

« INFLUENCE OF THE COMPONENTS OF THE NATIONAL CULTURE ON THE ENTREPRENEURIAL INTENTION »

Case of the entrepreneurs of the Urban Commune of Antananarivo

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SUMMARY

Despite globalization, the entrepreneurial vitality of some countries is more accentuated than others. The advancement of entrepreneurship is conditioned by the characteristics of each country. The idea of a nation implies a cultural construction of its people. The components of the national culture characterize the identity of a country. It is in this perspective that the idea of analyzing the effect of the national culture on the entrepreneurial intention of an individual comes. The problem is therefore, "To what extent do the components of the national culture influence entrepreneurial intention?"

Culture is a reflection of the entire universe of man in his living environment as it arises in identity, knowledge, beliefs, religions and customs. Culture shapes the individual, so it is assumed that it also influences the entrepreneurial act, which begins with the intention. The objective is therefore to analyze the impact of the consideration and practice of the national culture on the intensity of the entrepreneurial intention.

Keywords: National culture - entrepreneurial intention - personality - motivation - socialization.

INTRODUCTION

Today, several studies are mobilized to analyze the explanatory variables of the entrepreneurial act (vision, opportunity, idea...). According to **Davidsson¹ (1989)**, the concept of entrepreneurial intention requires, in this framework, a particular attention since it is inserted in the junction between the discovery process and the exploitation process. The entrepreneurial intention can be studied according to the approach considering the existence of a cultural context. This angle of analysis makes it possible to understand how the effect of the national culture on the entrepreneurial intention is illustrated.

According to the theory of entrepreneurship based on the intention to create, any behavior that requires a certain amount of planning, such as starting a business, can be predicted by the intention to perform that behavior. Thus, it is by studying an individual's intentions to start a business that it would be possible to predict whether that individual will actually start a business.

¹ Davidsson , "Entrepreneurship - and after ? A study of growth willingness in small firms", Journal of Business Venturing 1989

The entrepreneur plays a role in modern society, influencing its development, it is clear that society also influences the entrepreneur, shaping his actions and conditioning his emergence. In this sense, **Etzioni**² (1987) argues that societies where entrepreneurship has a higher degree of legitimacy provide a more favorable environment for entrepreneurial initiatives, as individuals tend to be more interested in entrepreneurship when they perceive entrepreneurial behavior as socially legitimate. In addition, an entrepreneurial culture can influence individual psychological characteristics and values and increase the number of potential entrepreneurs in society (**Davidsson et Wiklund**³, 1997). The components of the national culture seen their characteristics can affect the project of creating a company.

In the words of **A. Peelman**⁴, each one bathes in its culture like a fish in water. And this one, in its manifestations that are the morals, the religion, the art, the tradition we follow like a shadow in all our past and our daily life. One cannot in no day one to separate from it since regrouping all the spheres of our life and our being. It is thus necessary to define the man as a cultural animal. It is thus not surprising that concerned about their future, about the future of their being, all men speak about cultural identity, dialogue of cultures, cultural development, cultural revolution, evangelization of cultures.

Each nation has its own culture which differentiates it from other nations. The national culture what makes the identity of a people on the scale of a nation. We can define a country as a territory composed of individuals who represent a political community, bound to a defined geographical space and embodied by a sovereign authority. The idea of nation supposes a historical construction and thus a past. It is also expressed in the present, by the will clearly expressed by the citizens to continue their life in common, following the rules dictated by the society. The term culture is thus used at the level of groups, ethnic groups and tribes as that which creates particularities and differences from one another. Culture is then conceived as the way each people adapts to its environment. All the peoples of the world differ in their way of being and doing. The men invented different cultures according to their conjunctural preoccupations, their subjectivity, their tastes and their respective temperament which are by essence, insuperable. The human cultures are thus subjected to the principle of the relativity and pluralism. The notion of group logically impacts the behavior, decision and evolution of each member.

It is in this perspective that comes the interest to analyze the impact of the consideration and practice of the components of the national culture on the vision and the intention to undertake. The problematic that arises is therefore to know: To what extent do the components of national culture influence entrepreneurial intention?

This research aims to analyze the impact of the consideration and practice of cultural components on the intensity of entrepreneurial intention. Based on the theories concerning the components of the national culture, this research projects itself in the Malagasy habits and customs to study the components of this culture.

Through an opinion survey on a sample of 400 Malagasy entrepreneurs operating in the urban commune of Antananarivo, data and information were collected and analyzed by analytical and statistical methods to verify that the components of the national culture have their part in triggering entrepreneurial intention. A series of questions were formulated in advance to serve as survey tools. The content of the questionnaire revolves around the knowledge and consideration of the components of the Malagasy national culture as well as an evaluation of the entrepreneurial intention that these entrepreneurs felt.

CONCEPTUAL FRAMEWORK OF THE STUDY

In a world that is constantly moving, with the emergence of globalization, relations between nations have become interdependent and have surpassed physical and geographical limits, whether in the political, economic, cultural or social spheres. Globalization has therefore provided a favorable environment for business creation or in other words entrepreneurship that promotes the global economy while knowing that the company plays a key role in the economic system. Any entrepreneurial act generally starts from an intention. The entrepreneurial intention is manifested by the will of a person to create his own company. The entrepreneur is often closely associated with risk-taking, innovation, and proactivity (anticipating events), and hunting for business opportunities. He is an agent of change. As a project leader, the entrepreneur must have a certain degree of risk tolerance. The environment in which this project evolves presents a certain amount of uncertainty, hence the need to take moderate risks and to minimize uncertainty in his decision making process. The entrepreneurial spirit, the personality of the entrepreneurs, with their motivations and their socializations, play a particularly fundamental role insofar as the creation of the company is for them an essential act in which they express themselves personally and project themselves into the future.

The characteristics of an entrepreneur's personality are varied: passion, optimism, risk-taking, motivation and creativity.

The identification of needs proposed by ⁵**McClelland (1973)** is the most commonly cited approach among research on the content of motivation, particularly with the appearance of the need for achievement as an explanatory factor of motivation. Other factors have been studied such as the need for autonomy, financial motivation or family motivation.

² Etzioni, "Les organisations modernes", (1987)

³ Davidsson et Wiklund, "What do they think and feel about growth? An expectancyvalue approach to small business managers' attitudes toward growth", Entrepreneurship Theory and Practice 2003

⁴ A. Peelman, "Les nouveau défi de l'inculturation", Bruxelles 2007

⁵ McClelland, "Human motivation", 1973

Entrepreneurial behavior encompasses the necessary skills or prerequisites that the individual should have in order to exercise the function of entrepreneur. To identify the markers of entrepreneurial intention, as confirmed by ⁶Pailot (2003), the analysis of contextual elements must necessarily be accompanied by an incorporation of the historical elements of the entrepreneurial socialization process. The means of socialization can be: training, experiences and the environment in which the entrepreneur has evolved.

The will to create an enterprise depends on the individual characteristics of the potential entrepreneur, his environmental milieu, and his cultural specificities.

The theory of culture according to **Taylor**⁷ will be able to bring more clarification on the national culture. According to him, culture is defined as a linked set of more or less formalized ways of thinking, feeling and acting which, being learned and shared by a plurality of people, serve, in both an objective and symbolic way, to constitute these people in a particular and distinct community.

The fact that globalization is taking place at the international level has also led to the conflagration of cultures. Each nation has its own culture that differentiates it from other nations. The national culture is what makes the identity of a people at the scale of a nation. Culture can be defined as the set of elements specific to a particular human group, which are explanatory of the ways of thinking and acting of the members of this group. Culture is vital for the survival of a group which needs to be structured, that is to say to have rules, norms which guide the acts of their members and serve to resolve internal conflicts. It appears as the social link from which the group builds its identity.

It is only from the 19th century onwards that the notion of culture is enriched with a collective dimension and refers to a set of characteristics specific to a community. Learned and shared, the cultural norms and values contribute to form, from a certain number of people, a particular community that it is possible and even relatively easy to recognize and to distinguish from the other communities.

National culture is thus composed of a set of knowledge, values and traditions shared by the population. These components can be manifested through history, beliefs, religion, myths, rites, instructions and languages, but also through the environment in which the individual evolves.

History, as the reality of the past facts themselves, is defined as the knowledge and recounting of the events of the past, of the facts relative to the evolution of humanity (of a social group, of a human activity), which are worthy or judged worthy of memory; the events, the facts thus recounted. The models proposed by history remain pious wishes that can be exploited to establish or transmit a culture, hence the term cultural history.

Beliefs are the collective preferences that are imposed on the group, the essential values, the norms that define the ways of acting and thinking. More concretely, beliefs form the philosophy of a group. Values establish the prohibitions, the taboos, the margins of freedom that must not be violated.

Religion is defined as the human activity of worshipping one or more deities. Precisely because they are universal, they claim to transcend particular cultures and present themselves as having value for any man, whatever the time, or the cultural zone, to which he belongs.

The myths give in a certain way rules of conduct by addressing directly the imaginary, which escapes the Cartesian mind. The *Grand Robert de la langue française* gives as a definition of myth a fabulous story, most often of popular origin, which puts in scene beings incarnating under a symbolic form of the forms of the nature... The myths are profane, pagan or religious. All the myths had only one role, to give a human explanation or humanly sizeable with phenomena which the human reason could not explain.

The rites concern the ritual conducts, in the precise sense of the word, in any kind of superstitious or cultic context, and the great modern religions. We can consider the rites simply inserted in the daily life and the commemorative rites which refer to mythological models and which present a synchro-diachronic character. The rite is a ceremonial designating a set of uses regulated by custom or by law. A rite serves as the cement of a community, in accordance with the double etymological meaning of "to bind" and "to gather". Repeated participation in worship according to a certain rite marks membership in the community concerned.

The instruction in the concept of culture is interested in the process that allows the man to become, individually, a cultural being. Here, it appears difficult not to agree on the fact that it is education which allows the entry in the culture. The culturalist theory of education was developed around the sixties by British thinkers through the theory of curriculum (program content) in education. This theory is based on the postulate that education in any given community is a reflection of its culture.

Generally,⁸ language is the main vehicle of a society's culture since learning a language implies the assimilation and reproduction of the culture conveyed by that language. Language is also a product of culture in the sense that it reflects, through culture and the scope of its symbolic systems, certain characteristic features of a culture

⁶ Pailot, "L'entrepreneuriat", 2003

⁷ Taylor est un anthropologue britannique, premier titulaire de la chaire d'anthropologie de l'université d'Oxford.

⁸ Charbonnier G., « Entretien avec Claude Lévi-Strauss », Librairie Plon, Paris 1969.

The existence of dissimilarities in certain human behaviors stimulates, by the consideration of the requirements of adjustment in front of the physical, social and economic environment, at the same time the questioning on the specificities of the situations of conduct. As stated by **Kluckhohn et Strodbeck⁹ (1961)** in this respect, even if there are a number of general human problems to which people in all times have had to find solutions, the alternatives to all these denouements are subject to different preferences.

With the aim of seeking the influence of the components of the national culture in the intensity of the entrepreneurial intention in an individual; this research explains not only the knowledge and consideration that the Malagasy entrepreneurs grant to the components of their national culture; but also the expression of the entrepreneurial intention of these entrepreneurs.

THE COMPONENTS OF THE MALAGASY NATIONAL CULTURE

The culture of Madagascar, a vast island country located in the Indian Ocean and a member of the African Union, reflects the different waves of populations at the origin of the island's settlement, whether from Asia, Africa, France during colonization or the Arab culture. The Malagasy people are the result of a vast mixture of human and cultural origins. This is due to the different origins of the settlement of the island of Madagascar for centuries.

The components of a national culture are respectively reflected through concepts and traditions respected by the Malagasy people:

- The history of the country is marked by the diversity of the origin of the people, the *mpanjaka*, the period of colonization and independence.
- The myths in the Malagasy national culture are reflected through the concepts of *fady*, *hasina* and *ody* which are often transmitted through oral communications such as *angano*.
- To discover the place and role of rites in the traditional practices of the Malagasy, it is necessary to follow them in the great stages of their life from birth to death and beyond: the *famorana*, *vodiondry*, *famadihana* etc...
- Concerning beliefs, Malagasy culture represents the world as an ordered universe, and any human act inevitably modifies this order. Participating in a quasi-supernatural force, the *tsiny* and *tody* can be defined as the consequence that accompanies any modification of the first order of the universe due to the human act.
- There are various religions in Madagascar. Traditional religion is practiced by 52% of the population, Christianity 41% (Catholicism and Protestantism), Islam 10 to 15%. The ancestor can also be considered as a kind of divinity, an intermediary between distant God and men. The *Fanahy* that constitutes man as man is not a metaphysical principle. The word *Fanahy* has never designated anything other than a faculty or an attribute, which can eventually be used.
- The ancestors had no university or college to study or research as they do nowadays. They were formed and forged by nature and by life from generation to generation. The *ohabolana* are a living proof of their knowledge-to-speak and their knowledge-to-observe. At the same time, the school is an institution where individuals are welcomed to be taught by teachers in a collective manner.
- *Malagasy* is the national language and one of the official languages of Madagascar. It is a standardized language, mainly derived from the dialect spoken in the central highlands. Linguistically, "*Malagasy*" refers to a group of 11 closely related dialects spoken by the 18 Malagasy peoples. The "*Malagasy of the plateau*" is the official *Malagasy*, it is understood by most of the population even if the use of dialects remains common.

Entrepreneurs' perception of the components of the Malagasy national culture

To better analyze the perception of the Malagasy national culture by the entrepreneurs, we evaluated in a general way what represents the Malagasy national culture through the traditional components of the national culture established under 7 items.

The reliability of the answers obtained is maintained if we refer to the values of the coefficient of Alpha of Cronbach presented in the table below:

Table 1: Reliability statistics of the Malagasy national culture

The Malagasy national culture	Cronbach's Alpha	Number of elements
The components of the Malagasy national culture	.714	7

Source: Author, 2021

In view of the results of the previous table, the value of Cronbach's Alpha is higher than 0.7, which indicates the high reliability of the measurement scales used. We can then advance that for the Malagasy entrepreneurs, to speak about the national culture refers as well on the traditional components of the national culture based on the history of the country, the myths, the rites and the customs, the instructions, the languages, the belief and the religion.

⁹ Kluckhohn et Strodbeck, « *Variation in Value Orientations, Wesport, Etats-Unis, ... Culture's Consequences* », 1961

In addition, the result of the analysis of variance or ANOVA allowed us to judge through the value of the associated p-values or Sig, lower than 0.05 the significant differences of the opinions of the leaders on each item of measures. We also notice on the general average of the measures on the items of the components of the Malagasy national culture to 3, 88 the tendency of the agreements of the leaders of companies on the basis of the Malagasy national culture.

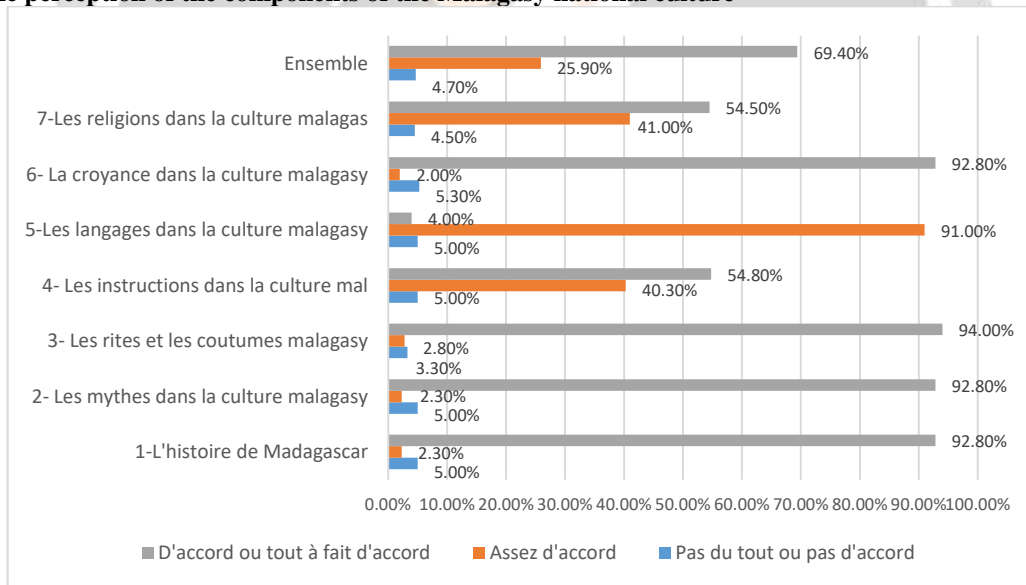
Table 2: ANOVA on the components of the Malagasy national culture

The components of the Malagasy national culture			ddl	Medium square	F	Sig
Between people			399	,000		
Intra-population		864,000	6	144,000	337,000	,000
Between elements	Residues	1022,000	2394	,000		
	Total	1887,000	2400	,000		
Total			2799	,000		
Overall average = 3.88						

Source: Author, 2021

Our study shows a significant dependence between the opinions of the respondents and their perception on the components of the Malagasy national culture according to the results of the chi-square test of independence generating a p-value of 0.001 lower than 0.05 rejecting the independence of the studied characters. Given that the majority of the respondents representing 69,4% of the questioned, are rather of agreement that the Malagasy national culture rests on the traditional components of the national culture, however according to our results of analyses, three constituents emerge from the components of predilection on the Malagasy national culture where more than 90% of the people of the questioned are unanimous with the fact that the rites and customs (94%), the belief (92,80%) and the myths as well as the history of Madagascar (92,80%) should form for them the Malagasy national culture. Moreover, according to 91% of the respondents, languages do not constitute the axis of the Malagasy national culture.

Figure 1: The perception of the components of the Malagasy national culture



Source: Author, 2021

Practice of the Malagasy national culture by entrepreneurs

The Malagasy are strongly attached to their protective and integrative social belonging. Collectivist, they owe themselves to contribute to the harmony of this community by respecting its rules. The majority of the Malagasy population is very sensitive to psychic phenomena and automatically adheres to the culture.

The reliability of the measurement items on the 2 main variables of the practice of the Malagasy national culture is ensured by Cronbach's Alpha values all higher than 0.7.

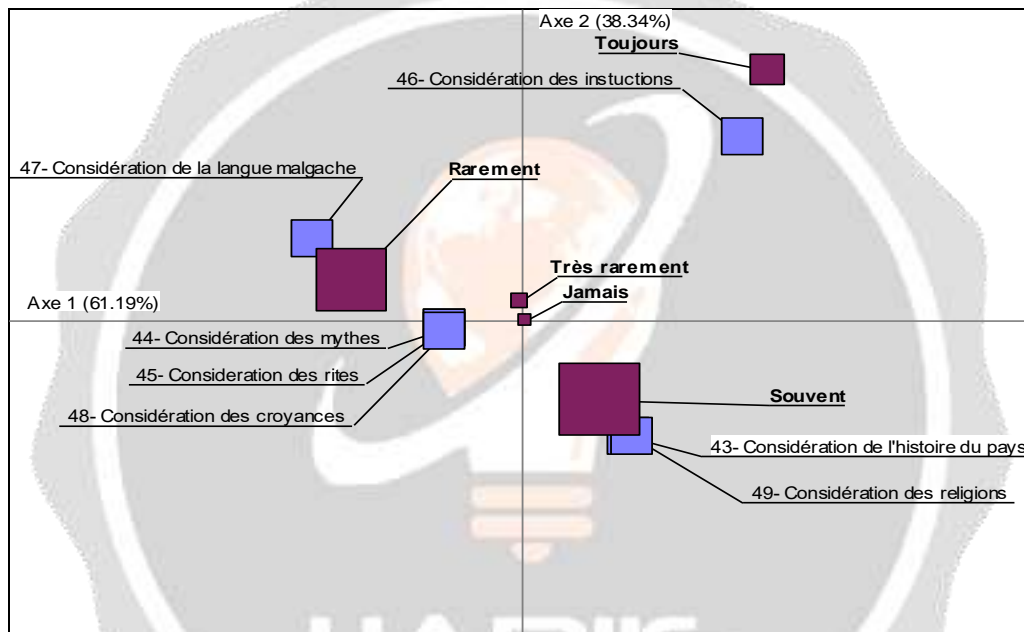
Table 3: Reliability statistics for items measuring the practice of Malagasy national culture

The Malagasy national culture	Cronbach's Alpha	Number of elements
Consideration of the components of the Malagasy national culture	,784	7
Constraints of consideration of the components of the Malagasy national culture in the project	,871	7

Source: Author, 2021

As it was evoked previously, the Malagasy entrepreneurs are generally agreed that the Malagasy national culture is marked by the traditional components of the national culture especially the rites and customs, the belief, the myths and the history of the country as well as the education. Nevertheless, it is clear from the entrepreneurs' comments that the consideration of these components in their life principles is quite varied. In fact, our analysis results show a significant dependence according to the chi-square test of independence¹⁰ on the opinion data of the entrepreneurs concerning the consideration of the components of the Malagasy national culture.

Figure 2: Opinions of Malagasy entrepreneurs on the consideration of the components of Malagasy national culture



Source: Author, 2021

Thus, the graphic synthesis of the answers or opinions of the respondents by the factorial analysis of correspondence or AFC allows us to establish that the great majority of the entrepreneurs is exactly the 93, 3% put forward the consideration of the history of the country and/or the religion and the instruction by the 91, 3% of the Malagasy national culture in their practice of life. The consideration of language, however, remains quite rare, only 5.5% of the leaders admit to having taken into account often or always in their communication, the dialects in their life practice. Moreover, our results underline that less than 50% of the leaders of company practice the other components that they perceive in the Malagasy national culture in the event of the belief, the rites and customs as well as the myths.

Another fundamental fact in our research is to know if the components or the cultural dimensions in the Malagasy national culture constitute constraints for the Malagasy entrepreneurs in the assembly or the realization of their projects. The analysis of the opinions of these leaders in connection with the components of the Malagasy national culture allowed us to evoke significant dependence between the 2 studied characters¹¹ and to summarize the results in the following table:

¹⁰ Cf. annexe 1 Considération des composantes de la CNM

¹¹ La dépendance est très significative. $\chi^2 = 4670,78$, $ddl = 24$, $1-p = >99,99\%$.

Table 4: Component effect of the Malagasy national culture

Effect of the Malagasy national culture component	Never	Very rarely	Rarely	Often	Always	TOTAL
55- Effect of history on projects	2,0%	3,3%	52,8%	40,3%	1,8%	100%
56- Effect of myths on projects	3,8%	51,5%	2,3%	40,0%	2,5%	100%
57- Effect of rites on projects	3,5%	89,3%	3,3%	1,8%	2,3%	100%
58- Effect of instructions on projects	2,3%	3,5%	3,0%	39,8%	51,5%	100%
59- Effect of language on projects	89,5%	2,5%	3,5%	1,8%	2,8%	100%
60- Effect of beliefs on projects	2,5%	51,0%	3,3%	3,0%	40,3%	100%
61- Effect of religions on the project	3,8%	2,0%	51,5%	40,8%	2,0%	100%

Source: Author, 2021

In view of the results of the table, we can draw that in a general way the Malagasy entrepreneurs expose that the components of the Malagasy national culture do not constitute excessively constraints or obstacles on their projects. Only the instructions are always or often seen by the great majority of the entrepreneurs, that is to say 91, 3%, as constraining factors in their projects. The history and the religion in the Malagasy national culture according to a little more than half of the respondents rarely generate acts of difficulties in their projects. In fact, in order to preserve their cultural identity, the new generations are often content to stick to the idea of conservatism and identity conformism.

INTENSITY OF ENTREPRENEURIAL INTENTION

The intention structures and guides the action. It is a personal will, reflected through several variables. In the epistemological sense, intention describes the will directed towards a certain goal. To understand the entrepreneurial phenomenon, we must take into account the individual's will.

Specifically, we focus our analyses on the evaluation of the degree of entrepreneurial intention of business leaders through the level of entrepreneurship, the personality that fosters their intention, the motivation and the source of socialization.

Measurement of intent

A. TOUNES¹² (2003) therefore considers the intention as the expression of a will. In other words, according to the theories, the will has a preponderant place in the measurement of the intention. However, in our analysis we can see that in a general way 5 items refer to the measurement of the degree of intention, namely: the will, the professional goal, the resolution to create a company, the wish to create a company, the project of creating a company. By the analysis of the trends of answers we can realize that the Malagasy entrepreneurs considered the phenomenon of the entrepreneurship as a professional goal, which creates a significant influence on the entrepreneurial intention. This perception is justified by the average response of 4.3775 on a scale of 1 to 5 regarding the question "Is your professional goal to become an entrepreneur?" where 4 represents agreement on the topic.

In addition, entrepreneurship encompasses the mindsets that the entrepreneur should have to carry out the entrepreneurial activity. Generally, it refers to risk-taking, imaginative ability, sense of responsibility, innovative ability, organizational ability, ability to seize opportunities. Having an entrepreneurial spirit can be considered as a stimulating factor for entrepreneurial intention resulting from the fact that it reflects the degree of perceived control over one's behavior. Malagasy entrepreneurs feel they have a fairly high degree of responsibility with an average response of 3.8625 on a scale of 1 to 5, where "1" expresses total disagreement and "5" perfect agreement of opinions¹³.

The personality that fosters entrepreneurial intent

¹² A. TOUNES, L'intention entrepreneuriale. Une étude comparative entre des étudiants d'écoles de management et gestion suivant des programmes ou des formations en entrepreneuriat et des étudiants en DESS CAAE, Thèse en Sciences de Gestion, Université de Rouen, 2003.

¹³ Cf Annexe 2, Statistique descriptive des mesures de l'intention

Personality refers to the characteristics that differentiate one person from another, especially in the way they think and act. It is obvious to underline that the way of thinking has an influence on the intention. This induces a relationship between personality and entrepreneurial intention.

The personality characteristics of entrepreneurs are very diverse. However, passion, optimism, boldness and creativity were the main traits retained in our research to describe the personality of an entrepreneur because they are often used to establish the typical profile of an entrepreneur.

Table 5: Descriptive statistics on personality favouring entrepreneurial intention

Variable	Mean	Std. deviation
78- Passionate	3,9050	0,6016
79- Optimistic	4,0075	1,1093
80- Bold	3,4750	0,7250
81- Creative	4,3750	0,8580

Source: Author, 2021

With the help of trend analysis we can see that among these traits creativity is a factor with significant weight in the composition of the entrepreneurs' personality with a response mean of 4.3750 on a rating from 1 (strongly disagree) to 5 (strongly agree). The mean of 4.3750 means that the study sample more than agrees that creativity describes their personality. The standard deviations which are in the majority lower than 1 justify the relevance of the result. The correlation circle explaining the proximity of the items groups optimism, boldness, my creativity in one factor and passion as another.

Motivation for entrepreneurship

Each entrepreneur or future entrepreneur does not have the same motivation; motivation is the result of internal factors. The results of our analysis of the trends in the responses of entrepreneurs deemed to be coherent¹⁴, relating to the motivation to create a company, show according to the elements of the table below evoking the average scores established on a scale of " 1 " (Not at all agree) to " 5 " (Completely agree), that the " Need of autonomy " at the Malagasy business leaders with an average of 4, 4525 precedes before all, any idea of justification to create a company. Vienna subsequently justify their motivation, the component "Financial" where the average score calculated is 4.3825 still explaining more than the agreement of the latter.

Table 6: Descriptive statistics on entrepreneurial motivation

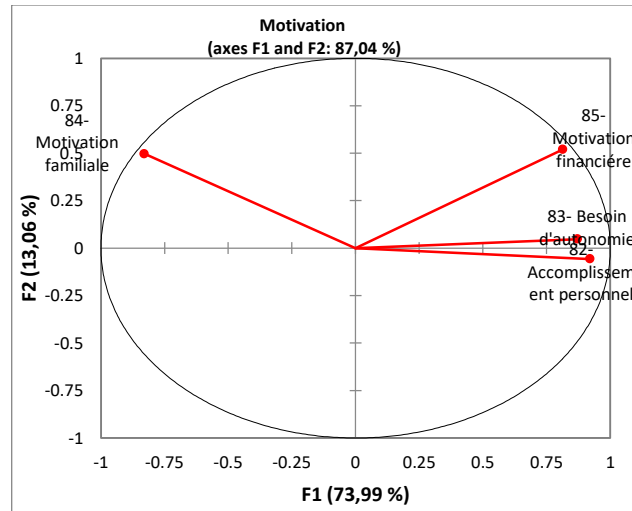
Variable	Mean	Std. deviation
82- Personal accomplishment	3,3550	1,1582
83- Need for autonomy	4,4525	0,7239
84- Family motivation	2,8625	1,0399
85- Financial motivation	4,3825	0,8473

Source: Author, 2021

The circle of correlation of the items on the motivation to create a company enriches the results of the analyses mentioned above. Indeed, it is clear from the proximity of the items in the graph that the less family motivation to create a business is in the experience of our entrepreneurs, the more they cultivate the need for autonomy, which at the same time aims at the need for accomplishment. The financial motivation remains however a preponderant factor in this motivation.

Figure 3: Correlation circle for motivation items

¹⁴ Les valeurs des écarts types ou St.deviation inférieures à la moyenne traduisent la cohérence des résultats.



Source: Author, 2021

Sources of socialization

Our results showed the trend in the opinions of Malagasy entrepreneurs regarding the analysis of the entrepreneurial intention of business leaders in relation to the source of socialization. The factorial analysis of the responses on the 5 items evaluating the roles of socialization to the entrepreneurial intention of business leaders evokes the possibility of grouping these items according to the favorable values of the KMO index (0.8076) and the p-value (less than 0.0001) of Bartlett's test.

Table 7: KMO Index and Bartlett Test

KMO	0,8076
Chi-square	765,6221
DF	10
p-value	< 0,0001
alpha	0,05

Source: Author, 2021

Referring to the Kaiser criterion where the groups or factorial axes formed must be associated with eigenvalues greater than 1, the table below of the total variance explained tells us that two axes are retained and allow us to translate up to 75.84% of all information.

Table 8: Total Variance Explained

	F1	F2	F3	F4	F5
Eigenvalues	2,9934	1,1985	0,5082	0,4057	0,2943
Total Variance Explained (%)	59,8679	15,9691	10,1639	8,1130	5,8862
Cumulative % (%)	59,8679	75,8369	86,0008	94,1138	100,0000

Source: Author, 2021

We can thus deduce from the matrix of the components of the items on the selected factorial axes the information contained in each group.

The first group or factor F1 reinforces the tendency raised and accentuates the fact that the environment in which Malagasy entrepreneurs live and the need to explore it, sometimes requiring training, are at the origin of their entrepreneurial intention. The family activity can only be retained in its sense as a rather negative catalyst. The second group or factorial axis F2 is defined by a single item that translates the influence of a relative.

Table 9: Component Matrix

	F1	F2
86- Influence of a relative		0,7774
87- Training	-0,7858	
88- Experience	-0,7779	
89- Environmental contexts	-0,8411	
90- Family activity	0,8477	

Source: Author, 2021

The successive analysis of the position of entrepreneurs in relation to the cultural dimensions of Hofstede, and the manifestation of entrepreneurial intention among Malagasy entrepreneurs will subsequently allow us to verify the dependence between the two variables.

THE COMPONENTS OF THE NATIONAL CULTURE HAVE AN EFFECT ON THE INTENSITY OF THE ENTREPRENEURIAL INTENTION

Krueger and Carsrud¹⁵ (1993), consider the intention as a process which is born with the needs, the values, the habits and the beliefs of the individual.

It was evoked in our results the fact that only the education among the components of the Malagasy national culture which is the least considered shapes any project of the Malagasy entrepreneurs. At the same time, it is highlighted that the environment in which the Malagasy entrepreneurs live and the need of exploration aspired by the leaders of companies the simple regression used to better appreciate the impact of the cultural environment on the socialization to entrepreneurship led to an objective coefficient of determination R^2 of 0.6759.

The simple regression used was carried out to better appreciate the impact that the cultural environment has on the socialization to entrepreneurship and allowed to establish an objective coefficient of determination R^2 of 0,6759.

The ANOVA table below provides information on the value of the p-value lower than 0.0001, which reflects the significance of the explanatory power of the cultural environment on the entrepreneurial phenomenon.

Table 10: ANOVA of the cultural environment model on socialization to entrepreneurship

Source	DF	Sum of squares	Mean squares	F	Pr > F
Model	1	30,7284	30,7284	366,8026	< 0,0001
Error	398	33,3420	0,0838		
Corrected Total	399	64,0704			

Source: Author, 2021

The analysis of correlation between these two dimensions made it possible to establish the impact that the cultural environment has, namely the components of the Malagasy national culture inculcated in the entrepreneur on the familiarization with the entrepreneurship. The table of coefficients below in which are represented the p-value of Student's t-test all lower than 0,0001 reinforce the significance of the contribution of the effect of the Malagasy national culture on the socialization of the Malagasy entrepreneurs to entrepreneurship.

Table 11: Coefficients of variables in the cultural environment model on socialization to entrepreneurship

Source	Value	Standard error	t	Pr > t	Lower bound (95%)	Upper bound (95%)
Intercept	5,1174	0,0976	52,4091	< 0,0001	4,9255	5,3094
139 Effect score of national culture components on projects	-0,6297	0,0329	-19,1521	< 0,0001	-0,6944	-0,5651

Source: Author, 2021

¹⁵ Krueger et Carsrud, « *Revue de l'entrepreneuriat* », 1993

The simple regression model has the equation:

$$\text{Socialization source score} = 5.11743 - 0.62975 * \text{Score effect of national culture components on projects}$$

The negative sign of the coefficient (-0.6297) of the consideration of the effects of the components of the Malagasy national culture shows that the latter has a negative impact on socialization to entrepreneurship. In other words, the less the consideration of the components of the Malagasy national culture of business leaders in their project, the more they are favorable to entrepreneurship.

Our empirical results also advanced in the practice of the Malagasy national culture that the great majority of the entrepreneurs submit themselves not only to the history of the country and/or the religion and the instruction of the Malagasy national culture but also to the consideration of the environment in their principle of life. In addition, the personality traits of Malagasy entrepreneurs read through their sense of creativity and passion that emerge through our research and leads us to analyze the impact of the components of the national culture on the personality promoting the intention to create a business.

The coefficient of determination R^2 of value equal to 0.4137 translates through our sample of study that 41.37% of the variability of the personality of the entrepreneurs favoring their entrepreneurial intention are explained by the variability of the effect of the practice of the components of the Malagasy national culture.

The ANOVA table below informs on the value of the p-value 0.0351 translates the explanatory power of the effect of the practice of the components of the Malagasy national culture.

Table 12: ANOVA of the model of the personality of the entrepreneurs towards the intention of the creation of company according to the effect of the practice of the components of the Malagasy national culture

Source	DF	Sum of squares	Mean squares	F	Pr > F
Model	1	0,7779	0,7779	2,0007	0,0351
Error	398	154,7494	0,3888		
Corrected Total	399	155,5273			

Source: Author, 2021

The values of the coefficients of the equation model established in the table below combine the p-values of the Student's t-test of the analysis of the significant contributions of the explanatory variable on the personality

Table 13: Coefficients of the variables in the model of the personality of the entrepreneurs towards the intention of the creation of company according to the effect of the practice of the Malagasy national culture

Source	Value	Standard error	t	Pr > t	Lower bound (95%)	Upper bound (95%)
Intercept	3,4129	0,3744	9,1149	< 0,0001	2,6768	4,1490
137 Score consideration CNM components	0,1461	0,1033	1,4145	0,1580	-0,0570	0,3492

Source: Author, 2021

The equation of the multiple regression model of the personality of Malagasy entrepreneurs favoring their intention to create enterprises is given by:

$$\text{Personality score} = 3.41285 + 0.14611 * \text{Practice score Malagasy national culture components}$$

The positive coefficient (0.14611) of the effect variable of the practice in the model allows us to identify that the practice of the components of the Malagasy national culture has shaped the personality in terms of entrepreneurial intention.

CONCLUSION

The culture keeps a very preponderant place in the heart of the Malagasy people since it reflects their origins, their way of life, as well as their true identities allowing them to distinguish themselves from the other existing cultural personalities,

but especially because this extremely "traditionalist" people advocate the culture as being the most precious heritage left by their ancestors.

The results of a survey of a sample of entrepreneurs have evoked the importance they give to their culture. The analysis of these results crossed with the intensity of the entrepreneurial intention allowed to affirm that the components of the national culture amply influence the intensity of the entrepreneurial intention. On the one hand, the practice and respect of the components of the national culture impacts the socialization of the entrepreneurs which characterizes the intensity of their entrepreneurial intention. On the other hand, this practice of the national culture also shapes the personality of the future entrepreneurs.

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ANNEXES

ANNEXE 1

Consideration of the components of the CNM

Consideration of the national culture	Never	Very rarely	rarely	Often	Always	TOTAL
43- Consideration of the country's history	2,0%	1,5%	3,3%	90,3%	3,0%	100%
44- Consideration of the myths	1,5%	3,5%	53,3%	40,0%	1,8%	100%
45- Consideration of the rites	1,0%	3,5%	53,0%	40,5%	2,0%	100%
46- Consideration of the instructions	2,0%	3,3%	3,5%	39,8%	51,5%	100%
47- Consideration of the Malagasy language	2,5%	1,8%	90,3%	2,3%	3,3%	100%
48- Consideration of the beliefs	2,3%	3,5%	52,5%	40,3%	1,5%	100%
49- Consideration of religions	2,5%	2,3%	2,0%	90,3%	3,0%	100%
Set	2,0%	2,8%	36,8%	49,0%	9,4%	100%

Source: Author, 2021

ANNEXE 2

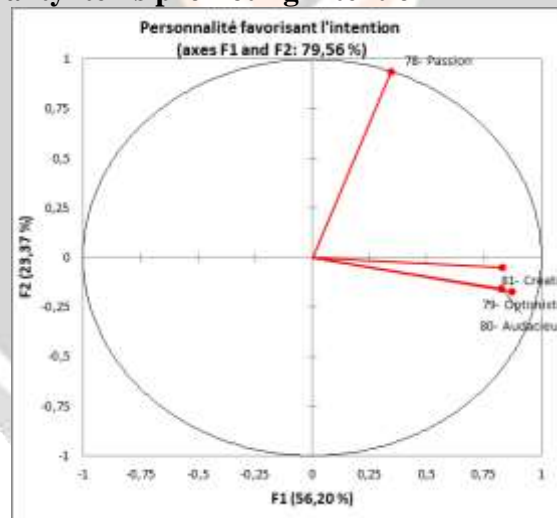
Descriptive statistics for intent measures

Variables	Items	Mean	Std. deviation
Measure of intention	67 'Will	3,5675	1,5367
	68 'Professional goal	4,3775	0,8317
	69 'Resolution to create a company	3,7450	1,0830
	70 'Desire to start a business	3,0225	0,5076
	71 'Plan to start a business	2,9875	0,5030
Measure of entrepreneurship Variables	72- Ability to take risks	3,0475	0,7325
	73- Degree of imagination	3,5000	0,7185
	74- Degree of responsibility	3,8625	0,5996
	75- Capacity for innovation	3,6475	1,4963
Measure of intention	76- Organizational skills	2,9900	0,4748
	77- Degree of opportunism	3,4925	0,6973

Source: Author, 2021

ANNEXE 3

Correlation circle of personality items promoting intention



Source: Author, 2021