

Mapping the *aliran* of the academic discipline of entrepreneurship:  
A discursive representation.

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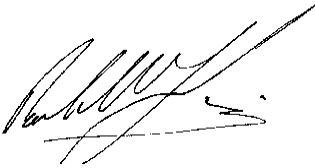
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## **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

A handwritten signature in black ink, appearing to read 'Rob Lock', with a horizontal line underneath it.

Rob Lock

03/05/09

## Glossary

<i>Aliran</i>	The term <i>aliran</i> from the Malaysian and Indonesian languages has multiple meanings including: ‘flow, drift, current, trend, channel, conduit, school of learning as well as an ideology.’ [Echols and Shadily, 1994]. The word is used as having both singular and plural applications.
Sub- <i>aliran</i>	Components of an <i>aliran</i> , used in this dissertation in the context of being the ontologies of the discipline as represented by the <i>aliran</i> .
<i>Episteme</i>	A term used by both Foucault and Heidegger. Its use by Foucault is as a ‘strategic apparatus’ to determine what is included or excluded from a body of knowledge. The word is used as having both singular and plural applications.
Epistemic justification	The term epistemic justification [Bonjour, 1998] describes the manner by which knowledge is determined to be eligible for inclusion or exclusion within an <i>episteme</i> by application of epistemology.
Epistemology	The method selected by academics to justify acceptability of knowledge as a basis for inclusion or exclusion of such knowledge. Commonly associated with terms such as rationalism, empiricism, etc..
Ontology	The way that knowledge is structured into domains or themes. Differs from epistemology in that the latter defines what is acceptable into disciplines.
Prejudice	A bias, often with negative connotations, however Gadamer uses the term in a more positive sense that describes prejudice as enabling greater depths of understanding.
Disciplines	A body of knowledge in which permissible knowledge is defined by epistemic justification using of one form of epistemology or another. Gatekeepers regulate such permissible knowledge using epistemic justification.
Discourse	A body of knowledge that may not necessarily be defined by epistemology, but is defined by a ‘-logy’ in that the knowledge within such ‘-logy’ has some manifest relationship with other knowledge in the same ‘-logy’. A discourse is assumed to be larger than a discipline and many disciplines may contribute to a discourse.
Ontic knowledge	The knowledge contained in an ontic state is effectively infinite knowledge, greater than a discourse and includes all knowledge, including that which is forgotten or not yet known.
<i>Connaissance</i> knowledge	From Foucault <i>connaissance</i> knowledge is the basis of the ‘system of objective knowledge’, which I have taken to be the knowledge within a discipline; while <i>savoir</i> knowledge is the ‘the experience of the self’, which I have taken to mean the knowledge of the practitioners.
<i>Savoir</i> knowledge	

<i>Gravitas</i>	The concept of <i>gravitas</i> implies seriousness or weight rather than power. However <i>gravitas</i> is more than weight, it implies a force that can attract or repel. Like power, <i>gravitas</i> can be exercised, it can be shared and this, along with conformity to good form, is one of the underlying fundamentals of the process of citation.
Archaeology	From Foucault's 'systems of thought' I have taken archaeology to be the historical method as opposed to the ahistorical nature of the genealogy, another philosophical method outlined by Foucault.
Simulation	From Baudrillard [1994]. A simulation is an accurate representation of something, whereas a simulcrae is a less than accurate representation but which is not recognised as such and becomes a 'being' in its own right with an increasing separation from reality.
Simulcrae	
Foucault's Triangle	Foucault [1980] in a lecture given on the 14 January 1976, described the relationship between power, right and truth as a triangle. The relationship between the three is described by Foucault as having two limits: firstly the "rules of right provide a formal delineation of power, and secondly the effects of truth that this power produces and transmits, and which in turn reproduce this power" [Foucault, 1980, p93].
Heffalump	From A.A. Milne's Winnies the Pooh stories, a somewhat mythical indeterminate creatures of vague form and description. Used by Kilby [1971] to describe the discipline of entrepreneurship.
Phenomenology	A system of thought that endeavours to describe something 'as-it-is.' From Schmidt [2006] the origin of the term phenomenon means 'what shows itself in itself' and ontology is only possible as phenomenology.
Hermeneutics	A more interpretative system of thought that I use to examine the phenomenological archaeology of the <i>aliran</i> .

## **Note on APA referencing style used in this dissertation**

I wish to state for the record that I do have reservations regarding the use of the required APA referencing system. These reservations apply to two areas.

Firstly the APA system tends to be an Americanized system that does not take into consideration non-Caucasian systems of nomination, thus ignoring the cultures and traditions of many parts of the world, in particular Asia. APA does not allow for use of Chinese or Vietnamese names in their traditional formats. Nor does APA allow patronymic systems of nomination that are part of the Islamic culture. For example Mahathir Mohamad is, under APA, referenced as Mohamad, M. which is very incorrect culturally. His name is Mahathir and his father's name is Mohamad. The father's name is not the familial name under patronymic systems. I believe that the APA referencing system is still in the process of development and needs to address such issues at some time in the future.

Secondly, as discussed in this dissertation, citations are a system of showing good form. Using Aristotelian traditions involves a separation of form and substance. To delineate this separation of the necessity of good form from substance I have parenthesized any citations with square brackets, e.g. Foucault [2004]. I use the rounded brackets '( )' for any parenthesized comments that relate to substance rather than form. This use is most apparent in Part Four when I include the *gravitas* of the cited article from the *aliran* as part of the reference in the form Author [year] (*gravitas*). The square parenthesis follows good form, whereas the rounded parenthesis provides substance.

## Abstract

In this study, I consider the status of the academic discipline of entrepreneurship as represented in refereed journal articles and citations in the Web of Science database within a broad philosophical framework, developed for this investigative purpose.

This dissertation firstly explores an understanding of knowledge as offered by French social theorist, Michael Foucault, identifying two forms of knowledge. Using Foucault's distinctions, I develop models that position *savoir* and *connaissance* knowledge, which I define as practical applications of understanding and academic orientations of explaining, in relation to disciplines and discourses. The strategic apparatus of the *episteme* is included in my models as a discipline-based method of determining the acceptability of knowledge into the discipline, incorporating the varied roles of gate-keepers, intellectuals and other participants into the models. The roles of epistemology and ontology are discussed and included in the models.

Further, drawing on the works of German philosopher, Martin Heidegger, I introduce the concept of an ontological test as a possible means to consider whether an academic discipline clearly understands its 'meaning of being' or, alternatively, could be considered to have passed Foucault's point of epistemologization and be termed a 'dubious discipline'. Academic thinking on entrepreneurship has come under an array of criticism from within the discipline, including criticism as to a perceived lack of objectivity. The models developed in this dissertation are applied to the discipline of entrepreneurship in order to better understand the development of the discipline of entrepreneurship and the reasons for this criticism.

Using the *episteme* of the Web of Science database, I apply citation analysis to identify those articles and texts which are considered within the entrepreneurship discipline to have the highest *gravitas*. These high *gravitas* articles are used to create an archaeological representation or *aliran* that illustrates the development of the discipline over time and the ontological development of sub-*aliran*. This *aliran* is a

phenomenological representation of the discipline based upon the *episteme* to depict the *episteme* 'as it is'. This representation is hermeneutically interpreted to discern the development of various sub-*aliran*, and identify the possible influence of gate keepers with high *gravitas* in such development.

Based upon my survey of high *gravitas* articles from the *aliran*, I found there was a general exclusion of practitioner both as an audience for and as a source of *savoir* knowledge. Admittedly this finding could well be attributed to the nature of the *episteme* selected for the research. The exception to this general finding was in the Venture Capital sub-*aliran*.

Further findings indicated an apparent feature of the *aliran* was a higher than expected level of demarcation between the organization and the firm. This demarcation had several features including an increasing trend towards learning by the organization as applied to entrepreneurship. Firms were not perceived to engage in learning but did engage in new ventures and undertook innovation. These functions were not indicated within the *aliran* to be part of the functions of the organization. Innovation was also not shown to be an activity conducted by individuals but was a preserve of the firm. These findings are consistent with the political structure of the Academy of Management's Entrepreneurship Division and indicate the influence this body likely has on the discipline.

In some instances, as might be expected, there was an overt level of construction of some sub-*aliran* by those with high *gravitas* in the discipline. This was most apparent in endeavours to add 'corporate' nominations to entrepreneurship, innovation and venturing. In the case of corporate entrepreneurship, such overt construction was perceived to be less than successful. However, the changing orientation offered by such construction is seen to offer a new direction to entrepreneurship which may be realized in the fledgling Strategic Entrepreneurship sub-*aliran*. Some sub-*aliran* observed were considered to be more introverted due to restraints imposed by the political structuring of the discipline.

While the discipline of entrepreneurship may not be able to pass Heidegger's ontological test and could be considered a dubious discipline (doubtless like so many others), this finding should not be deemed to be unduly negative. As with Gadamer's rehabilitation of prejudice, the term dubious could be rehabilitated to be positive and encourage moves towards greater objectivity, or at least greater rigour, within the discipline of entrepreneurship.