formal definition:

“a survey research entails the collection of data on a number of units and usually a single juncture in time, with a view to collecting systematically a body of quantifiable data in respect of a number of variables which are then examined to discern patterns of associations”.

He warns against taking the '*single juncture in time*' too literally. There are surveys which make use of in-depth interviewing from which the systematisation that Bryman refers to is difficult, and quantification is likely to be inappropriate. Nevertheless, he is right to stress that a survey research is almost always conducted in order to provide a '*quantitative*' picture of the individuals, or other units, concerned. The emphasis on '*quantification*', on '*variables*' and on '*sampling from known populations*' shows how survey researchers share a basically similar scientific view of the nature of the research task to that adopted by researchers using experiments.

The type of survey instrument is determined by the information needed. There are three methods of data collection in surveys: postal, telephone, and personal interviews. The relative advantages and disadvantages of survey are highlighted through the following criteria:

- 1) appropriateness of the method to the problem studied;
- 2) accuracy of measurement;
- 3) generalisability of the findings;
- 4) administrative convenience; and
- 5) avoidance of ethical or political difficulties in the research process.

There are some definite advantages of surveys when the goals of the research require obtaining quantitative data on a certain problem or population. The strengths of surveys

include accuracy, generalisability, and convenience. On the other hand, surveys have weaknesses. They are of little value for examining complex social relationships or intricate patterns of interaction. The data is also affected by the characteristics of the respondents (for example, their memory, knowledge, experience, motivation, and personality). There is also a possibility that the respondents will not report their beliefs, values, attitudes accurately (for example, there is likely to be a social desirability response bias-people responding in a way that shows them in a good light). Also, while surveys are convenient, they generally involve a relatively expensive method of data collection.

7.3 The Chosen Research Strategy

The general principle is that the research strategy or strategies, and methods or techniques of data collection employed, must be appropriate for the question one wants to answer (Robson, 1993). In order to achieve the research objectives, this research is divided into 4 stages. Stage one reviews the literature on the subject matter, whereas stages 2 to 4 cover the field work. Stage 2 involves a field research using the technique of face-to-face semi-structured in-depth interviews. Twenty in-depth interviews were conducted with 10 Malay and 10 Chinese entrepreneurs. The purposes of the in-depth interviews are to gather the personal values of Malay and Chinese entrepreneurs and to generate a wide ranging survey of their past experiences in life, their current views of themselves and other people, thereby establishing some of the significant turning points in their life and their perceived effects on themselves.

The data gathered from such in-depth interviews were account analysed quantitatively and qualitatively. The third stage of the field work is not a data collection stage. However, the researcher revisited the twenty entrepreneurs involved in the earlier in-depth interviews to get their feedback on the analysis of the data. The feedback sessions help to ensure that the personal values were meaningful to them, and the claims and assertions are not derived from a misrepresentation of transcribed data from the in-depth interviews. Another feedback session was conducted with one Malay and one Chinese entrepreneur based on the summary analysis of the IDEX-IDIO for each of them. The feedback session is time consuming and was therefore found not feasible to be conducted with all the eighty entrepreneurs sampled in this study. The reported findings have been restricted to two case studies selected from both groups of entrepreneurs.

The fourth stage of the field work involves a survey using Identity Structure Instrument. This involves a population of 80 entrepreneurs, 40 of them are Malay entrepreneurs and the other 40 are Chinese entrepreneurs. To complete the instrument the entrepreneurs sampled in this research are required to rate each entity against the personal values which was gathered from the in-depth interviews. The data collected using this instrument are analysed using the Identity Exploration (IDEX-NOMO and IDEX-IDIO) computer packages.

7.4 Sampling

Smith (1975) refers to sampling in social research as the '*search for the typicality*'. A different way of saying the same thing is that sampling is closely linked to external validity or generalisability of the findings in an enquiry, the extent to which what one has found in a particular situation at a particular time applies more generally.

The idea of '*sample*' is linked to that of '*population*'. '*Population*' refers to all the cases. It is not often possible to deal with the whole of a population in a survey, which is where sampling comes in. A sample is a selection from the population. The various types of sampling plan are usually divided into ones based on '*probability samples*' (where the probability of the selection of each respondent is known), and on '*non-probability samples*' (where the probability of the selection of each respondent is not known). In probability sampling, statistical inferences about the population can be made from the responses of the sample. For this reason, probability sampling is sometimes referred to as '*representative sampling*'. The samples taken are representative of the population. In non-probability samples, one is not able to make such statistical inferences, it may still be possible to say something sensible about the population from non-probability samples but not on statistical grounds.

The use of sampling allows a researcher to save time and money, thus making possible investigations that could not otherwise be carried out. According to Miller (1991), sampling problems may be divided into those that affect:

- 1) the definition of the population,
- 2) the size of the sample, and
- 3) the representativeness of the sample.

There are 5 techniques in probability sampling (simple random, systematic, stratified random, cluster, and multistage), and non-probability sampling (quota, dimensional, convenience, purposive, and snowball). Table 7.1 gives the summary for each of the techniques in terms of its criterias and limitations. Ackoff (1953) stated that the ultimate basis for selection of a sampling procedure should be minimisation of the cost of getting the sample and the expected cost of errors which may result from using the method.

	Sampling Techniques	Criteria	Limitations/Advantages
1	Simple Random	ideal method of drawing sample; involves selection at random from a list of population of required sampling frame	- time consuming and difficult to undertake - offers reliable sampling procedure
2	Systematic	involves choosing a starting point in the sampling, and then choosing every nth case in the list	- free from researcher's preferences or prejudices
3	Stratified	involves dividing the population into a number of groups or strata where members of a group have a particular characteristic or characteristics	- offers most reliable sampling procedure - time consuming and laborious
4	Cluster	involves dividing the population into a number of units, or 'clusters', each of which contains individuals having a range of characteristics	- useful when population is widely dispersed and large - requiring great effort and time consuming - generalisation limited to population of clustering variable
5	Multi-stage	extension of cluster sampling; involves selecting the sample in stages that is taking samples from samples	- laborious and time consuming - complicated
6	Quota	obtain representatives of various elements of a population, usually in the relative proportions in which they occur in the population	- subject to biases - only tentative suggested generalisations may be made
7	Dimensional	extension of quota sampling; various dimensions thought to be of importance are incorporated into the sampling procedure in such a way that at least one representative of every possible combination of these factors or dimensions is included	- a suitable compromise when comparing groups of extremely different size
8	Convenience	involves choosing nearest most convenient persons to act as respondents	-does not produce representative findings - probably most widely used and least satisfactory methods of samplings - results only applicable to the sample studied
9	Purposive	practical consideration preclude the use of probability sampling; principle of selection is the researcher's judgement as to typicality or interest	- only tentative suggested generalisations may be made
10	Snowball	researcher identifies one or more individuals from the population of interest, after they have been interviewed they are used as informants to identify other members of the population who are themselves used as informants, so on	- useful when there is difficulty in identifying members of the population - only tentative suggested generalisations may be made

Note: 1-5 (Probability Sampling)

6-10 (Non-probability Sampling)

Table 7.1: Sampling Techniques (Source: Adapted from Kidder and Judd (1987); and Robson (1993))

7.4.1 The Study-Sample

Random sampling with a relatively large sample size is considered the ideal sampling technique in any research. Without random sampling, it is rather difficult to conceive how the research can have the necessary viability and validity. On the other hand, Robson (1993) states that the exigencies of carrying out real world enquiries can mean that the exigencies requirements for representative sampling are very difficult, if not impossible, to fulfil. For example, a doctor may not be prepared to provide one with a list of patients, or a firm a list of employees. Or what one gets hold of may be out- of- date, or otherwise incorrect. This leads to '*ineligible*' persons on the sampling frame who are not part of one's target population. Conversely, '*eligibles*' may not get into the frame. This slippage between what one has and what one wants causes problems with representativeness and lowers one's sample size.

Dixon, Bouma, and Atkinson (1987) state that a large size is required if:

- 1) a statistical analysis and interpretation is to be used
- 2) the data must reflect the total population as accurately as possible
- 3) there are many questions and controls introduced

On the other hand, in reality, each researcher is faced with constraints of time, money, and effort which argue for the limitation of sample size. Dixon, Bouma and Atkinson (1987) suggest two basic rules regarding sample size for a student's project:

- 1) the first rule about sample sizes states that about thirty respondents are required in order to provide a pool large enough for even the simple kind of analyses.
- 2) the second basic rule is that one needs a sample large enough to ensure that it is theoretically possible for each cell in one's analytical table to have five cases fall in it.

This research was conducted in Kuala Lumpur, the capital city of Malaysia and within its radius of 40 miles. The planned sample size for the second stage of fieldwork was 40 entrepreneurs (20 Malay and 20 Chinese), and 100 entrepreneurs (50 Malay and 50 Chinese) for the fourth stage. However, it was found difficult to find, select and obtain the planned sample size. There are several factors inhibiting these processes as follows:

- 1) unreliable sources of information in Malaysia that could provide a good profile of entrepreneurs. Although there are more than a dozen organisations dealing with entrepreneurs, none of them could offer up to date information about their clients. This resulted in more time spent and extra effort to select and obtain the required sample.
- 2) difficulty in obtaining co-operation from potential interviewees, many of them were reluctant to be interviewed as they were apprehensive that the research might be used by the tax authorities to gauge their financial performance. It was found more difficult to gain co-operation from Chinese entrepreneurs, bearing in mind that the researcher does not belong to that ethnic group and is not able to speak their language.

- 3) all interviews require careful preparation which is very time consuming. A lot of time was taken to make arrangements to visit, securing necessary permissions, confirming arrangements, and rescheduling appointments. It was also difficult to obtain entrepreneurs who were able and willing to be reinterviewed and revisited several times.
- 4) The researcher is not highly skilled in transcribing tapes and doing accounts analysis. As a result, more time was required to undertake such tasks.

Due to those constraints and taking the suggestions of Dixon, Bouma, and Atkinson (1987) into consideration, the actual sample size was as follows:

- 1) Stage 2 of the field work: 20 entrepreneurs (10 Malay and 10 Chinese)
- 2) Stage 4 of the fieldwork: 80 entrepreneurs (40 Malay and 40 Chinese)

The sample of Malay and Chinese entrepreneurs was carefully chosen from the lists supplied by the Malay Chamber of Commerce and Industry of Malaysia, and the Associated Chinese Chamber of Commerce and Industry of Malaysia. The entrepreneurs were selected with the following criteria:

- 1) owner and founder of the business organisation and continuously be managing and co-ordinating the affairs of his business at the time of the study, and
- 2) must have been in business for at least 5 years

Mitchell (1985) stated that 79% of researchers use non-probability sampling. Godyer (1988) pointed that there is not much difference between research based on probability sampling and non-probability sampling in terms of how representative the sample is of the population. Stage 2 of the research makes use of purposive sampling. The reason for choosing this sample is to ensure that the selected Malay and Chinese entrepreneurs met the typicality of the research criteria. For Stage 4 of the research purposive and snowball sampling are used. It was not an easy task to obtain the minimum required sample size as not many were willing to be studied. Due to the time constraint, several different approaches were used to obtain interviewees. The Snowball sampling was used when it was difficult to identify entrepreneurs from the list provided by both Chambers of Commerce.

The study focuses on Malay and Chinese, and male entrepreneurs only. The third major race in Malaysia, that is the Indian, is not included in this study. It is also important to mention here that the researcher being a female made the decision to focus on male entrepreneurs only not based on any element of sexism but more to limit the number of research variables to a manageable size. The field work was conducted from mid August to the middle of November 1994. Prior to the field work the selected entrepreneurs were informed by post and telephone about the purpose of the study.

7.5 Selecting the Method(s) - Overview

According to Robson (1993) selecting a method or methods is based on what kind of information is sought, from whom and under what circumstances. Many methods are available to a researcher, including from interviews, questionnaires, and direct and indirect observation of different kinds. Using multiple methods can be complementary, to enhance interpretability and to assess the plausibility of threats to validity. The following discussions focus on in-depth interviews, demographic data questionnaire, and Identity Structure Analysis (ISA) used in this research.

7.5.1 In-depth Interviews

Methods such as participant observation, in-depth or intensive interviewing, field work, and total participation in the social life under study are frequently characterised, in contrast to the measurement position, in terms of *'qualitative methodology'*. Filstead (1970) pointed out that:

"qualitative methodology allows researchers to 'get close to the data', thereby developing the analytical, conceptual, and categorical components of explanation from the data itself rather than from the preconceived, rigidly structured, and highly quantified techniques that pigeonhole the empirical social world into the operational definitions that the researcher has constructed".

Interviewing means, quite literally to develop a *'view'* of something between (*inter*) people. If viewing means perceiving, then *"the term 'interview' refers to the act of perceiving as conducted...between two separate people"* (Lofland, 1971). The interview is a kind of conversation; a conversation with a purpose. Interviews are a very common approach used because the interview appears to be a quite straight forward and non-problematic way of finding things out. The second stage of this research employs the in-depth interviewing as one of the method of data collection. In-depth interviewing has been referred to as non-directive, unstructured, non-standardised and an open-ended interview (Taylor and Bogdan, 1984).

In-depth interviewing is taken to mean face-to face encounters between the researcher and the interviewees directed toward understanding interviewees' perspectives on their lives, experiences, or situations as expressed in their own words. Stage 2 involves face-to-face in-depth interviews with 10 Malay and 10 Chinese entrepreneurs. Face-to-face interviews offer the possibility of modifying one's line of enquiry, following up interesting responses and investigating underlying motives in a way that postal and other self-administered questionnaires cannot. It also provides advantages as it is flexible and adaptable way of finding out things and has potential to provide rich and highly illuminating material.

The objective of using in-depth interviews was to gather personal values of Malay and Chinese entrepreneurs. These personal values became the foundation to the construction of the Identity Structure Instrument for Stage 4. The in-depth interviews conducted in this research were guided by an interview schedule (refer to Appendix 1). The interview schedule was designed to probe fully into why and how entrepreneurs feel and act in the way they do without making a series of prior assumptions as to what beliefs and values were likely to be important and relevant. Furthermore, the personal values mentioned in the literature were developed in the Western culture. There is a possibility that those personal values are not suitable to be applied in this research. In-depth interviewing is considered the appropriate method because in an exploratory study like this, there can be no simple way of obtaining information which does not involve some form of interview with the interviewees. The interview schedule was designed to generate a wide ranging survey of the entrepreneur's past experiences in life, his current view of himself and other people, his views about how he had changed over the years, his aspirations and fears about the future. Thoughts and feelings were thereby invoked about people who were influential in his life.

7.5.1.1 The Interview Situation

In-depth interviewing is essentially a discovery of procedure, substituting for the more direct scrutiny of a form of social life. *“its object is to find out what kinds of things are happening, rather than to determine the frequency of predetermined kinds of things that the researcher already believes can happen”* (Lofland, 1971), as is usually the case in survey research. Whatever kind of interview is used in a research, the ultimate purpose of data collection must be to obtain valid information from those questioned. That is ideally, interviewees should answer questions truthfully, while also meeting with precision the particulars for information posed by the various questions used. The key to gathering data of this kind is the winning of enough confidence to remove the barriers which people commonly erect. This requires:

- 1) some equivalence of respect and status between the researcher and respondent
- 2) enough time to reflect, ruminate, debate, and consider alternatives; and
- 3) an atmosphere conducive to persuading people to give something of themselves.

The difficult part of this technique is for the interviewer to talk as little as possible, but as much as necessary. Brown and Sime (1981) have aptly summarised the interviewer's place or role in in-depth interviewing:

“an account is the personal record of an event by the individual experiencing it, told from his point of view. The account interview is the context in which the story is related. Essentially, it provides a social situation for the recounting of the experience with the interviewer's role being that of facilitator”.

That is, an account should be very near to unconstrained, free reporting, *“but in practice some degree of guidance is usually required”* (Brown and Sime, 1981). One such means is the use

of an interview guide; another is the employment of questioning techniques in an ad hoc manner with the aim, for example, to elicit further, specific information or to keep the account within the frames of reference posed by the general questions or to classify possible inconsistencies in the material provided by the interviewees. Most kinds of in-depth interviewing will require the use of an interview guide, as accounts on more than just one topic need to be obtained.

The in-depth interviews in this research were conducted in English and Malay languages, as all the interviewees are rather fluent in both languages. All of the data gathered in Malay language was translated into English. Prior to the actual interviews, two pilot interviews were conducted with one Malay and one Chinese entrepreneurs. These experiences pointed out some minor revisions of the interview schedule, such as question wording and order, but there were no substantial content changes. Based on the pilot interview experiences, the estimated time taken for each interview was 2 hours. However, in the actual field work, each interview took an average of 2 to 2¹/₂ hours to complete.

According to Brenner (1985), the most crucial component of the social situational circumstances affecting interview process is the interviewer, or, more precisely, interviewing technique. Interviewing technique must meet, ideally two requirements:

- 1) it must not bias the interviewing process, and
- 2) it must ensure a socially effective interaction that helps the informant to report adequately, that is, within the frame of reference within which the in-depth interviewing is conducted.

It was found that it is not easy to gain access to entrepreneurs. Gaining access to organisations is mainly by requesting permission from those in charge. These persons are referred to as '*gatekeepers*' (Becker, 1970). Getting into a setting involves a process of managing one's identity, projecting an image of oneself that will maximise one's chances of gaining access. When a straight forward approach does not work, the researcher uses other tactics to gain access to the entrepreneurs. The researcher managed to gain access through networks of contacts and referrals. As Hoffman (1980) pointed out, most researchers have friends, relatives and acquaintances who have contacts within organisations.

The researcher was aware that busy people could under no circumstances provide the hours needed for this particular task during the working hours. Therefore, most of the interviews were conducted in the evening. Nine of such interviews were conducted at the entrepreneurs' premises. The other eleven interviews were done after-dinner conversations in restaurants or hotels. Interviews conducted in the entrepreneurs' offices were disturbed by telephone calls and people. Nevertheless, all interviews went as planned.

Prior to the interviewing session, entrepreneurs were briefed on the purpose of the research and in simple terms it was '*sold*' to them. Questions and suspicions would be dealt with and guarantee of confidentiality stressed. During those interviews, a small tape recorder would unobtrusively be introduced after having obtained the interviewee's consent.

Brown and Sime (1981) stated that tape recording of conversations is necessary because:

“note taking was both distracting to researcher and informant. It may well have inadvertently cued respondents into discussing at length issues that the researcher happened to note down and skirt those for which no note was taken. Taping provides a permanent verbatim recording of the account that enabled the researcher to give his total attention to the verbal and non-verbal behaviour of the informant”.

The danger of tape recording is, of course, that the interviewer may cease to listen carefully to the interviewee's talk. Thus, the researcher did some note taking, besides the taping. Having the advantage of the tape recording, this becomes note taking in its best sense (Lofland, 1971). After each interview, the researcher would not delay in noting major points as it was still fresh in her mind. Tapes were transcribed and account analysed. This will be discussed in the subsequent sections of this chapter.

7.5.2 Demographic Data Questionnaire

Designing a questionnaire is a difficult task. If the questionnaire has been well constructed, the time needed to code and analyse responses can also be short, particularly if computer coding or analysis is available. On the other hand, a poorly constructed questionnaire produces data which is confusing, difficult to analyse, and of little value. The first step in designing a questionnaire is clearly to define the focus of the research (Moser and Kalton, 1972). The content of the questionnaire should be able to gather the responses that the researcher is most interested in, without much extraneous information.

There are normally two types of questionnaire design: closed-ended and open-ended. Open-ended questions enable the respondents to respond using their own words. Such information may be more complete and accurate than the information obtained from closed-ended questions. The responses to the open-ended questions are more difficult to code and analyse. On the other hand, the closed-ended questionnaire would require the respondent to choose and answer from a set of alternatives. The advantage of a closed-ended questionnaire is that it gives control over the respondent's range of responses by providing specific response alternatives. These responses are, therefore, easier to summarise and analyse.

In relation to the closed-ended questionnaire, the subsequent step involves the types of data collected and what *'levels of measurement'* they are on. The four levels of measurement are nominal, ordinal, interval, and ratio. The characteristics of these four levels of measurement are summarised in Table 7.2.

Levels of Measurement	Basic Empirical Operations	Typical Usage
Nominal	Determination of equality	Classification: Male-female; Malay-Chinese;
Ordinal	Determination of greater or less	The categories associated with a variable can be rank-ordered: Preference data; Attitude measures, Values ranking
Interval	Determination of equality of intervals	Index numbers, income, age,
Ratio	Determination of equality of ratios	Sales, units produced, number of customers, costs

Table 7.2: Levels of Measurement (Source: Adapted from Tull (1984), and True (1989))

A standard questionnaire is used to collect the demographic information about this Malay and Chinese entrepreneurs sampled in this study. The main types of information collected were on the entrepreneurs' background, their family background and their enterprise initiation. The demographic questionnaire involves both the closed-ended and open-ended questions. The interval scale is used for age and number of years in business, and ordinal scale for entrepreneurs' educational background, entrepreneurs' fathers' educational background, and religiousness of entrepreneurs. The nominal scale is used for the entrepreneurs' religion, their parents' religion, and entrepreneurs' fathers' occupation.

The questionnaire was translated into the Malay and Chinese languages. To ensure that the meanings were not altered, the Malay and Chinese language version of the questionnaire were translated back to English. The English version of the questionnaire appears in Appendix 2. The questionnaire was pretested and was subsequently improved through a pilot test. All questionnaires were completed by means of personal interviews and most entries were recorded.

7.5.3 The Values and Identity Instruments

Values refer to orientations toward what is considered desirable or preferable by social actors. As such, they express some relationship between environmental pressures and human desires. Since values represent a meeting point between the individual and society, values research is potentially well suited to explore cross-cultural variations within an interdisciplinary framework, by articulating the goals of cultural anthropology, sociology, and psychology;

“the concept of values supplies a point of convergence for the various specialised social sciences, and is the key concept for integration with the study in humanities” (Kluckhohn, 1951).

The empirical study of values was first introduced in social psychology. Anthropologists and sociologists used the concept of values to express central features of cultures, or of society. The culture and personality school considered values as the result of early socialisation. In a parallel development, analytical schemes were developed by cultural anthropologists and sociologists for systematic cross-cultural comparisons. When studying values, social scientists solved the intricacies between what is unique and what is shared in different ways; none of the solutions are acceptable to all.

The survey approach to the study of values constitutes a further development of empirical research in the last 30 years (Zavalloni, 1980). The results point to consistent and sometime striking differences between cultures. The problem unanswered by this method is how to explain the underlying mechanisms that produce these differences. This lead to the studying of the cognitive and motivational bases of values in a cross-cultural context. An alternative approach to empirical research has developed in the test-oriented field of psychometrics. However, the outcome of such psychometric research has been evaluated with scepticism as to its validity and meaningfulness. Values research is then assessed in the interest of cognitive processes.

Most of the values instruments such as Rokeach Value Survey (RVS) (Rokeach, 1973), Personal Values Questionnaire (PVQ) (England, 1967), Allport-Vernon-Lindzey Study of Values (SV) (Allport, Vernon, and Lindzey, 1931), Values and Lifestyles (VALS) (Holman, 1984), List of Values (LOV) (Kahle et. al., 1986), and Chinese Values Survey (CVS) (Chinese Culture Connection, 1987) combine the practical requirements of developing short, easy to administer instruments with the logic of survey research. The rank order procedure in most of these instruments is an ipsative procedure, in the sense that it generates non-independent data within individuals (Zavalloni, 1980). Therefore, it is not clear what the psychological meaning of some statistically significant differences among groups may be. For instance, a finding, to which Rokeach accords some importance, asserts that the mean rank of an end state value such as '*social recognition*' is 13.8 for men and 15.0 for women. One could interpret these results by saying that for both sexes such an end value ranks very low. Rokeach considers this finding a confirmation of a greater value placed on '*social recognition*' by men than by women in the society.

Most of the cross-cultural utilisation of these values instruments should raise some pertinent methodological questions. People from different cultures may interpret the values concepts in different ways, some values may be outside the experience of indigenous people in host countries. However, the fact remains that in terms of its relevance for a cross-cultural comparison, the instrument is western and in no sense appropriate for other cultures. It is an imposed '*etic*', not an '*emic*' measure. Because it is easy to administer and to analyse this values instrument may appeal to some as a useful instrument for getting quick results. It tells little about values defined as complex intrapsychic constructs (Zavalloni, 1980).

According to Triandis (1972) most of the values instruments developed in western cultures follow the procedure that requires:

- 1) the specification of a content domain,
- 2) some sampling of an appropriate set of items representing domain,
- 3) demonstrations of item homogeneity for groups of items,

- 4) reliability, and
- 5) validity studies.

Translation of such instruments, omitting most of the above mentioned steps, are often used in other cultures and lead to essentially useless studies. Both '*emic*' and '*etic*' are essential levels of analysis in a cross-cultural research; without '*etics*' comparisons lack frame; without '*emics*' comparison lack meat (Berry, 1975). In the originator's term:

"emic and etic data do not constitute a rigid dichotomy of bits of data, but often present the same data from two points of view" (Pike, 1966).

The cross-cultural approach which employs '*etics*' and '*emics*' terminology is not without its critics, Jahoda (1977) criticised the distinctions between the terms, for being too abstract and beyond the actual reach of cross-cultural researchers. However, it should be clear that the very name '*cross-cultural*' implies at least two points of view; being '*cultural*' requires a point of view similar to that of the '*emic*', and '*cross*' requires a point perspective akin to the '*etic*' (Berry et. al., 1972).

Based on the argument that values instruments such as RVS, PVQ, SV, VAL, and LOV were developed in the western culture, this research ruled out using these value instruments to studying Malay and Chinese entrepreneurs. There was a possibility of employing CVS as it was developed in an eastern culture and is considered suitable for studying Chinese entrepreneurs' values. However, CVS was not appropriate to study Malay entrepreneurs' values. The decision to use CVS would have favours one group over the other. Moreover, the nature of CVS is that it was developed according to the Chinese worldview and definitely not representing the Malay worldview and culture.

According to Weinreich (1991), it is essential when assessing the interactions of people from different ethnicities that the indigenous psychologies of these people feature centrally in the analyses. He referred to indigenous psychologies as the everyday belief and value systems, or everyday ideologies, that are indigenous to ethnic groups in question. There is no other manner by which an individual may judge the merits of people or evaluate oneself except by way of one's value and value system. Within one culture, there will be a degree of consensus over many basic beliefs and values, although there will be areas of disagreement, and standard psychometric scales may be appropriate to establish such variation expressed within an overall consensus. But, it is inappropriate to assume that people from a different ethnicity with an alternative world-view will evaluate self and others in terms of the values and beliefs of the first, so that the psychometric scale of one culture often becomes irrelevant to the other. Weinreich (1991) suggested that the beliefs and values representing the indigenous psychologies of the ethnicities in interaction must be incorporated in the instruments used with local populations.

Based on the above discussion and the nature of this research, what is needed is an approach that:

- 1) allows for the complexity of entrepreneurship, seeing it as a process rather than an end in itself;

- 2) assumes entrepreneurs are heterogeneous group;
- 3) allows for the fact that the entrepreneur's characteristics may change over time;
- 4) takes into consideration that entrepreneurs do not operate in isolation, they experience successive interactions with significant people in their social, personal, and business environment. These significant people possess varying degrees of influence on their behaviour; and
- 5) does not ignore the cultural milieu of the society.

Identity Structure Analysis (ISA) is considered as an appropriate approach because it allows one to understand the individual entrepreneur's construal of himself and others in the context of the business. ISA conceptualises the processes of identity structure and defines some of the complex concepts associated with it through a number of empirically assessed indices. It also provides a means of investigating the stability of the personal values of entrepreneurs and their identifications with others, allowing identity structure to be examined in the social context. Individuals develop notions of their identities and characteristic ways of thinking through a complex of social and developmental processes. Such processes include forming identifications with others, internalising ascriptions of self by others, comparing self with others in relation to various skills and competencies, and assessing self in terms of one's value systems and aspirations.

ISA allows for the complexity of the individual entrepreneurs, allowing entrepreneurship to be viewed as a developmental process rather than an end in itself. It acknowledges that entrepreneurs are a heterogeneous group and allows for the fact that individual characteristics may change over time. ISA consists of analytic psychological concepts, which are explicitly defined so as to be '*etic*' (culture free/ universal) but nevertheless also to incorporate '*emic*' (culture specific) content (MacNabb et. al., 1993). ISA does not use psychometric scales, and is a clever hybrid between qualitative and quantitative approaches which enables the researcher to transform almost purely idiographic qualitative information into normalised quantitative (nomothetic) indices (Lange, 1989). The nature of these indices allows comparisons to be made between individuals, however idiosyncratic the material from which the indices are derived might be.

A very important and probably unique feature of ISA is that it anchors the analysis in the value system of the individual, the latter being determined from the data almost entirely provided by the individual himself (Weinreich, 1980; Lange, 1989). Moreover, ISA offers an explicit measure of '*evaluative consistency*' in an individual's use of the value laden constructs thus making it possible to detect various degree of stability or instability in his value system. Since the value system of the individual is first ascertained, the techniques may be applied in any language or dialect without translation (Weinreich, 1982). ISA is relevant for work with people who use different subcultural value systems or where cross-cultural comparisons are desired. Comparisons of values, and identity indices may be made across individuals who hold quite different world views, or who speak different languages (Weinreich, 1982). In order to provide a better understanding of ISA, the following section discusses this instrument in greater depth.

7.5.4 Identity Structure Analysis (ISA)

ISA was developed by Weinreich (1969) as a result of an on-going research into self-concept development and identity in a social context, particularly inter ethnic group relationships. It has its origin in earlier work in the conceptualisation of cognitive-affective and dissonance processes in the context of identity structure (Weinreich, 1969), but has been evolving in a number of respects since then (Weinreich, 1975, 1976, 1977a, 1977b, 1979a, 1979b, 1979c, 1980, 1983a, 1986b; Weinreich et. al., 1987; 1988, McCoy, 1986; Northover, 1988). It has been used in a number of empirical studies ranging from the societal (Weinreich, 1979a, 1979b, 1983a, 1983b, 1985c; Weinreich, et.al., 1986, 1987, Liebkind, 1983, 1984; Doherty, 1984; Kelly and Weinreich, 1986; Northover, 1987, 1988, 1989) to the clinical (Saunders, 1975; Harris, 1980, 1988; Needham, 1984; McCoy, 1986; Weinreich et. al., 1985a). The first attempt to use ISA in the area of entrepreneurship is reported by MacNabb et. al., (1993). It was used to diagnose areas of potential conflict, such as is the case for some women setting up business when their domestic role conflicts with their business and in counselling capacity when trying to identify barriers to growth in a business (MacNabb et. al. 1993).

The theoretical orientations that underpin ISA are:

- 1) the psychodynamic approach to identity development (identifications, identity diffusion and identity foreclosure) (Erikson, 1968; Hauser, 1971; Marcia, 1966, 1980)
- 2) theories of cognitive affective consistency (Festinger, 1957; Rosenberg and Abelson, 1960; Weinreich, 1969)
- 3) symbolic interactionist views of self and society (self as process and situated self) (Mead, 1934; Weigert, 1983)
- 4) personal construct theory (construal process) (Kelly, 1965; Fransella and Bannister, 1977)

It is also sensitive to the fundamental social anthropological concern with cultural variations in belief and value systems, so that values hold a pivotal place in both the conceptualisation of identity structure and in the operationalisation of the parameters of identity (Weinreich, 1980; 1986b). ISA is based on the following definition of identity:

“one’s identity is defined as the totality of one’s self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future” (Weinreich, 1969, 1980/1986b, 1983a, 1983b)

The two modes of identification are distinguished as ‘*empathetic identification*’ on the one hand, corresponding to the recognition of the sameness between self and other, and ‘*role model identification*’ on the other, corresponding to a wish to emulate others. Thus according to Weinreich (1989), one’s empathetic identification with another refers to the degree of perceived similarity between the characteristics, whether good or bad, of that other and

oneself. One's empathetic identifications based in one's current self-image are termed '*current*' identification. On the other hand, one's role model identification refers to the degree to which one might wish to emulate another when the other is a positive role model, or dissociate from the other when a negative role model. The terms '*idealistic identification*' and '*contra-identification*' are used to distinguish between positive and negative role models respectively (Refer to Appendix 5 for Definition of ISA terms). In terms of the person's '*conflict identification*', Weinreich stated that one's identification with another may be considered to be '*conflicted*' when one empathetically identifies, while simultaneously contra-identifying, with that other.

The process of entrepreneurial identity development and change are important to this investigation. Weinreich (1979a, 1983b) through ISA proposes 2 major postulates concerning identity development as follows:

- 1) ***Resolution of conflicted identifications.*** When one's identifications with others are conflicted, one attempts to resolve the conflicts, thereby inducing re-evaluations of self in relation to others within the limitations of one's currently existing value system.
- 2) ***Formation of new identifications.*** When one forms further identifications with newly encountered individuals, one broadens one's value system and establishes a new context for one's self-definition, thereby initiating a reappraisal of self and others which is dependent on fundamental changes in one's value system.

These postulates envisage that individuals are active agents of change. The process of starting up a business or developing one's business can necessitate not only changes in lifestyle but also re-appraisal of one's values. As one encounters new people, one may be attracted to some of their values and lifestyle. Hence one might idealistically identify with them. This new identification may cause one to reappraise and redefine one's former aspirations and values. On the other hand, one might, on meeting these new people, reject their values and view them as not comprising of one's ideals (contra-identification). The ISA analysis provides a classification of '*identity variants*' based on the writings of Erikson (1959, 1968), Marcia (1966, 1980), and Hauser (1971). The analysis classifies identity variants in relation to '*current*' and '*past*' self-image along two global dimensions: '*self-evaluation*' and '*overall identity diffusion*' (the number and strength of identification conflicts with significant others) (Refer to Table 7.3)

	IDENTITY DIFFUSION		
	DIFFUSED * VARIANTS (indicating a tolerance of high levels of identification conflicts)	FORECLOSED * VARIANTS (indicating a defensiveness against identification conflicts)	
	HIGH	MODERATE	LOW
SELF-EVALUATION * (+ve Variants)			
HIGH	DIFFUSE HIGH SELF REGARD	CONFIDENT	DEFENSIVE HIGH SELF- REGARD
MODERATE	DIFFUSION	IN- DETERMINATE	DEFENSIVE
LOW (-ve Variants)	CRISIS	NEGATIVE	DEFENSIVE NEGATIVE
* This classification of identity variants is based solely upon the underlying parameters of 'identity diffusion' and 'self-evaluation', and is therefore a global one that ignores individual characteristics indicated in detail by a full range of identity indices for the person. A person's identity variant classification will evidently vary over time in accordance with biographical evolution.			

Table 7.3: ISA Classification of Identity Variants

'Diffused' variants range from 'identity crisis' to 'diffuse high self-regard' and 'foreclosed' ones from 'defensive negative' to 'defensive high self-regard'. In ordinary cross-sections of adolescents the most usual identity variants are found to be 'indeterminate' and 'confident' (Weinreich, 1983b, 1985b). The other identity variants are regarded as vulnerable states falling into three general classes (Weinreich, 1986c). In a 'negative' identity-state, that is, with low or negative self-evaluation, people perceive themselves as lacking in the skills to act in accordance with their values and aspirations. People in the 'diffused' identity state are unlikely to be able to resolve all their dispersed identification conflicts to optimum levels. Others in the 'foreclosed' identity state make undifferentiated appraisals of their social worlds, so are likely to have difficulties in responding to complex relationships and to changed circumstances. Identity variants are useful in the context of investigating identity development in the context of this research in that by the parameters of self-evaluation and overall identity diffusion one can consider how a person is coping with and will cope with changes in the future. For example, it could be expected that a person starting up in business may have a high level of conflicted identifications resulting in high identity diffusion. This was found to be the case for some women setting up in business (MacNabb et. al. 1993).

In ISA analysis, attention is also given to the individual's use of personal constructs (Kelly, 1955) in evaluating merits of self and others. A new parameter, '*structural pressure*', is defined which estimates the centrality of people's values and aspirations as they are represented by their constructs, or alternatively the uncertainty and evaluative inconsistency with which they hold and use them (refer to Appendix 5).

In ISA definition of identity, a central place is given to the person's construal of self, that is, the personal construction and reconstruction of oneself using the value systems. The constructs generally have a cognitive form, and enable one to attribute characteristics, beliefs, values to self and others. They have, to a lesser or greater degree, evaluative connotations or affective associations. Some of these will have developed in the context of identifications that have strong cultural significance, and the associated cognitions will represent cultural interpretations of behaviours (Weinreich 1989). The evaluative connotations of the constructs one uses to interpret the world constitute in effect one's value systems. Some constructs feature as core evaluative dimensions of identity but others are uncertain and conflicted, in which case they are uncertain values.

The summary form of the ISA theoretical assumptions are given in Appendix 5. Their operationalisation depends on algebraic procedures applied to raw data collected using custom-designed '*identity instruments*'. The following discussion involves the identity instrument designed for this research.

7.5.4.1 The Identity Instrument

As some aspects of ISA are derived from Kelly's (1955) personal construct theory, there are some general similarities between Repertory Grid (RP) and the ISA instrument designed for collecting raw data for the identity exploration technique. However, there are certain features which must be incorporated in the identity instrument that are unnecessary for the RP. Aside from the mandatory requirements which will be discussed below, each researcher using identity exploration technique, constructs an identity instrument specially suited for the purposes of the study. The present study required the generation of two identity instruments, one for Malay entrepreneurs and one for Chinese entrepreneurs. In both identity instruments, entities were standardised for all entrepreneurs for ease of comparison between both groups of entrepreneurs. However the constructs used (in this case, personal values) differ based on the different personal values elicited from the in-depth interviews.

7.5.4.1.1 Data Format

An identity instrument consists of two types of data: a list of entities, and a series of bipolar constructs. The entities used may represent persons, institutions or groups significant to the respondent, while other entities may be designated by the researcher. In this study the entities used are *'successful entrepreneur'*, *'unsuccessful entrepreneur'*, *'mother'*, *'father'*, *'wife'*, *'most Malay entrepreneurs'*, and *'most Chinese entrepreneurs'*. There are, in addition, certain entities which are mandatory. These are facets of self-concept, that is *'ideal self-image'* (*'Me as I would like to be'*), the *'current self-image'* (*'Me as an entrepreneur'*, *'Me as a Malay/Chinese'*, and *'Me as a husband'*), the *'past-self image'* (*'Me as I was when I left school'*, and *'Me as I was when I worked for someone'*), an *'admired'* person, and a *'disliked'* person. The entities to be rated, remain constant throughout the identity instrument. Since one's identifications with others are never total and one rejects or admires qualities in a wide range of people, a suitable balance needs to be struck between entities that will provide both positive and negative role models.

The second type of data, is a set of bipolar constructs. The constructs used in this identity instrument are personal values of Malay and Chinese entrepreneurs previously elicited from a sample of 10 Malay and 10 Chinese entrepreneurs, representative of the general sample of both groups of entrepreneurs. Each pole of a construct is placed at the left and right hand side at the top of a page. The list of entities are arranged down the left-hand margin of each page, below the construct (refer to Appendix 3 for a one page example of the instrument). Weinreich (1980) stated that:

"Bipolar constructs should always include ones for which it is not obvious which pole is the normatively desirable one. The ISA index of structural pressure on a construct, to be used in conjunction with the anchoring of the favourable and unfavourable poles of the construct, gives additional information on the individual's value system as used in its complexity to evaluate self and others".

Beside each entity is a *'centre-zero'* scale of three, five, seven or nine points for the respondents to *'rate'* an entity against a particular construct. In this study, a nine-point scale was used. The respondent uses the bipolar construct as a kind of template for rating each entity in turn on the same page before proceeding to the next construct and following the same procedure. There is no indication of favoured polarity for any construct as the scale is numbered from a centre point of zero to 4 in each direction (for example: 4,3,2,1,0,1,2,3,4). Consequently, there is a reasonable confidence that respondents have a different mental set than they would to a scale which runs from 1 to 9 where a choice of the midpoint of the scale may indicate a *'moderate'* rating, as much as *'don't know'*. Respondents are encouraged to use zero if they feel the construct to be irrelevant to a particular entity. So far as calculation is concerned, *'zero'* is treated as such that if it is used consistently in the rating of any entity, then that entity is eliminated from the calculation of identity indices.

The respondent establishes his own favoured polarity for any particular construct. This depends upon his selection of polarity against entity, *'Me as I would like to be'*, for a particular construct. In case the respondent misses rating this entity, a backup is provided by

the inclusion of two other mandatory entities in the construction of a typical instrument. These are, '*an admired person*', to represent the favoured polarity, and '*a disliked person*', in which case anchoring proceeds from the negative polarity. A rating session lasts about sixty to ninety minutes.

7.5.4.1.2 Eliciting or Supplying Constructs and Entities

There has been much debate as to whether constructs should be elicited from the respondents or whether they can be supplied by the researcher. There is no definite evidence as to why provided constructs should not be used. On the contrary, there is some evidence to suggest that using provided constructs produce meaningful results (Nystedt, Ekehammar, and Kuusinen, 1976; Smith, 1986). The decision whether to provide or elicit the constructs and entities depends on the purpose and application of the research. Given that this investigation seeks to examine personal values of Malay and Chinese entrepreneurs, it seemed important to ensure that the personal values are related and meaningful to both groups of entrepreneurs.

It was decided that the semi-structured in-depth interviews should be carried out with 10 Malay and 10 Chinese entrepreneurs. These in-depth interviews were carried out in the second stage of the research. All the interviews were guided with an interview schedule. Some entities were spontaneously mentioned by the entrepreneurs and were selected for the instrument. They include, their parents, wife, and successful entrepreneurs whom they know. Feedback sessions with all the twenty entrepreneurs were used to ensure that the personal values were meaningful to each of them. The full lists of the personal values used as the '*constructs*' and entities for this research can be found in Appendix 4.

7.5.4.1.3 Language of the Two IDEX Instruments

Rating of entities with constructs using IDEX for convenience, requires the administration of a written instrument. For the purpose of this study, two different sets of identity instruments were used, one of which is written in Malay language for Malay entrepreneurs, and one is written in Chinese language for Chinese entrepreneurs. In addition to both sets, an English version is also provided for those entrepreneurs who prefer the English version to the others. The researcher consulted a Chinese teacher for advice on the language of the identity instrument and the script. The first drafts of the identity instruments were pilot tested with Malay and Chinese entrepreneurs prior the actual administration of the instruments. Difficulties in understanding specific constructs and relating them to the entities presented were discussed, and the wording was improved where necessary. What is required is that the respondent can make sense of the grammar and semantics of the instruments. During the

actual fieldwork, the researcher was assisted to administer the identity instrument by her cousin who is fluent in Chinese language.

7.5.4.1.2 Measurements Errors

In rating, there is always an element of judgement which may cause two types of errors in measurement. These errors are known as random and systematic errors. Random errors are simple mistakes caused by lack of attention to the question, exhaustion, and so on. This error can be minimised by repeating the question as and when necessary, and by not extending the interview beyond the allocated time.

Systematic errors are the combination of the '*halo effect*' (the halo effect is the tendency to rate an object in the constant direction of general impression of the object) and the '*constant error*' (Kerlinger, 1973). The emergent and contrast constructs are recorded on both the right and left side of the rating sheet respectively. In order to overcome these defects, the instrument that is actually seen by the respondents must have its contents randomised. IDEXPC has a facility for carrying out such randomisation on the structured instrument, which generates an instrument appropriate for presentation to the respondent while maintaining the original structured format in the background, invisible to the respondent, for analytical convenience.

The '*constant error*' is a combination of the error of severity and error of leniency. Error of severity occurs when the respondent has a general tendency to rate the entity too low on all constructs. Error of leniency, on the other hand, occurs when the respondents rates the entities too high. It is not possible to control these two types of errors in research.

7.6 Dealing with the Data

After the data has been collected in an enquiry, it has at some stage to be analysed and interpreted. Analysis is necessary because, generally speaking, data in its raw form does not speak for itself. The messages stay hidden and need careful teasing out. It is important that the analysis covers a range of ways of dealing with both qualitative and quantitative data. The aims are primarily to set out guidelines and principles to use in selecting appropriate procedures, and to discuss how the results obtained from these procedures might be interpreted. There are two types of data collected in this research. The in-depth interviews in Stage 2 of the research produced the qualitative data. On the other hand the demographic data collected in Stage 4 was analysed quantitatively using SPSS (Statistical Package for Social Sciences), and the data collected using ISA instrument was analysed using the two computer packages Identity Exploration -Idiography (IDEX-IDIO), and Identity Exploration-

Nomothetic (IDEX-NOMO). The following focuses on the different types of data analyses undertaken in this research.

7.6.1 Content Analysis

The second stage of the research employs in-depth interviewing, a qualitative method, to gather the personal values of Malay and Chinese entrepreneurs and to generate a wide ranging survey of their past experiences in life, their current views of themselves and other people, and their views about how they had changed over the years. The accounts gathered from the in-depth interviews were content analysed.

Some researchers such as Brenner (1987) used the term '*account analysis*' instead of '*content analysis*'. In the context of this research, the term '*account analysis*' is used interchangeably with '*content analysis*'. Brenner (1985) states that the prominent version of in-depth or intensive interviewing is '*account analysis*'. '*Account analysis*' refers to the in-depth gathering of informants' explanatory speech material and its subsequent content analysis (Brenner, 1985). According to Harre (1979):

"in account analysis we try to discover both the social forces and explanatory content of the explanatory speech produced by social actors. This then serves as a guide to the structure of the cognitive resources required for the genesis of the intelligible and warrantable social action by those actions".

Obviously, the gathering of accounts involves an interview situation. Holsti (1968) states that the content analysis is any technique for making inferences by systematic and objective identifying special characteristics of messages. The criteria of selection used in any given content analysis must be sufficiently exhaustive to account for each variation of message content and must be rigidly and consistently applied so that other researchers or readers, looking at the same messages, would obtain the same or comparable results (Berg, 1989). The categories that emerge in the course of developing these criteria should reflect all relevant aspects of the various messages and retain, as much as possible, the exact wording used in the statements themselves. In this sense, analysis criteria are fundamentally connected to the data and are not merely the arbitrary or superficial application of irrelevant categories. The literature on content analysis provide various definitions as follows:

- *"content analysis is a research technique for the objective, systematic, quantitative description of the manifest content of communication"* (Berelson, 1952)
- *"content analysis is a phase of information-processing in which communication is transformed, through objective and systematic application of categorisation rules, into the data that can be summarised and compared"* (Paisley, 1969)

- “*content analysis is a systematic technique for analysing message content and message handling-it is a tool for observing and analysing the overt communication behaviour of selected communicators*” (Budd, Throp, and Donohew, 1967)
- “*content analysis, while certainly a method of analysis, is more than that. It is a method of observation. Instead of observing people’s behaviour directly, or asking them to respond to scales, or interviewing them, the investigator takes the communications that people have produced and asks questions of the communications*” (Kerlinger, 1964)

One of the leading debates among users of content analysis is whether analysis should be quantitative or qualitative. Berelson (1952) suggests that content analysis is ‘*objective, systematic, and quantitative*’. In fact most of the definitions given by those researchers as illustrated above seem to agree that the distinguishing characteristics of content analysis are that it must be ‘*objective, systematic, and quantitative*’. Selltitz et. al., (1959) however, state that concerns over quantification in content analysis tend to emphasise “*the procedure of analysis*”, rather than the “*character of the data available*”. Selltitz et. al., suggest also that heavy quantitative content analysis results in some-what arbitrary limitation in the field by excluding all accounts of communications not in the form of numbers, or those which lose meaning if reduced to a numeric form (definitions, symbols, detailed explanations, and so forth). Other proponents of content analysis, notably Smith (1975), suggest that some blend of both quantitative and qualitative analysis should be used. Smith (1975) explains that he has taken this position because “*qualitative analysis deals with forms and antecedent-consequent pattern of form, while quantitative analysis deals with duration and frequency of form*”. Abrahamson (1983) suggests that “*content analysis can be fruitfully employed to examine virtually any type of communication*”. As a consequence, content analysis may focus on either quantitative or qualitative aspects of communication messages.

This research strives for the blend of qualitative and quantitative emphasis in the content analysis. Quantitatively, a series of tally sheets were created in order to determine specific frequencies of relevant value categories as described in detail in Chapter 9. Qualitatively, it examines various valuation statements while grounding such examinations to the data. Gordon (1978) has described the process of analysing communication as a four-step procedure:

- 1) listen and read carefully;
- 2) asking probing questions of data -what is the meaning?;
- 3) looking for meaningful relationships, and
- 4) synthesise, arrive at some sort of solution about the data.

Jankowicz (1995) stated that the purpose of content analysis is to describe systematically the content of informants’ utterances, and classify the various meanings expressed in the material which have been recorded. He listed five stages involved in the analysis:

- 1) **preparation** : in which one identifies the unit of analysis (what counts as an utterance to be classified: a word? sentence? whole conversation?);
- 2) **categorising**: in which one either use a set of categories taken from the literature, or devises a set of categories of one’s own by reading over the written

transcripts: a set of categories under which one will classify each utterance;

- 3) **coding:** in which one will assign an utterance to one and only one category;
- 4) **tabulating:** in which one counts the number of utterances under each category;
- 5) **illustrating:** in which one presents the categories and list the assertions under them: all, or a representative set.

This study undertakes the five stages of content analysis as suggested by Jankowicz (1995) in analysing the data from all the in-depth interviews. The unit of analysis is *'the whole of the entrepreneur's reply which is treated as a single entry under one category, regardless of number of sentences'*. Given that this investigation seeks to identify the entrepreneurs' personal values, it is important to ensure the transcribed statements are related to their personal values. The statements reflecting the personal values of entrepreneurs that re-occurred in one or more interviews or were emphasised or repeated by entrepreneurs were selected. Every valuation statements was categorised and classified according to its theme as shown in Appendix 6. The detailed discussion of the content analysis undertaken in this research is discussed in Chapter 9.

7.6.1.1 Strengths and Weaknesses of the Content Analysis Process

Perhaps the most important advantage of content analysis is that it can be virtually unobtrusive (Webb et. al, 1981). Content analysis, although useful when analysing in-depth interview data, may also be used non-reactively; no one needs to be interviewed, no one needs to fill out lengthy questionnaires, no one must enter a laboratory. Rather, news-paper accounts, public addresses, libraries, archives, and similar sources allow researchers to conduct analytic studies.

An additional advantage is that it is cost effective. Generally the materials necessary for conducting content analysis are easily and inexpensively accessible. The single serious weakness of content analysis may be in locating unobtrusive messages relevant to the particular research questions. In other words, content analysis is limited to examining already recorded messages. Although these messages may be oral, or written, they must be recorded in some manner in order to be analysed. Of course, when one undertakes content analysis as strictly an analysis tool rather than as a complete research strategy, such a weakness is minimal. Another limitation (although some might call it a weakness) of content analysis is that it is ineffective to test causal relationships between variables (Mostyn, 1985). Researchers and their audiences must resist the temptation to infer such relationships. This is particularly true when researchers forth-rightly present proportions or frequency distributions of particular themes or topics. Although the presentation of such information as the frequency of certain themes is appropriate to indicate the magnitude of certain response sets, it is not appropriate to attach *'cause'* to these presentations (Brenner, 1985).

7.6.2 Statistical Analysis of Demographic Data

The main purpose of classifying the entrepreneurs according to demographic variables such as age, educational background, religion, number of years in business, parent's educational background, and marital status was to ensure homogeneity of samples. The SPSS (Statistical Package for Social Sciences) was used to analyse the demographic data. A first step that might be considered when summarising data relating to a nominal variable is the construction of a frequency distribution or frequency table. The idea of a frequency distribution is to provide information of the number of cases in each category. By '*frequency*' is simply meant the number of times that something occurs. Percentages were also computed for those variables which provide information of the proportion as cases contained within each frequency. The mean age, and the mean number of years in business were also computed.

One of the unresolved issues in data analysis is the question of when parametric rather than non-parametric tests should be used. According to Bryman and Cramer (1992) some writers have argued that it is only appropriate to use parametric tests when the data fulfils the following conditions:

- 1) the level or scale of measurement is of equal interval or ratio scaling, that is more than ordinal;
- 2) the distribution of the population scores is normal; and
- 3) the variances of both variables are equal or '*homogeneous*'.

The '*non-parametric*' or '*distribution-free tests*' are so named because they do not depend on assumptions about the precise form of the distribution of the sampled populations. The '*analysis of variance*' is popularly referred to as ANOVA, an acronym of its official title. It refers to statistical computation of the variance of each sample mean to see if the means are really different or only different samples of the same population. For the nominal data, a one-way ANOVA is used to generate a significance value indicating whether there are significant differences in the comparison being made. For the ordinal data, the Kruskal-Wallis H test is used to compare scores in more than two groups. The analysis of the demographic data is presented in Chapter 8 of this thesis.

7.6.3 Data Analysis Using IDEX

A person's identity structure is analysed idiographically within the conceptual framework of Identity Structure Analysis (refer to Appendix 5) with the aid of the Identity Exploration (IDEX) system of computer software, in particular here, IDEXPC software (Weinreich et. al., 1989). The IDEX-IDIO software for mainframe computers (Weinreich and Gault, 1984) also provides idiographic analysis and can be used in conjunction with IDEX-NOMO (Asquith and Weinreich, 1987) for nomothetic analysis. IDEXPC and IDEX-IDIO, encapsulate the

ISA theoretical definitions of pertinent psychological concepts, the algebraic translations of which can be found in the '*manual for Identity Exploration using Personal Constructs*' (Weinreich, 1980/86/88).

After the identity instruments were completed, the raw data was entered into computer data files for an analysis using IDEX-IDIO program. This program produces an idiographic output of a full set of ISA indices for each individual. In this study, two sets of idiographic analyses, one for Malay entrepreneurs and one for Chinese entrepreneurs were computed. In other words, separate printouts were obtained for each group of respondents. Within each set of analyses, the indices calculated for each Malay and Chinese entrepreneur were saved for a group analysis using the computer program for group indices, IDEX-NOMO.

IDEX-NOMO provides for the creation of subgroups by union and intersection of existing groups. For the purpose of this study, comparison and results were tabulated for the groupings of entrepreneurs based on their ethnicity. Where further groupings were required, for example, designation of entrepreneurs based on their religiousness, it was possible to obtain these by using intersection and union principles incorporated in IDEX-NOMO. Analysis of variance is available for use in IDEX-NOMO, and was used to investigate variance between a maximum of three independent factors. The ANOVA facility available with IDEX-NOMO does not cater for a repeated measures design and all text are as for separate unrelated groups. Finally, ANOVA to test main effects of any factors may be carried out on respondents' identity indices, when designated groups are situated in any of their alternative self-images, for example, past self-image.

7.6.3.1 Identity Exploration Technique

The ISA framework consists of definitions of theoretical concepts of identifications, theoretical postulates and process postulates on the resolution of one's conflict in identification. In this study ISA is used to identify the relative importance of personal values and the identity structure of Malay and Chinese entrepreneurs. The operationalisation of ISA is most conveniently achieved by way of IDEX computer programs used in conjunction with specially constructed identity instruments. The IDEX programs embody the ISA theoretical framework of the identity concepts directly as algebraic algorithms and hence, are the only means of estimating the parameters of identity defined within that framework.

Using IDEX, it is possible to obtain indices of various ISA parameters of identity including the two main types of identification, that is '*role model*' and '*empathetic*' identifications. Global indices such as self-evaluation and identity diffusion, are also obtained. In addition, further indicators of how the value system is used by the entrepreneur are obtained by measuring the '*structural pressure*' of each personal value in an entrepreneur's construal system.

The comparisons between groups and individuals are possible for two reasons:

- 1) The respondent's rating of others using each bipolar construct, are anchored on the individual's ideal self image which is a mandatory entity to be included when constructing all rating instruments using Identity Exploration technique. This ensure that changes in a person's values are self-generated for comparison of their identifications with others.
- 2) Secondly, all global indices and structural pressure on constructs, which were briefly explained below, are '*normalised*' in calculations (refer to Weinreich, 1980; A5-A12 for algebraic formulae), so that valid comparisons can be made between individuals and groups.

In ISA, there are two types of identification, that is '*role model*' and '*empathetic*' identification which can be calculated from the raw data in the following manner. The respondent selects the left or the right-hand pole of a particular construct against the entity '*me as I would like to be*', thus anchoring the evaluative dimension of each construct on one's own ideal self-image. Subsequently, the extent of a person's idealistic identification with another is determined by the number of the qualities one attributes to the other and would simultaneously wish to possess for one's ideal self-image.

'*Contra identifications*' with another are all those qualities which one attributes to the other and which one does not wish for oneself. These are indicated by the respondent ticking the side opposite to the favoured pole of each construct against an entity. One's current self-image, often falls short of one's ideal, aspired-to-be self and one recognises that many of one's own qualities are undesirable. One '*current empathetic*' identification with another is based on this far from perfect self, and not on the ideal self-image. The degree of empathetic identification with another is dependent upon the number of values one believes to possess which one perceives are shared by that other. Thus, a tick placed on the rating sheet for a particular construct against the entity of current self, and one placed under the same pole against the other entity, is a value shared by both self and other.

'*Conflict*' in identification is the multiplicative function of one's current empathetic and contra identification with another. Thus one can only have conflicted identifications with another if one sees similarities between oneself and the other, and wishes to dissociate from some of those shared values.

'*Self-evaluation*' is the difference between the sum of all the positive values, and the sum of negative values of self. However, the actual degree of positive and negative valuation, that is, the position of the tick on the scale against entity '*current self*', is taken into account in the calculations. In all the other global indices, such as diffusion, the degree of valuation of the constructs is taken into consideration in calculation of indices. Calculated '*structural pressures*' (SP) on each value are an index of how one uses the evaluative portion of one's construal system "*to make attributions to others...a construct which was used consistently in the same positive or negative manner as the overall construal of a particular person would have a higher degree of evaluative consistency and would therefore be designed a core construct*" (McCoy, 1986).

The data which is captured on the rating sheets is utilised for the operationalisation of theoretical definitions and concepts specific to ISA. Since this investigation uses theoretical

concepts and postulates of ISA's theoretical framework, IDEX is the only means of obtaining the indices of identification which are required for analysis.

7.6.3.2 Strength and Weaknesses of ISA Technique

Identity Structure Analysis, a metatheoretical framework derived by Weinreich (1980) provides a means of investigating individual's value systems and their identifications with others, allowing identity development to be examined in the social context. As mentioned earlier, ISA does not use psychometric scales; it has the virtue of combining the qualitative (idiosyncratic beliefs and values of the person) with the quantitative (measures that can be compared across individuals). It is sensitive to subtle changes in individual's values and beliefs, and eminently suited to investigating changes and development in individual's values and beliefs during transition, or redefinition of identity such as may happen when an individual becomes an entrepreneur.

One of the weakness of ISA is that it is time consuming. For this study, the instrument for Malay entrepreneurs with a matrix of 15 entities and 16 constructs, and the instrument for Chinese entrepreneurs with a matrix of 15 entities and 17 constructs requires 240 and 255 responses respectively. The average time taken for completing each identity instrument is between sixty to ninety minutes. Therefore, only a limited sample of the constructs, important entities, and activities could be conceivably be investigated at any one time.

7.7 Reliability and Validity Measures

It is important that the categories constructed from the content analysis are reliable. The issue of reliability boils down to a simple question: would someone else perceive the same categories as the researcher did? In order to address the issue of '*reliability*', the researcher gave a copy of the uncoded transcripts to a colleague and asked her to recognise categories for herself. The two sets were compared and discussed until agreement on the defining characteristics of values was obtained. The procedure of reliability calculations in content analysis using Cohen's Kappa (Cohen, 1960) is shown in Appendix 7. As suggested by Cohen, (1960), a '*Kappa*' value of 1.0 would reflect perfect agreement, while 0 represents the level of pure chance. The value of '*Kappa*' was found to be 1.2 for Malay entrepreneurs' utterance categorisation and 1.1 for Chinese entrepreneurs' utterance categorisation. These values indicate that there is substantial agreement between the researcher's category and that of her colleague.

'Validity' refers to how far a measure really measures the concept that it is supposed to measure. Silva (1993) pointed out that:

- 1) validity is associated with the '*inferences*' that are made after obtaining scores with an instrument in particular circumstances;
- 2) it is not the instrument that is validated but rather the interpretation made after scoring;
- 3) validity itself is a judgement, reached after compiling all information, and not reducible to a coefficient or coefficients;
- 4) '*types*' and '*classes*' of validity are misnomers for types and classes of argument. The concept of validity is essentially '*unitary*';
- 5) there is no limit to the range of data used to estimate validity. Any information may be relevant in the validation process, which is the scientific process of hypothesis constructing and testing.

In this research, the data analysed at different stages of the research was cross-checked with the entrepreneurs themselves. For example, the discussion of the results with twenty entrepreneurs follows immediately after performing a quantitative analysis (number of occurrences of each value) and a qualitative analysis (studying the content of the valuations, with proper attention to their relation) of all the data collected from the in-depth interviews. The discussion with each entrepreneur from both groups helped to ensure that the personal values were meaningful to them, and that the claims and assertions were not misinterpreted by the researcher.

According to Robson (1993), '*triangulation*' in its various guises (for example using multiple methods, or obtaining information relevant to a topic or issue from several informants) provides a means of testing one source of information against other sources. If two sources give the same messages then, to some extent, they cross-validate each other. In this research, the use of evidence from different methods such as data collected from in-depth interviews and data collected using the ISA enhanced the validity and credibility of the data.

7.8 Summary

The chapter has addressed the different methods and techniques used in the research. The controversy of '*nomothetic*' and '*idiographic*' research methods was highlighted. The choice of research methodology depends on the nature of the research, and research objectives. There are four stages involved in this research. Stage 1 involves the literature review stage, and stages 2-4 involves the field work. The second stage of the research employs in-depth interviewing technique to elicit personal values and entities to be used in the fourth stage of

the research. The qualitative data gathered from all the in-depth interviews were account analysed. The fourth stage of the research involves administering the identity instrument to forty Malay and forty Chinese entrepreneurs.

In summary, the three main techniques of data collection used in this research are the semi-structured in-depth interviews, demographic data questionnaire, and Identity Structure Instrument. The data collected from these techniques are analysed using the computer packages, SPSS (Basic Statistics) to analyse the demographic data, and IDEX-NOMO and IDEX-IDIO, to analyse the data collected from using the identity instrument. The data collected from the in-depth interviews were content analysed quantitatively and qualitatively.

The chapter also covers the subject of questionnaire design and sample size. On the subject of questionnaire design, the types of questionnaire used in various stages of the research, and the reasons for choosing the specific design are covered. The subject of sample size covers three main issues: factors affecting sample size, sampling techniques, and the proposed sample size.

Chapter 8 Profile of Malay and Chinese Entrepreneurs

"It is not the race that makes the civilization, it is the civilization that makes the people: geographical, economic, and political circumstances create a culture, and the culture creates a human type" (Will and Ariel Durant)

8.0 Introduction

This chapter gives a profile of a sample of Malay and Chinese entrepreneurs. A demographic survey of forty Malay and forty Chinese entrepreneurs was conducted to complement the study of personal values and identity development. The unit of analysis in this study has been the entrepreneurs and not the enterprise. The entrepreneurs selected for the survey were taken from the lists of entrepreneurs compiled by the Ministry of Public Enterprise, the Malay Chamber of Commerce and Industry of Malaysia, and the Association of Chinese Chamber of Commerce and Industry Malaysia. The sample was carefully chosen from among the identified entrepreneurs that meet the following criteria:

- 1) the entrepreneur must be the owner and founder of the enterprise;
- 2) the entrepreneur should be managing and coordinating the affairs of his enterprise at the time of study, and
- 3) he must have been in business for at least five years.

The location of this study is the city of Kuala Lumpur and within a radius of forty miles. As mentioned in Chapter six, the study focuses on Malay and Chinese, and male entrepreneurs only. The third major race in Malaysia, that is the Indians, is not included in this study. It is also important to mention here that the researcher being a female made the decision to focus on male entrepreneurs only not based on any elements of sexism but more to limit the number of research variables to a manageable size.

The survey used a standard questionnaire. The main types of information collected were on the entrepreneurs' background, family background, and enterprise initiation. The questionnaire was translated into the Malay and Chinese languages. To ensure that the meanings were not altered, the Malay and Chinese languages version of the questionnaire were translated back into English. The English version of the questionnaire appears in Appendix 2. The questionnaire was pretested and was subsequently improved through a pilot test. The survey was conducted in mid August and continued till middle of November 1994. Prior to the field work, the selected entrepreneurs were informed by post about the purpose of the study.

The survey was carried out by the researcher herself. All questionnaires were completed by means of personal interviews and most of the entries were recorded. The data from each entrepreneur was coded and the Statistical Package for Social Sciences (SPSS) was used to

analyze the data. The information on the background and personal data on entrepreneurs was classified and tabulated.

8.1 Operational Definition of Variables

One main purpose of classifying entrepreneurs according to variables such as age, educational background, religion, number of years in business, parent's educational background, and marital status is to ensure homogeneity of samples. Furthermore, as discussed in Chapter three, those variables are considered as important antecedents of human values. Rokeach (1973) states that possible variations in people's value systems arise because of the differences that may exist among cultures, social classes, occupations, religion, age gender, and even among all individual personalities. A similarity in culture will reduce the number of variations to a much smaller number, shaping the value systems of large numbers of people in more or less similar ways.

There are also possibilities of further reductions in variations of values and value systems within a given culture as a result of socialization by similar social institutions, similarities of sex, age, class, and race (Rokeach and Parker, 1970; Kohn, 1969) religious up-bringing (Rokeach, 1969a; 1969b), and political identification (Rokeach, 1968-69). It is also expected that similarities in personal experience and the expression of individual needs will affect the value systems of many people in similar ways (Rokeach, 1973). In addition to those mentioned earlier, Kilby (1993) lists several factors that affect the evolution of people's values such as family, peers, school and college, religion and religious institutions, folk stories and personal experiences.

In relation to identity development, the elementary structure of identity may be represented by social characteristics which are shared by all society members which include; nationality, gender, social class, profession, age group, family situation, political orientation, ethnic and religious origin (Zavalloni, 1975). It has been hypothesized (Langner and Michael, 1963; Kohn, 1963; Pearlin and Kohn, 1966) that parents from different socio-economic classes hold different values for themselves and their children. For example, Kohn (1963) proposes that middle-class parents emphasizes self-direction and self-control in their children, whereas working class parents emphasizes more conformity to external rules and standards and are less concerned with children's internal feelings than middle-class parents. In so far as value systems are really part of the ideal self, there is a possibility that certain ideal-self concept differences are a function of differences in socio-economic level and other variables as mentioned earlier (Wylie. et.al., 1979).

The information collected in this study pertains to the biographical data of the sample entrepreneurs. The following information provides the basic characteristics of the entrepreneurs.

1) **Race:** Malay and Chinese are the two main racial groups chosen for this study.

- 2) **Age:** the age of entrepreneurs was taken as the age at the time the sample was undertaken.
- 3) **Gender:** this study focuses on male entrepreneurs only.
- 4) **Social Economic Class:** the problems of defining this demographic variable and classifying subjects according to socio-economic class are more complex than the problems of defining demographic status such as gender, race, or religious affiliation. Although the existence of a class society is assumed by social scientists, the defining criteria of the concept, '*socio-economic status*', have not been agreed upon, in contrast to agreement in research practices concerning criteria for clarifying persons into categories of age, sex, racial, minority group, or religious affiliation. As Kahl and Davis (1955) point out:

"this variable has been conceived of in different ways; as a unidimensional attribute that could be directly measured if we had adequate tools; as a unidimensional attribute, but one that must be measured indirectly; as a unidimensional composite that cannot be directly measured, made-up of several interrelated attributes that are measurable and can be combined in an index; as a complex of attributes that are interrelated, but do not form a single dimension and thus should not be measured, directly or indirectly, as a totality. Many researchers have avoided the logical and definitional problems".

It is conceivable that the socio-economic status will never be measurable with reference to any ordinal scale that is applicable to any '*society as a whole*', such as Malaysia's society. For example, what might be agreed upon within a small town as comprising the specific attributes defining top socio-economic status could be short of, or different from, the attributes defining top status in a large city. Moreover, when one considers that the prestige value of each class may have an especially strong impact on individuals' self-esteem, one realizes how important it is that this aspect of the socio-economic class concept, too, may not be quantifiable on a scale equally applicable to small, stable towns and rapidly changing large cities (Wylie et. al., 1979).

Several studies have used income and education as indicators of socio-economic status differences (Rokeach, 1973; Rezaian, 1984). Rokeach (1973) suggested that between the two indicators, education is a better indicator of social status than income. Based on the outcome of his study on values as social indicators of the quality of life in United States, he reported that there is somewhat larger value gap between the educated and less educated than between the rich and the poor (Rokeach, 1973). Therefore based on Rokeach's suggestion, this study employs educational background as an indicator of the socio-economic status of entrepreneurs. Furthermore, it is rather difficult to obtain information on the income of the entrepreneurs. Most of them are reluctant to disclose their income as they are apprehensive that this information may be used by tax authorities to gage their financial performance. This indicator is also used to determine the socio-economic status of the entrepreneurs' parents. The researcher shares the view of Vyarkarnam (1987) that it is very difficult to collect information on respondents' fathers' income as only a few of them have such information, and most of them did not know their fathers' income at the time of retirement.

- v) **Religion:** This is taken to mean the religion of the entrepreneurs as reported by entrepreneurs themselves. Islam, Buddhism, and Christianity are the three main religions for most entrepreneurs sampled in this study. There is no variation in the types of religion of the Malay entrepreneurs. All of them are Muslims. On the other hand, variations in religion exist among the Chinese entrepreneurs. Past studies have reported that differences in religion would affect people's values and identity structures (Zavalloni, 1975; Rokeach, 1973). The Malay and Chinese entrepreneurs are not matched for religion as it is not possible to find Malays who are Christians or Buddhists. Although there are Chinese who are Muslims in Malaysia, the number is small, and task of obtaining matched samples for this variable would be very difficult indeed. In order to overcome this, the researcher introduces another variable which relates to religion, that is the '*religiousness*' of entrepreneurs. Rokeach (1969a, 1969b, 1970a, 1970b) reported that there are significant differences in people's values as a result of differences in religiousness. His study shows that there are value similarities and differences among the '*religious*', the '*less religious*', and the '*non-religious*' across religions. In this study, the entrepreneurs were asked to choose between '*religious*', '*less religious*' and '*non-religious*' when judging their religiousness. With this classification, there is a possibility that the Malay and Chinese entrepreneurs are matched for '*religiousness*'.
- vi) **Number of Years in Business:** the entrepreneurs selected for this study must have been in business for at least '*five years*'. The interest is to study the values and identity development of entrepreneurs who have established their enterprise. Rezaian (1987) reported that there is a significant difference in the personal values of more experienced entrepreneurs as compared with the less experienced entrepreneurs. He concluded that entrepreneurs with less than three years experience reflect insecurity about their field and career. MacNabb et. al., (1993) also reported that there are differences in personal values and identification structure of entrepreneurs with varying years of entrepreneurial experience.

8.2 Entrepreneurs' Personal Background

This section discusses the statistical findings of Malay and Chinese entrepreneurs sampled in this study in relation to age, marital status, gender, educational background, fathers' education, religion, and religiousness, and number of years in business.

8.2.1 Age, Marital Status, and Gender

The mean age of the sample was 43.1 years (SEM=0.61) with a range of 30-60 years. A one-way ANOVA revealed no significant differences between groups. The F-ratio ($F=0.4759$, $p=0.4923$) is not significant. Consequently, there is no significant difference in age between the Malay and Chinese entrepreneurs. Table 8.2(i) shows the age range of entrepreneurs at the time of the survey. The lack of significant difference between Malay and Chinese entrepreneurs suggests that the samples may be treated as being derived from the same population with respect to age and that differences in other respects may not be attributed to age differences between entrepreneurs.

Where marital status is concerned, it was found that all of the Malay and Chinese entrepreneurs were married and had dependents. As mentioned in the beginning of this chapter, this study focuses on male entrepreneurs only. Since these two variables are held constant between Malay and Chinese entrepreneurs, therefore both samples are matched for marital status and gender.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Age of Entrepreneurs						
30-40.....	17	42.5%	17	42.5%	34	42.5%
41-50.....	19	47.5%	17	42.5%	36	45.0%
51-60.....	4	10.0%	6	15.0%	10	12.5%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(i): AGE OF ENTREPRENEURS AT THE TIME THE SAMPLE WAS TAKEN BY RACE

8.2.2 Educational Background

Level of education is considered an important indicator of status differences. The summary observations based on studies undertaken by Rokeach (1973), Sanford (1963), Webster et.al., (1962), and Silvern and Nakamura (1973) show that the age period corresponding to schooling years is a time of significant maturing in values and beliefs and that educational experience often facilitates that maturing process. Telford and Plant (1963) have found, for example, comparison groups of college-age persons who were not in college showed changes in values and ideology in the same direction but not as large as those made by students in

college. Therefore he suggests the college may simply accelerate changes going on in the general population.

The survey of Malay and Chinese entrepreneurs shows that there are three levels of highest education attained by entrepreneurs. A Kruskal Wallis ANOVA revealed no significant difference between the Malay and Chinese entrepreneurs with respect to the level of education achieved prior to entry to an entrepreneurial career, since the significance levels, both uncorrected ($p=0.6962$), and corrected ($p=0.6171$) which are greater than 0.05 on both tests indicate that there is no significant difference between the two groups. In the total of eighty entrepreneurs, (25.0%) had gained tertiary education, (45.0%) had upper secondary education and the remaining (30.0%) had a lower secondary education (refer to Table 8.2(ii)).

In terms of the number of years spent in schools or college, it varies from a minimum of 9 years to a maximum of 14 years. From 1965, the school leaving age in Malaysia was raised to 15 to provide a minimum of nine years of education to every child. This was in line with the National Educational Policy which was promulgated after passing of the Education Act 1961 (Education Act, 1961). If the results of this survey on educational background of Malay and Chinese entrepreneurs are compared with that of Chee (1975), there are no variation in the results. Chee concluded that most entrepreneurs in Malaysia have at least primary education.

Data relating to the level of education of entrepreneurs is presented in Table 8.2(ii) (numbers and percentages of Malay and Chinese entrepreneurs in each category). The subsequent table shows the data relating to the Malay and Chinese entrepreneurs' parents' educational background (Table 8.2(iii)). As mentioned in the beginning of this chapter, the educational background acts as an indicator of the socio-economic status of the entrepreneurs and their parents. The categories used for level of education differ from that of the entrepreneurs. The highest level of education attained by the entrepreneurs' father is lower secondary with only 11.0% of them reaching this level. The majority of them had no formal education.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Educational Background						
Lower secondary.....	10	25.0%	14	35.0%	24	30.0%
Upper Secondary.....	19	47.5%	17	42.5%	36	45.0%
Tertiary.....	11	27.5%	9	22.5%	20	25.0%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(ii): HIGHEST EDUCATIONAL BACKGROUND OF ENTREPRENEURS BY RACE

A Kruskal Wallis ANOVA revealed no significant differences between the Malay and Chinese entrepreneurs' fathers' educational background. Since the significance level

($p=0.1843$) is greater than 0.05 on both tests, this indicates that there is no significant difference with respect to level of education for fathers of entrepreneurs from both groups.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Father's Highest Education						
No formal education.....	18	45.0%	26	65.0%	44	55.0%
Primary.....	15	37.5%	12	30.0%	27	33.8%
Lower secondary.....	7	17.5%	2	5.0%	9	11.3%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(iii): ENTREPRENEURS' FATHERS' HIGHEST EDUCATION BY RACE

8.2.3 Religion

As mentioned earlier, Islam, Buddhism and Christianity are the three main religions for most respondents sampled in this study. Data relating to religion of entrepreneurs is presented in Table 8.2(iv) (numbers and percentages of entrepreneurs in each category of religion), and Table 8.2(v) (numbers and percentages of entrepreneurs' parents' in each category of religion). There are no Malay entrepreneurs who are Christians or Buddhists and none of the Chinese entrepreneurs in this study are Muslims. On the other hand, all the Malay entrepreneurs' parents' are Muslims and all the Chinese entrepreneurs' parents are Buddhist. Due to these situations, it is not possible to run any statistical analysis since there are no frequencies attributed to some cells.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Religion of Entrepreneurs						
Islam.....	40	100.0%			40	50.0%
Buddhist.....			35	87.5%	35	43.8%
Christian.....			5	12.5%	5	6.3%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(iv): ENTREPRENEURS' RELIGION BY RACE

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Parents' religion						
Islam.....	40	100.0%			40	50.0%
Buddhist.....			40	100.0%	40	50.0%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(v): ENTREPRENEURS' PARENTS' RELIGION BY RACE

On the other hand, the survey collected data relating to the '*religiousness*' of entrepreneurs. The entrepreneurs were asked to categorize themselves as to whether they perceived themselves as '*religious*', '*less religious*' or '*non-religious*'. Data relating to this is presented in Table 8.2(vi) (numbers and percentages of entrepreneurs in each religiousness category). A Kruskal Wallis ANOVA revealed significant differences between the Malay and Chinese entrepreneurs' religiousness. Since the significance level $p=0.0001$ which is less the 0.05 on both tests. This indicates that there is significant differences with respect to religiousness for both groups.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Religiousness						
Religious.....	21	52.5%	3	7.5%	24	30.0%
Less religious.....	16	40.0%	11	27.5%	27	33.8%
Non religious.....	3	7.5%	26	65.0%	29	36.3%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(vi): ENTREPRENEURS' RELIGIOUSNESS BY RACE

8.2.4 Number of Years in Business

Data relating to number of years experience in business is presented in Table 8.2(vii) (numbers and percentages of entrepreneurs' in each category years of business experience). The entrepreneurs sampled in this study must have been in business at least five years. The justification for setting the minimum period as five years was discussed in section 4.1 of Chapter 4. The mean number of years in business of the sample was 15.64 years (SEM= 0.11) with range of minimum of 7 years and a maximum of 25 years of business experience. A one-way ANOVA revealed that there is no significant difference between Malay and Chinese entrepreneurs. The F ratio ($F=7.1554$, $p=0.0091$) is not significant. Consequently, since there is no significant difference in number of years in business between Malay and Chinese entrepreneurs, the samples may be treated as derived from the same population in respect to number of years in business.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Number of Years in Business						
<10.....	8	20.0%	3	7.5%	11	13.8%
11-15.....	20	50.0%	13	32.5%	33	41.3%
16-20.....	7	17.5%	14	35.0%	21	26.3%
>20.....	5	12.5%	10	25.0%	15	18.8%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.2(vii): NUMBER OF YEARS IN BUSINESS BY RACE

8.3 Discussion

It should be emphasized that this research is not examining the causal relations of demographic variables on personal values and identity development of Malay and Chinese entrepreneurs. As mentioned in the beginning of this chapter, the main purpose of classifying the entrepreneurs according to variables such as age, socio-economic status, gender, and others is to ensure homogeneity of samples. Furthermore at this point, it is not yet known what the personal values of these Malay and Chinese entrepreneurs are. On the other hand, it is considered that the demographic data obtained is informative to the nature of Malay and Chinese entrepreneurs both in its own right and as a basis for later stages of the research.

There was no significant difference in terms of the marital status, or gender as all of them were married. This research controlled the gender as male entrepreneurs only. Where variable 'age' is concerned, there was no overall significant difference between both groups of entrepreneurs. However, examining the data shows that there are variations in terms of the age of entrepreneurs. It varies between 30 to 60 years. 87.5% of them were between the age of 30 and 50 years, and only 12.5% of them between the age of 50 to 60 years. It is obvious that there is an age gap of 30 years between the oldest group and the youngest group of entrepreneurs sampled in this study. The following table suggests when dominant values were set:

For those now in their (age)	Their values are related to the
60s	1940s
50s	1950s
40s	1960s
30s	1970s
20s	1980s

Table 8.3(i): Dominant Values Set Based on Present Age

There is a possibility that the Malay values and beliefs covering the period of 1960s and 1970s does not vary much from what has been described by anthropologists such as (Parkinson, 1962):

"a Malay is very prone, after a setback to stop striving, and say that he has no luck, that is the will of God. In economic affairs, this is most clearly seen the concept of 'rezeki'; a person' divinely determined economic lot"

and Swift (1965): *"the fatalistic nature encourages the Malays' negative reactions towards success, their passive attitude towards capitalism, and their unquestionable resistance towards change and especially those changes which affect their way of life"*.

Basically, members of any society must share common moral values if the group is to function. In general, Malays are:

"tied strongly to custom and tradition. Their economic practices are strongly interwoven with their cultural beliefs. Traditionally, the Malays practiced the nuclear type of family groupings, composed of husband, wife and dependent children, and socially the Malays attach strong feelings of love and loyalty to their group. The group feelings are also reinforced and maintained by the force of kinship among the Malay people. Conformity to conventional behaviour and obedience to the accepted group norms are taught in school. Children, in particular are taught the importance of doing what is expected of them. Among the Malays the norms of integrity, honesty, industriousness, co-operation, mutual help, group participation and group welfare carry higher marks. Conformity to these is an imperative. Non conformity may result in one being ridiculed, gossiped about, and even in extreme causes boycotted by other members of the group". (Ariffin, 1970)

If the parents of the Malay entrepreneurs were brought up to conform with their society, it suggests that they will be shaped by their parents in such a way that they will carry within themselves the impulsion to behave according to the norm of the Malay society. Both entrepreneurs and their parents have been exposed to same information, belonged to same religion and social class, or faced the same economic problems, all distinct causes of values, beliefs and attitudes. This argument applies to Chinese entrepreneurs, as well. Purcell (1965) reported that:

"the Chinese are 'infinitely industrious', especially in the subsequent colonial period, as ideal labourers, and reliable intermediaries. Records of their work on plantations attest to their superior industry, and although they were prone to drive a hard bargain, insisting for instance on piece-work, they would produce more than other ethnic groups in the same circumstances. They would also take heavier and more difficult tasks".

It is likely that the parents of Chinese entrepreneurs who displayed such characteristics would be responsible for their offsprings' industrious behaviour. It should be recognised that people undergo changes through socialisation processes, cultural, institutional, societal, and personal forces act upon the individual and shape his values and value systems. The mere fact that Malays sampled in this study are '*entrepreneurs*', may suggest that they do not any more fit the '*stereotypes*' of Malay people or that the classic '*western*' notion of an entrepreneur is not the only one.

For the variable '*educational background*', the statistical analysis shows that there was no significant difference between both groups of entrepreneurs. However, examination of the data shows that 75% of Malay and Chinese entrepreneurs sampled in this study had secondary level of education. It is assumed that this educational level of the entrepreneurs has associated with it the potential for frustration with the highly structured and hierarchical nature of Malaysia society in general and in particular the Malay society on the part of motivated people like them. Cox and Cooper (1988) suggested that the low level of qualifications among entrepreneurs in their research may be exaggerated by the age of the sample interviewed for their study, most of whom were in their fifties. 57.5% of the Malay and Chinese entrepreneurs sampled in this study were between the age range of 41 and 60 years. Most of the entrepreneurs' parents' had no formal education (55.0%). Only 11.3% of their fathers had lower secondary education. Table 8.3(ii) presents the entrepreneurs' fathers' occupational category. It is clear that both groups of entrepreneurs sampled in this study are the first generation of Malay and Chinese entrepreneurs. The next generation of

entrepreneurs will not only show a higher proportion of graduates, as the trend into higher education increases but also show a higher proportion of their fathers as entrepreneurs.

	Race of Entrepreneurs				Group Total	
	Malay		Chinese		Count	Col %
	Count	Col %	Count	Col %		
Father's occupational Category						
Agriculture.....	9	22.5%	13	32.5%	22	27.5%
Government Service.....	21	52.5%			21	26.3%
Commerce.....			16	40.0%	16	20.0%
Unskilled worker/labourer.....	10	25.0%	9	22.5%	19	23.8%
Clerical/Technical.....			2	5.0%	2	2.5%
Group Total.....	40	100.0%	40	100.0%	80	100.0%

TABLE 8.3 (ii): ENTREPRENEURS' FATHERS' OCCUPATIONAL CATEGORY BY RACE

Wylie et. al., (1979) stated that parents have some influence in their children's educational process. It is conceived that the parents will convey their values to their children and will differentially reinforce the children's behaviour in accordance with their value system. Parents from different socio-economic classes use different techniques of child rearing, for example more or less reliance on physical punishments, reasoning, or withdrawal of love as reinforcement. Soares and Soares (1969) stresses the importance of reinforcement received from significant persons in the children's immediate environment. They state two implicit assumptions:

- 1) lower-class parents' self-regard has not been damaged by their low-prestige status in society, so they can love their children and serve as credible and valued significant others;
- 2) lower-class parents are not evaluating their children against appropriate, unattainable standards which are valued by the larger society.

The variables which are found significantly different between both groups of entrepreneurs are '*religion*' and '*religiousness*'. All Malay entrepreneurs and their parents are Muslims. On the other hand, 87.5% of Chinese entrepreneurs are Buddhists and 12.5% are Christians. As for their parents all of them are Buddhists. Kilby (1993) pointed out that religion is seen as one of the most obvious shapers of morals and values since a significant portion of any of the world's main religions is moral-ethical teachings. The variable '*religiousness*' was included because it is not possible to find Malays who are Christians or Buddhists. In this context, the '*religiousness*' is as perceived by the entrepreneurs themselves. Unlike their Malay counterparts, religion seems not to be an important feature in Chinese entrepreneurs' life. Confucianism had served as a secular ethical system within a materialistic society where an entrepreneur was striving for material gains, and it had also served as stratagem for '*doing*' and '*mastering*' life.

It is also interesting to note that some of the Chinese entrepreneurs sampled in this study are Christians. This situation is not unique to Malaysia. Redding (1990) reported that in his study of Chinese executives in Hong Kong, 40% of them were Christians which he alleged derived from being educated at Christian schools. He also reported of the ten people who claimed Buddhism as their religion, most indicated that their wives had another religion. It became clear that the tolerance about belief systems, elasticity of membership, and an eclectic capacity to combine them are normal characteristics. However, this is not the case for Malay entrepreneurs.

8.4 Summary

These results show the relative homogeneity of biographical parameters across Malay and Chinese entrepreneurs. It is important to stress that the samples of Malay and Chinese entrepreneurs used in this research were reasonably matched. This is because the samples were controlled except for race, religion, and religiousness. The results of the statistical analysis show no significant differences between Malay and Chinese entrepreneurs with respect to age, educational background of entrepreneurs and entrepreneurs' fathers. The minimum number of years in business (at least five years), marital status and gender are held constant between Malay and Chinese entrepreneurs, therefore both samples are not significantly different with respect to gender and marital status (refer Table 8.4).

On the other hand, on the variable religiousness, there is a significant difference between the Malay and Chinese entrepreneurs. The main aim of the present investigation was to establish the nature of the sample and to allow a more informed analysis of subsequently acquired data on values and identity. On the basis of the data, it seems reasonable to consider that all members of the sample are not significantly different with respect to age, socio-economic status, gender, and number of years experience in business. The major differences between them relate to their race, religion, and religiousness (refer to Table 8.4). However, these non-matches do not weaken but actually strengthen the personal value results, because they are variables associated with race. The demographic data obtained is informative to the nature of Malay and Chinese entrepreneurs both in its own right and as a basis for later stages of the research.

	Demographic Variables	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)
1	Age	No Significant Difference	No Significant Difference
2	Marital Status	All Married	All Married
3	Gender	All Male	All male
4	Educational Background	No Significant Difference	No Significant Difference
5	Fathers' Educational Background	No Significant Difference	No Significant Difference
6	Entrepreneurs' Religion	All Muslims	Either Buddhist or Christian
7	Religiousness	Significant Difference	Significant Difference
8	Parents' Religion	All Muslims	All Buddhist
7	Number of Years in Business	No significant Difference	No significant Difference

Table 8.4: Summary of the Statistical Findings for Demographic Variables

Chapter 9: Findings: Personal Values of Malay and Chinese Entrepreneurs

“For the secret of man’s being is not only to live but to have something to live for” (Dostoyevsky)

9.0 Introduction

The findings that are presented in this chapter reveal the personal values of Malay and Chinese entrepreneurs. Comparisons of personal values are made between Malay and Chinese entrepreneurs.

The findings presented in this chapter are the outcome of quantitative and qualitative analysis of data collected in Stages 2 and 4 of the field work. As mentioned in the Research Methodology Chapter (Chapter 7), the data transcribed from all the in-depth interviews conducted with both groups of entrepreneurs were account analysed. The transcribed data has the important advantage of utilising dimensions of meaning in value statements which are missed altogether by the rating instruments of Identity Structure Analysis (ISA). The two approaches need not be mutually exclusive, by combining the rating instrument with contextual analysis of interview responses, there is something to be learned from both worlds. Thus the interview transcripts provided the circumstantial evidence that the ISA instrument was interpreted much as intended and measured values in a manner meaningful to respondents.

This chapter focuses on answering the following research questions:

- 1) What are the personal values of Malay and Chinese entrepreneurs?
- 2) Are the personal values of Malay and Chinese entrepreneurs different from one another?

The analysis of ‘*Structural Pressure*’ (SP) on personal values, is able to indicate the different ways in which Malay and Chinese entrepreneurs use the evaluative dimension of these personal values to judge themselves and others.

9.1 Data Collection

The techniques of data collection used in this study were semi-structured in-depth interviews and the Identity Structure Analysis (ISA) instrument. The semi-structured in-depth interviews serve two main purposes; to gather the personal values of Malay and Chinese entrepreneurs and to generate a wide ranging survey of their past experiences in life, their

current views of themselves and other people, their views about how they had changed over the years, and their aspirations and fears about the future. The accounts gathered from the in-depth interviews were content analysed.

Some researchers such as Brenner (1987) used the term '*Accounts Analysis*' instead of '*Content Analysis*'. In this context of the research the term '*Accounts Analysis*' is used interchangeably with '*Content Analysis*'. Brenner (1987) stated that '*Accounts Analysis*' refers to the in-depth gathering of informants' explanatory speech material and its subsequent content analysis'. '*Content Analysis*' as a scientific discipline has an old and honourable heritage originating in the attempts by linguists to analyse the content of communication from a quantitative view point. According to Mostyn (1985), Content Analysis has consisted almost entirely of '*words counts*' and '*score*' for the occurrence of the specific themes. This was because the primary purpose of the analysis was to answer the question of '*what*' from the research material.

In this study, the unit of analysis is '*the whole of the entrepreneur's reply which is treated as a single entry under one category, regardless of number of sentences*'. Given that this investigation seeks to identify the entrepreneurs personal values, it is important to ensure the transcribed statements are related to their personal values. The statements reflecting the personal values of entrepreneurs that re-occurred in one or more interviews or were emphasised or repeated by entrepreneurs were selected. Every valuation statement was categorised and classified according to its themes as shown in Appendix 6.

All tapes used to record the in-depth interviews were transcribed. The transcripts and interview notes were analysed word by word, and each valuation statement was then extracted verbatim. There are five stages involved in the content analysis (Jankowicz, 1995):

- 1) **identifying unit of analysis:** what counts as an utterance to be classified: a word? sentence? whole conversation?
- 2) **categorising:** a set of categories under which one classifies each utterance;
- 3) **coding:** in which one assigns each utterance to one and only one category;
- 4) **tabulating:** in which one counts the number of utterances under each category;
- 5) **illustrating:** in which one presents the categories and list the assertions under them: all, or a representative set.

A set of value categories was derived from consideration of all the transcribed data. It is important to mention here that since the personal values are elicited rather than provided, they are not necessarily the same among entrepreneurs. However, a higher number of occurrences indicates that the personal value is relatively more common whereas a lower number of occurrences shows that the personal value is not as common among entrepreneurs.

The classification of values which describe possible personal goals and desirable ends of life of Malay and Chinese entrepreneurs are as follows:

- 1) **Personal Independence:** The right of each person to direct his or her life, being free of domination by others, being free to work and move about as one wishes (*be my own boss*).
- 2) **Trustworthiness:** Truthfulness, sincerity, keeping one's word.
- 3) **A Comfortable Life:** Earning money, owning property, saving and increasing one's wealth; the security that wealth brings.
- 4) **Frugality:** Doing things with carefulness, avoiding waste motion.
- 5) **Perseverance:** Staying with a task, not giving up, fighting back against opposition.
- 6) **Hard work:** Working industriously or addicted to working.
- 7) **Create and Utilise Opportunities:** Ability to make or seize opportunities when they occur.
- 8) **Benevolence:** Helping others, giving one's time, energy or money to others; encouraging and sympathising; compassion for others.
- 9) **Versatility:** Having the opportunity to think and reason and discover, learning new things and growing in knowledge; understanding what is true, right, a lasting good judgement.
- 10) **Harmonious Relationship with Others:** Having much human interaction, having acquaintances or friends, concern for the feelings and welfare of others, being affectionate with others, being appreciative and helpful to others; giving something of oneself to others and being able to accept the affection offered by others.
- 11) **Sustaining Growth and Continuity as Family Business:** Preserving the tried and good things of one's business so that what has been achieved is not lost to others.
- 12) **Fatalism:** The liking what cannot be avoided, the belief that god or nature control the world and they alone will change it when they wish, people's helplessness to make any real change; making oneself the willing instrument of gods or nature, devotion and waiting patiently for what life brings, grateful for its joys, tolerant of its pain.
- 13) **Risk-taking:** Ability to make a choice between two or more alternatives whose outcomes are not known and must be subjectively evaluated; ability to accept the the chance of potential success and potential loss.
- 14) **Self-discipline:** Learning to control and direct the emotions and appetites, using the emotions to enrich life, learning to keep calm and controlled amid the strains and tensions of community living, attaining an inner balance and serenity.
- 15) **Innovativeness:** Making new things, inventing, creating something, experimenting.
- 16) **Mutual Obligation and Reciprocity to Family and Kinship:** Concern for the welfare of family members, exchange of affection, family life.

- 17) **High Achievement:** Accomplishing something in life, effort of striving to be outstanding in some way, gaining satisfaction with oneself for accomplishment.
- 18) **Religious Piety:** Having a faith, worship and seeking Divine guidance, prayer or meditation, acts of faith.

Each verbatim extracted was then coded according to the value categories and tabulated for frequency count as shown in Tables 9.1(i) and 9.1(ii). Table 9.1(iii) presents some examples of the assertions listed under each value category (refer to Appendix 6 for the whole list)

9.1.1 Frequency Count

There is no scientific guideline on the cut-off point in the simple frequency count technique in Content Analysis. In this research, four occurrences which represent approximately 20% of the actual sample size are used as the cut-off point. The tables (Table 9.1(i) and 9.1(ii)) show the frequency counts of personal values elicited from the Chinese and Malay entrepreneurs respectively, with seventeen personal values for the Chinese entrepreneurs and sixteen for the Malay entrepreneurs shown along the top and the ten entrepreneurs down the side. An occurrence is represented by the symbol (√) and no occurrence by the symbol (×). Several (√) indicate that the personal value re-occurred more than once or was emphasised or repeated by entrepreneurs. Totals are given at the right hand side for each entrepreneur and at the foot of the table for the prompts. The frequency count indicates the common personal values, it does not reflect the relative importance of the personal values to the entrepreneurs. The relative importance can be determined from the results of the Identity Structure Analysis (ISA).

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Total
1	√√	√√	√	√√	√	√√	√	x	√	√√	√	√	√	x	√	√√	20
2	√√	√√	√	√√	√	√	x	√	x	√√	√	√	x	√	x	√√	17
3	√	√	√	x	√	√√	√	√	√	√√	√	√	√	x	√	√	16
4	√	√	√	√	√	√	x	√	x	√	√	√	√	√	√	√	14
5	√√	√	√	√√	√	√	√	√	√	√	x	√	√	√	x	√	16
6	√	√	√	√	√	√	√	√	x	√	√	√	√	x	√	√	14
7	√√	√√	√	√	√	√	√	√	√	√√	√√	√	x	√	√	√	19
8	√	√	√	√	√	√	√	√	√	√√	√	√	x	√	√	√	16
9	√	√	√	√	√	√	√	√	√	√√	x	√	√	x	√	√	15
10	√	√	√	√	√	√	x	√	x	√	√	√	x	√	x	√	12
√	14	13	10	12	10	12	7	9	6	16	9	10	6	6	7	12	159
x	-	-	-	1	-	-	3	1	4	-	2	-	4	4	3	-	22

Rows 1-10 represent the Malay entrepreneurs

Column 1-16 represent the personal values elicited from the in-depth interviews

- | | | |
|------------------------------------|---|----------------------|
| 1 Personal Independence | 8 Benevolence | 14: Innovativeness |
| 2 Trustworthiness | 9 Versatility | 15: Fatalism |
| 3 A Comfortable life | 10 Religious piety | 16: High Achievement |
| 4 Frugality | 11 Self-discipline | |
| 5 Perseverance | 12 Risk taking | |
| 6 Hard work | 13. Mutual Obligation and Reciprocity to family and Kinship | |
| 7 Create and Utilise Opportunities | | |

Table 9.1(i): Frequency Count of Personal Values Gathered from the Malay Entrepreneurs

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	Total
1	√√	√√√	√	√√	√√	√√	√	√	√	√	√√	√	√	√	√	√	√	24
2	√	√√	√	√	√√	√√	√	√	x	√	√√	√	√	√√	√	√	√	21
3	√√	√	√	√	√	√	√	√	x	x	√	x	√	√	√√	√	√√	17
4	√√	√√	√√	√	√	√	x	√	√	x	√√	√	x	x	√	√	√	17
5	√	√	√√	√	√√	√	√	√	√	√	x	x	√	√	x	√	√	16
6	√√	√√	√	√	√	√√	√	√	x	x	√√	x	√	√√	√	x	√	18
7	√√	√√	√	√√	√√	√	x	√	√	√	√√	√	x	√√	x	√	√	20
8	√√	√	√√	√	√	√√	√	x	√	√	√	√	√	x	√	√	√	18
9	√√	√	√√	√	√	√	√	√	x	√	√√	√	√	√	x	√	√	18
10	√√	√	√	√√	√	√√	x	√	√	x	√√√	√	√	√	√	x	√√	20
√	18	16	14	13	14	15	7	9	6	6	17	7	8	11	8	8	12	189
x					-	-	3	1	4	4	1	3	2	2	3	2	-	25

Rows 1-10 represent the Chinese entrepreneurs

Column 1-17 represent the personal values elicited from in-depth interviews

- | | | |
|-------------------------|--|---|
| 1 Personal Independence | 7 Create and Utilise Opportunities | 13: Risk taking |
| 2 Trustworthiness | 8 Benevolence | 14: Self-discipline |
| 3 Comfortable life | 9 Versatility | 15: Innovativeness |
| 4 Frugality | 10 Harmonious Relationship with Oth | 16: Mutual Obligation and Reciprocity to Family |
| 5 Perseverance | 11 Sustain and Continuity as family business | 17: High Achievement |
| 6 Hard work | 12 Fatalism | |

Table 9.1(ii) : Frequency Count of Personal Values Gathered from the Chinese Entrepreneurs

Personal Value and Valuation Statements
1. Personal Independence
I was a teacher for several years but I do not really enjoy it, I started my own business for the reason of enjoying freedom of being my own boss
It is more respectable if you are independent, running your own company, and no one will dare to point fingers at you
I was told by my father, you must get down on your own if you want to be independent and successful. If you depend on somebody else for jobs, you cannot ever stick your head above the crowd
My father used to tell me, the word 'worker' means you can't expect a lot of achievement working for somebody else. There's no good being an employee
2. Trustworthiness
Trust is very important, if we have a business partner, the most important thing to establish is the trust between us
I built my business on the basis of trustworthiness. I was prompt with my payments. When I bought goods from suppliers, I quickly pay them, in that way they will realise that I am a trustworthy person. If one maintains this kind of reputation, business would be easier to manage.
Borrowing money from the Bank is not easy, often it depends on who you know in the Bank. If you are proven trustworthy in previous transactions, then you may get more money...since I do not know anybody in the bank, I have to prove my 'trustworthiness' instead. But once this is established, I do not have any problem getting any form of financial assistance from them
3. A Comfortable Life
with money I can build up my business, it takes money to make money
Although wealth is important, but it should not overrule one's life, I set up this business not only for the sake of money but because of other reasons as well, money alone does not make me happy, in fact money cannot buy everything one needs such as good health and love
I never thought I could own all these luxury things in my life. I have been able to enjoy a good life, with money one could build one's business and help others as well
4. Frugality
I do not waste money unnecessarily, I am not a spendthrift person, the savings would help one overcome any financial difficulties or emergencies
It is a good habit to save
When I was in college, I did a lot of part-time jobs to earn money and send some money to my parents to help them supporting my brothers and sisters
5. Perseverance
Success in business requires determination and hard work
To succeed in business one must be strong, I do not believe in overnight success, one must be able to withstand hardship
I will never say I'll give up despite several failures, I'll try and try again, it's perseverance that leads to ultimate success
6. Hard Work
My business success is due to my hard work, I can work more than 12 hours without stopping, that's my strength
Looking back I would say I had energy, I had all the energy to work hard
7. Create and Utilise Opportunities.
Every businessman must be able to look for new opportunities, and must be quick as well
If one cannot look for other opportunities, business will not expand

Table 9.1(iii): Examples of Valuation Statements Listed Under Different Value Categories

Table 9.1(iii): Continued

Personal Value and Valuation Statements
8. Benevolence
I felt that for people to live together in the society, mutual assistance and understanding helped engender the spirit of co-operation, helping others this way was a source of happiness to me
My father told me that if I managed to accumulate wealth, I must be willing to help others, especially my workers who have contributed to my success, that's why I funded the education for some of my worker's children
I felt that contribution to the society must be voluntarily, I give whatever I have to the needy, one should be generous
Now that I have the financial capability, I contribute to good causes, my business prosper because of the support of the people
9. Versatility
Although I am busy, I never forget to read the newspaper or other interesting books, especially reading biographies of successful people
I made every effort to find time to study, I studied different languages to widen my business network, I learnt Japanese, English, and Bahasa Malaysia. This improves my communication skills especially when negotiating with different people
a businessman must be versatile, and must have the urge to gain knowledge and experience
in this present business situation, I felt that I need to know the politics, economics, and consumer trends of the country which I have business dealings with, I read a lot of books, and newspaper
10. Self-discipline
To succeed one must be hard working, not lazy, if you make money and then gamble and waste time, you will soon fail in business, it is not easy to do business, one must keep controlling oneself
The success I have is because of the family discipline imposed by my parents
My father is a very strict man, and he made sure I got up early every morning, before going to school I would help him. He said, a man must discipline himself in order to raise the family
In business one must be able to discipline oneself, not too much gambling, and womanising, it is no good
11. Mutual Obligation and Reciprocity to Family and Kinship
For a Chinese, the respect and obligations for parents, grandparents are important, that's why whatever I do I have to think of them, I've to do honourable things
When I recall the hardship of my parents, it's unbelievable, they worked hard to bring us up, they deserve my affection
My mother taught me the importance of family harmony, the obligation of being the elder brother is to show good example to my younger brothers and sisters
12. Innovativeness
I always try to do something new, we set up a research unit so that we can make changes to our product, and our management styles as well
I decide to go into the high technology industry because it is more challenging, and one has to be innovative in many aspects, I enjoy being inventive
I can still remember those days when I used to work in the furniture factory, I took the leftover wood home, then I built toys from them, I sell them to other people, it's good money
13. Risk taking
Well...when I think of all the risks in business, it really puts me off, but sometimes in order to make changes in life, I have to take the risks, it's part of a businessman life
Most businessman take some form of risks, one has to be bold in taking risks
Although I am used to activities that involved risks especially in business, sometimes the decision is the right one but sometimes it is not, if I miscalculated the risks I have to bear the consequences
14. Fatalism
Two factors are important for success, one is fate and that you are born with, the other is luck and you can only influence that a little, but you can't deny its existence
I consider that luck is always on my side, it's difficult to explain how it works, but I do believe in it
Man is the driving force, but fate and god's blessings are not controllable elements

Table 9.1(iii): Continued

It does not deter me from working hard even if I strongly believe in fate, as a Muslim I believe in god, and I know god gives his blessings for my success
15. High Achievement
I always worked for the accomplishment of goals, and get a satisfaction from the sense of accomplishment from the pride of having achieved my goals
I must make sure that I become a successful and respected businessman, and become a role model to the younger generations
I don't think I was born to be a loser
I cannot live on a sufficient standard
I will let myself down if I do not achieve. I want some small place in history, I may not have run this country, but at least I ran a successful company, and I am a respected entrepreneur, and the business prospered under me
16. Religious Piety
It is important to be spiritual, one tends to care for people
One should not neglect the spiritual and material needs in life, the neglect of any one of these two aspects of life cannot lead mankind to true welfare
Religion gives me the sense of direction in my life and it is the most important criterion
Islam teaches us the social order where all individuals are united by bonds of brotherhood and affection like members of one single family, this helps me in building up good relationships with my employees
The teachings of Islam gives guidance to me, in the effort of getting more money and making material gains, one should not ignore the religious values, one should not acquire wealth through unfairness and exploiting others
17. Sustaining growth and Continuity as Family Business
Chinese philosophy is the family, the unit, and the propagation of the family name, they prefer good things remain in the family
It will be my ambition to be able to pass this business to my children, they must manage the business and make it bigger
This business is my life, I worked hard to ensure its success, I do not want it to die with me, therefore I must make sure that my children will take over this business and maintain its prosperity
I will only be happy if I can pass over this business to my children, and I would expect them to do the same as well
I told my wife and my children that it is their responsibility to ensure the growth of the business, and the success, too
18. Harmonious Relationship with Others
It is important to maintain good relationship with customers, suppliers, financiers, and others, they will prosper one's business
If you treated your employees right, you will have good workers, they will leave the company and start their own business
There is a saying, if your staff leave, treat them nice, because they are the ones who will bring more business, because they know the company best, they know the product best

9.2 Reliability

It is important that the categories which were constructed are reliable. The issue of reliability boils down to a simple question: *would someone else perceive the same categories as the researcher did?* In other words, 'reliability' refers to consistency, whether the values measure can produce the same results in repeated trials. In order to address the issue of

'reliability', the researcher gave a copy of the uncoded transcripts to a colleague and asked her to recognise categories for herself. The two sets of categories were compared and discussed until agreement on the defining characteristics of values was obtained. In addition, both parties should agree on the coding (assigning of utterances to categories). Cohen's Kappa (Cohen, 1960) is a very common measure of agreement. The procedure of reliability calculations in content analysis using Cohen's Kappa (Cohen, 1960) is shown in Appendix 7. As suggested by Cohen, (1960), a '*Kappa*' value of 1.0 would reflect perfect agreement, while 0 represents the level of pure chance. The value of Kappa was found to be 1.2 (Kappa=1.2) for Malay entrepreneurs' utterance categorisation and 1.1 (Kappa=1.1) for Chinese entrepreneurs' utterance categorisation. These values of Kappa indicate that there is substantial agreement between the researcher's category and that of her colleague.

The discussion of the results with twenty entrepreneurs follows immediately after performing a quantitative analysis (number of occurrences of each value) and a qualitative analysis (studying the content of the valuations, with proper attention to their relation) of all the data collected from the in-depth interviews. The discussion with each entrepreneur from both groups of entrepreneurs is based on the overall picture provided by the system in which valuations are contracted. Such an overall picture is a specific property of the '*self-confrontation*' method because interviews dispersed in the time have a more momentary quality. In one way or another, the purpose of the discussion was also to cross-check the reliability of the data analysis.

The entrepreneur was presented with the values and valuation statements gathered from the in-depth interviews. For each of the valuation statements, the entrepreneur was requested to consider whether he agrees and still goes along with the content of his valuations. It was clearly explained to the entrepreneur that if this is not the case, he has the freedom to point to the constant and changing parts of the valuation system. This is in line with the expertise of the person concerning the content of his personal experiences. The entrepreneurs' feedback helped to ensure that the personal values were meaningful to them, and that the claims and assertions are not derived from a misinterpretation of transcribed data from the in-depth interviews.

There are no serious inconsistencies, nevertheless whenever an inconsistency did emerge, it was discussed again with the entrepreneur concerned in order to gain clarity. The personal values elicited from this analysis were used in the second stage of the survey using the Identity Structure Analysis (ISA) instruments.

9.3 Personal Values of Malay and Chinese Entrepreneurs

The ISA instrument is akin to the repertory grid in that it consists of a series of scales and a bipolar constructs made of contrasting words or statements. On the left hand side, there is a list of names or entities, some relating to self and others representing significant people in the entrepreneur's life. ISA requires certain mandatory entities, namely the '*ideal self-image*'

(me as I would like to be), the '*current self-image*' (me as I am now), the '*past self-image*' (me as I used to be) as well as '*an admired person*', and '*a disliked person*'. This allows for the examination of an individual's aspirations and perceptions of how he or she has changed over time. The general theoretical orientation, and the empirical analyses associated with ISA concepts was discussed in the Research Methodology chapter (Chapter 7).

To complete the instrument the entrepreneur is required to rate each entity against the personal value at the top of the sheet. A one-page example of the instrument can be found in Appendix 3. For this study 16 personal values for Malay entrepreneurs and 17 for Chinese entrepreneurs were used. A nine-point, rather than seven, five or three point scale was selected to allow for maximum discriminations in the ratings. The entrepreneurs' ratings were entered on each occasion into the Identity Exploration (IDEX) computer software, and the findings presented in this chapter are based on the analysis of ratings from the total population of forty Malay and forty Chinese entrepreneurs sampled in this study. Analysis of variance (ANOVA) is available for use in IDEX-NOMO, and were used when investigating variance between independent factors. The ANOVA facility available with IDEX-NOMO does not cater for a repeated measures design and all tests are for separate, unrelated groups. Before presenting tables of results of ANOVA tests, it is to be noted that degrees of freedom associated with F-ratios concerning identifications may vary with particular target entities. These variations are due to the fact that not all respondents rate all entities.

The ISA approach combines Kelly's (1955) theory of personal constructs and theories of cognitive affective consistency (Festinger, 1957; Rosenberg and Abelson, 1960). In ISA, an individual's positive personal values are guidelines for behaviour which he aspires to implement for himself in accordance with his ideal self-image ('*me as I would like to be*') (Weinreich, 1980). Accordingly, negative personal values are those that are in contrast to the positive personal values from which a person would wish to dissociate. The personal values are represented in ISA as bipolar, either one pole or the other may have positive or negative personal values which may be favourable or unfavourable connotations for the entrepreneurs (refer Appendix 4). ISA measures the extent to which the entrepreneur consistently attributes positive or negative personal values to those they approve or disapprove of respectively. In ISA terms, this is known as '*Structural Pressure*' (SP) (refer to Appendix 5 for definitions of the theoretical concepts used in determining parameters or indices of identity development using IDEX computer program).

The theoretical concepts of ISA describe that the net SP is made up of two components, a positive and a negative one. When there is a total consistency in the way an individual uses favourable and unfavourable poles of a construct to describe favourably and unfavourably evaluated entities respectively, there will be only a positive component, as soon as there is a degree of inconsistency there will be a diminution in the positive component and a presence of a negative component (Weinreich, 1980). The greater the inconsistencies in relation to the evaluative use of a particular construct, the greater will be the negative component, which may eventually reduce the net SP to around '*zero*', or beyond to a net negative quantity. In other words, if negative SP component exists, the construct encompasses a highly conflicted arena of judgement of self and others. If a small net SP exists, it may be because of the minimal contributions towards cognitive affective pressures, when the construct in question is used in a more or less neutral manner.

The index for SP on personal values varies between -100 and +100, where 'high positive' figures (>50) are assumed to indicate 'core evaluative dimensions' of identity, figures around '0' indicate 'unclear' personal values or non-evaluative dimensions, and 'large negative' figures indicate 'consistently incompatible' evaluative dimensions. 'Core personal values' are thought of as stable and impervious to change, whereas personal values with large negative index values are assumed to be subject to a 'pressure' towards change that is re-evaluation. In this study, only personal values with index values (>70) were considered as 'core personal values', due to the fact that the overall level of index values in the two samples was high.

As stated elsewhere, the functions served by a person's values are to provide him with a comprehensive set of standards to guide actions, justifications, judgements and comparison of self and others, and to serve needs for adjustment, ego defence and actualisation. All these diverse functions converge into a single overriding master function, namely to help maintain and enhance one's total conception of oneself. Table 9.2(i) and 9.2(ii) shows the mean scores of the 'Structural Pressures' on personal values for both groups of Malay and Chinese entrepreneurs respectively. For comparison across groups, the SP requires 'normalisation' whereby the IDEX-NOMO computes the total magnitude of 'pressure' irrespective of sign, for each construct. The personal values for both groups of entrepreneurs are listed according to their relative importance based on the analysis on their ratings. It is important to note that the negative sign assigned to certain personal values is only on the basis of inconsistent use of that particular value in the evaluative process of self and others.

	Personal Values of Malay Entrepreneurs (N=40)	Structural Pressure Index
1	High Achievement	93.24
2	Religious Piety	91.57
3	A Comfortable Life	86.85
4	Personal Independence	84.88
5	Perseverance	79.61
6	Mutual Obligation and Reciprocity to Family and Kinship	77.42
7	Self-discipline	76.98
8	Trustworthiness	73.53
9	Frugality	70.10
10	Benevolence	68.10
11	Hard work	-64.10
12	Create and Utilise Opportunities	63.37
13	Versatility	62.68
14	Innovativeness	58.23
15	Risk taking	53.81
16	Fatalism	48.68

Table 9.2(i): Mean Scores of SP index on Personal Values of Malay Entrepreneurs

	Personal Values of Chinese Entrepreneurs (N=40)	Structural Pressure Index
1	Sustaining Growth and Continuity as Family Business	93.35
2	High Achievement	93.26
3	Personal Independence	87.51
4	A Comfortable Life	86.05
5	Trustworthiness	83.77
6	Harmonious Relationship with Others	81.76
7	Perseverance	80.36
8	Mutual Obligation and Reciprocity to Family and Kinship	79.11
9	Self-discipline	75.99
10	Frugality	75.89
11	Benevolence	72.65
12	Hard work	-67.01
13	Risk taking	65.90
14	Versatility	63.21
15	Create and Utilise Opportunities	60.45
16	Innovativeness	55.88
17	Fatalism	46.15

Table 9.2(ii): Mean Scores of SP Index on Personal Values of Chinese Entrepreneurs

A one-way ANOVA on the data in Table 9.2(i) and Table 9.2(ii) revealed that there is a significant difference between the personal values of Malay and Chinese entrepreneurs (refer Table 9.2(iii)).

Source	Sum of Squares	Degrees of Freedom	Mean Squares	F-ratio	Significance
Between Groups	2128.4950	1	2128.4950	9.1520	0.0025
Within Groups	306529.9694	1318	232.5721		
Total	308658.4644	1319			
	E=0.0830 E ² -0.0069				

Table 9.2(iii): Table of Analysis of Variance for Data in Table 9.2(i) and Table 9.2(ii)

From Table 9.2(i) and Table 9.2(ii), the '*core personal values*' (SP index >70) of Malay and Chinese entrepreneurs are presented in Table 9.2(iv).

	Core Personal Values of Malay Entrepreneurs (N=40)	SP Index	Core Personal Values of Chinese Entrepreneurs (N=40)	SP Index
1	High Achievement	93.24	High Achievement	93.26
2	Religious Piety	91.57	Sustaining Growth and Continuity as family business	93.35
3	A comfortable Life	86.85	A Comfortable Life	86.05
4	Personal Independence	84.88	Personal Independence	87.51
5	Perseverance	79.61	Perseverance	80.36
6	Mutual Obligation and Reciprocity to Family and Kinship	77.42	Mutual Obligation and Reciprocity to Family and Kinship	79.11
7	Self-discipline	76.98	Self-discipline	75.99
8	Trustworthiness	73.53	Trustworthiness	83.77
9	Frugality	70.10	Frugality	75.89
10			Benevolence	75.89
11			Harmonious Relationship with Others	81.76

Table 9.2(iv): Core Personal Values of Malay and Chinese Entrepreneurs

From the above table, there are nine core personal values (SP index >70) out of sixteen personal values for Malay entrepreneurs, and eleven core personal values out of seventeen personal values for Chinese entrepreneurs. These core personal values can be considered as more resistant to change than those used inconsistently. The other personal values, although not satisfying the criterion of index values (>70), were judged as centrally important cognitive personal values for both groups of entrepreneurs. Chinese entrepreneurs have more 'core personal values' than the Malay entrepreneurs.

Both Malay and Chinese entrepreneurs have personal value 'hard work' with a 'large negative' SP index (-64.10 and -67.01 for Malay and Chinese entrepreneurs respectively). High negative index values indicate an excess of evaluative incompatibilities over compatibilities, hence this create possible pressures on the person to re-assess its evaluative significance to him. According to Weinreich (1980), a very large negative SP index value, may indicate that the person operates a 'dual standard' in which he approves of some behaviour in himself which he decries in others or vice versa. Therefore, based on the empirical findings for both groups of entrepreneurs, the negative SP index on personal value 'hard work' may indicate that they have used this personal value 'hard work' inconsistently in evaluating self and others.

In other words, most entrepreneurs have conflicted evaluation on personal value 'hard work', and this personal value is in an arena of stress and around which most entrepreneurs' behaviour may be problematic and perhaps unpredictable. Here lies the limitation of the empirical finding, in that, it is unable to provide the actual psychological reasoning for the inconsistency in evaluating self and others based on the personal value 'hard work'. The responses given by most Malay and Chinese entrepreneurs during the in-depth interviews explain their inconsistencies in evaluating self and others based on the personal value 'hard work'. The following excerpts are examples taken from the in-depth interviews (refer Appendix 6), illustrated by several entrepreneurs when describing their 'hard work'

- i) *“this business is mine, I have to work long hours to ensure the success of my business...I don't expect someone else to work hard for me, but I hope in the future I do not have to work long hours anymore”*
- ii) *“I work 7 days a week, 365 days a year, and still there's a lot more to do, it is never an ending process, if I do not work hard, the business will not survive...I hope I will not have to work this hard in the future”*
- iii) *“although I don't think I want to work long hours in the future, but at the moment I still have to spend more time at work than at home”*
- iv) *“I think to be a successful businessman one must have a great deal of energy, and must work hard, or else the business will not prosper...but for me when my business is stable, I wouldn't want to work excessively, I would want to spend my time with family and go for holidays”*
- v) *“there is not much time for personal life, I never think of holidays, work and work...in the future things might change, I would want to work less and spend more time on other things that I currently miss”*

There was a high level of agreement amongst the entrepreneurs on the importance of *'hard work'* and most of them seem to practice such behaviour. However, a majority of entrepreneurs from both groups perceived themselves differently in the future with respect to the personal value *'hard work'*. Hence, in the empirical analysis of ISA, such inconsistencies would give a negative sign to personal value *'hard work'*.

Personal values which are common to Malay and Chinese entrepreneurs are shown in Table 9.2(v). There are fifteen personal values common to both groups. Although these personal values are common to both groups, the differences in SP index values on each personal values are indicative of the relative importance of each personal value to them, to the extent that they may be considered to dominate the individual's evaluation of others to the limits of rigidity and bigotry. For the Chinese entrepreneurs, personal values such as *'personal independence'*, *'perseverance'*, *'mutual obligation and reciprocity to family and kinship'*, *'trustworthiness'*, *'frugality'*, *'versatility'*, *'risk taking'*, and *'benevolence'* have higher SP index values compared with Malay entrepreneurs. This is indicative of the heterogeneity within individuals' broad personal value systems, possibly the result of different motivations, personal goals, and experiential and environmental factors.

	Personal Values Common to Both Groups	Malay Entrepreneurs (N=40) SP Index	Chinese Entrepreneurs (N=40) SP Index
1	High Achievement	93.24	93.26
2	Personal Independence	84.88	87.51
3	A Comfortable Life	86.85	86.05
4	Perseverance	79.61	80.36
5	Mutual Obligation and Reciprocity to Family and Kinship	77.42	79.11
6	Self-discipline	76.98	75.99
7	Trustworthiness	73.53	83.77
8	Frugality	70.10	75.89
9	Benevolence	68.10	72.65
10	Hard work	-64.10	-67.10
11	Create and Utilise Opportunities	63.37	60.45
12	Versatility	62.68	63.21
13	Innovativeness	58.23	55.88
14	Risk taking	53.81	65.90
15	Fatalism	48.68	46.15

Table 9.2(v): Personal Values Common for Malay and Chinese Entrepreneurs (Mean Scores of SP index on Personal Values for both groups)

The following discussions are based on each personal value found common to both group of entrepreneurs. 'High achievement' is seen as equally important for Malay and Chinese entrepreneurs. This is evident in the mean scores of the SP index on the personal value 'high achievement'. Personal value 'high achievement' can be seen as an affective disposition, a capacity for experiencing pride derived from successful competition with a standard excellence. They perceived themselves as more able than others and strongly believe that the degree of effort expenditure influences achievement outcomes. Past research in entrepreneurship has found that most entrepreneurs felt a strong desire to achieve (McClelland, 1961; Brockhaus, 1982; Gasse, 1982; Martin, 1984). If this finding is compared with those findings, Malay and Chinese entrepreneurs sampled in this study do not differ from their other counterparts. In fact it was repeatedly mentioned by both groups of entrepreneurs during the in-depth interviews of their strong desire to achieve. All the Malay and Chinese entrepreneurs expressed their strong need for achievement which constituted the 'basic' drive for their success. The following are some examples of the valuation statements made by those entrepreneurs:

"I cannot live on a sufficient standard"

"I always tell myself that I am a winner, it is rather difficult for me to accept failure; ,my mind has been orientated for that"

"I keep telling myself that I will never let myself down, I must make sure this business prospers under me"

It can be concluded that most of the Malay and Chinese entrepreneurs were ambitious people who value *'high achievement'*. Many measure their success by satisfying that inner sense of achievement. Moreover they expressed a strong belief that they could succeed in their business venture.

'Personal independence' is another personal value found common for both groups of entrepreneurs. Although it was found common for both groups, the SP index on *'personal independence'* for Chinese entrepreneurs is higher than that of their Malay counterparts. This may suggest that Chinese entrepreneurs put greater emphasis on this value and use this value to evaluate themselves and others more consistently than their Malay counterparts. For the entrepreneurs concerned, *'personal independence'* is seen as their right to direct their own life, free from domination of others, being free to work and move about as they wish. *'Personal independence'* is another personal value which allows them to achieve their goals and reach their dreams. This personal value was mentioned by several researchers such as De Carlo and Lyons (1979); Hornaday and Aboud (1971); Kemelgor (1985), and Jennings et al., (1994) as an important psychological characteristic of entrepreneurs differentiating them from the general population. Most of the entrepreneurs said that the strong desire for *'personal independence'* made them leave their former jobs and start on their own.

"I was working in the chemical factory for 10 years. I wanted some working experience and to save money for the initial capital. I want freedom and to be my own boss is the highest self-respect. I do not see any other positions as being superior to being my own boss"

"When I was an employee to others there was no freedom at all, even if I have good ideas I cannot implement it because I do not have any say to anything in that company"

"even if I hold a high position in an organisation, I do not think I would enjoy the true freedom, I am still considered as an employee of others, for me the true freedom is when I become the owner of the business, there's no one else above me"

Almost all the entrepreneurs sampled in this study had the experience of working for other people prior to their involvement in business. Setting up their own business was their only way out for achieving their *'personal independence'*.

'A comfortable life' is seen as a by product of their success in business ventures. Both groups of entrepreneurs have indicated the importance of this personal value but there are different motives as to why they needed wealth. Wealth was seen as liberating, giving them the independence needed to achieve some greater goal. The following was extracted from the in-depth interviews:

"in my case I would say wealth is definitely the top priority, that's the driving force and later I will be enjoying the process of this wealth creation"

"the purpose of wealth is to build up a business, it should be used, pure accumulation is no use"

"the Chinese believes that wealth is the foundation for the next generation, so everyone has to accumulate some wealth to guard old age"

'Perseverance' relates to the entrepreneurs' ability to stay with a task and not easily giving up. Chinese entrepreneurs put greater emphasis on this personal value as compared to their Malay counterparts. This is indicated by the differences in the SP index on 'perseverance'. Some of them claimed that their determination and perseverance contribute to their present success:

"sometimes when business became extremely difficult, I did consider to close down my business and working again for someone else. But I thought again that I must try harder, if I had not been determined I wouldn't be as successful as I am now"

"business success depends on the individual's strength and determination as well as on his resilience and his ability to withstand sufferings, if he cannot accept sufferings, he would not be successful. I have gone through failure in business, and once I pass the crisis, I'll be successful throughout"

"nothing comes easy in this world, if you want something you have to work for it, I want to enjoy a good life and have a lot of money....so I have to work hard for it. Success does not come over night, it takes a lot of hardship to build this business"

The entrepreneurs sampled in this study indicated that they have mutual obligations to their family and kinship. Hofstede's (1980) research findings show that Malay and Chinese are from a 'collectivist' society. 'Collectivism' implies an emphasis on the views, needs, and goals of one or more in-groups rather than oneself; beliefs and values shared with individual groups rather than beliefs and values that are idiosyncratic for particular individuals, and readiness to co-operate with members of the group. There is a possibility that collectivism, the personal values such as 'mutual obligation and reciprocity to family and kinship' and 'benevolence' are important to both groups of entrepreneurs. The SP index for both personal values differ for Malay and Chinese entrepreneurs. For both personal values, Chinese entrepreneurs put greater emphasis on these values than their Malay counterparts. The responses given during the in-depth interviews indicated their preference for such values:

"it is important for me to care and respect for my parents, they have sacrificed a lot for us, they deprived themselves in many ways"

"it is part of our customs and traditions to honour and respect our parents, and grand parents, in a way I am obligated to give them my attention and affection"

"I felt that for people to live together in a society, mutual assistance and understanding helped engender the spirit of co-operation, helping others this way is a source of happiness to me"

"it is important for people like me to support any forms of charity to help those in need"

"I can't give away my time to do charity work but I am willing to give any form of financial help if needed"

'Self-discipline' is another value found common for both group of entrepreneurs. This value is related to their ability to control and direct their emotions and appetites, learning to keep

calm and controlled and strains and tensions of community and everyday living. Malay entrepreneurs placed a slightly higher emphasis on this personal value as compared with Chinese entrepreneurs. Most entrepreneurs interviewed admitted that their parents play an important part in disciplining their lives:

“family discipline is very important, my parents are quite strict and ensured that I did not mix with other people who are not good, I owe the present success to the family discipline imposed by my parents”

“I’ve always felt that my greatest strength is my principles and strong self-discipline”

“in order to be successful in life, one must learn how to discipline oneself, my parents taught me how to make full use of time, and restrain myself from bad influence”

‘Trustworthiness’ is seen as an important personal value for both group of entrepreneurs in their business dealings. Chinese entrepreneurs put a greater emphasis on this personal value than Malay entrepreneurs. ‘Trustworthiness’ is repeatedly mentioned in the interviews with the entrepreneurs. In the mind of these entrepreneurs, it was indeed seen as an important building block in a business relationship between employer and workers, among businessmen, and between bankers and businessmen. It helped these entrepreneurs to build up personal reputation, get financial loans, keep loyalty of their workers, and establish a business network:

“I remember when I first started the business, I did not have enough capital, and the bank would not lend me money because I do not have any collateral, I went to see my father-in-law, probably because he trusted me, he provided me with the capital needed”

“in business, I believe building up our trustworthiness is important. I was very prompt in my payments. This helps me build my good rapport with my financier and supplier”

“trustworthiness is important in business, if a person is not trustworthy, he is literally useless, you only need to be unreliable once, and nobody will trust you anymore, your business will suffer”

‘Frugality’ explains the entrepreneurs capability to avoid waste. Both groups of entrepreneurs see this personal as important to them. Some of these entrepreneurs show their awareness, since childhood, of the need to exert the notion of ‘frugality’. Having learnt what poverty was like to some of them, these entrepreneurs grew up with a habit of saving. Some of them continued to stress the need to save, not only for starting a business but even after one has become successful:

“the question of facing poor condition came up time and time again, when I was young, but the whole family is not a big spender, my mother is particular and cautious in spending money. So I’ve never exposed to a situation where money is of no importance”

“life was hard for me when I was a child, everything was scarce, my mum kept reminding me that I should not waste money, food, or anything for that matter. One must learn to save and spend money wisely”

“because of experiencing poverty during my childhood life, I always appreciate money, no one should waste it unnecessarily”

Another personal value found common was the ability to take hard work. This was closely related to a belief that work expressed man's fundamental obligation and dignity. To some of these entrepreneurs, the *‘need to work’*, *‘long hours of work’*, *‘working till one dies’*, *‘it is important to be working’*, were related to axioms in the manufacturing of a work ethic which defined learning in utilitarian terms, thus leaving little room for play, leisure and other idle pursuits. There was a strong belief among those entrepreneurs interviewed that hard work would bring results. If one was unwilling to put in hard work, he had only himself to blame for his misfortune. If one is willing to put in long hours, he stood to gain in what he set out to do. This personal value has a negative SP index as it indicates that this personal value was used inconsistently when evaluating self and others. Some entrepreneurs perceived that this personal value will seized to be important for them in the near future.

‘Create and utilise opportunities’, *‘risk taking’*, and *‘innovativeness’* are three other personal values found common for both groups of entrepreneurs. Some Malay and Chinese entrepreneurs stated that their flexibility and quickness in seizing opportunities have helped them to maintain their success in business. They said that:

“every businessman must be able to take opportunity that comes, if one defers any decision or overlook the opportunity will soon be lost”

“as an owner of a business, I have to look for opportunities, and must always be on the look out, I have to compete with other businesses, and I must grab the opportunity first than others”

Most entrepreneurs talked about the risks and difficulties in their business. Most entrepreneurs share the same views that *‘risk-taking’* is part and parcel of doing business.

“no doubt everyone is taking some form of risk in their life, but probably the degree of intensity differs than in business, but through experience one can be able to bear risk”

“one must be bold but cautious, everyone is capable of doing an easy task but at the same time one must look for difficult tasks to do. Most people are afraid to take difficult tasks and will only do things which one is sure of success, there's a lot of risks in business!”

“everyone takes some form of risks in life, a businessman has to bear a lot of risks all his life, well, if you have the gut-feeling, you'll make it”

‘Innovativeness’ can be explained by their ability to produce new things or to create something. Malay entrepreneurs put a greater emphasis on *‘innovativeness’* as compared with their Chinese counterparts. They explained their *‘innovativeness’* as follows:

“sometimes the equipment I buy does not work well for the factory, I like creating things, so if any of our machine are not efficient, I will try to improve them’

"I am not a qualified engineer, but I managed to make some modifications to the machines used in my factory"

"I design my own product, we are in the business of manufacturing diaries, I did not pay a professional artist to do the artwork, I do it myself"

'Versatility' is reflected in Malay and Chinese attitudes towards learning. This involves a predisposition towards life, an awareness of one's limitations and an inclination to overcome them. It is a continual process, a multi-dimensional experience of observing, organising, acquiring, conserving and using learning and knowledge. Knowledge was not confined only to the acquisition of 'technical know-how', but also included an array of 'insights', 'wisdom', and ideas which helped to mould personality. Most of the entrepreneurs sampled in this study typically lacked in the first kind of specialised, technical, formal knowledge. They compensated for it by accentuating the second kind, that of 'worldly knowledge' which taught them how to interact interpersonally. The willingness to learn new things and equip oneself with the tools of self-advancement marked the character of a self-made man.

"my English and Malay language wasn't good before, I always tell myself that I have to learn, I attended evening classes to improve my spoken English and Malay language, now I am quite fluent with both languages"

"a businessman must be versatile, and must have the desire to gain knowledge and experience"

A comparison is made with other findings found in the entrepreneurship literature, there are some differences worth mentioning. Most entrepreneurship researchers concluded that individuals with internal beliefs would be more likely to strive for achievement than would individuals with external beliefs (Rotter, 1966; Brockhaus and Nord, 1979). In other words they tend to be internally rather than externally controlled. Most Malay and Chinese entrepreneurs sampled in this study believe in fate. This would mean that Malay and Chinese entrepreneurs are externally controlled rather than internally. This finding certainly contradicts the findings of Western researchers. It is important to consider that entrepreneurs are not homogeneous groups and there are many factors affecting the psychological make-up of the person. There are various factors that contributed to the success of their businesses. For the entrepreneurs in this study, success (or decline) in business was an outcome of a combination of personal values which include the element of 'fatalism'. Most entrepreneurs in this study see themselves as the driving force, the rest are either constraining or facilitating factors. For them 'fate' or 'luck' are not controllable elements nor are they a rational guide for their behaviour. They believe in human effort and its correlation with results. Once he has done his best, he has discharged his basic duty as a human - the rest is left to destiny, so to speak.

"I believe in luck and fate and have many experiences to prove it works, there is an invisible hand shaping everyone's fate"

"I believe in luck but not to the extent of making myself not wanting to work hard"

"I believe in fate as well as human effort in bringing positive outcomes"

The findings from this study also reveal that there are personal values which are specific to the Malay and Chinese entrepreneurs. These personal values are presented in Table 9.2(vi) and Table 9.2(vii) respectively.

	Personal Values Specific to Malay Entrepreneurs (N=40)	SP Index
1	Religious Piety	91.57

Table 9.2(vi): Personal Value Specific to Malay Entrepreneurs (Mean Scores)

	Personal Values Specific to Chinese Entrepreneurs (N=40)	SP Index
1	Sustaining Growth and Continuity as Family Business	93.35
2	Harmonious Relationship with Others	81.76

Table 9.2(vii): Personal Values Specific to Chinese Entrepreneurs (Mean Scores)

The only personal value found specific to Malay entrepreneurs is '*religious piety*'. Malay entrepreneurs in this study put a high level of importance on religious values and indicate the importance of religion to them. This is evidenced in their responses to questions on '*religion*' during the in-depth interviews with ten of them (Refer Appendix 6). The personal value '*religious piety*' is with SP index of (91.57), which is one of the '*core personal values*' for Malay entrepreneurs. They described their '*religious piety*' as follows:

"my guidelines in life is the religious teachings, I was brought up with a strong religious background"

"religion is very important to me, it sets a moral code for me"

"religion is important to me, it gives me the spiritual support and guide my actions"

On the other hand, none of the Chinese entrepreneurs interviewed indicate that religion is not important to them. Confucianism is not seen as a religion but more as a set of guidelines to civilised conduct (Redding, 1990). Many Chinese entrepreneurs in this study noted that it is "*so deep I don't think about it*", and because it is not organised with any kind of priesthood, being Confucian does not preclude turning to other religions at the same time, as noted in the findings from the demographic analysis presented in Chapter eight. When the issue of religion is discussed with Chinese entrepreneurs, they gave the following comments:

"religion is more of a hindrance than assistance in business. There are many things we cannot do. This creates a lot of internal struggle"

"I don't have a religion but I try to contact any religion to see if any element can be of benefit to the business"

“my religion is Buddhism, which to me is really a folk-belief. It doesn't have any direct influence on my life, I hardly worship in temple”

Of the ten Chinese entrepreneurs interviewed who claimed Buddhism as their religion, most indicate that either their wives or children had another religion. This finding on the issue of religion among Chinese entrepreneurs seems similar to that of Redding (1990), and Chan and Chiang (1994). It became clear that tolerance about religious beliefs, elasticity about membership, and an eclectic capacity to combine them, are all normal characteristics of Chinese people. About half of the Chinese entrepreneurs interviewed professed no particular religion. This is supported by the findings of the survey data collected relating to the 'religiousness' of entrepreneurs (refer to Chapter 8). The entrepreneurs were asked to categorise themselves as to whether they perceived themselves as 'religious', 'less religious' and 'non-religious'. Thirty-five of the Chinese entrepreneurs categorised themselves as 'non-religious', three as 'less-religious', and two as 'religious'. What can be concluded from this, is that most of the Chinese entrepreneurs in this study are not religious and that religious values are not important to them as compared to their counterpart.

A comparison was undertaken with Malay entrepreneurs using their categorisation as to whether they perceived themselves as 'religious', 'less-religious' or 'non-religious'. The result of the analysis is shown in Table 9.2(viii).

	Personal Values	Religious Group (n=21)SP Index	Less Religious Group (N=16) SP Index	Non-religious Group (N=3) SP Index
1	Religious Piety	94.47 (1)	88.88 (2)	85.52 (4)
2	High Achievement	91.42 (2)	94.68 (1)	98.28 (1)
3	A Comfortable life	85.03 (3)	88.39 (3)	91.37 (3)
4	Independent	82.75 (4)	86.09 (4)	93.35 (2)
5	Perseverance	80.63 (5)	77.92 (6)	81.49 (5)
6	Mutual Obligation and Reciprocity to family and Kinship	76.44 (7)	79.22 (5)	74.63 (6)
7	Self-discipline	78.10 (6)	76.61 (7)	71.05 (9)
8	Trustworthiness	74.71 (8)	71.95 (8)	73.75 (7)
9	Frugality	71.48 (9)	68.31 (10)	69.52 (10)
10	Benevolence	66.72 (10)	68.91 (9)	72.97 (8)
11	Hard work	-65.16 (11)	-62.64 (12)	-63.90 (12)
12	Create and Utilise Opportunities	62.39 (13)	65.06 (11)	61.25 (13)
13	Versatility	64.29 (12)	61.69 (13)	56.71 (14)
14	Innovativeness	57.69 (15)	57.86 (14)	63.99 (11)
15	Risk taking	58.43 (14)	54.30 (15)	52.63 (15)
16	Fatalism	49.51(16)	47.98 (16)	46.63 ((16)

Note: The number in parentheses denotes the relative importance of each personal value

Table 9.2(viii): Personal Values of Malay Entrepreneurs Categorised According to 'Religious', 'Less Religious' and 'Non-Religious' (Mean Scores Values)

The findings clearly show the differences in emphasis on the relative importance of the personal value ‘*religious piety*’ to Malay entrepreneurs who perceived themselves as ‘*religious*’, ‘*less religious*’ and ‘*non-religious*’. The ‘*non-religious*’ group of Malay entrepreneurs felt that ‘*religious piety*’ is less important than other personal values such as ‘*high achievement*’, ‘*independent*’, and ‘*more comfortable life*’. On the other hand, the ‘*religious*’ and ‘*less-religious*’ group felt otherwise. This difference in emphasis on a certain personal value is indicative of a lack of homogeneity within the broad personal values systems, possibly the result of different personal and social backgrounds.

The personal value which is found specific to Chinese entrepreneurs is ‘*sustaining growth and family business*’. This finding is supported by most of the literature on Chinese business management (discussed in Chapter 2). In more ways than one, the Chinese business organisation is like an extended family and the management is derivative of the traditional Chinese family model. The congruents of these core values (either cultural or Confucian) are personality, family, and business, which have immense totalistic impact on the way individuals feel and think, relate to their families, and transact with their business partners. One system models after and builds upon the other, each one reinforcing and affirming the internal coherence of and adherence to the same values. The kind of synergism between family and business provided the needed human bonds for business success among Chinese entrepreneurs (Hsu, 1971).

For the entrepreneurs in this study, an even more immediate and urgent task now is handing over their business empires to their sons who are more informed, trained, and technically knowledgeable than they are, but not necessarily having the same ‘*emotions*’, sharing the same personal values, nor following the same ways of arranging the world. This was clearly expressed by most of them as follows:

“I have this idea of building a large corporation and to hand it over to my children, I just cannot accept the idea of having a professional man to take care of my company which I have started, I don’t know why”

“I must make sure that one of my children will take over the business, it does not matter whether it is my son or my daughter, what matters is that the business will continuously be managed by my own family members”

“most Chinese would like the prosperity to be retained in the family”

“the business is for the family and it should stay in the family forever”

For most Chinese, their normal and representative form of organisation although classified as ‘*family business*’, is a family business of a special kind. As described by Redding (1990):

“Other businesses whether family businesses or not, do not have Confucianism providing vertical stable order, do not have the particularly Chinese form of paternalism based on long standing patrimonial tradition, do not have trust bonds reinforced by Chinese versions of obligations and reciprocity, do not have the same psychological dependencies, do not have the intensity of identity with family accentuated by experience of Chinese social history.

These forces have shared a special kind of co-operation system, and they contribute significantly to its economic efficiency”.

On the other hand, their Malay counterparts did not find it very important to transform the business into family business. They displayed a liberal attitude toward the future succession of their business ownership. Although some of them did indicate their growing concern for the succession of their business, but the number is few. The majority of them do not have any significant plans for future ownership and management succession of their business. When the issue of whether they would encourage their children to take over the business was raised to them, some of them gave the following comments:

“I gave my children the total freedom to choose their career, it is not a must that they have to take over the management of this business”

“well...if any of them would like to go into business I am all out to give my support to them, let them decide what’s best for them”

“I hope that one of my children will be interested to take over this business. Having said that, I am not forcing them to go into business, they can decide for themselves”

“I would not feel bad if my children did not want to take over this business, it is ultimately up to them to decide what they want to do in their life, I have provided them with good education and it’s up to them to make full use of it”

The other personal value specific to Chinese entrepreneurs is ‘*harmonious relationship with others*’. Life in a collectivist and group dominated society means that the Chinese self is not isolated in the same sense as the Western one. Other people are bound up into the identity to any single person, and the relationships are carried round as part of the person. He or she is inextricable from that part of the network and not really understandable in isolation. According to Redding (1990), the root of this need for a network is mainly due to insecurity which emerges in a society living traditionally close to subsistence levels, which tends to heighten the importance of knowing people who can be trusted and maintaining good and harmonious relationship with others, and hence strengthen the centripetal pull of family. The overseas Chinese have carried with them the appropriate instincts to make life workable. Dependability based on social obligation rather than contractual relations is central to the understanding of Chinese businesses. Thus, the focus on harmonious relationships in the business network is important among Chinese entrepreneurs. The function of ‘*clan network*’ is to act as an extension of family in providing support to individuals, such support being needed where insecurity prevails. They explained ‘*harmonious relationships with others*’ as follows:

“humility is an important virtue, when meeting people, one should put up a broad smile, others will feel good, to be able to deal with others harmoniously is not easy. One must be modest and have an open mind in order to learn from others”

“no one will do business with us if we don’t maintain good relationship with people, we must not fight or cause problems”

9.4 Summary

This chapter has examined the personal values and identity structure of Malay and Chinese entrepreneurs. The objective of this chapter is to provide the answers to the two research questions:

- 1) What are personal values of Malay and Chinese entrepreneurs?
- 2) Are the personal values of Malay and Chinese entrepreneurs different from one another?

The personal values of Malay and Chinese entrepreneurs were gathered from in-depth interviews conducted with ten Malay and ten Chinese entrepreneurs. The interviews were tape recorded and content analysed. The personal values gathered from the in-depth interviews were used in the ISA as bipolar constructs representing the positive and negative personal values. The analysis on ratings using IDEX-NOMO from 40 Malay and 40 Chinese entrepreneurs along those personal values show differences in the relative importance of those personal values for both groups of entrepreneurs. A summary of the findings on personal values of Malay and Chinese entrepreneurs is given in Figure 9.1.

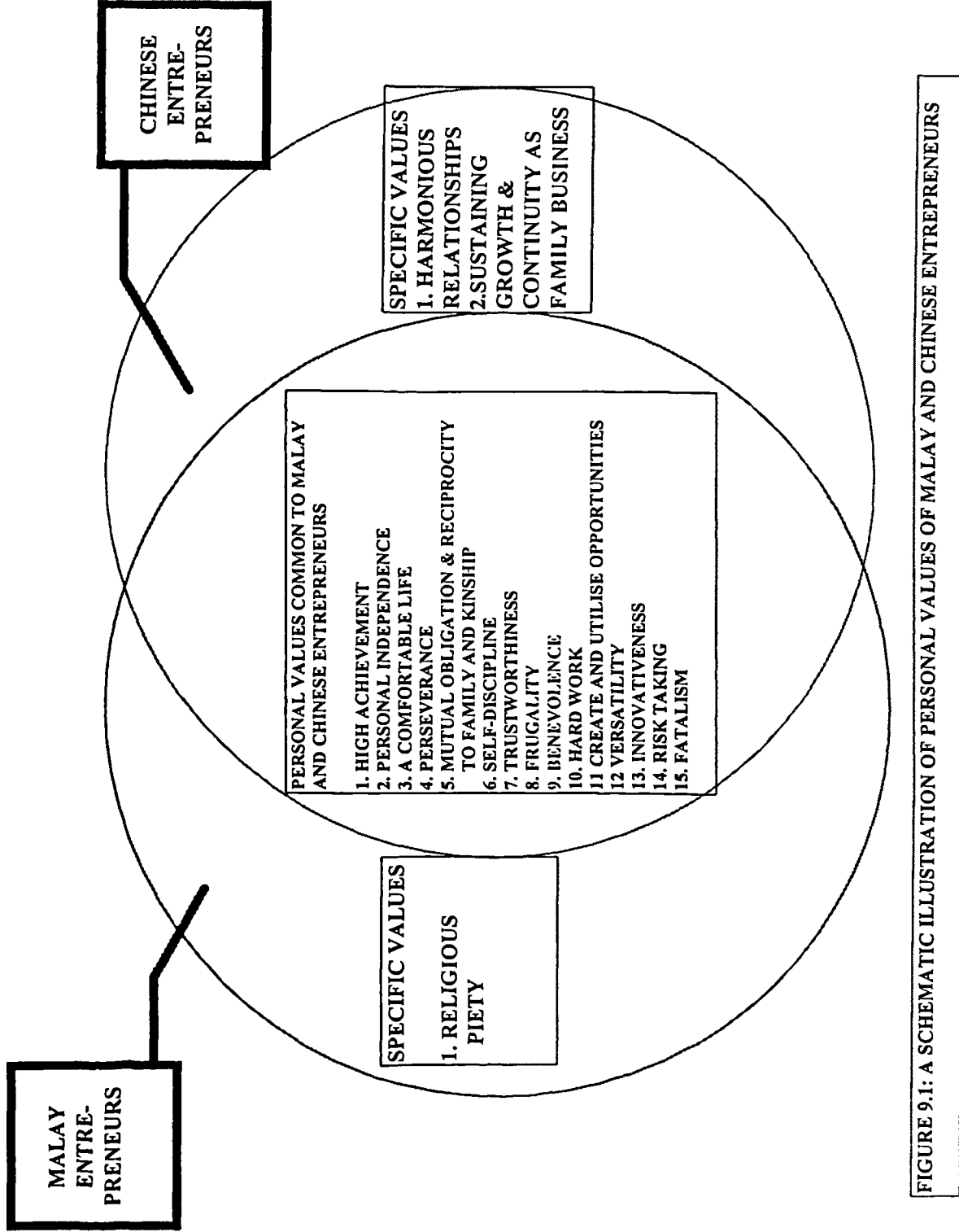


FIGURE 9.1: A SCHEMATIC ILLUSTRATION OF PERSONAL VALUES OF MALAY AND CHINESE ENTREPRENEURS

Chapter 10: Findings: Identity Structure of Malay and Chinese Entrepreneurs

"we cannot live only for ourselves. A thousand fibres connect us with our fellow-men; and along those fibres, as sympathetic threads, our actions run as causes, and they come back to us as effects" (Herman Melville)

10.0 Introduction

The findings of this chapter reveal the identity structures of Malay and Chinese entrepreneurs, and comparisons of identity structures are made between Malay and Chinese entrepreneurs. This chapter focuses on answering the following research questions:

- 1) What are the identity structures of Malay and Chinese entrepreneurs?
- 2) Are the identity structures of Malay and Chinese entrepreneurs different from one another?

There are two parts to this chapter. The first part presents the findings based on the IDEX-NOMO analysis of data collected in Stage 4 of the research. The second part of this chapter presents case studies based on the IDEX-IDIO analysis of one Malay and one Chinese entrepreneur. The Identity Exploration (IDEX) computer software is a highly flexible analysis program enabling both in-depth analyses of single case studies to be made, as well as intricate analyses of large groups of individuals.

The case studies illustrate the entrepreneur's perception of change in his identifications and personal values over time and indicate his entrepreneurial endeavour. Individual feedback sessions were carried out with the Malay and Chinese entrepreneurs based on the summary analysis by IDEX computer software for each of them. It is important to mention here that the feedback session conducted with each entrepreneur is time consuming and was therefore found not feasible to be conducted with all the eighty entrepreneurs sampled in this study. On average the time taken for conducting such feedback sessions was between 1½ to 2 hours for each entrepreneur. Therefore, the reported findings have been restricted to two case studies selected from both groups of entrepreneurs after having gone through the feedback sessions with both of them.

10.1 Identity Structure of Malay and Chinese Entrepreneurs

Theories of identity have a common theme of identity deriving from a person's position within his particular society and culture and his actions and behaviours from which he learns to know himself. Identity may be related to membership of one or more groups and the negative and positive qualities associated with that group membership will be defined by

ideological contexts and dominant power relations. Individuals are produced by the social relations characteristic of a specific social formation at a particular point in time. Identity conflict will occur when the person sees himself as belonging to mutually contradictory or conflicting groups. The desirable end-states of identity, namely continuity, self-value, and distinctiveness are arrived at through the processes of assimilation and accommodation, absorbing new features into identity structures and modifying those in order to find a place for new elements, and through the process of evaluation, the giving of meaning and relevance to features and experiences. Identity formation takes place within a context of conflict and conflict resolution, through contradiction and synthesis.

In the context of this research, briefly put, the line of argument suggests that an entrepreneur has various ascribed and achieved positions in his society and that he may experience changes and conflict between his personal values, life style and ideologies accordingly. As he encounters new people in his life, he may idealistically identify with them because of his attraction to some of the personal values, resulting in a new identification which causes him to re-appraise and redefine his former aspirations. In addition to the achieved position as an '*entrepreneur*', the entrepreneur in this study is also '*husband*', and ascribes himself to a particular ethnic group. Each of these ascribed and achieved positions in society involves a number of complex processes through which he can construct and re-construct his '*self-image*' and '*group image*'.

The entrepreneurial identity when achieved by him and others may be recognised or rejected. It may have characteristics that he evaluates positively, or it may be perceived as having qualities that he disapproves of. This study investigates the influence of other ascribed and achieved social positions, such as '*being a husband*', and '*being Malay or Chinese*', and examines whether conflict arises between these and the '*entrepreneurial role*'. It is important to mention here that the Cut-off points used in this study are based on the suggested scale range for ISA indices by Weinreich (1992). These Cut-off points are by their nature somewhat '*arbitrary*'. The indices themselves should be regarded as '*estimates*' of the underlying parameter.

10.1.1 Identification With Significant Others

The importance of significant others has been well cited in the entrepreneurship literature but traditional approaches have found it difficult to measure and understand the extent of identification. ISA draws on psychodynamic theories of identity which argue that individuals interpret personal values in relation to other influential people and their expectations. Drawing on Erikson's (1963; 1968) theory of identity, ISA allows for the fact that people may identify in part with others and that identifications are continuously resynthesised throughout his life.

In ISA, personal value systems are linked to role models in respect of either '*idealistic*' or '*contra identifications*'. '*Idealistic or positive role model identification*' represents the

extent to which he aspires to, or wishes to emulate others, in terms of desirable qualities possessed by them. On the other hand *'negative role model or contra-identification'* represents the extent to which one wishes to dissociate from characteristics of others (Weinreich, 1983). *'Empathetic identification'* or *'perceived similarity'* can be envisaged as a recognition of *'shared'* qualities with another which quite naturally can be either *'good'* or *'bad'*, as might be the case with a set of customs belonging to a particular ethnic group. Here a clear distinction is made between the positive and negative aspects of an individual's value system.

Family members such as wife, mother, father, and *'respected or admired identification models'* have been identified as being influential members of a person's role set. In the context of this study, business related entities such as *'successful entrepreneurs'*, *'unsuccessful entrepreneurs'*, *'own group entrepreneurs'* and *'other group entrepreneurs'* were added to the above role set. It is necessary to establish the extent of empathetic and idealistic identifications which the groups of Malay and Chinese entrepreneurs show towards significant others. Table 10.1.1(i) conveys this information, and compares, respectively the normalised indices for *'current'* and *'past empathetic identifications'* with significant others for both groups with *'current and past self-images'*.

Entity	Current Empathetic Identification ¹						Past Empathetic Identification ¹			
	Malay Entrepreneur(N=40)			Chinese Entrepreneur(N=40)			Malay Entrepreneur (N=40)		Chinese Entrepreneur(N=40)	
	CS1*	CS2*	CS3*	CS1*	CS2*	CS3*	PS1*	PS2*	PS1*	PS2*
Admired Person	0.97	0.97	0.98	0.98	0.98	0.99	0.06	0.83	0.10	0.86
Disliked Person	0.01	0.00	0.00	0.01	0.01	0.01	0.94	0.17	0.85	0.14
Successful Entrepreneur	0.98	0.99	0.99	0.99	0.98	0.99	0.05	0.83	0.10	0.85
Unsuccessful Entrepreneur	0.02	0.01	0.02	0.01	0.01	0.01	0.86	0.17	0.75	0.13
Mother	0.64	0.71	0.73	0.62	0.65	0.67	0.32	0.79	0.32	0.78
Father	0.65	0.73	0.74	0.82	0.85	0.87	0.31	0.75	0.21	0.82
Wife	0.27	0.31	0.32	0.19	0.20	0.21	0.31	0.37	0.38	0.31
Most Malay Entrepreneur	0.71	0.73	0.75	0.70	0.71	0.72	0.24	0.67	0.25	0.66
Most Chinese Entrepreneur	0.85	0.82	0.81	0.95	0.95	0.95	0.12	0.66	0.17	0.82

¹ Scale Range :0.00 to 1.00
Suggested Cut-off Points for Designating Criteria: Above 0.70='High'; Below 0.50='Low'
*CS1: 'Me as an entrepreneur'; CS2: 'Me as a Malay/Chinese'; CS3: 'Me as a husband'
*PS1: 'Me as I was when I left school'; PS2: 'Me as I was when I worked for someone'

Table 10.1.1(i): Index Values for Empathetic Identification with Entities Based on Current -Self and Past-Self Images

With reference to Table 10.1.1(i), one may notice that there are differences between indices values of *'empathetic identification'* for a number of entities. The large differences are found among Malay and Chinese entrepreneurs on *'mother'*, *'father'*,

'wife', 'disliked person', and 'unsuccessful entrepreneur'. Hence, as most values for perceived similarity between the current and past self-images and a number of significant entities lay between 'Low' and 'High', it may be concluded that, in this sample of Malay and Chinese entrepreneurs, there seems to exist 'splits' in the structure of perceived similarities between their current and past images. Both groups of entrepreneurs evaluated their 'past self-images' lower than their 'current-self images', which seems to be quite a common phenomenon. As far as 'perceived similarity' between 'past self' and significant entities is concerned, most index values for both groups on 'me as I was when I left school' (PS1) are much 'lower' as compared with 'me as I was when I worked for someone' (PS2).

Table 10.1.1(ii) shows the mean indices for current empathetic identification with different entities for both groups of entrepreneurs.

Entity	Current Empathetic Identification * # Malay Entrepreneur (N=40)	Current Empathetic Identification * # Chinese Entrepreneur(N=40)
Admired Person	0.97	0.99
Disliked Person	0.00	0.01
Successful Entrepreneur	0.98	0.99
Unsuccessful Entrepreneur	0.02	0.01
Mother	0.69	0.65
Father	0.71	0.85
Wife	0.30	0.20
Most Malay Entrepreneur	0.73	0.71
Most Chinese Entrepreneur	0.83	0.95

* Scale Range:0.00 to 1.00, Suggested Cut-off Points: Above 0.70='High'; Below 0.50='Low'

#Not Significant

Note: One way ANOVA were carried out separately on the data for both groups on each entity

Table 10.1.1(ii): Current Empathetic Identification with Entities Based on Current Self-images (Mean Scores for all Groups)

Table 10.1.1(ii) clearly shows that all Malay and Chinese entrepreneurs display partial identification with the values of significant others. Even if the groups are taken separately similar patterns emerge in terms of their identifications with the values of their own and other groups. For instance, referring to Malay entrepreneurs, the empathetic identification within the group itself only varies in strength. On the other hand, if comparison is made with the Chinese group, it turns out to show less variations. One-way ANOVA were carried out separately on the data for both groups on each entity. Out of 9 entities, results of the ANOVA show that there are no significant differences for both groups on their empathetic identifications with all entities.

Apart from current 'empathetic' identification (that is perceived similarity), which was discussed earlier, ISA entails three other variants of the concept of identification namely, 'past empathetic identification', 'contra identification', and 'idealistic identification'.

'*Past empathetic identification*' is operationally specified exactly in the same manner as '*current empathetic identification*', although the perceived similarity is determined with respect to the entity '*past self images*' ('*me as I was when I left school*'), and ('*me as I was when I worked for someone*'). The normalised indices for '*past-self images*' are shown in Table 10.1.1(i) for both groups of entrepreneurs.

Table 10.1.1(iii) shows mean indices for role model identification which involves '*idealistic identification*' (positive role model and reference group) for Malay and Chinese entrepreneurs. In ISA, '*idealistic identification*' is defined as the degree of similarity between the qualities one attributes to the other and those he would like to possess as part of his ideal-self-image.

Entity	Idealistic Identification* Malay Entrepreneur (N=40)	Idealistic Identification* Chinese Entrepreneurs(N=40)
Admired Person	0.90	0.91
Disliked Person	0.08	0.07
Successful Entrepreneur	0.91	0.91
Mother	0.62	0.61
Most Malay Entrepreneur	0.65	0.64
Most Chinese Entrepreneur	0.76	0.87
Unsuccessful Entrepreneur	0.08	0.06
Wife	0.32	0.26
Father	0.65	0.76

*Scale Range: 0.00 to 1.00

Suggested Cut-off Points: Above 0.70 = 'High positive role model'; Below 0.50 = 'Low'

Table 10.1.1(iii): Idealistic Identification with Others (Mean Scores for Both Groups)

According to Weinreich (1989), the semantic meaning of '*idealistic identification*' with others is to be understood as referring to some variable degree of wishing to emulate the other, which may range from minimal to considerable. Only when '*idealistic identification*' with the other is considerable would it be reasonable to refer to the other as a positive role model for the individual. The findings from the IDEX-NOMO analysis show that the '*idealistic identification*' of Malay and Chinese entrepreneurs with significant others varies in strength. Both groups have a high level of '*idealistic identification*' with '*admired person*' and '*successful entrepreneur*', and '*most Chinese entrepreneurs*'. On the other hand, both groups have '*moderate*' levels of '*idealistic identification*' with '*mother*', and '*most Malay entrepreneurs*'. Malay entrepreneurs have a '*moderate*' level of '*idealistic identification*' with their '*father*', whereas Chinese entrepreneurs' identification can be considered '*high*'. Most entrepreneurs from both groups do not wish to identify themselves with '*unsuccessful entrepreneur*', and '*disliked person*'. '*Wife*' is also not a favourable '*idealistic identification*' for both groups of entrepreneurs, perhaps indicating that entrepreneurial career creates conflict. Managing the obligations of both work and family has also been described as a source of conflict for the entrepreneur. This is evident in the response of the entrepreneur when such a question was raised:

“My wife is very supportive but occasionally has to demand my attention. She gets fed-up with me being gone all night and when I was travelling so much. It was very hard on her. It has been stressful in a lot of ways”.

Marital conflict, neglect of children, and divorce can all be outcomes if work-family issues are not managed well by the entrepreneur.

In contrast to *‘idealistic identification’*, both groups show *‘contra identification’* with certain entities as shown in Table 10.1.1(iv). The extent of an entrepreneur’s *‘contra-identification’* with significant others is defined as the degree of similarity between the personal values he attributes to the other and those which he would wish to dissociate. This *‘contra-identification’* is also referred to as *‘negative role-model’* for the entrepreneurs.

Entity	Contra Identification ¹ Malay Entrepreneurs (N=40)	Contra Identification ¹ Chinese Entrepreneurs(N=40)
Disliked Person	0.91	0.88
Unsuccessful Entrepreneur	0.84	0.75
Mother	0.31	0.25
Father	0.30	0.18
Wife	0.24	0.32
Most Malay Entrepreneurs	0.28	0.26
Most Chinese Entrepreneurs	0.18	0.10
Admired Person	0.09	0.07
Successful	0.09	0.07

Scale Range: 0.00 to 1.00

Suggested Cut-off Points: Above 0.45 = ‘High negative role model’; Below 0.25 = ‘Low’

Table 10.1.1(iv): Contra Identification with Others (Mean Scores for both Groups)

Both groups of entrepreneurs have a high *‘contra-identification’* with *‘unsuccessful entrepreneurs’* and *‘disliked person’*. This implies that the entity *‘unsuccessful entrepreneur’* and *‘disliked person’* may possess contra personal values from which both groups of entrepreneurs wish to dissociate. Malay entrepreneurs have a low level of *‘contra-identification’* with Chinese entrepreneurs but not with their other counterparts. On the other hand, Chinese entrepreneurs have a moderate level of *‘contra-identification’* with Malay entrepreneurs and low level with their own groups of entrepreneurs.

10.1.2 Evaluation of Self and Others

The analysis of the ratings using the IDEX-NOMO program, computes the group means of index values and performs various kinds of comparisons between the groups and between

subcategories within groups. Table 10.1.2(i) shows the 'normalised evaluation data' for both groups of entrepreneurs which includes the entities which may indicate some interesting differences between the sample groups.

Entity	Malay Entrepreneur (N=40)	Chinese Entrepreneurs (N=40)
Current Self	0.83	0.87
Ideal Self	0.98	0.96
Past Self	-0.36	-0.30
Admired Person	0.85	0.95
Disliked Person	-0.87	-0.77
Successful Entrepreneur	0.86	0.90
Unsuccessful Entrepreneur	-0.73	-0.62
Mother	0.39	0.35
Father	0.41	0.55
Wife	0.10	-0.06
Most Malay Entrepreneurs	0.25	0.27
Most Chinese Entrepreneurs	0.64	0.76

(Scale Range: -1.00 to 1.00)

Suggested Cut-off Point: Above 0.70='Very High', 0.30 to 0.70='Moderate', -0.10 to 0.30='Low', Below -0.10='Very Low'

Table 10.1.2(i): Normalised Index Value for Evaluation of Entities

Although no features of index values in Table 10.1.2(i) are very dramatic, nevertheless it is important to point out some of them. In both groups, there is not much difference between the evaluation of current and past self, however, the mean for Malay entrepreneurs evaluation on their past self (-0.36) is lower than for Chinese group (-0.30). As far as the 'admired person' and 'successful entrepreneurs' are concerned, both groups have an identical evaluation with the Chinese group evaluate both entities slightly higher than the Malay group. Where evaluation of family members is concerned, the Malay group evaluate 'mother' slightly higher than Chinese group. On the other hand, the Chinese group have a higher sample mean on the evaluation of their 'father' compared with their counterpart. 'Wife' seems to be evaluated as 'very low' for the Chinese groups with a mean average of (-0.06). The Malay entrepreneurs evaluate their wife slightly higher than the Chinese group. If the mean index values are compared among the family members (mother, wife, and father) for both groups, both groups evaluate their parents higher than their wives. Therefore, for these Malay and Chinese entrepreneurs, the 'significant or influential' family members are their parents rather than their wives.

From the findings for the evaluation of their own respective groups of entrepreneurs, there are differences between the two groups. The largest difference appears between Malay entrepreneur's evaluations of 'most Malay entrepreneurs' (0.25) and 'most Chinese entrepreneurs' (0.64). One wonders if this could be indicative of the Malay entrepreneurs' unconscious emulation of Chinese entrepreneurs' known success in business. On the

contrary, the Chinese entrepreneurs evaluate their own group of entrepreneurs higher than 'most Malay entrepreneurs' (the mean scores are 0.76 and 0.27 respectively).

According to Weinreich (1985), psychologically, the boundaries in terms of identification of members of one group with the other are not hard; there is an acknowledgement of common characteristics and some empathetic identification. A hard psychological boundary would be one in which there were no empathetic identification. He further stated that identification conflict can arise when there is some empathetic identification between group and another. Boundaries can be hard, soft, permeable and shifting. They can be dissolved. There are no conclusive explanations to the Malay and Chinese entrepreneurs' evaluation on 'own' and 'other groups'. One possible explanation for such evaluation is that they may believe it is in their interest to align themselves with others who share their interests, or get a psychological reward from those they believe they are duty bound to support.

As far as 'unsuccessful entrepreneur' and 'disliked person' are concerned, both groups have an identical evaluation for both entities. Most entrepreneurs from Malay and Chinese groups evaluated themselves closer to their 'ideal self'. This would suggest that both groups are more content in their entrepreneurial role and probably feel that they have less to change. The IDEX-NOMO analysis also provides the global indices of all 'current evaluation' and 'past evaluation'. These global indices for both groups of entrepreneurs are shown in Table 10.1.2(ii). Both groups evaluated their 'current self' higher than their 'past self' which seems to be quite a common phenomenon.

	Current Self-Evaluation ¹ χ			Past Self-Evaluation ¹ #	
	CS1*	CS2*	CS3*	PS1*	PS2*
Malay Entrepreneur N=40	0.83	0.75	0.86	-0.36	0.30
Chinese Entrepreneur N=40	0.87	0.80	0.82	0.24	0.24

¹Scale Range -1.00 to +1.00; Suggested Cut-off Points: Above 0.70='Very High', 0.30 to 0.70='Moderate'; -0.10 to 0.30='Low', Below -0.10='Very Low'
* CS1:'Me as an entrepreneur', CS2:'Me as a Malay Chinese', CS3: 'Me as a husband'
* PS1: 'Me as I was when I left School', PS2:'Me as I was when I worked for Someone'
 χ F=6 7989; d.f=239; p<0.01; # F 3.8875, d.f=159; p<0.05
Note One-way ANOVA were carried out separately on the data for both groups on all indices

Table 10.1.2(ii): Current and Past Self-Evaluations Mean Scores for Both Groups

10.1.3 Identification Conflicts and Overall Identity Diffusion

In ISA, the concept of '*conflict in identification*' is in a sense a '*second-order*' concept, in that it is a combination of the concepts of '*empathetic*' and '*contra-identification*'. It is conceptually defined as multiplicative relation between empathetic and contra-identification, operationally as the square root of the product of the values for those two indices. By now, the reader will probably remember that, in practice, '*empathetic identification*' means overlapping personal values between a person's construal of himself and his construal of the other person, and that '*contra identification*' is equivalent to the number of negative personal values ascribed to other. In a sense it is a measure of '*negative evaluation*'. Hence, the larger the set of shared personal values and the larger the number of negative personal values simultaneously perceived in other, the higher the conflict in identification. This implies that whenever an entrepreneur largely attributes the same personal values to his (current or past) self-image and his image of the other person, and whenever many of the personal values he attributes to that person are, at the same time, negative personal values, ISA '*diagnoses*' him as being in a state of high conflict in identification with that person.

Table 10.1.3(i) presents the '*conflict in identification*' indices for both groups of entrepreneurs with respect to this '*current and past self image*'.

Entity	Current Conflict in Identification ¹						Past Conflict in Identification ¹			
	Malay Entrepreneurs (N=40)			Chinese Entrepreneurs (N=40)			Malay Entrepreneurs (N=40)		Chinese Entrepreneurs (N=40)	
	CS1*	CS2*	CS3*	CS1*	CS2*	CS3*	PS1*	PS2*	PS1*	PS2*
Admired Person	0.28	0.28	0.28	0.26	0.26	0.26	0.05	0.26	0.07	0.25
Disliked Person	0.04	0.01	0.01	0.03	0.03	0.02	0.93	0.37	0.86	0.33
Successful Entrepreneur	0.29	0.29	0.27	0.26	0.26	0.26	0.05	0.27	0.07	0.24
Unsuccessful Entrepreneur	0.06	0.03	0.04	0.02	0.03	0.02	0.84	0.38	0.75	0.30
Most Malay Entrepreneurs	0.41	0.42	0.43	0.41	0.41	0.41	0.25	0.41	0.25	0.40
Most Chinese Entrepreneurs	0.39	0.38	0.38	0.29	0.29	0.29	0.14	0.39	0.10	0.27
Mother	0.43	0.46	0.47	0.39	0.40	0.41	0.31	0.49	0.28	0.44
Wife	0.24	0.26	0.26	0.22	0.23	0.23	0.28	0.29	0.35	0.29
Father	0.43	0.45	0.46	0.38	0.38	0.39	0.30	0.46	0.19	0.38

¹ Scale Range: 0.00 to 1.00;
Suggested Cut-off Points: Above 0.50='Very High'; 0.35 to 0.50='High'; 0.20 to 0.35='Moderate'; Below 0.20='Low'
*CS1: 'Me as an entrepreneur'; CS2: 'Me as a Malay Chinese'; CS3: 'Me as a husband'
*PS1: 'Me as I was when I left School'; PS2: 'Me as I was when I worked for someone'

Table 10.1.3(i): Index Values for Conflict in Identification with Entities based on Current and Past Self Images

The average level of conflicts in identification with significant entities is expressed in the index for '*identity diffusion*', which combines the magnitudes of conflicts with their frequency across all entities. Table 10.1.3(ii) presents the '*identity diffusion*' indices for both groups of entrepreneurs based on their '*current*' and '*past self-images*'. In ISA, '*identity diffusion*' is defined as the overall dispersion, and magnitude of one's identification conflicts with significant others.

	Current Identity Diffusion ¹ ♥			Past Identity Diffusion ¹ ♥	
	CS1*	CS2*	CS3*	PS1*	PS2*
Malay Entrepreneur (N=40)	0.25	0.24	0.24	0.58	0.35
Chinese Entrepreneur (N=40)	0.24	0.24	0.24	0.51	0.30

1 Scale Range: 0.00 to 1.00
Suggested Cut-off Points: Above 0.40='High'; 0.20 to 0.40='Moderate; Below 0.20='Low'
*CS1: 'Me as an entrepreneur'; CS2: 'Me as Malay/Chinese'; CS3: 'Me as a husband'
*PS1: 'Me as I was when I left school'; PS2: 'Me as I was when I worked for someone'
♥ Not Significant
Note: One way ANOVA were carried out separately on the data for both groups on each indices

Table 10.1.3(ii): Current and Past Identity Diffusion Mean Scores for Both Groups

Both Malay and Chinese entrepreneurs are seen to display a '*low*' level of '*identity diffusion*' with respect to their '*current self images*' as compared with their '*past self images*'. Weinreich (1983a) argues that conflicts in identifications, represent an important feature in self-concept development of an individual. Having experienced primary socialisation within the structure of their own family background and formed identifications with certain significant others, it is to be expected that at a later stage during secondary socialisation these individuals will form further identifications with others, whose values may conflict with those of earlier identifications. This situation may cause them to experience conflicted identifications with those significant others formed during primary socialisation, for example with parents, or members of their own or other ethnic groups.

10.1.4 Ego-Involvement with Others

A person's '*ego-involvement*' with significant others can be analysed using IDEX-NOMO. Here, '*ego-involvement*' is defined as one's overall responsiveness to significant others in terms of the extensiveness both in quantity and the strength of the attributes one construes the other as possessing. According to Weinreich (1983a), as a result of the process of conflicted identifications with significant others in one's life, there emerges a newly found

recognition of the importance of re-defining and re-assessing one's values with those significant others.

Table 10.1.4(i) represents the mean 'ego-involvement' scores with significant others for both Malay and Chinese entrepreneurs.

Entity	Ego-Involvement * * Malay Entrepreneur (N=40)	Ego-Involvement * * Chinese Entrepreneur (N=40)
Current Self	4.50	4.40
Ideal Self	4.32	4.17
Past Self	1.88	1.51
Admired Person	4.53	4.81
Disliked Person	4.67	3.82
Successful Entrepreneur	4.63	4.56
Mother	3.05	2.57
Most Malay Entrepreneur	2.05	2.08
Most Chinese Entrepreneur	3.79	3.95
Unsuccessful Entrepreneur	3.72	2.66
Wife	1.32	1.41
Father	3.08	3.17

♣ Scale Range:0.00 to 5.00 ;

Suggested Cut-off Points: Above 4.00='High'; 2.00 to 4.00= Moderate; Below 2.00='Low'

* Not Significant

Note: One way ANOVA were carried out separately on the data for both groups on each entity

Table 10.1.4(i): Ego-Involvement with Significant Others (Mean Scores for Both Groups)

From the table, it shows that Malay and Chinese entrepreneurs display 'higher' level of ego-involvement not only with 'ideal self', 'current self', 'admired person', 'successful entrepreneur' but also with 'disliked person', and 'unsuccessful entrepreneur'. One's 'empathetic identification' refers to one's orientations in terms of aspirations and dissociations, in a sense relates to one's 'ego'. Weinreich (1989) states that:

" ego has an affinity with another to the extent that, with regard to the existential self at the current moment in time (situated as it is in different social contexts from moment to moment), ego recognises and comprehends the qualities in the other as closely pertaining to the self. In the limit of an exact fit between those qualities in the other and self, ego has a sense of 'oneness' with the other, that is, a complete 'identity' with the other. This sense of 'oneness' is not a wish to emulate the other, but instead a 'de-facto' state of affairs in which ego's recognition and comprehension of the other may refer to a compassionate understanding of shared failures, vulnerabilities and eccentricities, as well as shared and desired qualities".

This helps to a certain extent to explain the Malay and Chinese entrepreneurs 'high' ego-involvement with 'unsuccessful entrepreneurs', and 'disliked person'.

10.1.5 Identity Variants

The ISA analysis provides a classification of '*identity variants*' based on identity concepts of Erikson (1959, 1968), Marcia (1966, 1980), and Hauser (1971). This is a global (and crude) description of individual's identity states in relation to the '*current*' and '*past-self*' image which is based entirely on two dimensions, '*self-evaluation*' and '*overall identity diffusion*' (the number and strength of identification conflicts with significant others) (refer to Table 10.1.5(i)).

	IDENTITY DIFFUSION		
	DIFFUSED * VARIANTS (indicating a tolerance of high levels of identification conflicts)	FORECLOSED * VARIANTS (indicating a defensiveness against identification conflicts)	
	HIGH (0.40 to 1.00)	MODERATE (0.20 to 0.39)	LOW (0.00 to 0.19)
SELF-EVALUATION * (+ve Variants)			
HIGH (0.70 to 1.00)	DIFFUSE HIGH SELF REGARD	CONFIDENT	DEFENSIVE HIGH SELF- REGARD
MODERATE (0.30 to 0.69)	DIFFUSION	IN- DETERMINATE	DEFENSIVE
LOW (-1.00 to 0.29) (-ve Variants)	CRISIS	NEGATIVE	DEFENSIVE NEGATIVE
* This classification of identity variants is based solely upon the underlying parameters of ' <i>identity diffusion</i> ' and ' <i>self-evaluation</i> ', and is therefore a global one that ignores individual characteristics indicated in detail by a full range of identity indices for the person. A person's identity variant classification will evidently vary over time in accordance with biographical evolution.			

Table 10.1.5 (i) : ISA Classification of Identity Variants

This conceptualisation opens the way to a classification of gross variations in identity states, which uses the parameter of identity diffusion in conjunction with that of '*self-evaluation*' as illustrated in Table 10.1.5(i). '*Diffused*' variants range from '*identity crisis*' to '*diffuse high self regard*' and '*foreclosed*' ones from '*defensive negative*' to '*defensive high self-regard*'. In ordinary cross-sections of adolescents the most usual identity variants are found to be

'*indeterminate*' and '*confident*' (Weinreich, 1983b; 1985b). The other identity variants are regarded as vulnerable states falling into three general classes (Weinreich, 1986c).

In a '*negative*' identity state, that is, with low or negative self-evaluation, people perceive themselves as lacking in the skills to act in accordance with their personal values and aspirations. People in a diffused identity state are unlikely to be able to resolve all their dispersed identification conflicts to optimum levels simultaneously; hence they would have difficulties in forming clear-cut commitments, irrespective of whether they were in a state of '*diffuse self-regard*', '*identity diffusion*', or '*identity crisis*'. Others in '*foreclosed*' identity state make undifferentiated appraisals of their social worlds, so are likely to have difficulties in responding to complex relationships and to changed circumstances. Some may think highly of themselves as in a state of defensive high self-regard, whilst others may be in a defensive negative state, but the common characteristic would be an essentially defensive orientation towards the social world.

	Current Identity Variants Malay Entrepreneurs (N=40)			Current Identity Variants Chinese Entrepreneurs (N=40)		
Identity Variant	CS1*	CS2*	CS3*	CS1*	CS2*	CS3*
Confident	39 (97.5%)	27 (67.5%)	39 (97.5%)	40 (100%)	36 (90%)	39 (97.5%)
Indeterminate	1 (2.5%)	13 (32.5%)	1 (2.5%)	-	4 (10%)	1 (2.5%)

*CS1: 'Me as an entrepreneur'; CS2: 'Me as a Malay Chinese'; CS3: 'Me as a husband'

Table 10.1.5(ii): Consensus Level of Current Self Identity Variants for Both Groups of Entrepreneurs

Table 10.1.5(ii) shows the frequency of Malay and Chinese entrepreneurs identity variants classifications for their current - self images. These findings show that majority of Malay and Chinese entrepreneurs demonstrate a higher degree of self-confidence and lower levels of conflict indicative of a higher degree of contentment with their respective roles. There is a possibility that having been in business for a considerable number of years would enhance the entrepreneurs self-confidence and eliminate conflicts.

Table 10.1.5(iii) presents the identity variants classification for past self image of Malay and Chinese entrepreneurs

Identity Variants	Past Identity Variants Malay Entrepreneurs (N=40)		Past Identity Variants Chinese Entrepreneurs(N=40)	
	PS1*	PS2*	PS1*	PS2*
Identity Crisis	40 (100%)	8 (20%)	40 (100%)	
Negative		8 (20%)		2 (5%)
Indeterminate		24 (60%)		38 (95%)
* PS1: 'Me as I was when I left School' PS2: 'Me as I was when I worked for someone'				

Table 10.1.5(iii): Consensus Level of Past Identity Variants for Both Groups of Entrepreneurs

From Table 10.1.5(iii), both groups were in '*identity crisis*' category (a high number of conflicts coupled with low self evaluation) when describing their past self '*Me as I was when I left school*'. On the other hand for the past self-image '*me as I was when I worked for someone*', eight of the Malay entrepreneurs are in '*identity crisis*', eight of them with '*negative*' variants, and twenty-four of them are '*indeterminate*'. On the other hand, only two of the Chinese entrepreneurs have '*negative*' variant and the rest of them seem to be in the category of '*indeterminate*'.

10.2 The Case Studies

The purpose of presenting these case studies is to provide an in-depth analysis of the person's self-image and value system in various contexts. The case studies presented in this chapter complement the '*nomothetic*' findings and focus on the particular entrepreneur's identification within his own personal experience and background. It is important to mention here that the following case studies are not case histories of the entrepreneurs concerned. The content of the case studies mainly address the entrepreneur's perception of changes in identification and personal values over time and indicate the nature of entrepreneurial endeavour of the entrepreneur concerned. All identity indices are measured on a scale of 0.00 to 1.00 unless otherwise stated. For purpose of anonymity, the Malay entrepreneur referred in the case study is known as M1, and the Chinese entrepreneur as C1.

10.2.1 Case 1: Entrepreneur M1

Entrepreneur M1, aged 50, is married with six children. He was born in a small village in Johore, the Southern part of Peninsular Malaysia. He lost his father when he was twelve. It was his mother and eldest brother who had to provide for a large household of brothers and

sisters. There were seven in the family, three elder brothers, two younger sisters, his mother and himself.

“my father died when I was twelve. After his death, mother and my eldest brother had to work harder to earn money. Farming could not earn us a lot of money, therefore my mother used to make and sell cakes and other food in the village. She could make only a few dollars, but it helped her to supplement the income from farming. I was brought up in a very religious family. I attended classes for reading the ‘Quran’ at the age of six, and was taught about Islam from a religious teacher in my village. I went to school at the age of seven, I was able to study because education was free in Malaysia. No expenses or school fees were required at all. After completing my primary education (6 years), I attended a lower secondary school in the same village. I did not complete my secondary education. I left school at the age of fifteen. This is probably because of the loss of my father and the situation of the family at that time. I had never left my home and my family, but there was no choice; there was no other way, I had to leave and I thought to myself: life in the city might be better than what this village can offer - more interesting than merely working in the farm and staring at the fields. At that time I would be satisfied to get any kind of stable job and be able to send money home to my mother so that she and my younger sisters did not have to suffer so much. It never occurred to me then to think if I would have difficulties living in the city, or how much money I could earn as a factory worker. I was so young then, I simply was not thinking about these problems”.

His work experience was evidently not an easy one. It showed a commitment to work itself, also the need to cope with others. He has to learn submissiveness in order to stay at a job; he worked hard and learned to do better than others. He learned from the difficult experience of what factory workers went through; he learned in life, nothing came easy, one had to prove one’s own worth.

The issue of role model was discussed with M1. Based from the indices computed by IDEX-IDIO, M1 idealistically identifies himself with ‘successful entrepreneur’ (0.94), ‘a person whom he admired’ (0.81), ‘Chinese entrepreneurs’(0.75), ‘Malay entrepreneurs’ (0.63), and his ‘mother’(0.56). These individuals or group of individuals can be considered to be his positive role models. In other words, to idealistically identify with these people means to strive to emulate their desirable qualities. M1 admitted that there are not many successful Malay entrepreneurs that he could idealistically identifies with when he first started his business venture:

“No family members have helped me in my business, my friends and family members thought I must be crazy when I told them that I want to quit my job and start my own business. There were not many Malay entrepreneurs around when I first started my business, in fact a career as a businessman is not highly respected as compared to other professions such as a teacher or a government servant. There is no one in my family who is involved in business, most of them work as government officers. It is not easy for me to get support and assistance from them. Furthermore, since Malays were new entrants in business, it is not easy to find a successful Malay entrepreneur that one can be proud of. My mother was very supportive, she was the only person that did not go against my intention. She told me that even if I fail in my business attempts, her affection for me will never fade or change, and that she will always give me her moral support whenever I needed”

When asked as to why he idealistically identifies himself with these people, M1 states that:

“there are few people who became my role-model, one of which is Mr Ah Chong. I always felt that there was something special about Mr. Ah Chong, something different. Mr Ah Chong is my former boss. He is the owner of the factory. He was very hard-working and one of the many successful Chinese businessman. He was always donating to charitable organisations or to the cause of education. He would give away huge amounts to help others but he himself ate frugally. I remember he said that as long as the food was nutritious, edible and tasty, there was no need to indulge in luxurious dishes. This was his virtue, which I discovered from our frequent contact. His generosity and charitability were well-known. He was also the person who inspired me to go into business, he said to me that I should not become his factory worker for the rest of my life, instead I should become like him”

Besides Mr. Ah Chong, the account of M1 indicates that the person most frequently mentioned as one of his role model is his mother. When asked to recall any childhood incident that had left on him a deep impression, he singled out his mother's hard work and sufferings. His detailed description of his mother's toil, and the guilt and shame he felt while watching his mother making sacrifices, gave rise to a strong motivation in him to want to carve out a new, better life for his mother, brothers and sisters.

“my mother had to work very hard for years. Life for her was not easy especially to bring up six children without the support of a husband. During the night, we used a kerosene lamp which was not as bright as the electric light, and she had to make cakes or sew under dim light. She made cakes for sale in order to supplement the family income. My mother had to cook for us. She had to do the farming and did almost everything. To my mind my mother was a great woman. It was through sheer hard work and long-standing sufferings on the part of my mother that we pulled through the difficult years. In most cases, she puts her children's welfare first than herself and will always be there when we need support. Sometimes she ate one meal and we had two meals. This is why I am infinitely grateful to have a mother so remarkable and sacrificial, who did everything for the sake of the children. For these reasons, I believe that every child must remember how hard his mother has worked for him. My brothers, sisters, and myself were deeply touched. I was determined to work hard, so that one day I would express my gratitude to her by providing for her adequately in her old age”.

M1 currently empathetically (that is believing he shared certain qualities both good and bad) identifies closely with ‘successful entrepreneur’ (0.94), ‘an admired person’ (0.81), ‘most Chinese entrepreneurs’ (0.75). ‘most Malay entrepreneurs’ (0.63), and his ‘mother’ (0.56), while contra identifying to a degree that give rise to conflicted identification with ‘a disliked person’ (0.94), ‘unsuccessful entrepreneur’ (0.94), and his ‘wife’ (0.50). The gender division of roles is an accepted fact for men of his generation. It is an unquestioned acceptance than a man's role is ‘to form a family, then establish a career’. What M1 believes is that once the family is formed, the person who holds it together is generally the ‘female’ not the ‘male’, the wife and mother in the household. M1 gave the following statement of the conflict that arose in his relationship with his wife:

“it is difficult to make the wife to understand the busy and hectic life of a businessman. She managed the family well but there were times when things did not go on well for both of us.

At some stage of my business, I was only home for 10 to 15 days in a month, even during these 10-15 days that I wasn't overseas, I went to work at about 7 o'clock in the morning and finished between 9-10 in the evening. When I reached home it was already eleven or midnight. Most wives wouldn't like having such a busy husband. Most of the time, it leads to accusations of having affairs with other women. There are a lot of misunderstandings in the course of frequent absence from home".

M1's list of personal values is as presented in (Table 10.2(i)). Out of sixteen personal values, ten of them can be considered as M1's 'core personal values' which are 'high achievement', 'religious piety', 'perseverance', 'mutual obligation and reciprocity to family and kinship', 'trustworthiness', 'self-discipline', 'personal independence', 'risk taking', 'frugality, and 'a comfortable life'. The SP index of >70 is taken as the cut-off point for 'core personal values'. This is shown by the high 'Structural Pressure' (SP) on certain personal values. SP is a technical term in ISA measuring the evaluative consistency with which a person uses a construct to evaluate self and others (Scale -100 to +100). Personal values with measures of 60 to 100 SP are a person's core personal values. Those between -20 and +20 SP are inconsistently used values in a person's value system and when very negative may indicate the individual is using double standards when judging others on these values. The indices computed by IDEX-IDIO indicate that he has inconsistently evaluated the personal value 'hard-work' (-64.90). In the Identity Structure Analysis term (ISA), this denotes 'dual morality'. When asked about this, he answered, "*in the future, I would not want to work for long hours. I like to spend more time with my family and have more free time*"

Personal Values	Structural Pressure Index
High Achievement	100.00
Religious Piety	87.96
Perseverance	86.66
Mutual Obligation and Reciprocity to family and Kinship	75.65
Trustworthiness	75.30
Self-discipline	74.61
Personal Independence	74.35
Risk Taking	73.05
Frugality	72.70
A Comfortable Life	70.45
Benevolence	68.63
Hard work	-64.90
Innovativeness	55.20
Versatility	54.77
Fatalism	48.53
Create and Utilise Opportunities	47.35

Table 10.2(i): M1's Personal Values

If M1's personal values are compared with that of the whole group of Malay entrepreneurs (Chapter 9), it seems that M1 puts greater emphasis on the personal values 'perseverance', 'mutual obligation and reciprocity to family and kinship', 'trustworthiness' and self-

discipline, *personal independence*, *risk taking*, *frugality*, and *a comfortable life*. This is indicative of the heterogeneity within an individual's broad personal value systems, possibly the result of his different motivations, personal goals and experiential and environmental factors. Like most other Malay entrepreneurs sampled in this study, M1 puts a high level of importance on personal value *high achievement* and *religious piety*. This is evidenced in his response to the question on this value during the feedback discussion with him. M1 states:

"I think people who are successful have the urge to do things better, they want to provide something in a better way than it's been done before. The need to achieve is a paramount thing. If you have control of a successful business, then clearly people perceive you as someone who has status, as someone who can help someone who contributes to society"

M1 also shares with all his other counterparts in this study that religious values are important to them. At one level, religion provides him the strength to go on in life and to achieve what he had set out to do. Seen in this light, religion serves an instrumental function. On another level, his religious outlook is couched in the context of Islamic cause-effect explanatory framework, which encourages believers to do good to others because it begets good for themselves.

"I believe that Islam grows out of one's heart when one is good. Once a person has prayed, he receives the urge and confidence to set out his objective. When one's confidence is strengthened, one is likely to succeed".

When asked whether being *'fatalistic'* affects his success in business, M1 said that:

"To my mind, everyone has his fate, but it does not mean that one lets fate decide for him. If a person is willing to struggle and learn, he will be able to succeed. Success comes from these sources and there is no other secret. But to persevere in this principle is not an easy matter. I do believe that fate and human effort are equally important for the success of my business"

M1 strongly believes that if one perseveres, one could overcome any form of difficulty. M1 said that during his start-up stage, he depended entirely on his personal and interpersonal skills for maintaining his business. He had to put in long hours, accept low profit margins and cut overhead costs whenever possible. His decision to start his own business would involve a lot of sacrifices and not many were prepared to do that:

"Although I was the boss I had to work as an ordinary worker on such tasks as washing the bottles, sticking the trademark labels to the bottles, cleaning the factory area and other jobs as well. I drove the lorry out to deliver the Soya sauce, house to house, shop to shop. When people rejected to buy from me, I did not leave the premise angrily, but in a friendly manner. Even if the shop owner did not buy from me the first time, or the second, or the third, or the fourth, or even a year, I still visited the shop and talked with the owner as though we were friends, until at last the owner, seeing that my product was selling well in other shops and bought the product from me. The most important thing is patience and being polite, and to treat people well."

In M1's mind 'trustworthiness' is seen as an important building block in a business relationship between employer and workers, among businessmen, and between bankers and businessmen. It helped M1 to build up his personal reputation, get financial loans, keep the loyalty of his workers, and establish a business network. According to him:

"A person must be grateful. If he does not repay a good deed, he is not a man. We have to repay kindness to us. They must not be forgotten. Trust and loyalty - these are two of the few important beliefs I have in life. I may not have gone to school much - my father and mother who taught me when I was little were not educated either, but we are upright and we respect and understand our traditions nevertheless".

M1 also talked about the risks and difficulties in a business. It was apparent that a combination of hard work, knowledge about trade as well as self-discipline was always at work. Nevertheless, these values were not always enough in doing any business, one must also exhibit an inclination to bear risks and business fluctuations:

"one must be bold but cautious. Everyone is capable of doing an easy task, one must look for some difficult tasks to do. Most are afraid of difficult tasks and there are few willing to do the hard work. This is an important factor for my success"

When M1 started his own business it was a fortunate outcome of a combination of factors; the right social contacts, his determination and perseverance. It was a gradual process of success, made possible only by opportunities which allowed him to systematically learn the skill of sauce-making. He learned those skills from his personal experience working in a food manufacturing factory. Personal control entails one's temperament, time, habits, feelings and emotions in order to manage and master oneself effectively. M1 stated that his awareness, since childhood, of the need to exert self-discipline in his early years in Kuala Lumpur, being away from his family could easily fall prey to temptation of city life. Hence, self-discipline learnt from childhood must continue in his early adaptation to urban life and was especially essential when he decided to start his own business.

Underlying his self-discipline is the notion of frugality. Having learnt what poverty was like, M1 grew up with a habit of saving. M1 continues to stress the need to save, not for starting the business but even after one has become successful:

"This is a materialistic society, I've said many times. If you do not have some status or savings of your own, some success to back you up, it is of no use no matter how capable you are. It is like this all over the world. Therefore one must realise the value of money and guard it well, not waste it easily. It is the only vehicle that allows you to succeed eventually"

On the whole, M1's high SP on those 'core personal values' indicates that he tends to interpret and evaluate himself and others in terms of those core personal values. M1's overall self-image (as an entrepreneur) showed that he evaluated his current-self as high (0.88) while his 'identity diffusion' is moderate (0.23) representing a 'confident' person. In his two other roles (as a husband and as a Malay), M1's evaluation of self is quite high while his 'identity diffusion' is moderate, also representing a 'confident' person. On the other hand, both of his 'past self' (me as I left school and me as I used to work for others) showed 'crisis'. This meant that his evaluation of 'past self' is low while his identity diffusion is high. During the

feedback sessions M1 was able to see a reflection of how he perceived himself to be. M1 showed surprise at the findings which he confirmed as a true reflective of his situation. When employed M1 was not happy to be directed, and the decision to be an entrepreneur was a right decision for him. There is some evidence to suggest that M1 has re-evaluated himself in relation to his 'past' and 'current self'. Overall, M1 has managed to resolve his past conflict in identity.

10.2.2 Case 2: Entrepreneur C1

Entrepreneur C1, aged 52, is married with 4 children. He was born in a small town in Perak, the Northern part of Peninsular Malaysia. C1 was the eldest son in the family. His father as well as grandfather were carpenters:

"My family consisted of my father, my uncle, my mother, 2 younger sisters and 2 younger brothers. Altogether there are 3 sons and 2 daughters in the family. My ancestors were engaged in handicraft work and carpentry. They made small furniture and small fishing boats. My grandfather died when my father was eighteen. At that young age he had to support the family. My father used to tell stories of my grandfather's difficult life in China and migrated to Malaya (now known as Malaysia). Actually, my father was born in China, in Zhangzhou, Fujian Province".

For C1, schooling consisted of many hours of learning the basic moral tenets of Confucius, focusing largely on the principles of moral conduct. Education was given an important priority but again the opportunity for studying was limited to families who could spare additional help for parents:

"I went to school at the age of 8 and finished at the age of 17. An old teacher taught me Chinese. My teacher explained that the character 'jin' has many meanings. He said 'jin' consists of 8 moral obligations. The first is 'hau' (filial piety)- a person should be filial to his parents, 'tay' (care for siblings)- a person should be tolerant and affectionate towards his siblings, 'tiong' (loyal)-a person should be loyal to his country, devoted to his occupation and work, 'sin' (trustworthiness)- a person should be truthful and should not tell lies, 'lay' (etiquette)- a person should treat others courteously, 'ghee' (righteousness), 'liam' (honesty)- a person should accept only what is due to him and not what is not due, 'thi' (a sense of shame)- when a person realises his own mistakes. This was why from the beginning of those days I had borne these in mind".

Through his childhood life, he had learnt carpentry from his father:

"I had done some carpentry work, I did not enjoy doing this carpentry work, because of this my father was not pleased with me. So I made up my mind to engage in a different occupation. It was probable that I was a little impatient and was not skilful in this type of precision work. I felt carpentry was a very dull job. Perhaps I was active by nature. I was

relatively capable boy. My father did not allow me to handle the axe, chisel and plane, those sharp implements, for fear that I might injure myself. My father was a strict disciplinarian person. When I was at fault, he would asked me to kneel before him. In my mind, my father, unlike other' fathers, was too strict with his children and did not love them much. However, when I grew up I realised that of all the children he loved me most. He was strict with his children because he wanted them to succeed in life. I gained much benefit from him and owed my success to his strict discipline. My mother was very kind and gave me much encouragement. I have always felt loved. I have many brothers and sisters - four of them- and I've always wanted to earn money as to make life easier for my parents, brothers and sisters. So when I was seventeen I told my father I was going to work".

C1's first job was a clerk in a company. Being a clerk occupied an economically and socially vital position in learning about commerce and business. M1 had the opportunity to do all kinds of jobs in the company: relaying messages, purchasing, marketing, accounting, typing, writing letters, book keeping, and so on. C1 had been very fortunate in terms of the support he got from his employer. Within a few years, he was promoted and given the responsibilities as a senior supervisor and managed to learn business linkages between rubber firms and identify the entrepreneurial niche in which he subsequently established himself.

C1 idealistically identifies strongly with '*an admired person*'(0.94), '*a successful entrepreneur*' (0.94), '*most Chinese entrepreneurs* (0.94), his '*father*' (0.82), '*most Malay entrepreneurs* (0.71), and his '*mother* (0.55). These people can therefore be considered to be his positive role model. When asked about identifying himself with '*most Malay entrepreneurs*', C1 stated the following:

"I am attached to this country, to the Malays, and Chinese whom I regard as my siblings. I have many Malay friends not only when I was living in my home village but now as well. Some of my childhood Malay friends are respectable politicians and a few of them are successful businessmen, too. Chinese and Malays are like brothers. We must handle the relationships with equality. There are always the bad and the good in each race, in any country".

C1's personal values are as exhibited in Table 10.2(ii). From the table, it is clear that C1's '*core personal values*' (SP>70) are '*sustaining growth and continuity in family business*', '*high achievement*', '*personal independence*', '*frugality*', '*mutual obligation and reciprocity to family and kinship*', '*a comfortable life*', '*perseverance*', '*trustworthiness*', '*risk taking*', '*versatility*', '*self-discipline*', and '*harmonious relationships with others*'. C1 shares a similar feeling regarding personal value '*hard work*' (-66.00) with his other Malay and Chinese counterparts. He perceived himself differently in the future with regard to this personal value.

Personal Values	Structural Pressure Index
Sustaining Growth and Continuity in Family Business	95.63
High Achievement	90.99
Personal Independence	86.10
Frugality	84.65
Mutual Obligation and Reciprocity to Family and Kinship	81.85
A Comfortable life	81.60
Perseverance	81.35
Trustworthiness	80.92
Risk taking	79.06
Versatility	78.43
Self-discipline	77.67
Harmonious Relationships with Others	76.67
Create and Utilise Opportunities	69.36
Benevolence	66.13
Hard work	-66.00
Innovativeness	54.88
Fatalism	49.22

Table 10.2(ii): C1's Personal Values

C1 puts a high level of importance in personal value '*sustaining growth and continuity in family business*'. C1 was contented with having achieved a business he could pass on to his children. Having something to pass on to the next generation meant continuity, growth and sustenance. Not only was it an important thing to keep up the family reputation, it was particularly vital to the person who had started it all:

"four of my children are helping me. They learned the business from the bottom. I watched them closely. When he has mastered one part of the business, I will slowly let him deal with it. I would gradually let go. They are sent overseas to learn and observe the management in the western countries. My ultimate goal is to leave my business to them. That is my satisfaction".

For C1 and other Chinese entrepreneurs in this study, an even more immediate and urgent task now is handing over their business empires to their sons who are more informed, trained and technically knowledgeable than they are, but may not necessarily have the same '*emotions*', share the same values, nor follow the same ways of arranging the world.

C1 strongly associated specific personal values with the probability of success, a belief which shaped his tenaciously held conviction that as long as one works hard, success will ensue. This belief combined with a strong need for achievement constituted the basic drive for him. The high need for achievement was a compelling social force because it is rooted in his Chinese society. C1 was deeply grateful for all that his mother had done for him. He was apparently well-known among his peers for his obligation to his parents and family members. C1's mother was indeed one of his first mentor in business. She was the first role model for hard work, perseverance, and confidence. C1's reminiscence of his mother was a deep one:

“when I think how hard my mother had worked and suffered for us, I feel I must care for her. She deserves my filial affection. She is a model to be followed, every action of her is worthy of emulation. She is a kind and understanding mother”

There was in C1 an unquestioned acceptance that in any business, there would be difficult times following by good. The thing to do was to persevere and wait out difficult times. Nothing is gained if one gives up too soon:

“One must have confidence in whatever one does. One must not be discouraged when one meets with difficulties. One must not waver and change one’s mind easily. If one changes one’s business every now and then, one will achieve nothing...one must wait for an opportunity, business is what we call ‘a cycle’. It becomes good at one time and bad at another. It is natural when business is bad, one must persist and not let the business flop. When business is good, one makes money. After some time, the business will surely become bad again. One must continue to persist. It will become good again. This is the natural course”.

C1 also stressed the need to preserve business gains and not spend recklessly:

“when one makes some money, one should not spend recklessly. if one does that and encounters bad times, one will not have the reserve to carry on the business, resulting in possible closure. When times are good, the capital should be preserved. It can be used for business expansion or be preserved against losses so that one will be able to carry on”.

C1 repeatedly mentioned that ‘trustworthiness’ is one of the important elements in doing business. He shared this view with his other Malay and Chinese counterparts that it helped them to build up their personal reputation and get financial loans, keep loyalty of their workers and establish a business network. Before he established himself, he had to prove his trustworthiness in order to ensure a steady source of loans to finance his business.

“when I first set up this business, I had great responsibilities. It was very hard work because I did not have enough capital. The suppliers insisted on cash payments when I bought goods from them. Subsequently, I thought to myself that since my capital was not big and I had no financier, I had to build my trustworthiness. This was very important. The best thing would be to sell goods for cash. Anyway I decided to sell to a few customers on credit to see if they were trustworthy. This was very important. I was very prompt in my payments. When I bought goods, I issued a cheque and telephoned the seller to send his bill collector. It was the same to every supplier. They began to realise that I was trustworthy with bills”.

C1’s willingness to learn new things and equip himself with tools of self-advancement marked a character of a self made man.

“all I know was that on the one hand I worked and on the other, I made every effort to study. I studied English at nights. I sometimes read books until very late at night. My knowledge of English is still not good but I can understand it. If I had not studied English, I would not have been able to cope with the requirements of my present business. I am now learning Japanese language. I am trying to sell my product to Japan in the next few years to come”.

At the same time C1 exhibited the need to keep up with the newest development, to solve technical problems by importing and re-fashioning new ideas. C1 seemed to have demonstrated his ability to be more risk taking than an average person. After setting up his business, the next challenge was to manage and direct it, and then expand and consolidate it with competence and efficiency:

"I do not have a university education, I got my experience the hard way and from this experience I formed my ideas. To manage the business well, one must use timely opportunity and interpersonal harmony".

He also believed that an individual must first earn the respect of the workers and must have a good reputation before he can get others to trust and follow him:

"Humility is the important virtue. To be able to deal with others harmoniously is not easy. One must be modest and have an open mind in order to learn from others".

It was stressed by C1 that there are many factors that were beyond the control of human effort. If his firm did not succeed, it need not necessarily mean his son did not know how to do business, or that he spends money recklessly. *"This happens because of fate"* he said. However while admitting to social and economic forces which were beyond one's control, C1 did not underplay the importance of hard work, perseverance and steady human effort. In fact in view of opportunities always existing, the test of a successful businessman was his ability to seize opportunity. Whether one got that opportunity or not, C1 concluded, was also a matter of fate:

"one must have at least a little element of fate. Fate depends on one's ability to grab it. Fate, in fact, is opportunity. One must know how to grab it. Fate does not come up to one's door as a matter of course".

In relation to identity structure, C1 contra identifies himself with *'unsuccessful entrepreneur'*(0.94) and *'a disliked person'*(0.94). The analysis from IDEX-IDIO indicated that C1 evaluated his wife lower than his parents. For C1, the *'significant or influential'* people in his life is his father and mother rather than his wife. C1 stressed that in a Chinese society the father-son relationship is very important. According to C1, *"it is the eldest son who carries more responsibilities in perpetuating the family line, in taking care of the parents while they are alive, and in practising ancestor worship after their death"*.

C1 has a utilitarian approach to marriage. It is important to choose a *'suitable'* wife, a utilitarian approach consistent with his world-view. He gave up a relationship with a *'Hakka'* woman whom he considered unbeneficial for his business and married instead another woman who was socially well connected in business. Marriage may be secondary to business; but the family is a social priority of all importance.

C1's overall self-image (as an entrepreneur) showed that he evaluated his current self as high (0.87) while his *'identity diffusion'* (0.21), representing a confident person. He showed a similar self-image of being a *'confident'* person for his two other roles (as a Chinese and as a husband). Like most entrepreneurs sampled in this study, C1 showed a *'crisis'* in identity for

his past self (*'me as I was when I left school'* and *'me as I used to be when I worked for others'*)

10.3 Summary

This chapter has attempted to examine the identity structures of Malay and Chinese entrepreneurs. The findings provide some insights into the complexity of the identity of Malay and Chinese entrepreneurs and the degree of identification with significant others. The findings presented in this chapter were the outcome of the *'nomothetic'* and *'idiographic'* analysis of the data collected from Stage 4 of the research.

There are differences and similarities in the identity structures of Malay and Chinese entrepreneurs sampled in this study. The difference appears between Malay entrepreneur's evaluations of *'most Malay entrepreneurs'* and *'most Chinese entrepreneurs'*. Most Malay and Chinese entrepreneurs have a high level of *'idealistic identification'* with *'admired person'*, *'successful entrepreneur'*, and *'most Chinese entrepreneurs'*. Malay entrepreneurs perceived Chinese entrepreneurs as having the qualities that they wish to emulate especially in relation to their success in business. Furthermore, as indicated in the in-depth interviews, Malay entrepreneurs claimed that there are not many Malay entrepreneurs that can be considered as their role models. On the other hand, Chinese entrepreneurs sampled in this study have a *'moderate'* level of *'idealistic'* identification with Malay entrepreneurs. It is not a problem on the part of Chinese entrepreneurs to role model their successful counterparts as there is an abundance of them in their society.

Malay entrepreneurs have a *'moderate'* level of *'idealistic identification'* with their *'father'*, whereas Chinese entrepreneurs identification can be considered *'high'*. However, there is no one single explanation to support such differences. The possible explanation is that most entrepreneurs evaluate these significant people based on their personal values which they perceived as either non-existent or in conflict with their present personal values. Malay entrepreneurs evaluate *'most Chinese entrepreneurs'* higher than their Malay counterparts. On the contrary, Chinese entrepreneurs evaluate their own group of entrepreneurs higher than *'most Malay entrepreneurs'*.

Both groups of entrepreneurs evaluated their *'current self'* higher than their *'past self'* which seems to be a quite common phenomenon. Both groups of entrepreneurs show a high degree of confidence with respect to their achieved and ascribed role. The degree of confidence attained by them would give them a greater advantage in achieving success in business. Although there are many factors that contribute to personal growth and development, it is assumed that responsibility for multiple roles also opens the door to inter-role conflicts, involving potentially incompatible demands of individuals across domain. However, the findings of this study show that both groups of entrepreneurs sampled in this study have high self-confidence with regard to their identity as *'an entrepreneur'*, *'as a husband'*, and *'as a Malay or Chinese'*.

The two case studies presented had the objective of providing an in-depth analysis of the person's self-image and value systems in various contexts. This idiographic approach helped one to investigate and to focus on a particular life of the individual with his or her own background and personal history. Moreover, it has the strength of providing '*personal meaning*' and '*personal relevance*' of a more or less general finding.

Chapter 11 Conclusion

“Everything must end; meanwhile we must amuse ourselves” (Voltaire)

11.0 Introduction

This chapter presents a summary of the findings of a cross-cultural exploratory research on personal values and identity as reflected in the cognitive functioning of Malay and Chinese Entrepreneurs. It also discusses its limitations and provides suggestions for future research. The research was conducted in four stages. Stage 1 reviewed the literature on human values, entrepreneurship, identity, and Malay and Chinese social and cultural background. The fieldwork was conducted in stages 2-4.

11.1 Summary of the Findings

In this study, the definition of an entrepreneur was proposed to be:

“someone who perceives a business opportunity, assumes a significant amount of risk associated with it, undertakes the entire co-ordinating functions in bringing together factors of production to create a new business venture for the purpose of profit and growth, which has been established for at least five years, and which is continuously managed by himself”

The statistical analysis of the demographic data for both groups of entrepreneurs did not reveal any significant differences between Malay and Chinese entrepreneurs with respect to age, educational background of entrepreneur and entrepreneurs’ fathers. Moreover, marital status, and gender was held constant, and they must have been in business for at least five years. It is important to stress that the samples of Malay and Chinese entrepreneurs used in this study were reasonably matched. This is because the samples were controlled on those variables except for race, religion and religiousness.

The overall aims of the research have been;

- 1) to identify the personal values of Malay and Chinese entrepreneurs
- 2) to identify the differences and similarities between the personal values of Malay and Chinese entrepreneurs, and
- 3) to investigate the identity structure of Malay and Chinese entrepreneurs. Linked to this aim has been an attempt to explore the processes of identity development undergone by these two groups of entrepreneurs.

The research questions were formulated based on the aims of this research. Central to these aims, both in terms of the theory and methodology, are not only the considerable insights offered by the work of Weinreich (1980, 1986a) on the question of identity structure but also the other theoretical framework previously discussed (see Chapters 3, 4, and 5). A value can be defined in terms of one's beliefs about the desirable (Kluckhohn and Strodtbeck, 1961) as against those that are undesirable or less desirable. It follows that a value serves to provide a basic '*set of standards or criteria*' that guide human thoughts and actions. A value system is a learned organisation of principles and rules to help one choose between alternatives, resolve conflicts and make decisions.

A person's total value system is like a '*generalised plan*' or a blueprint the subset of which, when activated, leads to action. Through socialisation processes, cultural, institutional, societal, and personal forces act upon the individual and shape his values and value systems. Values are therefore social cultural products. Individuals in any given society, learn and internalise through socialisation the beliefs, values, and attitudes of that society, the desirable goals and appropriate modes of conducts which are to a certain extent, prescribed by that society. They integrate these values into a system or world-view which reflects the assumptions they hold about people and the world they live in. This becomes, in every culture a system of values which guides people's behaviour and which provides the basis for action, for judgement, and for evaluating ways of living. Like all other aspects of culture, the way of viewing and the object of valuing are learned. But as culture is not static, so the way of viewing changes in response to the changing perceptions, ideas, and values of the society at the given time. While values may change, they are sufficiently stable to provide continuity to personal and social existence and to constitute national characteristics. Values are organised into hierarchies of importance. The higher the order of significance, the more likely the value will be activated into action, that is behaviour (Rokeach, 1973).

Entrepreneurial behaviour is influenced by both cognitive and social influence. The '*cognitive content*' affects not only the choice of career of a person but also the kinds of emphasis expressed by entrepreneurs on certain functions and activities perceived to be more conducive to entrepreneurial performance (Gasse, 1986). In this research, '*cognitive content*' refers to personal values of the entrepreneur towards various aspects of his life and business environment which predisposed his behaviour. The personal values acquired by entrepreneurs are a composite of personal values derived from the entrepreneurial role in business organisation, and his other roles in life. The entrepreneur acquires the personal values as part of the process of personal and social development. The way in which an entrepreneur functions is partly conditioned by the requirements of the environment in which he operates and is partly dependent on the cognitive contents in terms of personal values of the entrepreneur himself. Knowledge and enactment of appropriate roles are important for entrepreneurial success (Carsrud and Johnson, 1989). In assuming the role of entrepreneur, he must be able to adapt to the set of behaviours that are associated with his multiple roles in the society.

The findings of this research revealed sixteen personal values of Malay entrepreneurs and seventeen personal values for Chinese entrepreneurs. It is important to clarify that the difference in the total number of personal values identified for each group does not have any significant meaning to it neither does it reflect the exact number of personal values that each

group might possess. The total number of personal values were derived from the analysis of the data gathered from the in-depth interviews and the Identity Structure Analysis (ISA).

The nature of ISA indices makes it possible to perform comparisons between individuals. A very important feature of ISA is that it anchors the analysis in the value system of the individual, the latter being determined from the data almost entirely provided by the individual. The Identity Exploration - Nomothetic (IDEX-NOMO) yields quantitative measures of personal values of Malay and Chinese entrepreneurs. The cut-off points for ISA indices used in this study is as suggested by Weinreich (1992). It is stressed that the cut-off points are by their nature somewhat arbitrary. The indices themselves should be regarded as '*estimates*' of the underlying parameters. Table 11.1(i) and Table 11.1(ii) shows the findings on personal values of Malay and Chinese entrepreneurs respectively. It is important to mention that these and the other tables in this chapter are repeated from the earlier chapters for ease of reference.

	Personal Values of Malay Entrepreneurs N=40	Mean Scores (Structural Pressures (SP) Index)
1	High Achievement	93.24
2	Religious Piety	91.57
3	A Comfortable Life	86.85
4	Personal Independence	84.88
5	Perseverance	79.61
6	Mutual Obligation and Reciprocity to Family and Kinship	77.42
7	Self-discipline	76.98
8	Trustworthiness	73.53
9	Frugality	70.10
10	Benevolence	68.10
11	Hard work	-64.10
12	Create and Utilise Opportunities	63.37
13	Versatility	62.68
14	Innovativeness	58.23
15	Risk taking	53.81
16	Fatalism	48.68

Table 11.1(i): Mean Scores of SP index on the Personal Values of Malay Entrepreneurs

	Personal Values of Chinese Entrepreneurs N=40	Mean Scores (Structural Pressures (SP) Index)
1	Sustaining Growth and Continuity as Family Business	93.35
2	High Achievement	93.26
3	Personal Independence	87.51
4	A Comfortable Life	86.05
5	Trustworthiness	83.77
6	Harmonious Relationship with Others	81.76
7	Perseverance	80.36
8	Mutual Obligation and Reciprocity to Family and Kinship	79.11
9	Self-discipline	75.99
10	Frugality	75.89
11	Benevolence	72.65
12	Hard work	-67.01
13	Risk taking	65.90
14	Versatility	63.21
15	Create and Utilise Opportunities	60.45
16	Innovativeness	55.88
17	Fatalism	46.15

Table 11.1(ii): Mean Scores of SP index on Personal Values of Chinese Entrepreneurs

Those personal values can be further classified as '*core personal values*' (refer to Table 11.1 (iii)) and '*core common personal values*' (refer to Tables 11.1(iv), and 11.1(v)). These are thought of as stable and impervious to change. As described in Chapter 9, only personal values with index values (>70) were considered as '*core personal values*' due to the fact that the overall level of index values in the two groups was high. Other personal values, although not satisfying the criteria of index values (>70), were judged as centrally important cognitive personal values for both groups of entrepreneurs.

The following discussions were based on the comparison made between the findings of this study with the other findings found in the literature (refer to Section 3.7.1 (Chapter 3)). Despite the fact that the techniques and samples used in this study were different from those used by other researchers, the findings showed some similarity. The findings from DeCarlo and Lyons (1979) revealed that the non-minority female entrepreneurs placed high on the scale of '*achievement*', '*support*', '*recognition*', and '*independence*'. Minority female entrepreneurs scored higher on '*conformity*' and '*benevolence*'. The personal values such as '*high-achievement*', '*independent*', '*benevolence*' are found to be similar with those possessed by Malays and Chinese entrepreneurs sampled in this study. However, Malay and Chinese entrepreneurs put greater emphasis on '*high achievement*', '*personal independence*' than '*benevolence*'.

Rezaian's (1984) study focuses on the personal value systems of immigrant Iranian entrepreneurs operating in the United States. Rezaian uses the Allport-Vernon-Lindzey study of values and found that Iranian entrepreneurs score high on the '*theoretical*', '*economic*', and '*political*' values. If Rezaian's findings were compared with the findings of this study, the '*economic*' value can be considered as similar to personal value '*a comfortable life*'

which was emphasised as equally important by both Malay and Chinese entrepreneurs sampled in this study.

	Core Personal Values of Malay Entrepreneurs (N=40)	SP Index	Core Personal Values of Chinese Entrepreneurs (N=40)	SP Index
1	High Achievement	93.24	High Achievement	93.26
2	Religious Piety	91.57	Sustaining Growth and Continuity as family business	93.35
3	A comfortable Life	86.85	A Comfortable Life	86.05
4	Personal Independence	84.88	Personal Independence	87.51
5	Perseverance	79.61	Perseverance	80.36
6	Mutual Obligation and Reciprocity to Family and Kinship	77.42	Mutual Obligation and Reciprocity to Family and Kinship	79.11
7	Self-discipline	76.98	Self-discipline	75.99
8	Trustworthiness	73.53	Trustworthiness	83.77
9	Frugality	70.10	Frugality	75.89
10			Benevolence	75.89
11			Harmonious Relationship with Others	81.76

Table 11.1(iii): Core Personal Values of Malay and Chinese Entrepreneurs

The list of personal values revealed in this study were compared with the list of values listed in *Chinese Values Survey* (CVS) developed by the Chinese Culture Connection (1987) (refer to Section 3.8.4 of Chapter 3). The personal values listed in CVS such as *'filial piety'* (obedience to parents, respect for parents, honouring of ancestors, financial support of parents), *'industry'* (working hard), *'benevolent authority'*, *'having few desires'*, *'thrift'*, *'persistence'*, *'trustworthiness'*, *'harmony with others'*, and *'wealth'* were considered as similar to *'mutual obligations and reciprocity to family and kinship'*, *'Hard work'*, *'versatility'*, *'benevolence'*, *'self-discipline'*, *'frugality'*, *'perseverance'*, *'trustworthiness'*, *'harmonious relationships with others'* and *'a comfortable life'* found in this study. Those personal values not found under CVS were *'high achievement'*, *'personal independence'*, *'create and utilise opportunities'*, *'Risk taking'*, *'fatalism'* and *'innovativeness'*.

The personal values of Malay and Chinese entrepreneurs sampled in this study such as *'high achievement'*, *'personal independence'*, *'Risk taking'*, *'create and utilise opportunities'*, *'innovativeness'*, *'versatility'*, *'self-discipline'* and *'Hard work'* were compared with those reported in past entrepreneurship research (McClelland, 1967; Gasse, 1977; Sexton and Bowman, 1984; Brockhaus, 1976; De Carlo and Lyonns, 1979). It was found that these personal values do not differ from those reported by those researchers. On the other hand, there is a difference in relation to the personal value *'fatalism'*. Western researchers concluded that entrepreneurs have *'internal locus of control'*, referring to a belief that the individual entrepreneur actually controls his or her world.

The findings of this research revealed that Malay and Chinese entrepreneurs sampled in this study believe in 'fate'. This finding contradicts the findings of Western researchers. It is important to consider that entrepreneurs are not homogeneous groups and there are many factors affecting the psychological make-up of the person. The SP indices for 'fatalism' for Malay and Chinese entrepreneurs were 48.68 and 46.15 respectively. This indicated that 'fatalism' is not considered of high importance to them as compared with other personal values. It is true that both groups of entrepreneurs believed in 'fate' and 'luck'; they also believed in importance of human effort in bringing about positive outcomes. There was a unique blend of 'fatalism' which did not exclude human efforts and involvement. Malay and Chinese entrepreneurs seemed to believe in an intrinsic connection between effort and outcome. Once they have done their best, they have discharged their basic duty as a human, the rest is left to destiny, so to speak:

"We cannot say who is capable and who is not. It is not that important. I believe in superstitions, people are governed by fate, their lives preordained - apart from these are personal hard work, and perseverance; these are fundamental principles to guide our human conduct. Even if fate favours you, without hard work and determination, your good fortune will one day dissipate, become useless"

This empirical evidence supports the assertions of Pedersen (1979) that there are differences between western psychologies and non-western psychologies, based on the value differences in both societies. Therefore, it is suggested that the cross-cultural differences of non-western and western should be acknowledged before any form of generalisation is made.

The findings also revealed that there are similarities and differences between the personal values of Malay and Chinese entrepreneurs. Despite the diversity in the socio-cultural background, the findings of this study suggest that Malay and Chinese entrepreneurs sampled in this study have many common personal values. The common personal values for both groups of entrepreneurs are presented in Table 11.1(iv). The different mean scores of SP indices are indicative of the differences in the relative importance of these personal values to them. Among these common personal values, the 'common core personal values' with index values (>70) are shown in Table 11.1 (v).

	Personal Values Common to Both Groups	Malay Entrepreneurs (N=40) SP Index	Chinese Entrepreneurs (N=40) SP Index
1	High Achievement	93.24	93.26
2	Personal Independence	84.88	87.51
3	A Comfortable Life	86.85	86.05
4	Perseverance	79.61	80.36
5	Mutual Obligation and Reciprocity to Family and Kinship	77.42	79.11
6	Self-discipline	76.98	75.99
7	Trustworthiness	73.53	83.77
	Frugality	70.10	75.89
9	Benevolence	68.10	72.65
10	Hard work	-64.10	-67.10
11	Create and Utilise Opportunities	63.37	60.45
12	Versatility	62.68	63.21
13	Innovativeness	58.23	55.88
14	Risk taking	53.81	65.90
15	Fatalism	48.68	46.15

Table 11.1(iv): Personal Values Common for Malay and Chinese Entrepreneurs (Mean Scores for both groups)

	Core Personal Values Common to Both Groups	Malay Entrepreneurs (N=40) SP Index	Chinese Entrepreneurs (N=40) SP Index
1	High Achievement	93.24	93.26
2	Personal Independence	84.88	87.51
3	A Comfortable Life	86.85	86.05
4	Perseverance	79.61	80.36
5	Mutual Obligation and Reciprocity to Family and Kinship	77.42	79.11
6	Self-discipline	76.98	75.99
7	Trustworthiness	73.53	83.77
8	Frugality	70.10	75.89

Table 11.1(v): Core Personal Values Common for Malay and Chinese Entrepreneurs (Mean Scores for both groups)

The single personal value found to be specific to Malay entrepreneurs is '*religious piety*' (refer Table 11.1(vi)). On the other hand, the personal values revealed to be specific to Chinese entrepreneurs are '*sustaining growth and continuity as family business*' and '*harmonious relationships with others*' (refer Table 11.1(vi)). These personal values which are specific to each group of entrepreneurs are also among their '*core personal values*'. '*Religious piety*' was considered as one of the most important by the majority of Malay entrepreneurs. It has been noted by many that '*fatalism*' is a correlate of religiosity. Malays are generalised as '*fatalistic*', '*animistic*', and Chinese are '*diligent*', '*aggressive*', and

'wealth seeking' (Wilson, 1967; Parkinson, 1967; Charlesworth, 1974). It is important to clarify here that such observations were only applicable to peasant Malays in the early and mid-nineteenth century.

Their descriptions of the Malay '*characteristics*' do not give an adequate picture of Malays in a contemporary situation. In this modern industrial society, much of what is reported in the past may be an unfair indictment of the Malays. This research findings prove otherwise, that Malay and Chinese entrepreneurs are fatalistic people. Specifically, if Malay entrepreneurs sampled in this study had been defeatist and '*fatalistic*', and attributed life situations to ill luck and poor fate; nothing would have been gained. They would have lost the time and resources required for developing their businesses. As mentioned in the previous paragraph, it is undeniable that both groups of entrepreneurs believed in '*fate*' and '*luck*', they also at the same time believed in the their effort in producing positive outcomes. What is evidenced here is that Malays and Chinese entrepreneurs are equally fatalistic people, if there should be any difference, the difference would possibly lie in the degree of acceptance of '*fate*' in their lives.

The Chinese entrepreneurs sampled in this study clearly indicated that religion is not important to them. The Chinese entrepreneurs' own responses to such questions are presented in the findings (see Chapter 9) as evidence for supporting this finding. In addition, the survey data collected relating to the '*religiousness*' of entrepreneurs also indicated that 35 out of 40 Chinese entrepreneurs perceived themselves as '*non-religious*'. This contradicts with the recognition made by many that '*fatalism*' is a correlate of religiosity (Wilson, 1967, Parkinson, 1967, Begum, 1988). What can be concluded from this, is that most Chinese entrepreneurs in this study are not religious and that religious values are not important to them as compared to their Malay counterparts, but they are '*fatalistic*' people.

	Personal Values Specific to Malay Entrepreneurs (N=40)	SP Index
1	Religious Piety	91.57
	Personal Values Specific to Chinese Entrepreneurs (N=40)	SP Index
1	Sustaining Growth and Continuity as Family Business	93.35
2	Harmonious Relationship with Others	81.76

Table 11.1(vi) Personal Values Specific to Malay and Chinese Entrepreneurs
(Mean Scores)

The findings of this study on the personal value '*sustaining growth and continuity as family business*' which is specific to Chinese entrepreneurs are supported by most of the literature on Chinese business management. It is interesting to note that the Malay entrepreneurs sampled in this study did not find this important to them. This is evidenced in their responses to the question regarding their future plans focusing on their business ownership (see Chapter 9). Most Malay entrepreneurs expressed their liberal attitude toward the future succession of their business ownership. They indicated that they gave their children the freedom to decide

their future career. Having said that, they did express that they are not totally against the idea of retaining the business as a family business.

Family business researchers such as Levinson (1971), Lansberg (1988), Dyer (1989; 1992; 1994), and Handler (1991) have largely been interested in what happens to entrepreneurs near the end of their working lives. The problems of succession, that is transferring leadership and ownership to the next generation of family members have captivated most of their research interest. Therefore, the problem of succession is not only a problem of Malay entrepreneurs but also a problem of other family businesses. For most Chinese entrepreneurs sampled in this study, an even more immediate and urgent task now is the handing over of their business empires to their sons who are more informed, trained and technically knowledgeable than they are but may not necessarily have the same emotions, share the same values, nor follow the same ways of arranging the world.

This study also investigated the identity development of Malay and Chinese entrepreneurs. The importance of significant others has been cited in the entrepreneurship literature but traditional approaches have found it difficult to measure and understand the extent of identifications. ISA draws on the psychodynamic theories of identity which argue that individuals interpret personal values in relation to other influential people and their expectations. The summary of the findings presented are presented in Table 11.1(vii).

The findings from this study show that there are similarities and differences in the identity structures between both groups of entrepreneurs. Most Malay and Chinese entrepreneurs have a high level of '*idealistic identification*' with '*admired person*', '*successful entrepreneur*', and '*most Chinese entrepreneurs*'. Malay entrepreneurs perceived Chinese

entrepreneurs as having the qualities that they wish to emulate especially in relation to their success in business. Furthermore, as indicated in the in-depth interviews, Malay entrepreneurs claimed that there are not many Malay entrepreneurs that can be considered as their role models. On the other hand, Chinese entrepreneurs sampled in this study have a '*moderate*' level of '*idealistic*' identification with Malay entrepreneurs. It is not a problem on the part of Chinese entrepreneurs to role model their successful counterparts as there are an abundance of them in their society.

Malay entrepreneurs have a '*moderate*' level of '*idealistic identification*' with their '*father*', whereas Chinese entrepreneurs identification can be considered '*high*'. However, there is no one single explanation to support such differences. The possible explanation is that most entrepreneurs evaluate these significant people based on their personal values which they perceived as either non-existent or in conflict with their present personal values. Many researchers (Cheng, 1944; Lee, 1953; Wei 1974) familiar with Chinese culture stated that there are three major dimensions that seem to capture the concept of '*familism*' as follows:

- 1) Preference of father/son axis-extended family structure
- 2) Hierarchical power structure - submission to parental authority
- 3) Mutual dependence of parent/child generations.
- 4) Dominance of social interactions with family members over other activities

Entity	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)	Malay Entrepreneurs (n=40)	Chinese Entrepreneurs (n=40)
Entity										
Admired Person	Idealistic Identification High	Idealistic Identification High	Contra Identification Low	Contra Identification Low	Ego Involvement High	Ego Involvement High	Evaluation of Self & others Very High	Ego Involvement High	Evaluation of Self & others Very High	Evaluation of Self & others Very High
Disliked Person	Low	Low	High	High	High	High	Very Low	Moderate	Very Low	Very Low
Successful Entrepreneur	High	High	Low	Low	High	High	Very High	High	Very High	Very High
Unsuccessful Entrepreneur	Low	Low	High	High	Moderate	Moderate	Very Low	Moderate	Very Low	Very Low
Most Malay Entrepreneurs	High	Moderate	Moderate	Moderate	Moderate	Moderate	Low	Moderate	Low	Low
Most Chinese Entrepreneurs	High	High	Low	Low	High	High	Moderate	High	Moderate	Very High
Father	High	High	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate
Mother	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate
Wife	Low	Low	Low	Moderate	Low	Low	Low	Low	Low	Very Low
Past Self					Low	Low	Very Low	Low	Very Low	Very Low
Ideal Self					High	High	Very High	High	Very High	Very High
Current Self					High	High	Very High	High	Very High	Very High

Note: The criteria listed in this table were based on the identity indices for each identification mode

Table 11.1(vii): Summary Findings of the Identity Structures of Malay and Chinese Entrepreneurs

These dimensions help to explain the Chinese entrepreneurs' *'high'* idealistic identification with their father and that the personal value *'sustaining growth and continuity as family business'* is important to them. Also, they do not want to identify idealistically with their *'wife'*. What can be speculated from this is that there is a possibility that the entrepreneurial career creates conflict in their marriage.

From the findings of the evaluation of the entrepreneurs themselves and their respective own groups of entrepreneurs, there are differences between the two groups. The largest difference appears between Malay entrepreneur's evaluations of *'most Malay entrepreneurs'* and *'most Chinese entrepreneurs'*. One wonders if this could be indicative of the Malay entrepreneurs' unconscious emulation of Chinese entrepreneurs' known success in business. On the contrary, the Chinese entrepreneurs evaluate their own group of entrepreneurs higher than *'most Malay entrepreneurs'*. Both groups of entrepreneurs evaluated their *'current self'* higher than their *'past self'* which seem to be quite a common phenomenon.

It is important to note that the *'global'* (and crude) descriptions of the entrepreneur's identity variants in relation to the *'current self'* and *'past self'* should be interpreted with caution. This is because cut-off points used are inevitably somewhat arbitrary, and estimates of the underlying parameters are subject to error and bias. Having said that, both groups show a high degree of confidence with respect to their achieved and ascribed role. The degree of confidence attained by them would give them a greater advantage in achieving success in business. Although there are many factors that contribute to personal growth and development, it is assumed that responsibility for multiple roles also opens the door to inter-role conflicts, involving potentially incompatible demands of individuals across domain. However, the findings of this study show both groups of entrepreneurs have high self-confidence with regard to their roles as *'an entrepreneur'*, *'as a husband'*, and *'as a Malay or Chinese'*.

There is a limitation in the empirical analysis in that it is unable to provide the actual psychological reasoning for those findings. However, this could be possibly overcome by complementing it with qualitative findings. Therefore, the purpose of the two case studies presented in Chapter 10, one Malay and one of the Chinese entrepreneurs is to fill this gap. The case studies illustrate the past changes in the entrepreneur's identifications and personal values over time and also his perception of the future with respect to his entrepreneurial endeavour. It is important to note that the findings of this research are suggestive rather than demonstrative. However, it is evidenced that Malay and Chinese entrepreneurs' *'cognitive world'* are not significantly different from one another. The Malays who have chosen career as *'an entrepreneur'* have learned the survival means like their Chinese counterparts.

11.2 Limitations of the Research

This research is considered an initial exploration and comparison of personal values and identity development of Malay and Chinese entrepreneurs. As such, there are several

limitations to this study that should be addressed in future research. In several cases, the research results constitute new findings about Malay and Chinese entrepreneurs with respect to their personal values and identity structure. However, these findings are relevant to the population studied and would not necessarily be appropriate if they were applied to a larger or different study sample. The study has some obvious limitations, for it is, by necessity, confined to examining and comparing only a small sample of Malay and Chinese entrepreneurs. It must be remembered that the research did not address *'how'* these entrepreneurs acquired the personal values revealed in this study. In addition, this research did not address the question of *'why'* these personal values are important or desirable to them, neither does it address the direct or indirect impact of those personal values on their entrepreneurial behaviour. This research is not a longitudinal study and the findings reported are the entrepreneur's perceptions of changes in his personal values and identification over time and in different social context.

Another limitation rests in the fact that while the size of the sample (40 Malay and 40 Chinese entrepreneurs) is sufficiently large to facilitate statistical testing, it is not large enough to allow generalisations applicable to the general population of Malay and Chinese entrepreneurs in Malaysia. On the other hand, since the sample of Malay and Chinese entrepreneurs were taken from the Malay Chamber of Commerce and Industry and the Association of Chinese Chamber of Commerce, whose memberships are solely for Malay and Chinese entrepreneurs respectively, it is possible to generalise the findings of this study to the other members of each Chamber of Commerce.

11.3 Contributions of the Research

Despite the several limitations mentioned in the previous section, the researcher believes that this research has made considerable contributions to knowledge in general and specifically in the field of entrepreneurial studies from a socio-psychological perspective. Past research in entrepreneurship has made many attempts to identify single *'traits'* of entrepreneurs and to predict the factors which influence business success, but for the most part the results have been inconclusive, unfruitful and often conflicting. In general, the *'trait'* approach can be regarded as limiting in that *'it carries with it a connotation of human characteristics that are highly fixed and not amenable to modification by experimental or situational variation'* (Rokeach, 1973). This research has adopted a different approach from the *'trait approach'*, in that it attempted to move away from a single set of characteristics that explain entrepreneurial behaviour. On the other hand, the study focuses on the entrepreneurs' *'cognitive content'* which can be more fruitful as it is assumed that entrepreneurs can undergo a change in personal values, and beliefs, as well as identity as a result of change in personal and social conditions. It furthers our understanding of both cognitive and social influences on entrepreneurial behaviour.

Entrepreneurship, can be seen as ancient in practice, but is new as a field of scientific study. Most researchers would agree that the words such as '*young*', '*at a formative stage*', and '*still in its infancy*' are used to describe the field of entrepreneurship. Even the definition of entrepreneurship is neither agreed upon nor static. This empirical research into personal values of entrepreneurs in general and in particular linking it with entrepreneur's identity and role expectations broadened the psychological perspective of entrepreneurs.

In general, it is reasonable to qualify this research as one of the very few studies into personal values and identity development of entrepreneurs. More specifically this is the first empirical research not only to compare personal values and identity of Malay and Chinese entrepreneurs but Malay entrepreneurs in general. Values of Malaysians as a nationality have never been described extensively as one has found in the literature on human values that relate to such as Americans, Chinese, and Japanese. Most studies about Malaysians have been historical, subjective descriptions and non-empirical in nature, profiling them in passing rather than delving deeply into the subjects that relate to values or beliefs. The existing literature on values of Malaysians indicates that the studies are far from conclusive, and they have not added significantly to the current state of knowledge on the behaviour of Malaysia's entrepreneurs. Since there are no other empirical research findings into personal values of Malaysian in general or Malay entrepreneurs in particular, the findings of this research provide invaluable insights for future comparison.

The methodological approach used in this study could provide significant and meaningful advancement in entrepreneurship research through the transfer and adaptation of well-developed and theoretical supported research methodologies. Moreover, this study has attempted to combine quantitative and qualitative approaches both in its data collection techniques and data analysis.

11.4 Generalisability of the Research Findings

The issue of generalisability addresses the question of whether the findings of this study are applicable to other entrepreneurs. As mentioned in the previous section, there is a possibility that the findings of this research could be generalised to other Malay and Chinese entrepreneurs who are members of the Malay Chamber of Commerce and Industry and the Association of Chinese Chamber of Commerce. Having mentioned that, it is important to consider the entrepreneurs' differences in social, environmental and cultural contexts. Furthermore entrepreneurial behaviours, like all human behaviours are complexly determined and to conclude that all Malay and Chinese entrepreneurs have similar personal value systems and identity structure would be a naive assumption.

11.5 Implications of this Research

The findings and conceptualisation that have been reported in this research have some methodological, and practical implications. In addition the policy and development implication to Malaysia is also discussed in the following sections.

11.5.1 Methodological Implications

Identity Structure Analysis has a wide-ranging applicability across disciplines from societal issues to clinical psychology. The wide-ranging topics investigated include ethnic identity in different socio-historical, and socio-cultural contexts, bilingualism, occupational stress, gender identity, anorexia nervosa, bulimic disorders, and maternity blues (Harris, 1980; 1988; Kelly, 1989; Lange, 1989; Needham, 1984; McCoy, 1986; Northover, 1988; Weinreich, 1989). In addition, it is reported that the first attempt to apply ISA to the field of entrepreneurship especially to investigate female entrepreneurs was by MacNabb et.al. (1993). The reasons for the choice of ISA as a research tool are the following. Since the focus of the study is to identify the personal values and identity development of entrepreneurs, and based on the merits reported by other users of ISA, it appears to the researcher that ISA is able to fulfil not only the theoretical but the methodological requirements of this study. A very important and unique feature of ISA is that it anchors the analysis in the value system of the individual, the latter being determined from the data provided entirely by the individual himself or herself. Moreover, ISA incorporates the qualitative and quantitative approaches which enables the researcher to transform idiographic, qualitative information into normalised quantitative indices. The nature of these indices makes it possible to perform comparisons between individuals, however idiosyncratic the material from which the indices are derived might be.

ISA as an evaluative tool has demonstrated that it can provide quantitative means of measuring a person's perception of changes in his or her self-image and personal value systems over time. This area has been largely ignored to date due to the fact that an appropriate measuring instrument is not available.

11.5.2 Practical Implications

A number of practical implications arise. The study of personal values and identity development has found that despite differences in socio-cultural background, individuals'

may possess similar values; that different values are central in different individuals, and that values can undergo changes when people become aware of contradictions within themselves - all of these have practical implications, especially for the fields of guidance, recruitment and selection, education, counselling and therapy, personnel management, organisational change, team building, and of course, the world of politics.

The personal values and identity study can be used as a diagnostic tool to identify the needs, goals, aspirations, and conflicts within and between individuals and groups. At the individual level, it can, for instance, be used as a diagnostic tool in counselling needs of entrepreneurs in any entrepreneurship programmes. An example of such application is reported by MacNabb et. al (1993) in the Women in Enterprise Programme (WEP) offered by the Northern Ireland Small Business Institute (NISBI). ISA was used to assess the entrepreneurial values of participants and to identify potential conflicts of interest which may have impact on the success of the business. The instrument was completed at the first session of the Women in Enterprise Programme and subsequently at the end of the programme so that the differences pre- and post-programmes could be examined. The participants' ratings were entered on each occasion for analysis with IDEX computer software and a summary analysis for each participant was printed. Individual feedback was given at the first counselling session and offered again when the programme completed. The ISA analysis avoid any stereotypical assumptions made about individual's self-image and value systems in various contexts.

At the group level, it can be employed as a social indicator to locate sources of conflict and value gaps between such groups as young and old, students and teachers, husbands and wives, entrepreneurs and non-entrepreneurs, female and male, pre-start-up and post start-up business people, superordinates and subordinates, and nation and nation. Despite the fact that many human values are inconsistent, and conflicting, they are a fact of life. They are here to stay. Values are not only ubiquitous but indispensable in every culture. The role of values must be adequately understood and evaluated in any given situation.

11.5.3 Entrepreneurial Development and Policy Implications for Malaysia

As mentioned in Chapter 2, Malaysia is a plural society, a product of British colonial ambitions and policy (Gullick, 1964). Some 58% of Malaysia's total population are Malays and other indigenous groups, 31% are Chinese and 10% are Indians while other races account for the remaining 1%. In such a complex society the policy analyst and policy makers are required to make, or to become involved with, complex decisions of great importance. Essential to policy decisions involves the assessment process of the policy context. Some assessments involve demographic counts, community surveys, and public opinion samples. Other kinds of assessments test for political feasibility and 'reality' seek fiscal and personnel counts, or involve personal reviews of the policy makers' and planners' individual involvements and orientations.

One kind of assessment frequently omitted, however, and one especially relevant to social policy, is what might be called a values assessment (though it may be implicit in the other assessments). Such evaluation differs from the process of '*values clarification*', which requires a recognition of the value commitments held by various actors in a policy decision episode. Rather, the policy analyst and policy maker need to have a sense of how the values of different factions are structured, and what pattern of values is important to them. Included in this values appraisal are other values of the policy context such as community, the society, and entrepreneurial values, among others. Policy analysts and decision makers often have no structure or formula to guide them in this assessment. They frequently must rely on their subjective '*gut*' appraisal of the situation.

Values are complex, fluctuating and often conflicting with one another. We all are committed to certain fundamental values. However, the emphasis given to these values may vary depending on a person's age, race, sex, income, and educational background. Moreover values may change over time, or the mix of values may shift. To understand our own values as well as those of others, we must realise that values intrude in subtle and unexpected ways. Values are so much a part of us, that we are often unaware of their influence. As a result, we often do not have the perspectives we need to make appropriate decisions or to understand the actions of others. Policy makers are often in the crucial position of recommending or making precedent-setting decisions involving fundamental values. It is therefore very important that they have a perspective which permits an understanding of the value structure and value spectrum.

The Prime Minister of Malaysia in his book '*The Malay Dilemma*' stated that:

"An understanding of the value system and ethical codes of the Malays is therefore prerequisite for the planning of their future. A study of these values may prove discouraging. But without some understanding of them, not only will it be impossible to correct wrong ideas due to incorrect interpretation, but plans for Malay progress would founder because they would conflict with established values" (Mohamad, 1970)

The empirical findings of this research provide a new insight into the existing personal values and identity structures of Malay and Chinese entrepreneurs. How can the policy analysts and policy makers benefit from these findings? The findings of this research revealed that Malay entrepreneurs did not find sustaining the growth and continuity as a family business important to them. They displayed a liberal attitude toward the future succession of their business ownership. Although some of them did indicate their growing concern for the succession of their business but the number is few. The majority of them do not have any significant plans for future ownership and management succession of their business. If this situation is found to prevail among all Malay entrepreneurs in Malaysia, it would be a difficult task for the country to retain and increase the number of Malay entrepreneurs in the future. Much of the present entrepreneurship development policy is focused on the business start-up and neglects the important issues that exist later in the life of a business venture, when the entrepreneur faces retirement and succession. The future of Malay entrepreneurship faces a serious challenge, that is how to develop and transform the business into a '*family business*'. Some concerted efforts should be made on the part of the policy makers to help the Malay entrepreneurs realise the importance of the succession planning of their business ownership.

Malay entrepreneurs in this study realised that there are not many successful Malay entrepreneurs for them to idealistically identify with. As a result some of them turn to their successful Chinese counterparts as their role model. The lack of successful entrepreneurs to act as role models in Malay society is a common phenomenon. This is because Malays were more recent entrants into the entrepreneurship sector. Unlike their Chinese counterparts, mainly having been born into the family owning a business or in an enterprising society, did not find this a problem. There is no a clear cut solution to this problem. As most laymen and policy makers would agree, entrepreneurs and entrepreneurial events are characterised by actions and dynamics. In addition, most would agree that entrepreneurial activity of an individual rarely is exhibited in isolation, without social interaction. This '*interaction*' component can be examined in terms of '*linkage*' or '*relationships*' between various social resources available to the entrepreneur with respect to new ventures. These '*human resources*' with whom linkages may occur include lawyers, bankers, venture capitalists, accountants, technical consultants, family members, academics, customers, suppliers, trade associations, and others who should be exploited to offer encouragement and moral support to the entrepreneurs. The new entrepreneur use a role model or mentor in the process of developing a successful new venture. The existing Malay entrepreneurs should be made to realise the importance of '*setting oneself up as a role model*' not only for the future generation of Malay entrepreneurs but also for his immediate family and business organisation.

The findings of this research implicitly support the importance of the role of the family in shaping the entrepreneurial career. Family members, particularly the father and mother are considered to play a key part in establishing the desirability and credibility of entrepreneurial actions for an individual. It is suggested that entrepreneurial policy and development should incorporate the family dynamics of Malay entrepreneurs. *It is important to understand what kinds of socialisation experience within the family lead to entrepreneurial behaviour.* Such knowledge and information could prove valuable to develop curricula and training that might prove more useful in inculcating entrepreneurial values in Malaysia's society than the current approaches to teaching entrepreneurship. In the past, most entrepreneurial training programmes focused on the development of the individual entrepreneur. This research findings suggests that family members of the entrepreneurs such as wives, children, and parents should be given adequate information through training or awareness programmes of the nature of entrepreneurship career. This is because the relationship of the entrepreneur's family to an entrepreneurial venture can be a significant factor determining the business's success or failure.

The actual creation and/or expansion of a Malay entrepreneurial group must be accomplished by persons belonging or have a thorough understanding of Malay culture and society. It is unlikely that experts from a foreign culture with values and aspirations that differ from Malay entrepreneurs would be able to disseminate knowledge that fulfils the aspirations and values of Malay entrepreneurs. The Malay professionals should be responsible to provide adequate information about the Malay value concepts to foreign experts before embarking on any entrepreneurial development programmes. To date, there has been no empirical research done to study Malay values, therefore it is unlikely the policy makers and implementors who are mainly Malays are aware of their own values and aspirations. The findings of this research should give new insights to the policy makers of the values and aspirations of existing Malay entrepreneurs.

More often than not, policy decisions involve a serious contention between strongly-held beliefs. In addition, policy analysis and policy making often occur in a volatile environment fraught with emotions, involving situations where there is turbulence and turmoil, where feelings run high. Rather than seeing these conflicts as being isolated, occurring independently of one another, it is better to think of them as existing simultaneously in a system of juxtaposed values which permits and indeed requires conflict. Policy analysts and decision makers must continually aware of the value tensions which are inherent in the system and make assessment of these dilemmas and tensions as part of the ongoing '*reading*' of the policy community. The findings of this study also revealed that Malay entrepreneurs have a strong '*religious piety*'. The policy makers must accommodate the '*religious*' and '*secular*' when planning and implementing entrepreneurial policy and development programmes. Since the majority of policy analysts and policy makers are Malays and naturally Muslims, they should be able to utilise the economic system in Islam for developing entrepreneurial activities for the Malays.

In the future, there must be much more recognition of, and adoption of, a '*holistic*' approach to the development of entrepreneurs and business ventures. Values are the prime movers of people's participation which makes any development programme successful. In short, the concept of development is inseparable from human beliefs and values. Therefore, Malaysia needs to focus her attention on the values of her nation so that the goal of development, that is, to improved the quality of life for all individuals can be achieved through skilful human social engineering.

11.6 Suggestions for Future Research

Although this study clarifies certain questions regarding Malay and Chinese entrepreneurs' personal values and identity structure, it raises questions which might lead to future research. It is hoped that this comparative study of personal values of Malay and Chinese entrepreneurs will lead to other entrepreneurial studies of various nationality groups. Through such studies, differences and similarities which exist in the profiles of personal values among groups of entrepreneurs from other nationalities can be thoroughly noted.

As stated in the previous section, the values of Malaysians as a nationality have never been described extensively. Therefore, future research should be directed towards understanding of Malaysian value systems in general and specifically Malay values. Attempts should also be made to develop a standard Malay value instrument which reflects indigenous themes and concern of Malay culture such as the Rokeach Values Survey (Rokeach, 1973) or the Chinese Value Survey (Chinese Culture Connection, 1987). The dimensions of valuing unique to the Malay values would constitute a robust dimension of cultural variations in valuing. Also, dimensions of valuing unique to Malays may add to the currently accepted array of cultural variations. Malaysia is known for its pluralistic society. A crucial problem which pluralistic

societies like Malaysia face is with respect to value conflicts. These conflicts arise because traditional values come into conflict with values associated with modernisation.

Any research done in the future should be directed toward longitudinal studies. Such longitudinal studies which consider the changes of personal value profiles within the passage of time will be of great use in the field of social studies in general, and in the field of entrepreneurial studies specifically. And, too, comparative studies are needed of entrepreneurial values profiles within different stages of business development, non-entrepreneurs, gender, types of business organisation. Future research should utilise a larger sample frame in order to generalise the research findings. In addition, the relation of personal values to business growth and development is an area which merits examination.

It is hoped that this research study accomplishes all its objectives. Such a goal by itself is not an end, but rather a means by which the accomplishment of an end can be achieved. Such an end is, of course, an ever-widening wealth of information concerning entrepreneurial personal value systems and identity development.

11.7 Summary

This chapter gives the overall summary of the research. Of significance here is that there are sixteen personal values of Malay entrepreneurs and seventeen personal values of Chinese entrepreneurs. These personal values are *'high achievement'*, *'a comfortable life'*, *'personal independence'*, *'perseverance'*, *'mutual obligation and reciprocity to family and kinship'*, *'self-discipline'*, *'trustworthiness'*, *'frugality'*, *'benevolence'*, *'Hard work'*, *'create and utilise opportunities'*, *'versatility'*, *'innovativeness'*, *'risks taking'*, *'religious piety'*, *'sustaining growth and continuity as family business'*, and *'harmonious relationship with others'*. Among these personal values, *'religious piety'* is specific to Malay entrepreneurs and *'sustaining growth and continuity as family business'*, and *'harmonious relationship with others'* are specific to Chinese entrepreneurs. In terms of their identity structure, the findings revealed that both groups of entrepreneurs show a high degree of confidence with respect to their achieved and ascribed roles.

Despite the research contribution to enrich existing knowledge of personal values and identity development of entrepreneurs, there were limitations to this. Among them was the small sample size used in this study. However, the findings can be used for comparison in any future studies undertaken. The study of personal values and identity of entrepreneurs is still at its infancy. Therefore, further research should be conducted to enrich the existing knowledge in this area.

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Appendix 1: Interview Schedule

Business Details

Name of Business

Business Address:

Main Business Activities:

Legal Status of Business:

Year of Establishment:

Number of Employees:

Entrepreneur's Personal Details

Name:

Age:

Place of Birth:

Number of brothers and sisters:

Educational Background:

Marital status:

Number of children (if any):

Religion and festival celebration within family (Practices and rituals):

List of Questions

I. Why be an entrepreneur?

- How well did your work experience prepare you to run a business?
- Did/Does anyone else in your family own a business? Briefly explain
- Why did you go into business for yourself? (Probe circumstances of and causes for starting his own business)
- Who, if anyone, encouraged you to set up your own business?
- Comment on the effect of any role models or mentors on your decision to open a business (encourage discussion of her/his influence, values, and so on)
- what are the most important sources of satisfaction in becoming an entrepreneur?

- How do you pick up ideas about business behaviour? What formal or informal training did you have? (especially family influence)
- What does it take to succeed in running your own business?
- What are the benefits of running your own business?
- What are the drawbacks? Had you anticipated these?
- What is the purpose of striving to accumulate wealth?
- What do you consider to be the greatest accomplishment in your life? Why?
- Have you been as successful as you hoped when you started the business?
- What are your hopes (or fears) for the future of your business?
- What do you (would you) want your children to be?

II Socialisation

- Interviewee's social status and community service, association with social (clan, vocational, educational, political, and commercial institution.
- Are there any reference groups you identify with? (this may refer to membership or formal or informal groups. Try to elicit which groups of people the entrepreneur identifies with and is influenced by)
- Is religion important to you?
- Does religion have a direct influence in business situation? How?
- Other than practices of your religion, are there any other guidelines you use, such as good luck tradition, etc.?
- Do you think religion encourages prosperity in business? Why? How?

III Self

- What sort of person do your parents, brothers and sisters consider yourself to be?
- How would you describe yourself before being an entrepreneur/ now as an entrepreneur?
- Do you ever feel a failure? When?
- Do you make any particular sacrifices (now or in the past) to be where you are now?
- How would you like to change from the way you are now?
- What kind of entrepreneur would you like to become?

IV. Relationship-Kinship

- Who do you feel responsible for? (This involves material and moral responsibilities)

- Where would you go for help? Where have you sought help recently?
- How far does your family network go (especially in business)?
- Do you have a regional or clan loyalty?
- Are such relationships used in business? How? and Why?
- What are your hopes for the future of your children, regarding education? and work? Do you want them to go into business like you did?

V Legitimacy, Decisions and Others

- Is business a respectable profession? Are there some parts of it which are not? What are they?
- What other jobs carry more status? and Why?
- What are the most likely situations for a businessman to lose influence in this society?
- Is there a guiding principle which affects your choice of what you do next with your business?
- Are you normally in full control of events or do you have to make allowances for fate to play a part?
- What is your view of insider trading? Breaking contracts? Taking bribes?
- Do you save your income, if so, why?
- What is your view of owning an expensive car and wearing expensive clothes? High spending teenagers?

Other (please specify) _____

9. Parents' Religion:

Islam _____

Buddhist _____

Christian _____

Other (please specify) _____

10. Your Father's Highest Educational Qualification:

No formal Education _____

Primary _____

Lower Secondary _____

O' level _____

A' Level _____

Degree _____

11. Your father's occupation: _____

Appendix 3 : One Page Example of the Identity Instrument

	4	3	2	1	0	1	2	3	4
Me as a Malay	-	-	-	-	0	-	-	-	-
Me as I was when I left school	-	-	-	-	0	-	-	-	-
Successful entrepreneur (someone you know)	-	-	-	-	0	-	-	-	-
My mother	-	-	-	-	0	-	-	-	-
Me as an entrepreneur	-	-	-	-	0	-	-	-	-
Most Malay entrepreneurs	-	-	-	-	0	-	-	-	-
A person I disliked	-	-	-	-	0	-	-	-	-
Me as I would like to be	-	-	-	-	0	-	-	-	-
Most Chinese entrepreneurs	-	-	-	-	0	-	-	-	-
Unsuccessful entrepreneur (anyone you know)	-	-	-	-	0	-	-	-	-
Me as I was when I worked for someone	-	-	-	-	0	-	-	-	-
Me as a husband	-	-	-	-	0	-	-	-	-
My wife	-	-	-	-	0	-	-	-	-
My father	-	-	-	-	0	-	-	-	-
A person I admired	-	-	-	-	0	-	-	-	-

Appendix 4: List of Constructs and Entities Used in Identity Instrument

I. List of Constructs

- **Believe(s) in personal independence / Does (Do) not believe in personal Independence**
- **Believe(s) in a comfortable life / Does (Do) not believe in comfortable life**
- **Believe(s) in frugality / Does (Do) not believe in frugality**
- **Believe(s) in perseverance / Does (Do) not believe in perseverance**
- **Believe(s) in trustworthiness / Does (Do) not believe in trustworthiness**
- **Believe(s) in hard work / Does (Do) not believe in hard work**
- **Able to create and utilise opportunities / Is (Are) not able to create and utilise opportunities**
- **Believe(s) in benevolence / Does (Do) not believe in benevolence**
- **Believe(s) in versatility / Does (Do) not believe in versatility**
- **Believe(s) in fate / Does (Do) not believe in fate**
- **Believe(s) in risk taking / Does (Do) not believe in risk taking**
- **Believe(s) in self-discipline / Does (Do) not believe in risk taking**
- **Believe(s) in innovativeness / Does (Do) not believe in innovativeness**
- **Believe(s) in mutual obligation and reciprocity to family and kinship / Does (Do) not believe in mutual obligation and reciprocity to family and kinship**
- **Believe(s) in high achievement / Does (Do) not believe in high achievement**
- **Believe(s) in religious piety / Does (Do) not believe in religious piety**
- **Believe(s) in sustaining growth and continuity as family business / Does (Do) not believe in sustaining growth and continuity as family business**
- **Believe(s) in harmonious relationship with others / Does (Do) not believe in harmonious relationship with others**

II List of Entities

- **Me as an entrepreneur (Current Self 1)***
- **Me as a Malay/Chinese (Current Self 2)**
- **Me as a husband (Current Self 3)**
- **Me as I would like to be (Ideal Self)***
- **Me as I was when I left school (Past Self 1)***
- **Me as I was when I worked for someone (Past Self 2)**
- **A person I admired (an admired person)***
- **A person I disliked (a disliked person)***
- **Successful entrepreneur**
- **Unsuccessful entrepreneur**
- **Most Malay entrepreneurs**
- **Most Chinese entrepreneurs**
- **My mother**
- **My father**
- **My wife**

*** Denotes mandatory entity**

Appendix 5: Definition of ISA Terms

The ISA definitions of psychological parameters of identity are taken from Peter Weinreich's *Manual for Identity Exploration Using Personal Constructs, 1980* (reprinted 1986, 1988) published by ESRC Centre for Research in Ethnic Relations, University of Warwick, Coventry CV4 7AL, U.K. The numbering of the definitions correspond to that in this publication; contextual text is omitted in the following. These definitions are informed by the ISA definition of '*identity*':

Definition of Identity

A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future.

3.1. Ideal-Self Image, Values, and current and Past Self

3.1.1. Ideal self-image (or ego ideal)

One's ideal self-image is defined as one's construal of 'me as I would like to be'

3.1.2. Positive values

One's positive values are defined as those personal characteristics and guide-lines for behaviour which one aspires to implement for oneself in accordance with one's ideal self-image

3.1.4. Negative values (or contra values)

One's negative values are defined as the contrasts of one's positive values, that is, those characteristics and patterns of behaviour from which one would wish to dissociate

3.1.4. Current self-image

One's current self-image is defined as one's construal of '*me as I am now*'.

3.1.4. Past self-image

One's past self-image is defined as one's construal of '*me as I used to be*'.

3.2. Positive and negative role model (and reference group)

3.2.1. Positive role model (and reference group)

One's positive role model (reference group) is defined as some other person(group) construed as having many of the attributes and values to which one aspires, that is, ones associated with one's ideal self-image

3.2.2. Negative role model (and reference group)

One's negative role model (reference group) is defined as some other person (group) construed as possessing many of the attributes and contra-values from which one wishes to dissociate, that is, ones aligned with one's contra-value system.

3.3. Identification with another or with a group

A. Empathetic identification

3.3.1. Current identification (perceived similarity)

The extent of one's current identification with another is defined as the degree of similarity between the qualities one attributes to the other, whether 'good' or 'bad', and those of one's current self-image.

3.3.2. Past identification (perceived similarity)

The extent of one's past identification with another is defined as the degree of similarity between the qualities one attributes to the other and those of one's past self-image

B. Role model identification

3.3.3. Idealistic-identification (positive role model and reference group)

The extent of one's idealistic identification with another is defined as the degree of similarity between the qualities one attributes to the other and those one would like to possess as part of one's ideal self-image

3.3.4. Contra-identification (negative role model and reference group)

The extent of one's contra identification with another is defined as the degree of similarity between the qualities one attributes to the other and those from which one would wish to disassociate.

3.4. Identification conflicts and overall identity diffusion

3.4.1. Identification conflicts with others

In terms of one's current self-image the extent of one's identification conflict with another is defined as a multiplicative function of one's current and contra-identification with that other.

A similar definition holds for identification conflicts in terms of one's past self-image. As one's current (past) and contra-identifications with another simultaneously increase, so will one's conflict in identification with that other become greater.

3.4.2. Overall identity diffusion

The degree of one's identity diffusion is defined as the overall dispersion of, and magnitude of, one's identification conflicts with significant others.

This may be assessed in relation both to one's current and one's past self-images

3.5. Evaluation of others and self-esteem

3.5.1. Evaluation of another

One's evaluation of another is defined as one's overall assessment of the other in terms of the positive and negative evaluative connotations of the attributes one construes in that other, in accordance with one's value system.

3.5.2. Evaluation of current (past) self

One's evaluation of one's current (past) self is defined as one's overall self-assessment in terms of the positive and negative evaluative connotations of the attributes one construes as making up one's current (past) self-image, in accordance with one's value system.

3.5.3. Self-esteem

One's self-esteem is defined as one's overall self-assessment in evaluative terms of the continuing relationship between one's past and current self-images, in accordance with one's value system.

Used as a single indicator of one's psychological well-being, the self-esteem measure should be regarded as unreliable. For example, one may evaluate one's current self-image more highly than one's past and thereby indicate greater satisfaction with oneself currently compared with before. A lower current than past self-evaluation will reflect diminishing self-satisfaction. While representing quite different psychological states, both may generate the same self-esteem value. In addition, all kinds of different identification patterns and magnitudes of conflicts in identification can accompany a particular self-esteem value. In

certain cases, a high level of self-esteem may be associated with a foreclosed identity and a defensive denial of conflicts in identification.

3.6. Ego -involvement with entities

3.6.1. Ego-involvement with another

One's ego involvement with another is defined as one's overall responsiveness to the other in terms of the extensiveness both in quantity and in strength of the attributes one construes the other as possessing.

3.6.2. Self-involvement

One's ego-involvement in oneself as one aspires to be (or as one is now, or as one was in the past) is defined as one's overall self-responsiveness in terms of the extensiveness both in quantity and in strength of the attributes of one's ideal self-image (or current self-image, or past self-image).

3.7. Ambivalence and ego-ambivalence towards an entity

3.7.1. Ambivalence

One's ambivalence towards an entity (e.g. another person, or a facet of self-concept) when evaluated on balance in positive terms is defined as the ratio of negative to positive attributions, and, conversely, when negatively evaluated as the ratio of positive to negative attributions.

3.7.2. Ego-ambivalence

One's ego-ambivalence towards an entity is defined as the product of one's ambivalence towards it and one's ego-involvement with it (also known as entity dissonance).

3.8. Structural pressure on constructs (consistency or stability of the evaluative connotations)

The structural pressure on one's construct is defined as the overall strength of the excess of compatibilities over incompatibilities between the evaluative connotations of attributions one makes to each entity by way of the one construct and one's overall evaluation of each entity

3.9. Splitting in construal of entities

The extent of splitting in one's construal of two entities is defined as the ratio of the deficiency in actual overlap possible between their attributed characteristics to the total possible overlap, given the set of constructs one uses to construe them before.

Appendix 6: List of Valuation Statements

I) Valuation Statements Gathered From Chinese Entrepreneurs

The account analysis of the in-depth interviews data produced valuation statements as follows. Every valuation statement was then categorised and classified according to its themes.

1. Personal Independence *(The right of each person to direct his or her life, being free of domination by others, being free to work and move about as one wishes ('be my own boss'))*

- “my father used to tell me, the word ‘*worker*’ means you can’t expect a lot of achievement working for somebody else. There’s no good being an employee”.
- “I was working for a chemical factory for 10 years. This is because I wanted working experience and to save money for the initial capital. I believe that to be my own boss is the highest self-respect. I don’t see any other positions as being superior than being your own boss”.
- “I don’t like to work for someone else, be controlled by others...it’s the freedom that attracts me, not making too much money”
- “there is always this drive to have my own business, to be my own boss”
- “occasionally, there might not be much profit, it was difficult to earn a living at the initial stage in business. However, it was better than working for others”.
- “I always felt that it is better to be my own boss, when I was earning a salary, there’s only a certain limit that I can go, being my own boss the sky’s the limit”.
- “it’s great achievement to be my own boss”
- “freedom in job is important”.
- “if you’re your own boss, you are free to do anything you like to your organisation. If you work hard you get more profit and that is all yours”.
- “when I was an employee to others, there is no freedom at all, even if I have good ideas I can’t implement it because I do not have the authority, in other words I do not have any say to anything”.
- “I promised myself that one day, I’ll become an employer, it’s more respectable”.
- “I hate doing the same job everyday, when I was a factory supervisor, the job is very routine, but I have to work for experience and money. I can’t set up my own business without capital and work experience”.
- “I do not want to be a salesman for life, I was a very successful salesman but obviously all the profit goes to the owner of the company. I told myself that I should be my own boss rather than working for others, if I work hard all the profit goes to my own pocket”.

- “my father use to tell me that the most respectable profession is to be an employer rather than an employee and it’s no good to depend on others”
- “when I was working for someone else, I always disagree with my boss, he is a very authoritative person, I never like to be controlled by people, it’s much better to be independent”.
- “I enjoy being my own boss, and enjoy financial independence as well”.
- “I felt a total freedom when I set my own business”
- “my parents taught me to be independent, as an eldest son in the family I enjoy more freedom to do what I like... and probably because of that I do not particularly want to be controlled by others”.

2. Trustworthiness (*Truthful, sincerity, keeping one’s word*)

- “trustworthiness is important in business, if a person is not trustworthy, he is literally useless. You only need to be unreliable once, and no body will ever trust you anymore. Your business will suffer”.
- “if I lose my reputation, then I lose all the capital that I have”.
- “what matters is credibility of each businessman”.
- “in business, I believe building up our trustworthiness is important. I was very prompt in my payments. This helps me to build my good rapport with my financier, suppliers”.
- “I was taught to be gentle, be honest, and so on. These are the basic things which Confucianism teaches you- to be honest, to be loyal to almost everyone”.
- “I see most older generation businessmen like myself were more trustworthy than the present generation of younger businessmen. Also, we seem keen to earn our living, we had to be trustworthy, otherwise, we cannot get any job”.
- “it is often a matter of trust than contribution, who can you trust? I make every effort to build my trust not only to my bankers, but employees as well”.
- “if you want to borrow money from friends and relatives, you must build the trustworthiness, or else it is difficult to get help when you need them”.
- “my father told me that if I am a trusted person, I will not have difficulty in getting assistance in my life, especially where money is concerned”.
- “I believe strongly in trustworthiness, it has helped me through difficult times, because I am a trustworthy person, I could get credits from my suppliers”.
- “there are times when I am not able to pay the employees on time. I never lie to my employees about my financial situation, and I always keep my promises to them, it definitely pays to be trustworthy”.
- “I remember when I first started the business, I do not have enough capital, and the bank will not lend me the money because I do not have any collateral, I went to see my father in-law, probably because he trusted me, he gave me the capital needed”.
- “if one wants to stay in business for a long time, one must be a reliable and trusted person”.
- “I believe in trustworthiness, not only in business but in everyday life, if my wife do not trusted me, my business career will be in jeopardy”.

- “If you are a trusted person, it is an asset to you especially when you are in difficulty, it’s your good reputation and trustworthiness that matter”.
- “I always believe it pays to be a trustworthy person”

3. A Comfortable Life (*Earning money, owning property, saving and increasing one’s wealth; the security that wealth brings*)

- “in my case, I would say wealth is definitely the top priority, that’s the driving force, and latter will be enjoying the process of this wealth creation”.
- “the Chinese believes that, wealth is the foundation for the next generation, so everyone has to accumulate some wealth to guard old age”.
- “I always wanted to conserve some wealth so I could look after other members within the family network”.
- “I have a friend who is successful in business, I learned a lot from him, he used to tell me if I go into business and is successful, a year’s earning money equal my whole life earnings working for other people, and that’s why I decide to start a business myself. And is proven now...”.
- “the purpose of wealth is to build up a business, it should be used, pure accumulation is no use”.
- “wealth is valuable not per se, but for the extra gearing which is possible”.
- “I never dream I’ll drive a Mercedes Benz, I use to see, when I was a child a rich businessman in our village driving this car. I think the only way for me to own one is to have a successful business, with lots of money”.
- “the only way to gain respect from people is when you are successful and have material possession. If you have nothing, you will be frowned upon by many”.
- “I enjoy a comfortable life now, I don’t think I can buy a big house, and an expensive car if I stay as an ordinary office worker”.
- “I don’t think I can provide financial assistance to my family members and others before, especially with my small salary, but now things are different, I think money does make the difference”.
- “although wealth is important, but it should not over rule one’s life, I set up this business not only for the sake of money but because of other reasons as well, money alone does not make me happy”.
- “I never had enough money to spend on luxury things when I was a clerk before, I don’t think my children would have the chance to study abroad, but now, with the money and the wealth that I had accumulated, I am able to give good education to my children...in a way I am proud of myself”.
- “with money, I can build up my business, it takes money to make more money”.
- “I worked hard for the success of my business, success doesn’t come overnight, but if you succeed, you would enjoy the wealth that you have created”.
- “I do not think I could be able to give good medical treatment abroad for my father when he had a serious lung problem, the success in business had increased my financial capability”.

4. Frugality (*Doing things with carefulness, avoiding waste motion*)

- “my mum taught me how to save, I do not think we should waste money for nothing”.
- “when I wanted to buy a new car, my parents said why not use the old car that I have and save the money to expand the business”.
- “my mother was very frugal not only with herself but with the family as well. My father was frugal, everybody I knew is frugal. That’s how I learn to become one as well”.
- “the question of facing poor condition came up time and time again, when I was young, but the whole family is not a big spender, my mother is very particular and cautious when spending money. So I’ve never exposed to a situation where money is of no importance”.
- “when one makes money, one should not spend it recklessly. If one does that and encounters bad times, one will not have the reserve to carry on the business, resulting in possible closure, if business is good, the capital should be preserved. It can be used for business expansion or be preserved against losses so that one will be able to carry on”.
- “most businessmen should be hardworking and frugal”.
- “although I am able to spend my money on anything, but it’s not wise to do that, I believe in saving especially for the rainy days”.
- “life was hard for me when I was a child, everything was scarce, my mum keep reminding me that I should not waste money, food, or anything for that matter. One must learn to save and spend money wisely”.
- “why should I waste my money unnecessarily, it’s not easy to make money. I told my wife and children that they have to learn to spend money wisely, although I could afford to provide them with luxury things, it does not mean that they can do anything they like....I never allow my children to wear expensive clothes or have expensive toys....they must know that it’s not easy to make money”.
- “if one is in business, there must always be a reserve in the bank, I make sure I save some money for future purposes”.
- “I do not like people who gamble their money, there are some of my friends who did that especially when they have money in their hand, I do not believe gambling can generate more money, one should save the extras that one has”.
- “I remember one proverb which states that make sure you have the umbrella ready before it rains, it implies that one need to save money in order to face bad times”.
- “I’m known for being frugal, it does not mean that I am a miser.....well, why should I waste money unnecessarily, I worked hard for it, money does not fall from the sky!”.

5. Perseverance (*Staying with a task, not giving up, fighting back against opposition*)

- “it’s not easy to do business, one must perseveres and work hard”.
- “sometimes when work become extremely difficult, I did consider to close down my business and working again for someone else. But I thought again that I must try harder, if I had not been determined I wouldn’t be as successful as I am now”.

- “business success depends on the individual’s strength and determination as well as on his resilience and his ability to withstand sufferings, if he cannot accept sufferings, he would not be successful. I have gone through failure in business, and once I pass the crisis, I’ll be successful throughout”.
- “there were people who just gave up at the slightest hardship and lost the opportunity....it’s not me, I’m used to the hard life, there’s a lot of difficulties in my childhood life”.
- “when one encounters difficulties one must overcome them, when one does that, one is sure to succeed”.
- “there’s no short cut in business, every successful businessman must suffer”.
- “hard work, perseverance, and endurance are fundamental principles to guide our human conduct, without these your good fortune will one day dissipate, become useless”.
- “I will never say I’ll give up despite several failures, I’ll try and try again, it’s perseverance that leads to ultimate success”.
- “nothing comes easy in this world, if you want something you have to earn for it, I want good life, and a lot of money...so I have to work hard for it. Success does not come overnight, it takes a lot of hardship to build this business”.
- “it’s easy to give-up when one fails, I had a lot of problem when I first started the business, family problem, financial problem, management problem...but I keep telling myself if I endures the difficulties I definitely can be successful in the end”.
- “I am used to hardship in life, it’s nothing new to me, I am aware of the hardship that I will have to go through when I decided to set up this business....it pays when you overcome the hardship”.
- “my motto in life is never say die!”
- “I can’t give up easily, I have to prove to others that I can be successful despite not highly educated, and mind you there’s nothing that come easy”.
- “I have failed before, but I told myself that it is not the end of the world for me, I have to continue on persevering!”

6. Hard work (*Working industriously or addicted to working*)

- “being a businessman I work more than 12 hours a day, I don’t think about holidays and normally I work 7 days a week. If I miss a phone call, I may miss a chance of getting business”.
- “in my younger days, I worked very hard, but now I still work hard, I think it’s mental”.
- “I normally work long hours, if I go home early, I will feel guilty, there’s no such thing as 9 to 5 for me”.
- “Chinese people by nature work hard”
- “I simply enjoy working long hours, I’ll work until I die”
- “I sacrifice my family and personal life. There’s no Saturday and no Sunday for me”
- “I often work fifteen hours a day in the office. I’m totally work obsessed and I still look forward to work every morning”.

- “this business is mine, I have to work long hours to ensure the success of my business...I don't expect someone else to work hard for me, but I hope in the future I do not have to work long hours anymore”.
- “I don't think I can leave my office at 5 o'clock in the evening, there's no standard time for me to leave the office, my office is the second home for me...in fact I spend more time in my office than at home”.
- “of course it's difficult to make my family to understand the nature of my work, generally they would want me to come back at 5 o'clock every evening, they should realise that I am not an office worker anymore, I am the owner of a company, I have to be more industrious than before”.
- “I work 7 days a week, 365 days a year, and still there's a lot more to do, it is never an ending process, if I do not work hard, the business will not survive....I hope I will not have to work like this in the future”.
- “as I have told you earlier, nothing comes easy in life, I think if I am not willing to work long hours, I will have to close this business”.
- “I am a workaholic person”.
- “I spend a lot of my time working in the office than at home, I remember how difficult it is when this business first started, I do not have enough money to pay for many workers, therefore I have to do almost everything, 24 hours a day are not enough for me”.
- “I don't think my business will survive if I just work 5 days a week, 8 hours a day and leave the rest to my employees, probably in the future I could be able to do that but not now!”.

7. Create and Utilise Opportunities (*Ability to make and seize opportunities when they occur*)

- “in business you must be opportunist, you cannot stay doing one business all your life, you must do many things. Grab at things and prosper”.
- “it is just that there are a lot of opportunities, you have a lot of stimulation if you open your mind”.
- “a businessman must be able to grab opportunities. Business is what we call a ‘cycle’ that becomes good at one time and bad at another. It is natural when business is bad, one must persist and not let the business flop, when business is good, one makes money and look for opportunities”.
- “if you can't look for opportunities, how can business prosper”
- “every businessman must be able to take opportunity that comes, if one differs any decision or overlook the opportunity will soon be lost”.
- “I cannot rely on doing the same business for a long time, I have to look for other opportunities, a good businessman must be able to take advantage of all opportunities that come in his way”.
- “as an owner of a business, I have to look for opportunities, and must always be on the look out, I have to compete with other businesses, and I must grab first than others”.

8. Benevolence (*Helping others, giving one's time, energy or money to others; encouraging and sympathising; compassion for others*)

- “I never stop helping people in need, I give contributions to our ‘Hakka’ foundations especially sponsoring our children’s education”.
- “when I was young, many people help me, it’s my turn to pay back what I got from others, I must help others to prosper in life”.
- “I try my best to help others as well...I help some of my relatives and friends financially to start their business, and eventually they become my sub-contractor”.
- now, I have made my money, I will help any of my friends, I helped in various organisation, old folk’s home and schools”.
- “I felt that for people to live together in a society, mutual assistance and understanding helped engendered the spirit of co-operation, helping others is a source of happiness”.
- “it’s important for people like me to support any forms of charity to help those in need, if we have extra, we must be willing to give away for the benefit of our own people”.
- “my father told me that if I managed to accumulate wealth, I must be willing to help others, especially my workers who have contributed to my success, that’s why I funded some of my workers’ children for their education”.
- “I can’t give away my time to do charity work, but I am willing to give financial help if needed”.

9. Versatility (*Having the opportunity to think and reason and discover, learning new things and growing in knowledge; understanding what is true, right, a lasting good judgement*)

- “despite working for long hours, I make every effort to find time to study, I studied different languages to widened my business network, I learn Japanese, English, and Bahasa Malaysia. This improves my communication skills especially when making business deals”.
- “although I’m busy, I never forget to read newspaper or other interesting books, especially those biographies about successful people”.
- “a businessman must be versatile, and must have the urge to gain knowledge and experience”.
- “in this present business situation, I feel that I need to know the political, economic, and consumers trends of the countries which I have business dealings with, I read a lot, watch the world news”.
- “my English and Malay language wasn’t good before, I always tell myself that I have to learn, I went for evening classes to improve my spoken English and Malay language, now I’m better off”.
- “I must continue to observe and learn although I am old, I am not yet satisfied, so I have to continue to work hard, that’s the only right thing to do”.

10. Harmonious Relationship with Others (*Having much human interaction, having acquaintances or friends, concern for the feelings and welfare of others, being affectionate with others, being appreciative and helpful to others; giving something of oneself to others and being able to accept the affection offered by others*)

- “if you don’t treat employees right, you will not have good workers, they will go out and start their own business”.
- “there is a saying, if your staff leave, treat them nice, because they are the ones who will bring more business, because they know the company best, they know the product best”.
- “although you’re in competition, you still talk to each other”.
- “humility is an important virtue, when meeting people, one should put up a broad smile, others will feel good, to be able to deal with others harmoniously is not easy. One must be modest and have an open mind in order to learn from others”.
- “no one will do business with us, if we don’t maintain good relationship with people, we must not fight or cause problem”.
- “it is important to maintain good relationship with customers, suppliers, financiers, and others, they will help to prosper one’s business”.

11. Sustaining Growth and Continuity as Family Business (*Preserving the tried and good things of one’s business so that what has been achieved is not lost to others*)

- “I have this idea of building a large corporation and to hand it over to my children, I just cannot accept the idea of having a professional man to take care of my company which I have started, I don’t know why”.
- “Chinese philosophy is the family, the unit, and the propagation of the family name. They don’t like the good things to go to other people, and they would like to have it remain in the family”.
- “I hope my son will take over the business, I will supervise him, it is important to maintain the prosperity of the business in the family”.
- “I would like my children to take over the business, I use to tell them that if they cannot take charge of my business, then all my efforts have been in vain, if they are able to manage the business they need not worry over their livelihood for a lifetime”.
- “it will be my ambition to be able to pass this business to my children, they must manage the business and make it more bigger”.
- “my father told me that if my business is successful, I should make sure that my children maintain the success and keep the business in the family”.
- “I will only be happy if I can pass over this business to my children, they must manage the business and make it bigger”.
- “I hope any of my children will take over the business, it does not matter whether it’s my daughter or my son, what matters to me is that the business will continuously be managed by my own family members”.

- “this business is my life, I worked hard to ensure its success, I do not want it to die with me, therefore I must make sure that my children will take over this business and maintain its prosperity”.
- “I told my wife and my children that it is their responsibilities to ensure the growth of the business, and its success, too”.
- “..of course I would not allow anyone else to manage this business except my family members”.
- “if my children is not keen to go into business, I must make sure that any of my nephews, or nieces would be willing to take over this business, it’s better than letting a stranger to manage this business”.
- “most Chinese would like the prosperity to be retained in the family”.
- “I do not want to work for life, when my eldest son finishes his study, I want him to take over this business”.
- “I always remind my children that they should maintain the family name, and this business symbolise the prosperity of the family”.
- “the business is for the family and it should stay in the family forever”.
- “my wife and eldest son are the main share holders of this company, it’s a way to ensure that the business will retain in the family”

12. Fatalism (*The liking what cannot be avoided, the belief that god or nature control the world and they alone will change it when they wish, people’s helplessness to make any real change; making oneself the willing instrument of gods or nature, devotion and waiting patiently for what life brings, grateful for its joys, tolerant of its pain*)

- “there is always be an element of luck in your success, and you want the extra bit, that’s why you get the ‘*feng shui*’ man”.
- “I believe in luck , there’s must be a great hand who help us”
- “I believe in luck and fate and have had many experiences to prove it works, there is an invisible hand shaping everyone’s fate”.
- “two factors are important for success, one is fate and that you are born with, the other is luck and you can only influence that a little, but you can’t deny its existence”.
- “I believe in luck but not to the extent of making myself not wanting to work hard”.
- “it does not deter me from working hard even if I believe in luck or fate, there is this element that helps me to be successful in business”.
- “I consider that luck is always on my side, it’s very difficult to explain how it works, but I do believe in it”.

(‘Feng-shui’ is the belief in propitious location, and embraces location of buildings, of offices, and of furniture. It also includes timing of events and requires a geomancer to advise)

13. Risk taking (*Ability to make a choice between two or more alternatives whose outcomes are not known and must be subjectively evaluated; ability to accept the chance of potential success and potential loss*)

- “one must be bold but cautious, everyone is capable of doing an easy task but at the same time one must look for difficult tasks to do. Most people are afraid to take difficult tasks and do things which one is sure, there’s a lot of risks in business”.
- “if a businessman cannot bear risks in life, how to grow and prosper”.
- “everyone takes some amount of risks in life, a businessman has to bear a lot of risks all his life, well, if you have the gut-feeling, you’ll make it”.
- “it is impossible not to bear risk in business, when I quit my job, I risks my family security but if you don’t try you wouldn’t succeed”.
- “to ensure that I won’t fail, I ask the opinion of others, but ultimately, I have to decide by myself, there is always a risk in it”.
- “there are more risks taking in business, but it’s part of the whole game, in order to be successful, a businessman must have the guts to take risks”.
- “every businessman takes some form of risks, of course I do not want to take major risks all my life, I think when the business is stable, I will not have to make extensive risks anymore”.
- “well..... when I think of all this risks, it really puts me off, but sometimes in order to make changes in life, I have to take the risks, it’s part of a businessman life”.

14. Self -discipline (*Learning to control and direct the emotions and appetites, using the emotions to enrich life, learning to keep calm and controlled mid the strains and tensions of community living, attaining an inner balance and serenity*)

- “family discipline is very important, my parents are very strict and ensure that I did not mix with people who are not good, I owe the present success to the family discipline imposed by my parents”.
- “in business one must be able to discipline oneself, not too much gambling, womanising, its no good”.
- “my father is a very strict man, and he makes sure I got up early every morning, before going to school I’ll help him. He said, a man must discipline himself in order to raise the family”.
- “to succeed one must be hardworking, not lazy, if you make money and then gamble and waste the time, you will soon fail in business, its not easy to do business, one must keep controlling oneself”.
- “in order to be successful in life, one must learn how to discipline oneself, my parents taught to make full use of time, and restraint myself from bad influence”.
- “it is not easy to discipline oneself, there are a lot of distractions in life, sometimes friends do influence us to do bad things such as gambling, drinking, and womanising....all these

may cause a lot of problem not only to the business but the family life as well. I make sure I avoid such activities”.

- “my mother is a very strict woman, I don’t remember going out with friends and come back late at night, she said to me that I should be an example to my brothers and sisters, I was taught to be well-disciplined”.
- “sometimes there is a strong desire to buy a big house, drive an expensive car, and wear expensive clothes, but one has to be able to control all these desires”.
- “ I believe that I am successful today partly because of the family discipline imposed on me by my parents”.
- “my father always reminded me that I must be able to control myself from heavy indulgence in alcohol, and women.....I think I know why!”.
- “I am a very discipline person, I do not like people who are time wasters”.

15. Innovativeness (*Making new things, inventing, creating something, experimenting*)

- “I always try to do something new, we set up a research unit so that we can make changes to our product, and our management styles as well”.
- “I set up my own machinery shop, I do not have to go to the university to be able to do this, I make changes to my machine so that it suits our product”.
- “sometime the equipment you buy do not work well for you, I like creating things, so if any of our machine is not efficient, I will try to improve them”.
- “I can still remember those days when I used to work in the furniture factory, I took the leftover wood home, then I build toys from them, I sell it to the other people, it’s good money”.
- “ever since I was a child, I like to make my own toys from wood, paper, and plastics. My parents could not afford to buy toys for me, I still remember that I make my own kites, and sometimes make a few and sell it to my friends, I think this helps me in my business now...I can do the artwork myself”.
- “I am not a qualified engineer, but I did manage to make some modifications to the machines used in my factory”
- “I am not a computer experts but I managed to set up this business of repairing the computers, one need to be more creative”.
- “I design my own product, we are in the business of manufacturing diaries, I did not pay a professional artist to do the artwork, I do it myself”.

16. Mutual Obligation and Reciprocity to Family and Kinship (*Concern the welfare of the family members, exchange of affection, family life*)

- “when I think of how hard my mother had worked and suffered for us, I feel I must care for her, she deserves my filial affection. She is a model to be followed, every actions of hers is worthy of emulation, she is kind and understanding mother”.
- “for a Chinese, the respect and obligations for parents, grandparents are important, that’s why whatever I do I have to think of them, I’ve to do honourable things”.
- “without the parents helped I wouldn’t be as successful as I am now, I must make sure to keep up to their expectation”.
- “my mother taught me to the importance of family harmony, the obligation of being the elder brother is to teach my other younger brothers”.
- “I learned the lessons from my grandparents the importance of respect and obligations to parents”.
- “it’s very important to maintain the good family name and tradition, as an eldest son in the family it is my responsibility to ensure that my brothers and sisters are obligated to our family”.
- “my parents had done a lot of sacrifices for us in the past, I think it’s time for me to show my affection to them, they certainly deserve that!”.
- “it’s part of our customs and traditions to honour and respect our parents, and grandparents, in a way I am obligated to give them my attention and filial affection”.

17. High Achievement (*Accomplishing something in life, effort of striving to be outstanding in some way, gaining satisfaction with oneself for accomplishment*)

- “I will let myself down if I do not achieve. I want some little place in history, I may not have run the country, but at least I ran a good company, and I am a respected entrepreneur, and the business prospered under me”.
- “I am only satisfied with the best”.
- “I don’t think I was born to be a loser!”.
- “in anything I do, I must do it well, better than others”.
- “I don’t think I can let my family down, my wife, children, and parents. I want them to be proud of my success”.
- “I must make sure that I become a successful and respected businessman, and become a role model to the younger generations”.
- “it’s difficult for me to accept failure, I always tell myself I must be a winner, my mind has been orientated for that”.
- “I set high goals in my life, and I make sure that I accomplish them....I think life become more interesting and meaningful when you manage to achieve them”.
- “I told my children that I will own a big corporation one day, and that they will be proud of me”.

- “I always worked for the accomplishment of goals, and gets a satisfaction from the sense of accomplishment from the pride of having achieved my goals”.
- “my father tells me it does not matter what profession I am in, I must be the best, if I am a teacher, be the best teacher, if I am a farmer, be the best farmer, and even if I happen to be a thief, be the best thief.....what matters here is ‘be the best’!”.
- “I do not feel dishearted in my past failures. I do not give-up, once I have the opportunity I will go into the business again”.

II. Valuation Statements Gathered From Malay Entrepreneurs

1. Personal Independence *(The right of each person to direct his or her life, being free of domination by others, being free to work and move about as one wishes ('be my own boss'))*

- “I thought that I could be better off running my own company, I would be free to really develop what I wanted. When I was working for somebody, in a way because I was only a worker, my ideas never get accepted, I have to follow instructions”.
- “I was a teacher for several years but I do not really enjoy such career, I wanted to start my own business, to enjoy the freedom of being one’s own boss”.
- “I always want to be my own boss”.
- “I was told by my father, you must get own your own if you want to be independent and successful. If you depend on somebody else for jobs, you cannot ever stick your head above the crowd”.
- “when you work for a company, it’s somebody else’s company, you’re just one of the employee. I always tell myself, I work hard for this company, and all profits go to the company, and the ultimate benefit to myself is very little, if I have my own company most of the profit will go to my pocket”.
- “it is difficult to depend on others, it is still best to depend on yourself, we cannot be over-ambitious, we must depend on ourselves and work steadily up”.
- “I had to find a way to earn my living, I had no thoughts for other things except my livelihood. I had to depend on myself to earn a living. At that time I was still young and my only objective was to depend on myself to earn a living. I relied on my youthful energy”.
- “it is more respectable if you are independent, running your own company, and no one will dare to point fingers at you”.
- “it is the freedom that is important for me”.
- “I do not have paper qualification, I left school at the age of 14, it will not be easy to get a good job without some form of qualifications, I want to be successful, and to be independent, to enjoy good life, the only way is to start my own business, although it is difficult in the beginning but with hard work, perseverance I made it at last”.

- “I always want to be different than the rest of my brothers and sisters, I want to enjoy a wealthy life and I do not want to be a government servant for the rest of my life. I want to be independent, and I always want to make things happen”.
- “I do not want to be institutionalised, I want freedom and being independent. I don’t think I want to become an employee throughout my life....I want to be an employer, it’s more honourable you know!”.
- “even if you hold a high position in an organisation, I don’t think you would enjoy the true freedom, you are still considered as an employee of others, the true freedom is when you become the owner of the organisation, there’s no one else above you”.
- “it’s very difficult to explain in words how I felt when I am on my own, managing my own business, it’s a total freedom, I can come in anytime I like, I can go off when I feel like doing, I don’t have to follow orders, and that I do not have to report to anyone”.

2. Trustworthiness (*Truthful, sincerity, keeping one’s word*)

- “the most important thing is trustworthiness and the ability not to lie. Once you said it, you must do it, if you waver, you’ll be ashamed of yourself and eventually all trustworthiness will disappear”.
- “it is important to build up trust with my own employees, I believe they will not do anything bad which brings harm to the company”.
- “nowadays most businessmen only work for immediate gains, they do not worry about tomorrow, I believe in trust and reliability. The longer your firm is in existence, the more you get the trust of people”.
- “I am always trustworthy in my dealings, you have to show others that you could deliver your service reliably, once you have that, there are many ways you could negotiate in the business, you could cheat anyone once, but no the second time...”.
- “trust is very important, if we have a business partner, the most important to establish is the trust between us”.
- “my parents taught me to be trustworthy and the religion teachings as well, it always pays to be trustworthy”.
- “it is very important to be trustworthy person, to stay in business, one must be trustworthy with every one, with employees, with customers, if one tries to violate the trust, no body will want to do business with us”.
- “because I treated people with sincerity, as a result, I always get good business dealings and help. There are some suppliers who supply the raw materials to me on credit, and I can only pay them after I had sold my goods, they wouldn’t have given me the credit if they did not trust me”.
- “borrowing money from the bank is not easy, often it depends on who you know in the bank. If you are proven trustworthy in previous transactions, then you may get more money...since I do not know anybody in the bank, I have to prove my ‘trustworthiness’ instead”.
- “I built my business on the basis of trustworthiness. I was prompt with my payments. When I bought goods from the suppliers, I quickly pay them. In that way they will

realised that I am a trustworthy man. If one maintain this kind of reputation, business would be easier to manage”.

- “without trust, no work can be undertaken, no business deals can be transacted, and no business can grow or prosper, hence trustworthiness is an asset to a businessman”.
- “you wouldn’t choose the person as your business partner if you do not trust him, the basis of having a good partnership is the trust that one has for the other”.
- “my business is just like a family unit to me. My employees are partly my family, I have to treat them like family members and to gain trust and co-operation, it would sometimes important to transform the status of outsiders into that of family relations, so that they in turn would give me their obligation, trust, and loyalty”.

3. A Comfortable Life (*Earning money, owning property, saving and increasing one’s wealth; the security that wealth brings*)

- “with money I can expand the business and enjoy the finer things in life”.
- “I feel I have the capability to do more things with money, of course I can buy luxuries, now I own a company, and I’m setting up the second one, money makes me such that I can expand my capabilities and expand my business”.
- “I enjoy a comfortable life now, money allows me to own luxury things in life”.
- “I was a government servant before, the salary one gets is just enough to support the family, I do not think I could drive a luxury car as I did now if I stay working for others”.
- “I do have a good life and I can afford to send my children abroad with my own money, it’s great achievement on my part”.
- “with money I could be able to expand my business and do not have to borrow them from the bank”.
- “I never thought I could own all this luxury things in my life. I have been able to enjoy a good life, with money one could build one’s business and help others as well”.
- “a businessman should value money and wealth, not for its own personal use but for helping others as well, employees, relatives, family. With money, I am breaking away from being dependent on government subsidies and help. I am able to give good education to my children and others”.
- “I am more financially able now as compared when I was a factory clerk before”.
- “with the accumulated wealth, I could expand my business”.

4. Frugality (*Doing things with carefulness, avoiding waste motion*)

- “I was brought up in a poor family and I learned the value of money early, I remember my mother had to borrow money to feed us”.
- “when I was in college, I did a lot of part-time jobs to earn money, save some and send some money to my parents to help them supporting my brothers and sisters”.
- “I don’t waste money unnecessarily, I am not a spendthrift person, the savings would help one overcomes any financial difficulties or emergencies”.
- “the younger generations nowadays never value money, if they get it easily from their parents, they will not work hard. I teach my children to spend money wisely. Although I can afford to give them what they want, but I won’t encourage that. They have to know how difficult it is to make money”.
- “why should we waste money unnecessarily, every single cents counts”.
- “one should not waste any resources that one posses, whether it is money or any other resources”.
- “having to experience poverty in my childhood life, I always appreciate money, no one should waste it unnecessarily”.
- “the habit of wasting resources is against the Islamic teachings. My mother told me that if one save even a cent a day, one will be able to do a lot of good things with it latter”.
- “although I can afford to buy a bigger house and an expensive car, I do not want it, I am happy with what I have”.
- “The savings that I have could help me overcome any financial difficulties or emergencies that I may encounter. I personally feel that money should always be spend wisely”.
- “it is a good habit to save”
- “I do not like people who waste resources, like electricity, water, papers, I make sure my employees do not waste all these”.

5. Perseverance (*Staying with a task, not giving up, fighting back against opposition*)

- “one must have confidence in what ever one does, one must not be discouraged when one meets with difficulties, one must not waver one’s mind easily. If one changes one’s business every now and then, one will achieve nothing....”.
- “a person who is afraid of hardship will never succeed, there is no quick way to make money, a person must use his intelligence and skills acquired to succeed. It is difficult for him to hope for success without undergoing hardship”.
- “I am used to the difficulties in life, I remember walking few miles to school everyday, if one work hard and is always determined, one will succeed”.
- “to succeed in business one must be very strong, I do believe in overnight success, one must be able to withstand hardship”.
- “do not give-up easily if one is facing difficulties, accept challenge, it pays to persevere...”.
- “success in business requires determination and hard work”.

- “nothing in life is easy going, one has to expect difficulties, have an open mind to accept all the hardship, and work it all through”.
- “I will not let myself down. I have to carry on despite all the ups and downs, I am sure I will succeed”.
- I must say that I don’t have a fear of failure, nobody is going to be successful all the time, and if I perseveres, I will overcome the difficulties”.
- “of course to be successful especially in business is never easy, one has to face a lot of setbacks but it is important not to get discouraged with all these”

6. Hard work (*Working industriously or addicted to working*)

- “ there is not much time for personal life, I never think of holidays, work and work...in the future things might change, I would want to work less and spend more time on other things that I currently missed”.
- “my business success is due to my hard work, I can work more than 12 hours without stopping, that’s my strength”.
- “I simply like to work as much as I can, to make the business as big as I can”.
- “money does not come easy, we have to work for it, I believe in hard-work”.
- “even when I was working for somebody, I always worked hard, it’s my nature”.
- “one should not shake one’ legs even if one has enough, a businessman works almost all his life”.
- “looking back, I would say I had energy, I had all the energy to work hard”.
- “all successful entrepreneur have great reserves of energy to work for long hours. I f the job is interesting and you enjoy what you are doing, the energy is created within you”.
- “I think to be a successful businessman one must have a great deal of energy, and must work hard, or else the business will not prosper, but the future might be different”.
- “I can never relax, I must work seven days a week. I think I learned from the environment I am in, that work was essential ingredients in life”.
- “it’s my own company, I have to work hard to make it successful, generally I work more than 12 hours a day, most of the time more than that”.
- “although I don’t think I want to work long hours in the future, but at the moment I still have to spend more time at work than at home”.

7. Create and Utilise Opportunities (*Ability to make and seize opportunities when they occur*)

- “if one cannot look for opportunities, business will not expand”.

- “I took part in many trade mission, conferences, and join few associations to meet people and try to get business opportunities”.
- “every businessman must be able to look for new opportunities, and must be quick as well”.
- “opportunity comes once and I always grab it before others”.
- “I do not see any difficulties for businessmen to get new opportunities, one need to be alert, there are plenty of things one can do to make money”.
- “I think I have an invisible feelers on my head, sensing business opportunities all the time”.
- “in order to prosper the business, I must look for new opportunities, I can’t rely on one market only, I have to look for others”.

8. Benevolence (*Helping others, giving one’s time, energy or money to others; encouraging and sympathising; compassion for others*)

- “I feel that contribution to the society must be voluntarily, I give whatever I can to the needy, one should be generous”.
- “I am ever willing to give any form of assistance to the needy. If it is not damaging to me but it is beneficial to others, I will help even though he is not my friend nor in any way related to me”.
- “this is what I should do as human being, I should be ardent in social welfare, I participate in activities beneficial to the society”.
- “for us to live in peace together in this multi-racial society, mutual help and understanding is important, I treat all my employees with respect and give them any assistance that they need”.
- “now that I have the financial capability, I contribute to good courses, my business prosper because of the support of the people”.
- “I give away ‘zakat’ (*Islamic property tax*) without fail, it’s our responsibility to help the poor, if not us who else”.
- “there are a lot of people who helped me in the past, I think it’s time for me to return their kindness”.
- “as a Muslim, it is my responsibility to help the needy, there is no harm giving some to others”.
- “kindness is very important to me, I am always kind to everyone, if you are kind to people, they will always remember you especially for your kindness”.

9. Versatility (*Having the opportunity to think and reason and discover, learning new things and growing in knowledge; understanding what is true, right, a lasting good judgement*)

- “Although I am busy, I do find time to read”.
- “for a person to survive in a society, education is necessary, if a person is knowledgeable, he will be able to do something, to understand the society and to behave properly”.
- “I believe that education is important, I left school at a very young age, my parents died, and I have to depend on my elder brothers, I always want to go to the university and be successful, but now I am successful as well, I never stop reading especially biographies of successful people, it gives inspiration to me”.
- “my English wasn’t good before, I attended some language classes to improve my spoken and written English, at the same time I attended some communication skills courses as well”.
- “nowadays business environment is more challenging, one must keep oneself updated with lots of information relating to the business world”.
- “in this challenging business world, a businessman like me needs to be versatile. I make sure that I am up to date with any new technological development in the computer industry”

10. Religious Piety (*Having faith, worship and seeking Divine guidance, prayer or meditation, acts of faith*)

- “my guidelines in life is the religious teachings, I was brought up with a strong religious background”.
- “what Islam demands is not rejection of the world but awareness and humanity. The act of worship reminds us that however wealthy, powerful, and brilliant we might be, there is a power that is in every way greater than us”.
- “religion is very important to me, it sets a moral code for me”.
- “it is important to be spiritual, one tends to care more for people”.
- “I believe that a person can have a positive outlook to worldly concerns and still uphold spiritual concerns”.
- “religion is important to me, it gives me the spiritual support, and guide my actions”.
- I strongly believe in the teachings of Islam, it provides me with spiritual harmony”.
- “the teachings of Islam gives guidance to me, in the effort of getting more money and make material gains, one should not ignore the spiritual values, one should not acquire wealth through unfairness and exploiting others”.
- “I never fail to perform the prayers, it purifies my life and soul”.
- “remembering god does not imply spending most of my time in saying prayers but it implies living a morally responsible life in accordance to the Islam”.
- “although I work long hours for worldly possessions, but that does not mean I forget my duties to god”.

- “religion gives me the main direction in my life”.
- “I really feel that I am very loved as God’s child”.
- “I am trying my best to be the best Muslim who is concerned about affairs of this world as well as the affairs of the Hereafter”.
- “one should not neglect the spiritual and material needs in life, the neglect of any one of these two aspects of life cannot lead mankind to true welfare”.
- “Islam teaches us the social order where all individuals are united by bonds of brotherhood and affection like members of one single family, this helps me to build up the good relationships with my employees”.

11. Self-discipline *(Learning to control and direct the emotions and appetites, using the emotions to enrich life, learning to keep calm and controlled mid the strains and tensions of community living, attaining an inner balance and serenity)*

- “I am a very disciplined person, my mother taught me how to behave and organised myself”.
- “in business one must discipline oneself, do not get involved with bribery, under counter money, that’s not the right way to be rich”.
- “I was a teacher before, and the experience help me in business, especially where discipline is concern”.
- “the success I have is because of the family discipline imposed by my parents”.
- “I am a very discipline person, I do not like those who like to waste time, or lying idle not doing any work”.
- “there is always a strong desire to have luxury things in life, which is sometimes not really needed, like buying bigger house, having two or three cars, and buying expensive things, I think one must be able to control all these desires”.
- “my parents are very strict with all of us, we got up early every morning and we are given different tasks to do before going to school”.
- “in order to be successful, one must be able to discipline oneself”.
- “if one can discipline oneself, it is a key to success”.

12. Risk taking *(Ability to make a choice between two or more alternatives whose outcomes are not known and must be subjectively evaluated; ability to accept the chance of potential success and potential loss)*

- “there’s nothing in life without risks, what matters is whether one is willing and able to take those risks”.

- if one wants to prosper in business, one have to consider taking the risks, when I first decide to quit my job no one likes the idea, but I am sure I made the right decisions...”.
- “what is mentioned to me in most courses I attended is ‘*calculated risks*’, well I am not sure how accurate one can measure risks, to me, if you have the gut feelings and confident, one is certain of the success”.
- “businessmen must be able to take bold decisions and bear the consequences..”.
- “no doubt everyone is taking risks in their lives, but probably the degree of intensity differs to that in business, but through experience one can be able to bear this risks”.
- “although risks taking is part of the businessman game, I wouldn’t want to take risks all my life”.
- “I am used to the activities that involved risks especially in business, sometimes the decision is the right one but sometimes it is not, I don’t think I should stop taking risks even if I miscalculated my risks”.
- “before taking any major risks, I did ask the opinion of my staffs, but the ultimate decisions is mine”.
- “most businessmen take some forms of risks, one have to be bold in taking risks”.
- “the term ‘risks’ is very common in the life of a businessman, no one can achieve some form of success without risks taking, when I decide to introduce a new product in our product range, it is quite risky as well, it might be successful or it might not, but my gut feelings say that it is a right thing to do...”.

13. Mutual Obligation and Reciprocity to Family and Kinship (*Concern the welfare of the family members, exchange of affection, family life*)

- “everyone of us have to respect and care for our parents, my parents sacrificed for all of us, they deprived themselves in many ways for the sake of their children”.
- “I am obligated to my parents, they have made a lot of sacrifices for the well being of their children. I should give my affection to them in return”.
- “when I recall the hardship of my parents, it’s unbelievable, they worked hard to bring us up, they deserve my affection”.
- “there’s always a lot of things that one can do for the family, but among all the reputation of the family is important, I am obligated to them”.
- “I think it is the time for me to show my affection to my parents, without their sacrifices I will not be as successful as I am now”.
- “it’s always in our customs to honour our parents, we are obligated to give our attention and filial affection to them”.

14. Innovativeness (*Making new things, inventing, creating something, experimenting*)

- “I decide to go into the high technology industry because it is more challenging, and one has to be innovative in many aspects, I enjoy being inventive”.
- “it does not matter what business one is in, there is always a way to create new products”.
- “we produced hand-crafted copper tooling, it’s hand made and production is low, but now since we use a different material and have our own machine which we modified for our own purposes, the production has increased tremendously”.
- “there’s not many Malays in business as compared with Chinese, we produced sports wear, but our products are selling well at the moment, the reason being I introduced new design, using better material to suit our climatic conditions”.
- “my company produces cane furniture, although we have a good designer for our furniture, but I sometimes design it myself”.
- “I am not a qualified mechanical engineer, but I can made several modifications to the machines we have to suit our production process”.

15. Fatalism (*The liking what cannot be avoided, the belief that god or nature control the world and they alone will change it when they wish, people’s helplessness to make any real change; making oneself the willing instrument of gods or nature, devotion and waiting patiently for what life brings, grateful for its joys, tolerant of its pain*)

- “man is the driving force, but fate and god’s blessings are not controllable elements”.
- “one must perform his best, once it is done, the rest is left to the destiny”.
- “to ensure one’s success one needs to work hard, but still one has to rely on god’s blessings”.
- “I believe in fate as well as human effort in bringing positive outcomes”.
- “there is always another element in life that is beyond one’s control, in order to be successful I worked hard but obviously it’s beyond my control to know what might happen to me in the future”.
- “it does not mean that I rely totally on fate, I make sure that I do my part, but one cannot determine one’s destiny”.
- “it does not deter me from working hard even if I strongly believe in fate, as a Muslim I believes in god, and I know god give his blessings for my success”.

16. High Achievement (*Accomplishing something in life, effort of striving to be outstanding in some way, gaining satisfaction with oneself for accomplishment*)

- “I always want to be successful in whatever I do”
- “sometimes it helps setting a high standard in one’s life, I set a high standard for myself, if I fail to be the best, I will definitely be the second best”
- “I keep telling myself that I will never let myself down, I must make sure this business prospered under me”
- “there is no point going into business if one wants failure, I want to be a successful and respected businessman, I am sure I can achieve that one day”
- “I want to be remembered as a successful entrepreneur, and want to be a role model to others, especially to our younger generations”
- “I want some little place in history, at least an uneducated person like me can managed a successful corporation”
- “I am sure most of us would like to be successful, but success does not come easily without hard work...I consider myself a high-achiever in life”
- “I cannot live on s sufficient standard”
- “I am attracted to those who are successful in their life, they have some influence on me, because they made me wanting to be like them”
- “I want my children to be proud of me, a successful and respectable Malay entrepreneur”
- “when I was in school, I was among the top students in my class, I must make sure I remain the best throughout my life”
- “I want to be a successful person and I am sure I can do it”
- “I’ve always worked for the accomplishment of the goals and I found that it gives me a satisfaction from the sense of accomplishment, from the pride of having achieved my goals”

Appendix 7: Reliability Calculations in Content Analysis

Value Category	My List (Items Coded)	Colleague's List (Items Coded)	My List (Items Coded)	Colleague's List (Items Coded)
	Malay Entrepreneurs	Malay Entrepreneurs	Chinese Entrepreneurs	Chinese Entrepreneurs
1 Personal Independence	14	15	18	17
2 Trustworthiness	13	13	16	16
3 A Comfortable Life	10	10	14	14
4 Frugality	12	12	13	13
5 Perseverance	10	10	14	15
6 Hard Work	12	11	15	14
7 Create and Utilise Opportunities	7	7	7	8
8 Benevolence	9	8	9	10
9 Versatility	6	6	6	5
10 Self-discipline	9	10	11	11
11 Risk taking	10	10	8	8
12 Mutual Obligation and Reciprocity to Family and Kinship	6	7	8	7
13 Innovativeness	6	6	8	8
14 Fatalism	7	7	7	7
15 High Achievement	12	11	12	12
16 Religious Piety	16	16		
17 Harmonious Relationship with Others			6	7
18 Sustain and Continuity as Family Business			17	17
Total	159	159	189	189

Cohen's Kappa (Cohen 1960) For Malay Entrepreneurs	
1. Find the Proportion of the Total Codings which each Person has allocated to each Category	<p>Mine: 14 159 0.088; 13 159-0.081; 10 159=0.062; 12/159=0.075; 10 159=0.062; 12 159-0.075; 7 159=0.044; 9 159=0.056; 6 159=0.037; 9 159=0.056; 10 159=0.062; 6 159=0.037; 6 159=0.037; 7/159=0.044; 12/159=0.075; 16 159-0.100</p> <p>Colleague: 15 159-0.094; 13 159=0.081; 10 159=0.062; 12/159=0.075; 10 159=0.062 11 159 0.069; 7 159=0.044; 8 159=0.050; 6 159=0.037; 10/159=0.062; 10 159=0.062; 7 159=0.044; 6 159=0.037; 7 159=0.044; 11 159=0.069 16/159=0.100</p>
2. Multiply together the corresponding proportions (Colleague and Mine); sum the result.	$(0.088 \times 0.094) + (0.081 \times 0.081) + (0.062 \times 0.062) + (0.075 \times 0.075) + (0.062 \times 0.062) + (0.075 \times 0.069) + (0.044 \times 0.044) + (0.056 \times 0.050) + (0.056 \times 0.050) + (0.037 \times 0.037) + (0.056 \times 0.062) + (0.062 \times 0.062) + (0.037 \times 0.044) + (0.037 \times 0.037) + (0.044 \times 0.044) + (0.075 \times 0.069) + (0.100 \times 0.100) = 0.0666$
3. Multiply this sum by 100	$0.0666 \times 100 = 6.66$ gives the number of codings to be expected by chance
4. Work out the value of Kappa	<p>Number of codings which both agree: 26+20+24+20+14+12+32+20+12+14 = 194; Total codings 159; Kappa = $194 - 6.66$ ----- = 1.2 159 - 6.66</p>

Cohen's Kappa (Cohen 1960) For Chinese Entrepreneurs	
1. Find the Proportion of the Total Codings which each Person has allocated to each Category	<p>Mine: 18 189=0.0952; 16 189=0.0847; 14 189=0.0740; 13 189=0.0688; 14 189=0.0740; 15 189=0.0793; 7 189=0.0370; 9 189=0.0476; 6/189=0.0317; 11 189=0.0582; 8 189=0.0423; 8 189=0.0423; 8 189=0.0423; 7/189=0.0370; 12/189=0.0635; 6 189=0.0317; 17/189=0.0899</p> <p>Colleague: 17 189=0.0899; 16 189=0.0847; 14 189=0.0740; 13/189=0.0688; 15/189=0.0793; 14 189=0.0740; 8 189=0.0423; 10 189=0.0529; 5 189=0.0265; 11/189=0.0582; 8/189=0.0423; 7/189=0.0370; 8 189=0.0423; 7 197=0.0370; 12 189=0.0635; 7/189=0.0370; 17/189=0.0899</p>
2. Multiply together the corresponding proportions (Colleague and Mine); sum the result.	$(0.0952 \times 0.0899) + (0.0847 \times 0.0847) + (0.0740 \times 0.0740) + (0.0688 \times 0.0688) + (0.0740 \times 0.0793) + (0.0793 \times 0.0740) + (0.0370 \times 0.0423) + (0.0476 \times 0.0529) + (0.0317 \times 0.0265) + (0.0582 \times 0.0582) + (0.0423 \times 0.0423) + (0.0423 \times 0.0370) + (0.0423 \times 0.0423) + (0.0370 \times 0.0370) + (0.0635 \times 0.0635) + (0.0317 \times 0.0370) + (0.0899 \times 0.0899) = 0.0660$
3. Multiply this sum by 100	$0.0660 \times 100 = 6.60$ gives the number of codings to be expected by chance.
4. Work out the value of Kappa	<p>Number of codings which both agree; 32+28+26=34+14+16+22+16+24 = 212; Total codings 189;</p> <p>Kappa = 212-6.60</p> <p>----- = 1.1</p> <p>189-6.60</p>