

## Transformation of Entrepreneur's Passion to Organizational Culture Girişimci Tutkusunun Örgütsel Kültüre Dönüşümü

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**Başvuru Tarihi:** 24.03.2017

**Kabul Tarihi:** 19.03.2018

### Abstract

Literature on investment studies show that one of the basic criteria of angel investors regarding a well-founded start-up is the passion of the team they will invest in, alongside many other tangible criteria. This fact raises some questions including how do entrepreneurs transform their enterprise passion into the organizational culture. In this study, passion is defined as a sociological structure which can be examined with dualistic model. In the start-up, construction of this structure and its transforming into the organizational culture are examined. In line with this purpose, enterprises from the earliest Science and Technology Park were selected in Turkey. Current study was carried out in three phases. The data was collected from 9 entrepreneurs and 26 employees by face to face interview and evaluated by critical discourse analysis. According to the findings, the entrepreneurs were classified into four categorizations in terms of their passion. While entrepreneurs who belong to first category could not transform their passion to the organizational culture the most successful entrepreneurs about transformation are in the category four. Successful entrepreneurs can share passion more easily with their employees if they have internalized -not idealized- besides having risk oriented passion.

**Keywords:** Passion, Entrepreneur, Organizational Culture, Social Structure, Start-up

### Öz

Yatırım araştırmaları ile ilgili literatür, melek yatırımcılar için yeni bir girişimi fonlamada dikkate aldıkları pek çok somut kriter arasında yatırım yaptıkları takımın tutkusunun temel kriterlerden biri olduğunu göstermektedir. Bu durum, girişimcilerin girişim tutkularını örgütsel kültüre nasıl dönüştürdüklerini de içeren bazı soruları ortaya çıkarmaktadır. Bu çalışmada girişimci tutkusu, düalistik model ile açıklanabilecek sosyolojik bir yapı olarak tanımlanmaktadır. Bu yapının yeni girişimlerde nasıl oluştuğu ve örgütsel kültüre nasıl dönüştüğü araştırılmıştır. Bu amaçla Türkiye'nin ilk kurulan teknoparkındaki 9 yeni girişim incelenmiştir. Araştırma üç aşamada gerçekleştirilmiştir. Bu süreçte 9 girişimci ve 26 çalışanla yüz yüze görüşülerek veriler toplanmış, veriler kritik söylem analizi ile değerlendirilmiştir. Çalışmanın bulgularına göre girişimci tutku düzeylerine göre dört kategoriye ayrılmıştır. Birinci kategoride yer alan girişimci tutkularını örgütsel kültüre dönüştüremezken dönüşüm konusunda en başarılı olan girişimci dördüncü kategoride yer almaktadır. Başarılı girişimci risk odaklı bir tutkuya sahip olmakla birlikte tutkularını idealize etmeyip içselleştirerek çalışanları ile daha kolay paylaşabilmektedir.

**Anahtar Kelimeler:** Tutku, Girişimci, Örgütsel Kültür, Sosyal Yapı, Yeni Girişim

## Introduction

Predicting the further capabilities of a start-up is still a great mystery that most of the investors and entrepreneurs try to solve. Besides the many financial and economic factors, entrepreneurial passion is also in the list of the main drivers. Even rarely recognized by organization scholars, it is an important factor in practice. Baum et al. (2001) asserted not only that passion for work exerted positive effects on organizational growth in start-ups but also passionate entrepreneurs showed greater motivation and a higher propensity than others. To attract more support for their organizations, entrepreneurs often express their passion about their products, organizations and even societies at large (Kumar & Luo, 2006) and it has been one of the most frequently observed phenomena of the entrepreneurial process (Smilor, 1997).

On the other hand, from the social psychology perspective passion is also a motivational construct that contains affective, cognitive, and behavioral components (Chen et al., 2009). The sharing level of this motivational construct in start-ups is another query in this perspective. Schein (2004) states that because of success in accomplishing its primary tasks organizations stabilize and stabilization causes entrepreneurs' assumptions shared. Aptly so, shared cultural structure of passion can be seen as a motivational strength that induces not only entrepreneurs but also employees invest energy and time towards an activity (Vallerand et al., 2003; Wang & Chu, 2007; Balon et al., 2013; Thorgren & Wincent, 2013).

Haar et al. (2009) tested the relationship between owner passion and entrepreneurial culture. Results indicated similar entrepreneurial traits between owner and employees that showed the critical role of owner to constitute entrepreneurial culture. Start-ups are typically still under the control of their founders, which means the culture is more or less a reflection of the founder's beliefs and values (Schein, 2009, p. 16). By far the most important for cultural beginnings is the impact of founders (Schein, 2004, p. 226) and being a leader as an entrepreneur in a new enterprise gives opportunity him to create culture by imposing beliefs, values, and assumptions on the new employees (Schein, 2009). Since passion emerges when one has the freedom and opportunity to pursue one's dream (Smilor, 1997, p. 342), it can be claimed that there

would be a passionate relation between entrepreneurs and employees in start-ups. Because, they transform a dream or a notion into a real business or real value. This passionate framework can make the entrepreneurs to see their venture as their babies (Cardon et al., 2005) or part of the self (Pierce et al., 2001).

Although the passion is largely positive (Busenitz & Barney, 1997), it does not exclude negative effects. The excessive level of passion may lead to an obsessive and dysfunctional behavior (Cardon et al., 2009). Thus, this emotional link can lead to obsessive persistent that makes entrepreneur blind to changing (Vallerand et al., 2003; Watne & Hakala, 2013) and risks of pursuing an unsuccessful venture (Haar et al., 2009). Thus, the obsessive passion causes conflicting with other activities (Vallerand et al., 2008). In terms of entrepreneurs, this confliction occurs between business and the other aspects of life. It causes a trade-off between business and family or social life (Lavigne et al., 2014). It is highly open that in this trade-off there are some styles that entrepreneurs' have. While some entrepreneurs with a style of passion will enjoy the activity or object and feel fanatical over his/her business, some others may become angry, anxious and unable to concentrate on other activity (Wang & Chu, 2007).

The extant literature does little to inform us about how entrepreneurial passion transforms to organizational culture and what the effects of entrepreneurs' differences in this manner (if so). The current study addresses this gap and tries to explore it from the entrepreneurs' perspective.

## Literature of Passion

In the literature, passion has been studied from many different viewpoints. The focus of each scientific study reveals a different characteristic of passion. This study, with an integrating framework, summarizes these different focuses in two categories: (1) scientific paradigms regarding passion, (2) scientific models regarding passion. This study frames the concept of passion with the consistent explanations of scientific findings in these two categories. Thus, consistency has been provided between this study's consideration of passion and the model it uses to analyze passion.

### Scientific Paradigms about Passion

Cardon et al. (2009) argue that passion can be defined differently depending on (1) why passion is defined (e.g. depending on what identity is discussed and how it becomes evident for individuals), (2) which entrepreneurial behavior is focused on, (3) what is the objective of developing awareness, (4) which entrepreneurial activity is the center of interest. When considered from this point of view, it can be seen that studies in the literature have developed four different scientific paradigms regarding entrepreneurial passion.

First of these scientific paradigms is the *emotional* viewpoint. According to this viewpoint which approaches passion based on emotions, there is an emotional flow between the entrepreneur and his/her followers. Cross and Travaglione (2003), who have adopted this point of view in their study, deal with this subject in terms of emotional intelligence and define passion as a set of “very high” emotions shown by entrepreneurs towards problem solving and evaluating, expressing, regulating, and maintaining their duties. Winnen (2005), who similarly deals with passion based on emotions, defines passion as an emotion that affects the process of giving opportunities, mission, vision, decision, determination, and planning during the development of a new enterprise. According to the author, the focus of passion shows differences among entrepreneurs. According to Zott and Huy (2007) who also see passion based on emotions, while successful entrepreneurs are relatively good at communicating passion and enthusiasm to others, they seem to be worse at controlling themselves. This increases the confidence of investors and the efforts of employees.

The second scientific paradigm about passion is the viewpoint that defines passion within the frame of *effect*. According to the study of Ma and Tan (2006), a passionate entrepreneur is a person who wants to create something enormously big and make history by creating an undeniable effect on society. Passion helps entrepreneurs cope with unfavorable experiences. According to the study of Shane et al. (2003), passion shows a facilitating effect on the processes of opportunity identification, idea development and realization (resource allocation, organizational design, marketing and product development). Smilor (1997) argues that passion emerges when someone finds the

opportunity to maintain their freedom and dreams. For entrepreneurs, this starts with the dream of creating a real initiative or a real value from their ideas.

The third scientific paradigm about passion is the *energy* viewpoint. According to this, passion is energy and the entrepreneur is fueled by this energy. Filion (1991) suggests that passion creates a prism effect that is used by the entrepreneur for observation and understanding. It helps the entrepreneur focus on his/her job. Alongside long working hours, the entrepreneur must also concentrate. The energy s/he needs for concentration is passion. In the Souitaris et al.'s (2007) study, passion is the emotional chemical energy among individuals and certain opportunities, which affects the entrepreneurs' decisions, beyond the rational models presented in entrepreneurship researches. Vallerand et al. (2003, p. 757), whose study is regarded as one of the pioneer studies on passion, define passion as “the strong inclination felt by people towards an activity that they like (or fall in love with) and consider worthy of spending time and energy”.

The fourth scientific paradigm about passion is *power*-based. This paradigm, in a certain sense, encompasses the previous paradigms. Here, passion is acknowledged as a power (Baron, 2008). Along with this, it is also accepted that excessive use of this power may lead to dysfunctional behaviors (Cardon, 2008; Cardon et al., 2013), hinder the entrepreneur from noticing problems (Vallerand et al., 2003; Watne & Hakala, 2013), and turn into an obsessive persistence leading to unsuccessful initiatives (Haar et al., 2009).

In this study, a power-oriented definition has been considered necessary since the effects on the formation of passion structure represent an integrating viewpoint within the frame of the energy of the entrepreneur who creates these effects. Thus, Baron's (2008) definition of passion has been adopted: “the emotional power required by entrepreneurs for realizing their ideas and achieving success in uncertain, risky, and high-tension conditions”. In this definition, passion is a way to overcome such problems as competitive challenges, financing, and marketing inherent in enterprises. Addressing passion within this framework allows for including in its definition the processes of continuous involvement and being shared inherent in its nature, by way of taking account

of its interaction with the environment alongside the relationships between the entrepreneur and their followers, and by revealing the dynamic characteristic of passion along with defining an integrated viewpoint. Thus, we have defined passion in a different intensity scale as a continuous phenomenon rather than a discontinuous one. Also, we have explicitly expressed the continuity between the energy level and effect of passion stated in the literature (Vallerand et al., 2003).

### Scientific Models Regarding Passion

Vallerand et al. (2003) discuss passion in terms of a *dualistic model*. This model has been confirmed with empirical studies in the fields of gaming, sports, and performance (Wang & Chu, 2007). Stoeber et al. (2011) have tested the model on online gaming addiction and verified it. Vallerand et al. have continued analyzing the model through various aspects of passion (Vallerand & Houliort, 2003; Vallerand et al., 2003; Vallerand et al., 2008; Vallerand, 2010; Vallerand et al., 2012).

The dualistic model depends on an environmental dialectic in which environment and humans are the subjects and are both active. Bandura (1977) names this interaction as "reciprocal determinism". According to the dualistic model's paradigm, when they find the chance to, people prefer to react to and influence the environment surrounding them, rather than being just the passive recipients of it (Deci, 1980; Deci & Ryan, 1985). This reciprocal interaction of a person with their environment is determinant for the development of passion. Environment influences the development of passion in two ways: (1) by imposing certain activities in the name of others, (2) by influencing the interactions of people who have authority over other people within the activities they are in. In response to the influence of the environment, people show their autonomous determination by choosing the activities to participate in, deciding how they will behave during this participation process, and thus determining how these activities will influence their passion and personal development.

Individuals' passion will develop with different characteristics in accordance with the situation they identify during this reciprocal process. Within the frame of this characteristic of passion, two different forms passion emerge: harmonious passion or obsessive passion (Fisher et al., 2013).

*Harmonious passion* results from the autonomous internalization of the activity within the person's identity. In the case of harmonious passion, individuals focus on freely choosing to start an action, rather than experiencing an uncontrollable urge about whether to start the action. Harmonious passion represents the favorable dimension of the passionate activity or object, the influence of which the person is under. In this form of passion, passionate activity occupies an important place in the person's identity but does not use an excessive force, instead, it is in harmony with other inner personal aspects rather than conflicting with them. Because of the person's autonomous internalization of the activity, harmonious passion harmonizes by itself with personal processes (Vallerand et al., 2003).

*Obsessive passion* results from the controlled internalization of the activity within the person's identity. In the case of obsessive passion, individuals find an uncontrollable meaning and pleasure about getting into the activity. This means that the person is controlled by the passionate activity or object. In this form of passion, passionate activity occupies a dominant place in the person's identity and conflicts with other personal aspects. Because of the controlled internalization, the personal activity is moved beyond the personality, and thus complete access to harmony processes is hindered. In this model, unlike harmonious passion, obsessive passion leads to unfavorable consequences (Wang & Chu, 2007).

The fact that harmonious passion represents the positive side and obsessive passion represents the negative side is not a determinant in terms of the consequence of the activity. Fisher et al. (2013) argue that obsessive passion does not always lead to unfavorable consequences such as dysfunctional behavior or functional failures. For them, just like activities based on harmonious passion, activities based on obsessive passion can also create favorable consequences. Additionally, obsessive passion may be argued to be among the main shapers that guide entrepreneurs about the choice of initiatives (Kets de Vries, 1985).

Another model of passion is the *process model* put forwarded by Zigarmi et al. (2009). Process model focuses particularly on the work passion of employees. The main objective of the model is to understand the work passion of employees. For this purpose, the

model is based on the interaction between organizational characteristics and job characteristics depending on individual evaluations of employees. In this model, employees' evaluations are shaped based on the interaction of cognition and affect. This interaction influences job well-being. Well-being allows for an evaluation of what will be good. Employees form their intentions with the help of this evaluation. Their intentions affect the formation of organizational and job role behaviors of the employees. In brief, both organizational and job role behaviors create negative or positive consequences.

Cardon et al. (2005) also compare the passion of entrepreneurs to *the parent-child relationship*. Though it was not proposed as a model, this approach can also be considered as one of the passion-oriented models. In this approach, the relationship between the enterprise and the entrepreneur is considered similar to the parent-child relationship in terms of process. Just like the basic phases in children's development stage, there are also certain phases to go through during the development of an enterprise. These phases are supported and supervised in an enterprise by the passionate entrepreneur, just like the support and supervision shown by the parents during the development stage of a child. Though this approach is criticized for cultural restrictions, subjectivity, and ontological insufficiency, it may be regarded as interesting models in terms of its analogy of the process approach.

Dualistic model approach has been used in this study since the transformation of passion structure to organizational culture is defined within the framework multilateral interactions. The dualistic model explains not only an intrinsic influence but also an extrinsic influence. After deciding on the definition and model of passion, the social structure of it is needed to clarify the understanding as the third part. Hence the frame of the study can be augmented.

### Social Structure of Passion

The emergence of social structures, like passion, in organizations could be explained with sociological concepts of *social reproduction* and *change* which are created by some members who have certain distinctive characteristics. These privileged members of social entities reproduce or change the social rules by using

their distinctive characteristics of social power and mobilization (Giddens, 1984). Their motivation in this struggle is their interests of gaining some prerogative benefits within the group (Bourdieu & Wacquant, 1992). It is their social power that gives the ability of construction of some new rules. Social power reveals in multilateral interactions. Individuals who have the privilege of having this power empathize with other members and thus can understand and generate some reasons to gain their support (Goffman, 1959, 1974). By gaining the other's support those privileged individuals own the social power and use it. This is the "*mobilizing effect*" (Giddens, 1984). The stronger this effect is created, the easier the social reproduction or change is realized. During a new initiative or crisis in organizations, change agents create social reproduction or change with a totally new discourse system.

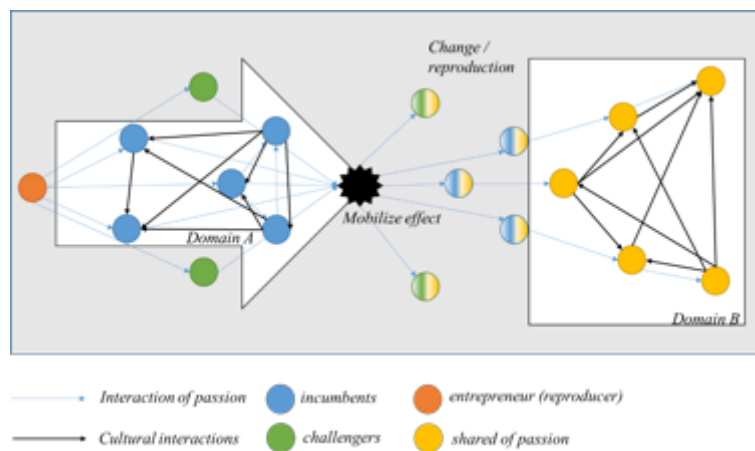
The mobilizing effect has been analyzed in detail within the institutional theory in literature. Institutional theory explains the mobilizing effect of an actor with the concepts of *social movement* and *social domain* (DiMaggio & Powell, 1983). *The social movement* focuses on the interaction of individuals with other members of the organization. Member with whom individuals cooperate is defined in two basic groups: incumbents and challengers (Gamson, 1975). While the subject of the interaction with incumbents is integration problems, the subject of the interaction with challengers is adaptation problems (Giddens, 1984). While solving the organization's internal problems, the entrepreneur interacts with incumbents and persuades them to support his/her own personal activities. This interaction creates a social domain for him/her. The rules being established by creating reproduction and change within this domain turn into an organizational and individual benefit in solving problems. *Social domain* on the other side is a frame of the subject, communication, and interaction in which social movement takes (Fligstein, 2001).

This study approaches the concept of passion as a social domain with an operational dimension. Within this framework, organizational passion domain is used synonymously with the concepts of the *domain* (Bourdieu & Wacquant, 1992; Fligstein, 2001), *organizational domain* (DiMaggio & Powell, 1983) and *sector* (Meyer & Scott, 1983) within the literature.

Fligstein (2001, p. 109) argues that social domains are structuralized by turning into the culture in three ways:

1. Existing laws and practices (e.g. actors' ability to get organized in a different format along with source and rule definitions) affects domain formation.
2. Domain rules are unique and embedded in power relations between groups. They function as local knowledge.
3. Actors have cognitive structures that determine cultural frameworks, which is defined by Bourdieu (1986) as "habitus". These frameworks help actors understand what is going on around them and decide which anti-behavior is appropriate in the development of the social movement.

Social domains like passion turn into structures when they are shared and become a part of the culture. In this study, we assume that the entrepreneur is the actor who creates the social movement in a newly established organization and institutionalization of the organization is a function of his efforts for change and reproduction, we can conclude that the entrepreneur must be the leading actor of the cultural framework to be formed in the organization's future existence. The general visualization of the social structure framework presented in Figure 1. As the seed, they use in transacting is habitus (cognitive structure) (Fligstein, 2001) the entrepreneurs establish the initial movement. The social structure develops in direct proportion to the sharing of the entrepreneur's cognitive structure with the employees in organizations.



**Figure 1. Social structure**

Thus, the initial phase of the construction process of the social structure would be the formation of a shareable cognitive structure (habitus) by the entrepreneur. Following this, the second phase must be the sharing of this cognitive structure. The third and last phase of the process must be the dispersion and adoption of this shared cognitive structure as a part of the organizational culture. After defining the formation process of the social structure in these three phases (formation, sharing, and acculturation of habitus) in the light of the institutional theory, it can be possible to follow in this process the formation of passion as

a social structure. In this study, we have made use of these phases to analyze how passion turns into a culture in organizations.

This study focuses on understanding passion as a part of the organizational culture in terms of especially the formation of habitus. How individuals construct social domains shared their cognitive structures and how these forms or ways of sharing affect the transformation of passion into organizational culture constitute the research question of the present study.

## Research

This study adopts the view that passion is a subject of the social domain in enterprises and, as Fligstein (2001, p. 109) defines it, eventually becomes a culture, within the framework of the institutional theory and in relation to scientific discussions on passion. In the light of the literature analysis, we found out that the answer to the research question could be found in three steps. Therefore, we tried to follow step by step how passion structures moved beyond the ideational frameworks of entrepreneurs and transformed into organizational culture. For this purpose, we designed to carry out the study in three phases. In the first phase (determination of habitus), we identified the passion characteristics of entrepreneurs. For this, we defined the passion characteristics of entrepreneurs within the framework of the dualistic model. In the second phase (sharing), we investigated whether entrepreneurs transferred their “habitus” to their employees. In the third phase (turning into the culture), we explore how passion structure turned into the organizational culture.

## Method

Since the study focuses on the structure of entrepreneurs' passion and monitoring the cognitive sharing process, we used basically the qualitative research method. We use discourse analysis. For the discourse analysis of the study, we have preferred critical discourse analysis (CDA) method because CDA offers not only an explanation in the social context and an interpretation of discourses but also an explanation of how and why discourses work (Rogers, 2004). Discourse is not only a textual or dialogic structure. Rather, it is a complicated communication event that includes a social context in which production and reception processes of the participants (and their characteristics) are also represented (van Dijk, 1988, p. 228). We tried to reflect all the characteristics of enterprises regarding passion structures in the discourses. Analyses were carried out by two academics having experience in the fields of qualitative research and entrepreneurship. Analyzers created codes by using the definitions made for the two categories (harmonious passion and obsessive passion) of each model, independently of each other. Coherence between the coders was found satisfactorily as 0.78 according to Cohen's Kappa value (Hayes & Hatch, 1999). Nvivo software was used for discourse analysis.

## Participants

As we have discussed in the earlier, the “mobilization” characteristics of entrepreneurs create a completely new meaning system during a new initiative in the passion domain, just as in all social domains. Therefore, especially new initiatives have been included in the study. In order to minimize the differences among enterprises in terms of sector and environment, we have selected all of the organizations in the study from companies operating in the field of advanced technology and located in Science and Technology Parks of universities. All companies have been awarded for their innovative projects and organizational performances. In this sense, all companies may be said to have similar structures. They have continued their existence with at least 3 employments and for at least 5 years. They have investment life spans of 5 to 12 years or more and have stable market shares. Senior executives are also the founders of the companies. They are innovative entrepreneurs and all have graduate degrees. The size of the organizations differs depending on their employment and profit rates. Almost all employees have worked for the same organization since the beginning.

The data source of the study has been determined as the entrepreneurs and employees within this organization population. Although there are different opinions about participant size in qualitative research approaches, there is a consensus that a month of participation forming the marginal utility-based meaning is the basis (Glaser & Strauss, 1967; Strauss & Corbin, 1990; Denzin & Lincoln, 1994; Crouch & McKenzie, 2006). Therefore, we increased the number of participants until we were able to find the meanings obtained from the interviews were sufficient. In this study, the number of participants was 35. We continued the interviews until the number of participants increased to 35 (26 employees and 9 entrepreneurs). We stopped increasing the number of participants after the 36<sup>th</sup> participant as we realized that the opinions of the participants did not create different meaning anymore. Table 1 demonstrates the characteristics of the entrepreneurs included in the study and the organizations they developed.

**Table 1. Features of the Participants**

	<b>Gender of Entrepreneur</b>	<b>Ownership</b>	<b>Length of Ownership</b>	<b>Industry</b>
P1	Male	Majority	7-8 years	Defence Systems
P2	Male	Shared Majority	7-8 years	Information Systems
P3	Male	Majority	11+	Defence Systems
P4	Male	Majority	7-8 years	Traffic Planning
P5	Male	Shared Majority	7-8 years	Laser Technologies
P6	Female	Majority	7-8 years	Information Systems
P7	Female	Majority	9-10 years	Information Systems
P8	Male	Shared Majority	7-8 years	Software & Simulation
P9	Male	Shared Majority	7-8 years	Video Game

### Measurements and Findings

The questions asked in the interviews carried out in the first phase of the study, determination of habitus, were presented in two parts. In the first part of the interviews, answers of the entrepreneurs were recor-

ded. The average duration of the interviews was 50 minutes for entrepreneurs and 30 minutes for employees. In this phase, in order to understand the passion structures of entrepreneurs, their discourses were analyzed.

**Table 2. Categories**

<b>Fisher et al. Categories</b>	<b>Number of Categories Encoded</b>	<b>Percentage (%)</b>
1. Forcible or involuntary enterprise thought	106	18,06
2. Non-preferred enterprise thought	349	59,45
3. Enterprise thought that is difficult to control	97	16,52
4. Internalized featured enterprise thought	35	5,96

In this part, we prepared the questions as is in Fisher et al.'s (2013) scale (Table 2). We defined the passion structures of entrepreneurs within the framework of the dualistic model. Fisher et al. argue that the line between harmony and obsession in passion might evolve differently in accordance with structures and preferences of the actors. This may lead to positive or negative consequences. In their study, Fisher et al.

defined four groups between harmonious and obsessive passion. With this measurement, it is possible to identify in detail the position of entrepreneurs between harmonious and obsessive passion, in line with the objective of this study. Passion structures of the entrepreneurs included in the study are presented in Table 3.



**Table 3. Results by Categories**

	<b>A: Fisher K1</b>	<b>B: Fisher K2</b>	<b>C: Fisher K3</b>	<b>D: Fisher K4</b>	<b>Definition</b>
E1	%2,38	[%60,05]	%28,07	%9,50	Category 2
E2	%14,63	[%70,60]	%9,76	%5,11	Category 2
E3	%8	[%54,67]	%35,30	%2,03	Category 2
E4	%3,39	%33,90	%20,34	[%42,37]	Category 4
E5	%33,82	[%56,81]	%7,35	%2,01	Category 2
E6	[%48,94]	%43,71	%4,25	%3,11	Category 1
E7	%0	[%98,13]	%1,87	%0	Category 2
E8	%33,70	[%60,87]	%5,43	%0	Category 2
E9	%15,66	%20,48	[%51,81]	%12,05	Category 3

Encodings made by starting from the replies of the entrepreneurs the majority of the entrepreneurs are identified (E1, E2, E3, E5, E7, and E8) as Category 2. Among them, E7 has become the most powerful definition because of its group representativeness. The entrepreneur who is coded as E6 is defined in Category 1. In addition to it, the representative power of Category 2 for E6 has also identified quite powerful (%43,71). Also, one entrepreneur for each of Category 4 and Category 3 are defined.

The second part of the interview questions was asked for learning the stories of the entrepreneurs and getting detailed information about their stimuli which is also very important for defining the structure of passion. Using discourse analysis 5 basic stimulus concepts that entrepreneurs commonly emphasized were found (Table 4).

**Table 4. Selected Stimulus Concepts**

<b>Word</b>	<b>Count</b>	<b>Weighted Percentage (%)</b>
Ambition	286	2,46
Risk	264	2,27
Success	207	1,78
Love	195	1,68
Fear	136	1,17

After revealing the habitude dealing with passion, we proceeded to the second phase -sharing- of the study. In the second phase, stimulus concepts were used with REP as a means for identifying the sharing levels of the entrepreneurs' viewpoints. REP test generally

explains (1) how an individual sees their world, (2) how s/he identifies themselves and others, (3) the relative rating subject to a certain role type (Menasco & Curry, 1978).

We applied the same questions to all entrepreneurs and employees. The questions were designed to explore the similarities and differences regarding 5 stimulus concepts. Therefore, we asked the participants to think about 3 of 5 stimulus concepts addressed to them each time and classify them according to differences and similarities. Later, we asked the reasons for their classifications and the answers. Questions contained a total of 7 different combinations from the triple groupings. If the answers given by the entrepreneurs to the combination made by them were completely the same as the answers of the employees, it was coded as “high harmony (1)” in terms of the cognitive structure of passion. If the affiliation of the 3 concepts

was completely different between the entrepreneurs and the employees, it was coded as “high disharmony (-1)” and if there was no grouping (e.g. if the entrepreneur made the same coding as some employees and a different coding from some other employees), it was coded as “no harmony (0)”. If there were at least 4 coding for (1) within 7 different combinations meant that there was the high level of cultural sharing. Same coding 3 or fewer combinations was considered no sharing in terms of culture. This study revealed whether the same cognitive structure was shared or not between the entrepreneurs and employees in the same organization (Table 5).

**Table 5. Combination of Stimulus Concepts**

Associations	1	2	3	4	5	6	7
	(ambition, risk, success)	(success, love, fear)	(risk, success, love)	(ambition, love, success)	(risk, success, fear)	(ambition, risk, love)	(ambition, success, fear)
Participants							
E1	-1	0	1	1	1	0	1
E2	1	1	0	1	-1	0	-1
E3	-1	0	0	0	0	0	-1
E4	1	0	1	1	1	1	0
E5	0	1	0	1	0	1	1
E6	0	0	0	0	0	0	1
E7	1	0	1	1	1	0	1
E8	0	0	1	1	0	0	0
E9	0	0	1	-1	1	0	0

For example, combination 1 (ambition, risk, success) requires association of the two among the triple group of risk, success, and ambition. In Enterprise-1, this combination was asked to both entrepreneur (E1) and employees (F11, F12, and F13). Answers were as follows:

E1: “Ambition leads to the motivation for work and it, in turn, lead to success”.

This reply is interpreted by the entrepreneur as the existence of a causal relationship between ambition and success. The replies of the employees to the same question are as shown below:

F11: “If you have caught success as its consequence, you shall have undertaken its risk anyway.”

F12: “Success cannot be attained without taking its risk”

F13: "It is a low probability to be successful without taking its risk"

It appears that the causality relationship between risk and success are defined in all of the three replies written above.

Then we asked, "What is the reason for excluding the other concept?" The answers are as follows:

E1: "If the risk is not calculated correctly then it causes to failure, not the success."

F11: "Ambition has always appealed to me as a bad word both in business life and in private life"

F12: "Ambition does not imply me any meaning."

F13: "The risks that are taken by ambition are greater and hence this decreases the possibility of success."

It is understood from the replies that the entrepreneur considers the risk as a calculation problem. Although it shows similarities to the thought of F13, it is clearly different from that of the others. As similarities between the thoughts of E1 and F13 are evaluated by the encoders as having low similarity level, it is observed that the entrepreneur and the employees do have opposite (-1) mental sharing in this combination.

In the light of these answers for enterprise-1, we determined that entrepreneur (E1) and employees (F11, F12, and F13) think differently in mental aspect (-1). Based on these findings, we revealed to what extent the participants could share their cognitive frameworks in accordance with the passion structure defined in the first phase. Accordingly, by re-evaluating the coding in the discourse analysis, we revealed to what extent the entrepreneurs could share their cognitive frameworks with their employees in each category (Table 6).

**Table 6. Level of Cultural Sharing**

Categories	Shared	Non-Shared	Entrepreneurs
1. Forcible or involuntary enterprise thought	31,13%	68,87%	E6
2. Non-preferred enterprise thought	53,58%	46,42%	E1, E2, E3, E5, E7, E8
3. Enterprise thought that is difficult to control	46,39%	53,61%	E9
4. Internalized featured enterprise thought	71,43%	28,57%	E4

In the third phase of the research -turning into the culture- we investigated how organizational culture developed, in the light of the knowledge obtained in the first two phases. We found out that the entrepreneurs within the first category of passion structure were the group that could share their cognitive frameworks the least. The entrepreneurs in the fourth category were the group that could share their cognitive frameworks the most. Entrepreneurs in the 4<sup>th</sup> category had reached a power of sharing their cognitive frameworks that were more than double than the entrepreneurs in the 1<sup>st</sup> category. This shows that if entrepreneurial passion has been formed with autonomous internalization, it can be more easily shared

with other employees. When it comes to this kind of passion, entrepreneurs can freely be influenced by passion. While entrepreneurs in this category do not conflict with personal inner factors, they are also in harmony with their employees. A great majority of entrepreneurs are in the 2<sup>nd</sup> category.

## Discussions and Conclusion

In this study, we posit that entrepreneurs shape organizational culture by their types of passion. By answering the question of how entrepreneurs do this the study extends the literature knowledge. This study extends this knowledge as "entrepreneurs can sha-

re passion more easily in a structure that they have internalized, not idealized". This result is remarkable not only clarifying a direction for practitioners and researchers but also constructing the knowledge based on practitioners' data directly. The theoretical and practical implications are as follows:

*Theoretical Implications:* The current study provides further support for the emerging new institutionalization approach to the theory of passion. While generalization of the result of relatively restrict participated study must be approached with caution, the pervasive role that entrepreneurs' passion styles affect in constructing organization culture suggests a promising direction for further research.

*Practical Implications:* This study illustrates the power that entrepreneurs have in constructing organization culture. This result has two encouraging effects in practice. The first is that entrepreneurs would know passion inner-to-outer process. That means effective construction of organizational culture should start with an internalization process. The effects of idealization are limited. In this perspective, the current study raises a further question if passion managerial or leadership perspective. On the other hand, the second is that investors could predict the results of effects of entrepreneurs' passion for the organization at the whole. They may make their decision more clearly depending on the inclusiveness of entrepreneurs' passion structure.

As a conclusion, the current study leaves little room for doubt on entrepreneurs' effects in constructing the organizational culture. For entrepreneurs having the "idea of intrinsic customized enterprise" (Category-4), one of the categories developed by Fisher et al. (2013), risk concept has been found to be clearly much more effective on their sharing. Entrepreneurs in this category tend to develop a passion structure based on risk sharing. On the other hand, entrepreneurs having the "idea of forcible or involuntary enterprise" (Category-1) behave very restrictedly in sharing their passion structures. Therefore, different results may be obtained from the concepts mobilizing passion, in terms of risk and success.

However, when we take account of the fact that all participants included in the study are successful enterprises, this difference cannot be argued to have a direct influence on company success.

It will be more useful to consider these findings by taking account of the certain restrictions of the study. Only young firms have been investigated in the study. The common feature of these firms is that they are all high-technology "start-ups". These firms are small enterprises by nature. Therefore, they all have very limited numbers of employees. This limitedness makes it compulsory to establish direct relationships between the entrepreneurs and the employees. Because of this, these findings should be separately evaluated for sharing structures with different cultures and in which large-scale and indirect communication exist.

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