Ritual pedagogy in Entrepreneurial Identity Development

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Abstract

In an exploratory Grounded Theory study I identified two issues crucial to the process of entrepreneurial identity development in the entrepreneurial training context: 1) identity negotiation and 2) ritual pedagogy. Four consecutive case studies were carried out and the theoretical model was constructed case by case during the years 2005-2008. The findings show that entrepreneurial training which includes these two factors is able to promote and support entrepreneurial identity development.

Entrepreneurial identity development proved to be a cyclic learning process. The findings demonstrate that entrepreneurial identity is an outcome of working. This working takes place in an identity negotiation. According to the study, pedagogy utilizing rituality is able to effectively support the process. Ritual pedagogy offers tools for identity development by combining the main principles of entrepreneurial pedagogy and the theory of rites of passage.

The contribution of my study to entrepreneurship education is a substantial theoretical model of entrepreneurial identity development in a ritual process. The study contributes to entrepreneurship education, especially entrepreneurship pedagogy, as well as to entrepreneurial training practices.

Key words: identity, entrepreneurial identity, entrepreneurial pedagogy, ritual pedagogy

INTRODUCTION

Traditionally entrepreneurial training has focused on developing enterprises, not entrepreneurs as human actors. Until recently, entrepreneurship has neglected the person while emphasizing the substance. Entrepreneurship has been seen more as an economic than a human and cultural phenomenon. This view has so far motivated entrepreneurial training, which has been dominated by the economic paradigm. Therefore the discussions on entrepreneurial identity as also the factors of identity development have been little studied in the context of entrepreneurial training.

However, the study of identity could bring new insights to entrepreneurship education and entrepreneurship research as Berglund (2006, 232) has noted. Entrepreneurial training is gradually becoming aware of questions of identity. (See Carrier 2005; Kyrö 2005; Rae 2005; Aaltio 2007; Diensberg 2008). Aaltio (2007, 68) argues that the processes where the identities are taking shape are crucial as well as the pedagogical applications. Likewise Rae (2005) emphasizes that if we assume that we are able to influence the entrepreneurial identification process by entrepreneurial training we must have to change the teaching paradigms (Rae 2005).

Carrier (2005), like Rae (2005) stresses the need to change the teaching paradigms in entrepreneurship education. She suggests developing and testing new tools or approaches and sharing the results with others (Carrier 2005). The starting point in this study has been that although entrepreneurial learning and teaching have become more relevant issues in the field of entrepreneurship education research (e.g. Kyrö & Carrier 2005, 16; Aaltio 2007), there are still many unanswered questions when it comes to the learning processes of entrepreneurial identity.

To address this gap, I carried out exploratory concatenation case studies during the years 2005-2008 to examine how people develop their entrepreneurial identity during entrepreneurial training, and

define the role of pedagogy in this process. I conducted an exploratory study (*exploration for discovery*) for the following reasons (See Stebbins 2001; Routio 2007; Kyrö, Hägg & Peltonen 2009). First, according to Stebbins (2001) exploratory research means that scarcely anything is known about the issue and therefore it is almost impossible to make a detailed research plan and formulate the research questions advance. Recent research knows hardly anything about the process of entrepreneurial identity development in training context and much less about pedagogy which could support the identification process. Hence the exploratory research does not use earlier model as a basis of the study because there is none, or all available models come from the wrong context. This also means that it will be impossible to start by defining the concepts of the study in advance. I had to start with preliminary notions of my object and context. Secondly, the exploratory approach has a phenomenological pursuit of deep understanding. (Stebbins 2001; Routio 2007.) Thus the participants' experiences and the meanings they give to them must be taken into consideration. Thirdly, I aimed to build a theoretical model of entrepreneurial identity development in entrepreneurial training and therefore exploratory approach was a natural choice.

The theoretical assumptions of my study are based on the recent discussion of entrepreneurial pedagogy. I was aware of the implications of the recent entrepreneurship education research; how it has aimed to define some principles for entrepreneurial pedagogy (e.g. Rae 2000; Rae & Carswell 2001; Deakins and Freel, 1998; Cope and Watts, 2000; Gibb 2005, Kyrö 2005). Hence three of the four exploratory research settings were designed and implemented using the main principles of entrepreneurial pedagogy. Recent research argues for a view that entrepreneurial learning should be seen as a social phenomenon. I assumed that developing an entrepreneurial identity is a learning process. I wanted to use this knowledge as a theoretical mini-framework.

The research data of my study raised two questions. In this exploratory research these questions emerged and gained strength from the data throughout the research journey of exploration. The research questions are:

1) *What is the process of entrepreneurial identity development like?*

2) *What kind of entrepreneurial training is able to support entrepreneurial identity development?*

In this data-based study the empirical data raised the concept of rituality. Thus this study relies on the anthropological analysis of Van Gennep (1960) and Turner (1982) about rites of passage in order to find support for the idea of entrepreneurial training as a ritual context.

This article makes several contributions to the study of entrepreneurial identity development and entrepreneurial training practices. First, it contributes to theoretical understanding of the identity transition by providing the integrative model of entrepreneurial development. Second, my study presents a concept of ritual pedagogy, which relates entrepreneurial pedagogy and the elements of rituality. Third, by applying ritual pedagogy trainers are able to build up a ritual context where the entrepreneurial development is provoked.

RESEARCH CONTEXT AND METHODOLOGICAL CHOICES

Research context

The context of my research was entrepreneurial training in continuing education in creative fields. The participants of the study were students and their supervisors at the University of Art and Design Helsinki as I have illustrated in Figure 1.
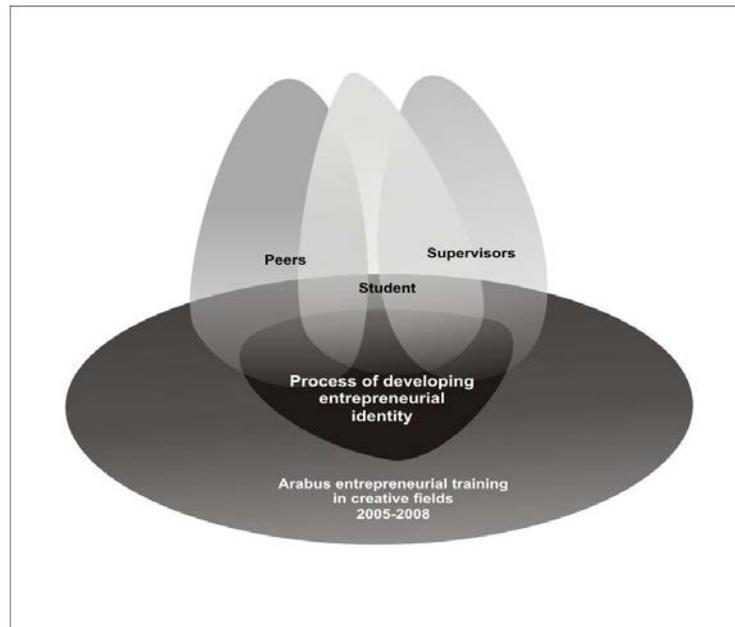
Figure 1 Research context

Exploratory research approach

Entrepreneurial identity development during a training program is methodologically a problematic research area owing to its complex nature. Thus I chose an exploratory research approach to provide new insights on this area. Exploratory research is a methodological approach primarily concerned with discovery and generating or building theory. This exploratory research was based on a four-year project. Four consecutive case studies were carried out during the years 2005-2008. The theoretical model was constructed case by case during these years as Figure 2 below illustrates.
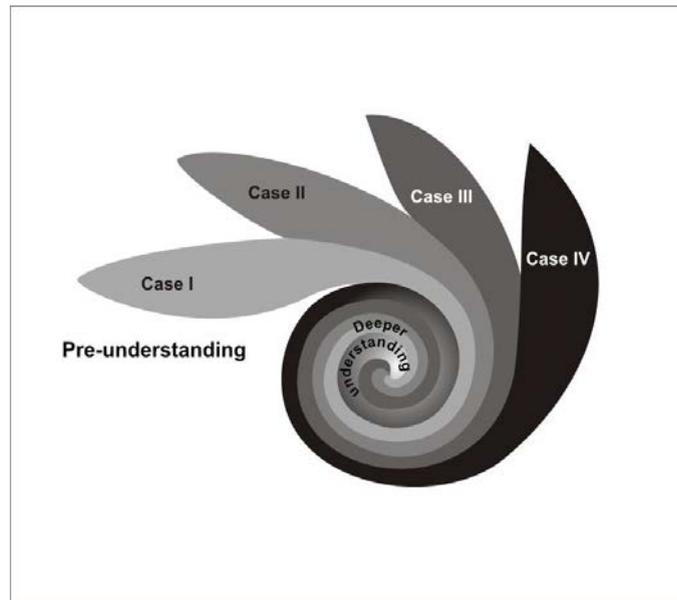
Figure 2 Exploratory research process

My research interest was to enhance entrepreneurial identity development by studying human behavior. I adopted the exploratory (*exploration for discovery*) research approach and Grounded Theory methodology, which is practical and pragmatic, because it operates in a real-world context. It can yield relevant information on the phenomenon and contribute to practice as well as to theory building. Each intervention gave me information on how to develop the next one. Thus the improvements took place during the interventions. In such research settings the role of the researcher is crucial. The researcher becomes a facilitator providing a learning arena for the participants, who try to learn more about themselves through the process of reflection as well as the consequences of their own actions and decisions. Moreover, the researcher becomes a co-learner with the participants and discovers new information in dialogue with the informants. My study indicated that using an exploratory approach as a research strategy it is possible to capture multifaceted and complex phenomena and to generate a theory or a theoretical model which mirror the real world experience of the informants.

Although I had some theoretical ideas about entrepreneurial learning as a guiding concept I was open to the data. Thus my study was not theory driven but a *data-based* study using abductive logic of reasoning. I had no theoretical concepts or framework(s) in advance. Instead, I let the data highlight the relevant concepts. The concept *rituality* was recognized to be the indicator of crucial processes in learning entrepreneurial identity in my cases. This emerging concept led on to the relevant theoretical discussions linked to my particular phenomenon. The concept guided me to study the processes under scrutiny.

Straussian Grounded Theory method

My aim in each case was to generate data-based theoretical knowledge. Thus I applied the Straussian Grounded Theory Grounded Theory method in my study. I applied Grounded Theory because it is a widely used qualitative research method in the social sciences with its roots in phenomenology and in symbolic interactionism, which in turn is derived from pragmatism. Kyrö, Hägg and Peltonen (2009) argue that Grounded Theory is a good example of exploratory research: the idea of Grounded Theory is to explore, reveal and generate ideas emerging from the data, versus quantitative approach aims to test hypotheses drawn deductively from existing theories (Kyrö, Hägg & Peltonen 2009, 5).

The study was based on students' individual experiences during an entrepreneurial training intervention. In interpretative methods it is important to understand the meanings of experiences and replace the (natural) scientific explanation with understanding, meanings and intentional activity. (Tuomi & Sarajärvi 2003, 35.) The informants' reports provided access to the filtered and refined experimental knowledge. Thus I needed a method that allowed the participants' own experience to guide the research process and therefore Grounded Theory was a natural choice.

Data collection

The data was *a selected sample* of entrepreneurship-oriented professionals in creative industries (N = 77), e.g. designers, actors, painters, architects, dancers, writers, content producers, photographers, artisans, set designers, film directors, graphic designers, publishers etc. I used various methods for gathering data in the hope of bringing together multiple perspectives to the research questions. The data was gathered by means of *observing* and *interviewing* participants and by collecting *written stories* (e.g. reflection documents and written feedback).

Table 1 Data and data collection methods

DOCUMENTS	PAGES	WORDS
Written reflections 2005, 2007, 2008	295	81.711
Interviews 2006, 2007	60	16.482
Written feedback	13	3.691
Observations (memos)	169	49.852
TOTAL	534	151.762

Data Analysis

The Straussian coding paradigm relies on the hermeneutical tradition in science in qualitative research. Theoretical sensitivity is needed in analysis based on grounded theory. The coding process means operations by which the data are broken down, conceptualized, and put back together in new ways. This is the central process by which the theory is built from the data. Strauss and Corbin (1990) emphasize that theoretical sensitivity refers to the attribute of having insight and the ability to give meaning to data. (Strauss & Corbin 1990, 41-42, 57.) The coding process proceeds through *open, axial* and *selective* phases (Strauss & Corbin, 1990). In the *open coding* phase I coded the data by raising the essential meanings considering the research questions (Eskola & Suoranta 2001, 174). In this part of the analysis the idea is to name and categorize the

phenomenon through close examination of the data. The *axial coding* phase entails putting the data back together in new ways after open coding, by making connections between categories. This can be done by utilizing a coding paradigm involving conditions, context and consequences. *Selective coding* phase is a process of selecting the core category, systemically relating it to other categories. In other words selective coding means crystalizing and summarizing the plot of the story (Strauss & Corbin 1990, 61, 96, 117). The ATLASti program is an instrument of qualitative research especially designed for Grounded Theory research. I used the ATLASti program in my study to organize the rich data.

Constant Comparative Method

According to the Grounded Theory of Strauss and Corbin (1990) the concepts of my study are deduced inductively from the empirical data. There is a continuous interplay between induction and deduction, in other words the argumentation logic in this study is abductive. The theory was built using the constant comparative method, which is the main strategy in data-based Grounded Theory research. (Strauss & Corbin 1990, 99–106, 161.)
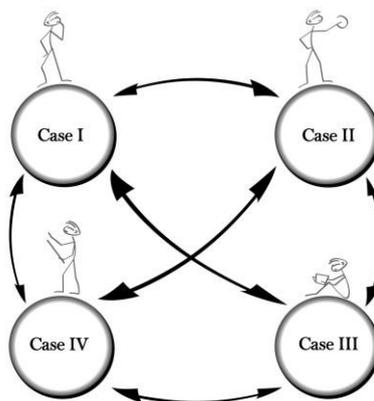

Figure 3 Interventions during the years 2005–2008 and the constant comparative method (Source: Kyrö 2004, Kyrö & Kansikas 2005, modified by the author)

According to the exploratory approach in the study the main focus of the ongoing research changed from one course to another in order to find new viewpoints based on the empirical data.

I compared the outcomes between the cases throughout my research expedition as the Figure 3 illustrates. The results of the first course in 2005 pointed out that the pedagogy is a critical point: how to approach entrepreneurship? The learning paradigm applied in the first course was behaviorism. The content of the first course included basic knowledge of entrepreneurship and how to run one's own business. The course was arranged in a typical way to develop enterprises without giving any tools to develop oneself as an entrepreneur. The criticism after the first training course in 2005 was well-deserved, although most of the students did not expect to get better training. After these findings the concept was changed according to the findings of this first course. The feedback started the process of developing the pedagogy to entrepreneurial direction. The second course in the autumn of 2006 showed that there is a contradiction between professional and entrepreneurial identity. After this finding the concept was significantly refined focusing on the identity developing process. The course in 2007 was epoch-making. I understood that the identity development process follows the procedure of rituality and rites of passage: separation, transition and incorporation. During the last course in 2008 the pieces of the puzzles fell into place. Analyzing all the documents using the Straussian coding paradigm it came clear in selective coding that the pedagogy applied is at the core of the entrepreneurial development process on an entrepreneurial training course. This means supporting the students in their intentional process of developing their nascent self-identity to entrepreneurial direction using the principles of rituality.

THE PRINCIPLES OF ENTREPRENEURIAL PEDAGOGY

My research is data-based study. However, an exploratory researcher always has some kind of pre-understanding of the research phenomenon. In this study the theoretical assumptions emanate from the principles of entrepreneurial pedagogy. The feedback of the first course 2005 led me to study more about the principles of entrepreneurial pedagogy. Next I would like to shed light on the concept of entrepreneurial pedagogy.

The concept of entrepreneurial pedagogy has its basis in the *essence of entrepreneurship*, which defines the philosophical commitments. According to Kyrö (2005) entrepreneurial pedagogy should consist of the processes which are crucial in the development of one's personality and professional growth (Kyrö 2005; See also Dienberg 2008, 3). This idea refers to the process of constructing one's identity. Rae and Carswell (2001) describe that the human, social and behavioral activities are at the core of entrepreneurship. Therefore the most important instrument in entrepreneurship is the individual him/herself.

According to Kyrö (1997) the early contributors of the Enlightenment described an entrepreneur as an unique and free individual, who had the ability, will and right to create his/her own place in society. Kyrö (1997) defines an entrepreneur not only as a human being, who is an unique and free but also as a risk-taking, creative and responsible actor, who lives in a close relationship with his/her environment, culture and nature. The *ontology* of entrepreneurship is therefore based on a holistic idea of man and a holistic idea of world in which an individual is seen as a functional and intentional entity. An individual is understood to be an emotional, volitional and cognitive creature able to affect his or her own life. (See e.g. Kyrö et.al 2008).

Gibb (2001, 2005) emphasizes that entrepreneurial pedagogy is based on a specific *learning paradigm*. This paradigm is based on the essence of entrepreneurship and the theories of entrepreneurial action and behavior (e.g. Kajanto, Kyrö & Saarelainen 2001, 95; Kyrö, Kauppi & Nurminen 2008, 121; Shane & Venkatamaran 2000; Delmar 2005, 55). According to Gibb (2005a), the process of how to learn entrepreneurship has a unique logic and a learning philosophy of its own based on pragmatism (Mead 1934, Dewey 1951). Gibb (2005) shows that entrepreneurial learning means learning through action. Learning is not behavioristic but, on the contrary, experiential (Kolb 1984) or collaborative (Dewey 1938), or learning by doing (Dewey

1938). Experiential learning is a continuous process based on experiences, experiments, reflection and analysis. The process is cyclic, and a successful learning process constantly produces new knowledge to apply and new experiences to reflect on. Co-operation between an individual and the environment is crucial. Collaborative learning originates in Dewey's learning concepts, in which learning, knowledge and skills originate in real action and interaction with others. The community helps to interpret the world from various points of view. (Gibb 2005; Kyrö 2005.)

The entrepreneurial learning paradigm also defines entrepreneurial pedagogy, methodology as well as methods. Entrepreneurial teaching and learning methods are crucial questions in entrepreneurial pedagogy. We have to find methods which help learners to understand the essence of entrepreneurship. However, Akola and Heinonen (2007) have pointed out that the wide range of learning methods will not solve the learning problem if the methods do not serve the aim to become entrepreneurial. According to these authors we should be able to tailor entrepreneurial training programs and challenge teachers, trainers and coaches, who should be competent in content as well as in pedagogy. (Akola & Heinonen 2007, 298.) Diensberg (2008, 3) demands that entrepreneurship training should incorporate methods which support experiments, creativity, alertness, critical thinking, interaction and similar activity.

Entrepreneurial pedagogy also concerns the learning environment. Creating an entrepreneurial space (not only physical but also psychological) is a challenge for entrepreneurial pedagogy. Gibb (2005a) emphasizes that it is important to create space for learning by doing and re-doing and these projects need to stimulate entrepreneurial behaviors. According to Kyrö, Kauppi and Nurminen (2008) a unique individual's free, holistic and collaborative action is the basis of building an *entrepreneurial learning environment*. An entrepreneurial learning environment should be able to enable good collaboration with other learners. Through this collaboration it is

possible to create a new reality and new meanings with other actors by identifying opportunities and exploiting them. (Kyrö, Kauppi and Nurminen 2008, 121.)

In light of the recent research I share the view that entrepreneurial learning is action-orientated, context dependent, and that learning occurs through experience and discovery and contains uncertainty and insecurity. (Rae & Carswell 2000; Kyrö 2005). Many researchers have argued that entrepreneurial learning means learning by doing and learning through reflection (e.g. Gibb 2005; Pittaway & Cope 2007). Next I shall

DYNAMIC IDENTITY

The interpretation of the researcher is based on the data, but also on assumptions on the nature of life, professional and personal experience, existing literature, theories and discussions. According to Strauss and Corbin (1990, 41) this means theoretical sensitivity between data and previous theoretical discussions.

At the beginning of my research I was interested in studying how the informants identify business opportunities. However, the data raised the concept of identity for the purpose how to identify oneself with entrepreneurship as the following quotation points out:

I am going to be on a collision course between professional identity and entrepreneurial identity, I suppose. (RW08)

This observation led me to study the concept of identity and what we know about the identification process according to the literature.

Identity is a multidimensional and complex construct that has inspired several researchers from different perspectives. In spite of different approaches and emphases, they share an understanding of identity as a dynamic construct, which always needs a context (Lord, Brown & Freiberg 1999; Berglund 2006, 237; Fadjukoff 2007, 10). The identity therefore consists of the presence of people, and it always appears in relation to other people (See: Mead 1934). Erik H. Erikson (1950) introduced the concept of identity in 1950.

The world today is badly fragmented. Therefore, the conceptions of self-concept and identity must be seen in a new light. Hall (1999) emphasizes that old identities, which have long been stabilized in social reality, are degenerating. According to Hall, these changes make room for new identities but at the same time they are breaking the coherent subject into fragments. This crisis of identity is part of a bigger transformation process. This process is shaking the cornerstones of individuals' social lives (Hall 1999, 19-20.)

Markus and Nurius (1986) introduced the concept of *possible selves*, which has inspired much subsequent research (e.g. Lord, Brown & Freiberg 1999; Ibarra 2003, 2005; Korotov 2005). According to Markus and Nurius (1986), possible selves represent individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming. The authors emphasize that possible selves are the cognitive components of hopes; fears, goals and threats, and they give the specific self relevant form, meaning, organization and direction with regard to these dynamics. Hence the possible selves provide the essential link between self-concept and motivation. The self-concept reflects the potential to growth and change, and refers therefore to the concept of *working self-concept* rather than a single view of the self. Thus the theory of possible selves approaches the core of entrepreneurship. The recent entrepreneurship

research emphasizes that entrepreneurial action and behavior means discovering or creating opportunities and exploiting them (Shane & Venkatamaran 2000).

As a conclusion Markus and Nurius (1986) underline that decision-making is an arena where the possible selves can have an influence, because many important decisions involve a process of imaging the self under various alternative outcomes. (Markus & Nurius 1986, 954-966.) This idea sheds light on the process of an entrepreneurial identity development, especially in a situation where the person is making a decision to start up a business of his /her own.

The ability to create an entrepreneurial identity usually demands a new type of attitude towards one's own profession and professional identity. Berglund (2006, 232) states that the transition from one stage to another, for instance from employee to entrepreneur, could be regarded as a journey where increased self-reflection raises such questions "Who am I?" and "Where am I going?"

Berglund (2006) emphasizes that the fashioning of an identity depends on what versions of the world we relate to a certain time of history, to a particular place and particular situation. If we are about to become entrepreneurs, this necessitates an identity that must suit our set of existing identities. A new identity does not grow within us but among us. Becoming an entrepreneur should be seen as a complex collection of processes woven together, since they are connected to diverse arenas of life. (Berglund 2006, 237, 247.)

Hytti (2003) stresses that there is not one single kind of entrepreneurial identity but that there are as many kinds of entrepreneurial paths to follow as there are people (Hytti 2003). Hytti (2005) as well as Hägg (2011, 198-199) argue that entrepreneurial identity is emergent, de-

veloped on its own terms, and constantly expanding and changing. However, in entrepreneurial stories there is often tension between present and future identity as Rae (2005, 328). Hence there is an emotional recognition that the experienced reality does not "feel right", which is not only a cognitive dissonance but also conative and affective (Rae 2005, 328; See also: Snow, Corno & Jackson 1996).

Although we know something about the concept of entrepreneurial identity (See Hytti 2005; Berglund 2006, 237) we know less about the *process* of developing entrepreneurial identity.

RITUALITY RECONFIGURES THE IDENTITY

The course 2007 was epoch-making in my study. The data served to raise the theory of rituality and the concept of rites of passage.

> *This is an odd and ambiguous feeling. I needed to change my career. I wanted a business of my own. But now I feel strange, as if I am adrift. I am nowhere. I have consciously? Deliberately? Left my job and now I don't know what I have undertaken. This is a very strange and scary feeling. I didn't expect this. (OW08)*

According to Ibarra (2003) adopting a new identity means changing our selves, i.e. an identity transition. Therefore a true change is always frightening and the churning emotions make it even harder, to stand the pressure of confusion, insecurity and uncertainty. But if people realize that changing a career does not mean exchanging one identity for another but rather reconfiguring the set of possibilities, it becomes less threatening. (Ibarra 2003.) This viewpoint proves a great relief to the people, who are afraid of losing their "true selves" if they become entrepreneurs.

Transition from one status to another as from an employee to an entrepreneur, is a big change, which touches strongly one´s identity. According to anthropological research transition becomes easier when it happens in a ritual context. The idea of rituality where the space of transition is sa-

lient builds on the anthropological analyses of van Gennep (1960) and Turner (1982). According to van Gennep (1960), there are three phases in a rite of passage: separation, transition (liminality) and incorporation. During the separation phase, the person separates him/herself from the previous social environment and previous way of life. This separation period is the time when the person weighs up the alternatives. Ibarra (2003) speaks about the separation period as a lingering between identities, which means testing possible selves, both old and new (Ibarra 2003, 12). During the transition phase, the person experiences the liminal condition, and during the incorporation phase s/he enters a new group and a new life. In this study these phases give a good description of the different episodes and symbols during the training program. Van Gennep (1960) emphasizes that different stages could be more significant in different kinds of passages.

"Every now and then I feel that I don´t know what to grasp to go ahead, what to capture and how."

The word liminal comes from the Latin (*limen*) meaning threshold, and was first used by van Gennep 1909 in his work *Les rites de passage*. Thus the concept of liminality has a long tradition in anthropology, but it has recently also entered organization studies (Czarniawska & Mazza 2003; Ibarra 2005; Korotov 2005). In my study, the rapprochement between entrepreneurship, anthropology and education is a new attempt to explain the phenomenon of entrepreneurial identity development during an entrepreneurial training program. This is best studied in exploratory settings. Until now, entrepreneurial training programs have not been considered to be liminal, in-between periods, in-transition processes from one status to another.

"This life is going up and down, puzzling, and constant limbo."

Turner (1982) argues that people who find themselves in a liminal phase are *temporarily undefined*, beyond the normative social structure. This means that they do not have rights over others. They experience a period of ambiguity, being between and betwixt, in which identity is multiple,

ambiguous or provisional. This experience on the one hand weakens them but on the other hand liberates them from structural obligations. Liminality can offer a sense of freedom, a possibility to create and a special sense of community with others in the liminal condition. (Turner 1982, 27.) Ibarra (2005) argues that one of the reasons people experience the transition to a new status as a time of confusion, loss, insecurity, and uncertainty, is that they have lost the narrative thread of their professional lives. In identity transition, drawing up a transition narrative is a turning point and the way out of liminality. Turning points help people to reframe their state of aporia as something meaningful, as a part of the personal Odyssey required for finding their true purpose. Transition narratives help people to explain the change to friends and family. (Ibarra 2005, Korotov 2005.)

On the other hand, Gibb (2005) argues that the basis of entrepreneurial pedagogy can be driven from by the essence of entrepreneurship, meaning the ability to tolerate complexity and uncertainty. As Kyrö argues, it is not only a question of uncertainty, but of the broader concept of insecurity (Kyrö 2008). This argument confirms the idea of constructing one's entrepreneurial identity in an authentic entrepreneurial atmosphere. The phase of liminality offers a space to experience confusion, insecurity, uncertainty and complexity and finally coping.

During the course 2008 the pieces of the puzzles fell into place. I found theoretical support for the idea of rituality and rites of passage as applied to the entrepreneurial identity transition.

FINDINGS

Open coding

First I coded the data by raising the essential meanings considering the research question (Eskola & Suoranta 2001, 174). In this part of the analysis the idea is to name and categorize the phenomenon through close examination of the data. Altogether 61 primary documents (including 77 informants) were analyzed and 504 codes were identified with 6998 quotations. The open coding revealed quotations connected to six main codes illustrated in Table 2.

Table 2 Categories and quotations in open coding

Category	Documents/ Informants	Codes / 504	Quotations / 6998
Pedagogy		88 (17.46 %)	920 (13.2 %)
Identity comparison		86 (17.06 %)	1171 (16.7 %)
Rituality		74 (14.68 %)	1916 (27.4 %)
Self-regulation		148 (29.35 %)	1864 (26.8 %)
Group dynamics		72 (14.28 %)	681 (9.7 %)
Guiding figures		36 (7.14 %)	436 (6.2 %)
	61 / 77	504 (100 %)	6998 (100 %)

Table 3 Examples of the quotations

Category	Examples of expressions
Pedagogy	*It was a damned good method, the disruption workshop. It opened your mind as to how to turn your conventional ways of thinking and to create new disruptive ideas of yourself and your business. (RW07)*
Identity comparison	*I am afraid of losing my creativity. What if entrepreneurship swallows up my creativity? It means swallowing up me! There is no me without my artistry. (OM07)*

	Art is sacred! If you sell it, you sell yourself. Oh, how could I get rid of the fear of whoring! (OM06) s
Rituality	*My feelings: curiosity, shock, being adrift, being stripped naked, the need to appeal to others. (RM07)* *My entrepreneurial identity is getting stronger day by day. I am convinced that my career change is right. I want to be an entrepreneur. The feeling of insecurity has disappeared. This happened when I held my presentations, when I called my first client and when I finished my entrepreneurial portfolio and all these other things which made my choice visible. (IW07)*
Self-regulation	*The ability for reflection helps me to grow as a director of my own life. I have learnt to trust in my competencies. This has been an experience comparable to a rebirth. You know, as the believers say. This has been like a trip into my entrepreneurial self. (RW07)* *My self-confidence has been increasing during this autumn and on the other hand the anguish has been increasing, too. However, I know that the confidence will build up if only I'm determined to move on. And why would it not? (IGM06)*
Group dynamics	*We received feedback from each other so openly. I have learnt to accept criticism, it has educated me and it has been a liberating experience. We have to trust each other. The people have had courage to plunge into something new and forget the past, to be present in the here and now, to give and get. It is the atmosphere which was successfully created in the first beginning. (IGW06)*
Guiding figures	*The trainer understood that we are creative people and he approached us in a way that was interesting for us, although it was economics. So we had to be very interactive. He took us seriously as future entrepreneurs. He talked so openly and we knew he trusted us.(IGW06)*

In order to understand the constructing process of the core categories it is salient to identify and understand how the categories are linked to each other. The Figure 4 illustrates the connections between the categories.

The category of *pedagogy* seemed to be very close to the category of *rituality*. On the other hand categories *identity comparison* and *self-regulation* are closely connected each other. The categories *guiding figures* and *group dynamics* were functionally linked to categories *pedagogy* and

rituality. The system of categories is like a multi-thread yarn, spun together in a way that it is difficult to separate them from each other.
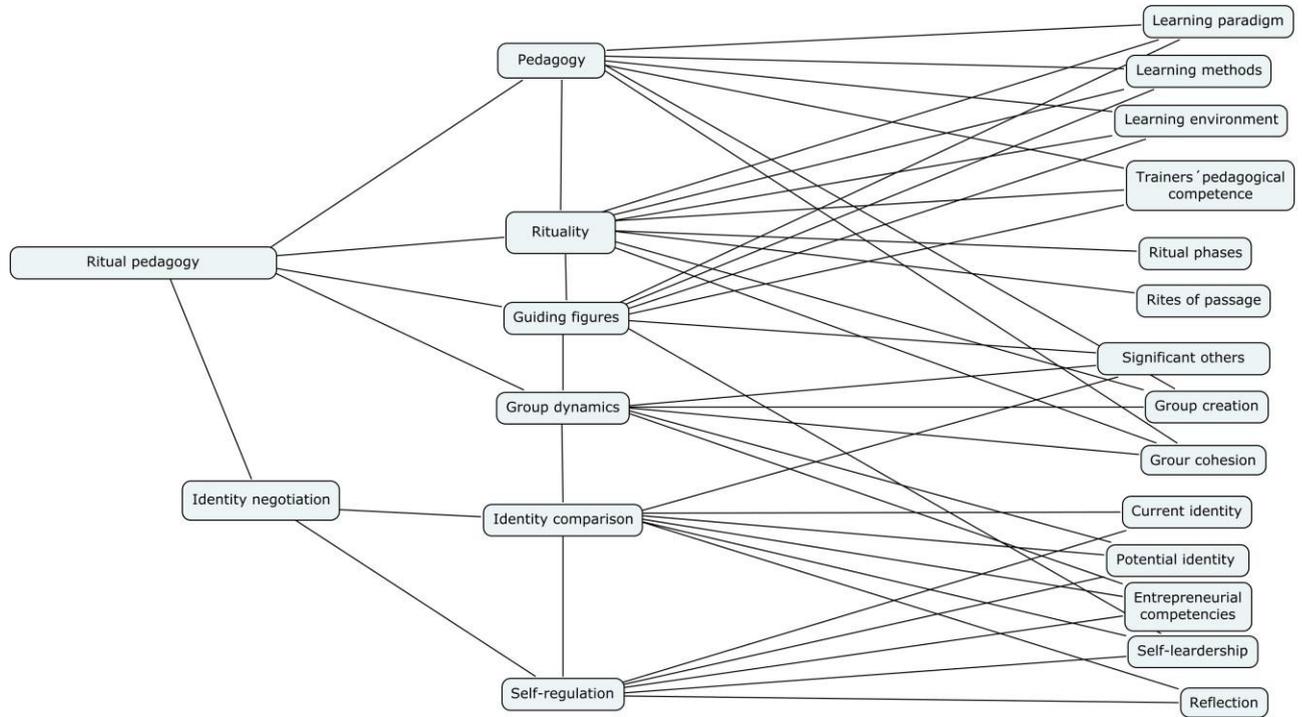

Figure 4 Connections between the categories

Pedagogy seemed to take advantage of rituality in entrepreneurial identity development. The core category ritual pedagogy combines the principles of entrepreneurial pedagogy and the ritual phases: separation, transition and incorporation as well as entrepreneurial rites of passage and symbols. Taking advantage of rituality in entrepreneurial pedagogy opens a new point of view on the process of developing an entrepreneurial identity. Through the elements of rituality the process of identity development acquires a structure which facilitates the passage through the chaotic identity transition.

The guiding figures including significant others like peers and entrepreneurs play an important role in training. The main task of the guiding figures is to support the process of entrepreneurial

identity development using the tools of rituality. Group dynamics relies on confidence and trust. Group dynamics is dependent on the process of group creation, which is linked to pedagogical applications like creating, maintaining and striking a ritual learning environment.

Identity negotiation describes the character of the process of identity comparison. It means exploring, testing and lingering between different identities as well as working with the new identity. Beside the identity negotiation there emerged the category self-regulation, which was a result of reflection. Learning critical reflection leads to self-management and therefore stronger self-regulation.

The results of the open coding point out that the categories mentioned in Table 2 were inextricably linked. This indicates the coherence of the process. According to the analysis, the six main themes with a remarkable affect on the entrepreneurial identity transition were related to the core categories *ritual pedagogy* and *identity negotiation*.

Table 4 Categories

Core category	Subcategory
Ritual pedagogy	Pedagogy and didactics
	Rituality
	Group dynamics
	Guiding figures
Identity negotiation	Identity comparison
	Self-regulation

Axial coding

In axial coding I followed the paths of each participant. I selected participants who had written individual reflections and participated in individual interviews (N= 43). I explored the partici-

pants separately using the ritual theories which the data invited to dialogue with. This coding phase assumes putting the data back together in new ways after open coding by making connections between categories. I approached the data from procession point of view, because I believed that the process description could best reveal what is involved in this particular phenomenon. In light of the data I described identity processes by creating profiles for the informants seeking connections between identity negotiation and ritual pedagogy. The data consisted of 43 individual documents.

I identified five core profiles from the data: *observer, visitor, pathfinder, worker* and *starter* illustrated in table 5. It is important to note that the informants were seldom characterized merely by a core profile; instead the profiles changed from one profile to another. This meant constant negotiation towards entrepreneurship. The identity negotiation proved to be a zigzag process between present identity and potential entrepreneurial identity. Identity comparison meant concrete movement between the profiles. Zigzagging can be illustrated as follows: at the beginning of training the student may be a pathfinder, but during the training s/he could mature to be a worker and finally a starter. Thus the process did not proceed linear but instead of that cyclic until the identity negotiation had proceeded to the point of commitment. The process is simultaneously an individual and collective learning process. According to the data the profiles of observer and visitor were more permanent. The profile of worker-starter was the most common profile (48.83 %).

Table 5 Identity profiles

Identity profile	Number	%
Observer	1	2.33
Visitor	1	2.33
Pathfinder	2	4.65
Pathfinder-Worker	9	**20.93**
Worker	4	9.30
Pathfinder-Worker-Starter	2	4.65
Worker-Starter	**21**	**48.83**
Starter	0	0.00
Starter-Visitor	1	2.33
Starter-Observer	1	2.33
Visitor-Pathfinder	1	2.33
Total	43	100.00

In the next phase I explored the expressions, which caused me to pay attention to rituality. I explored the ritual phases and how they appeared in the identity process in each profile using the theoretical concepts separation, transition and incorporation. (See Van Gennep 1960; Turner 1982)

The data showed that if the informant was seriously thinking about starting up a business of her/his own in the near future, s/he experienced all the ritual phases in his/her identity process (See Van Gennep 1960, Turner 1982). The more seriously the student lived through the individual identity transition the more profoundly s/he experienced the ritual phases. This seemed to be significant in the process of entrepreneurial identity development and commitment to entrepreneurship. With pathfinder-worker-starter and worker-starter profiles the people experienced all the ritual phases. The transition phase was a profound experience which taught them to tolerate uncertainty and insecurity and cope with it. The informants learned to reflect on the critical level and actively construct a new identity.

The *entrepreneurial rites of passage* turned out to be highly significant in order to get through the transition space into entrepreneurial status. What were the entrepreneurial rites of passage in this case? According to my informants, the entrepreneurial rites of passage and ritual symbols were: mapping competencies, transition narrative workshops, disruption workshops, the process of writing a business plan, presenting and pitching the business idea to others, experiencing the models of entrepreneurial stories, excursions and meeting other entrepreneurs, learning to reflect and writing a reflective learning diary, discussions with peers, collecting the entrepreneurial portfolio, profitability clinics, getting an enterprise allowance etc. The ritual symbols pass through this period and through an area of ambiguity.

Table 6 Experiencing the ritual phases for each profile

Identity profile	Number	Separation	Transition	Incorporation	%
Observer	1	0	0	0	2.33
Visitor	1	0	0	0	2.33
Pathfinder	2	2	0	0	4.65
Pathfinder-Worker	9	9	8	0	20.93
Worker	4	3	3	4	9.30
Pathfinder-Worker-Starter	2	2	2	2	4.65
Worker-Starter	**21**	**21**	**21**	**21**	**48.83**
Starter	0	0	0	0	0.00
Starter-Visitor	1	0	0	0	2.33
Starter-Observer	1	0	0	0	2.33
Visitor-Pathfinder	1	0	0	0	2.33
Total	43				100.00

Selective coding

Selective coding is a process of selecting the core category, systemically relating it to other categories. In other words selective coding means crystalizing and summarizing the plot of the story (Strauss & Corbin 1990, 117). In this study *ritual pedagogy* proved to be the core concept able to give explanations for the successful process of entrepreneurial identity development in entrepreneurial training. Ritual pedagogy is able to initiate and support the entrepreneurial identity process. The concepts of ritual pedagogy and identity negotiation are inextricably linked and formed the core concepts of the developing theory.

Table 7 Core categories in theory building

Core category
Identity negotiation
Ritual pedagogy

RITUAL PEDAGOGY IN ENTREPRENEURIAL IDENTITY DEVELOPMENT - SUBSTANTIVE THEORY

The entrepreneurial identity development process during an entrepreneurial training program has not been extensively studied. The first question of my study is "What is the process of entrepreneurial identity development like?" The study shows that an entrepreneurial identity develops in negotiation towards entrepreneurship. Identity negotiation provides a process of identity comparison. I found in my study that the process of developing an entrepreneurial identity is dependent on the pedagogy applied. Entrepreneurial identity development means an entrepreneurial learning process in which individuals are understood to be holistic creatures able to influence their own lives. Ritual pedagogy initiates the identity negotiation process; the activating mechanism is working entrepreneurial self-concept as Figure 6 illustrates. This process leads to

identity comparison between current self-concept, possible entrepreneurial self-concept and entrepreneurial competencies.
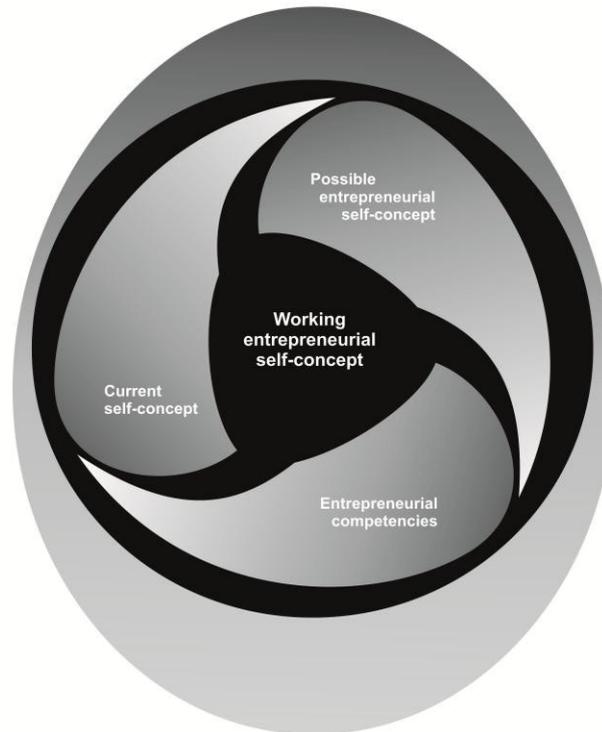

Figure 6 Activating mechanism of entrepreneurial identity negotiation

The *ritual pedagogy* designed by the author offers an answer to the second research question: "What kind of entrepreneurial training is able to support entrepreneurial identity development?" The results of my study show that ritual pedagogy is able to help an individual in fashioning an entrepreneurial identity during entrepreneurial training. Ritual pedagogy with entrepreneurial rites of passage offers tools for an identity transition. The pedagogy follows the phases separation, liminality and incorporation derived from Van Gennep (1960) and Victor Turner (1982). Van Gennep (1960) emphasizes that different stages could be more significant in different kinds of passages. The transition period seems to be the most epoch-making period in entrepreneurial identity development. During the transition phase, the person experiences the liminal condition, which means a period of ambiguity (Turner 1982, 27). The concept of liminality is salient in en-

trepreneurial identity transition. During the incorporation phase, the person enters into an entrepreneurial life and entrepreneurial status. Usually this process does not occur suddenly but gradually and is related to action. Incorporation is the way out of liminality. This process is highly individual. Transition narratives, such as explaining one's choice to other people, can play a significant role in this process. Hence the identity transition needs action and refers to the main principles of entrepreneurial pedagogy. For instance Gibb (2005) points out that entrepreneurial learning means learning through action.

I define the concept of ritual pedagogy as follows: Ritual pedagogy combines the main principles of entrepreneurial pedagogy (See pages 11-13) , the theory of dynamic identity and the theory of rites of passage. Ritual pedagogy has been designed for the purpose of entrepreneurial identity development in entrepreneurial training.

As a result of my study I make theoretical contributions to entrepreneurship education by presenting the concept of ritual pedagogy and by providing an integrative model of entrepreneurial identity development. The Figure 7 illustrates the elements of the integrative model and the process of learning an entrepreneurial identity in a ritual training context.
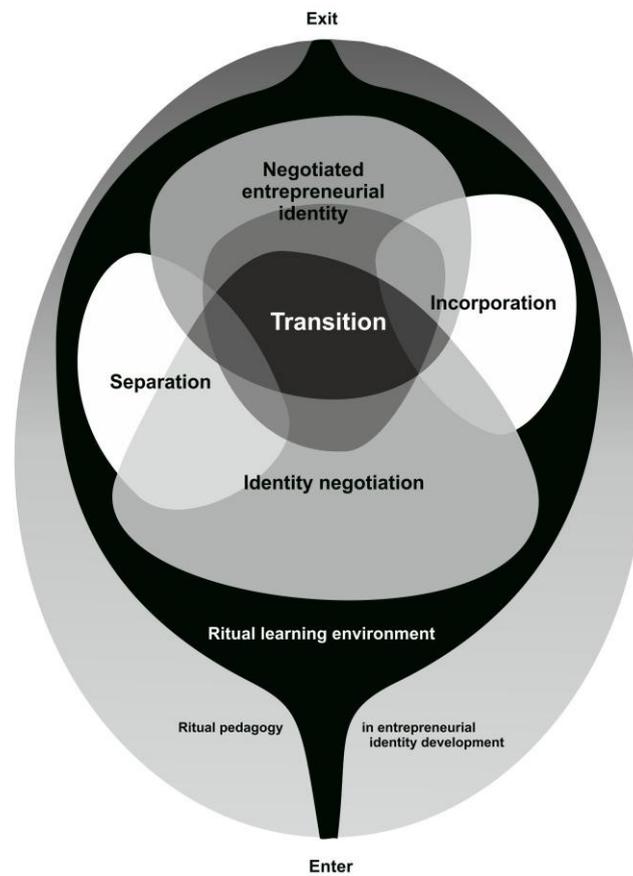
Figure 7 Ritual pedagogy in entrepreneurial identity development during an entrepreneurial training program. An integrative model of entrepreneurial identity development.

DISCUSSION AND CONCLUSION

The conclusion of the study is that a well-designed entrepreneurial training program can offer an arena to test and envisage entrepreneurial identity as a possible self. The study shows that entrepreneurial identity development seems to be a cyclic learning process. The findings demonstrate that entrepreneurial identity is an outcome of working. This working takes place in an identity negotiation, both alone and through significant others and the environment in social interaction. Entrepreneurial identity development is a dynamic process; it demands reworking from one moment and situation to another.

Ritual pedagogy is grounded on empirical information and be presenting a substantial theory of entrepreneurial identity development in a ritual process. The results show that the ritual pedagogy offers an arena and a space for entrepreneurial identity development. Entrepreneurial learning methods using the theory of rites of passage speak the polyphonic language of an entrepreneurial way of life. According to the study pedagogy utilizing rituality is able to effectively support the process of entrepreneurial identity development. The meaning of experiencing ritual phases, rites and symbols appears in initiating the intentional identity negotiating process. The outcome of this *process* is a negotiated and emergent entrepreneurial identity. Entrepreneurial training which is able to support entrepreneurial identity development combines the main principles of entrepreneurial pedagogy and rituality. The findings show that entrepreneurial training which includes these two factors ritual pedagogy and identity negotiation is able to promote and support entrepreneurial identity development. The contribution of my study to entrepreneurship education is *a substantial theoretical model of entrepreneurial identity development in a ritual process.*

To improve the outcomes of entrepreneurial training we should be active in creating new applications to support the process of entrepreneurial identity development. In order to have competent entrepreneurs we need pedagogically competent trainers. The next challenge is to train the trainers. The students expect high professional competency, a unique type of communication, multi-faceted learning methods and interactivity. The trainers should acquire a profound understanding of the principles of entrepreneurial and ritual pedagogy and the concept of rites of passage. They must acquire tools to develop their competencies in entrepreneurship education. As Carrier (2005) has hoped, we as entrepreneurship educators should be active in developing new approaches and methods and sharing the results with others.

The research expedition considered different phases during the years 2005-2008. What was typical for this study? This exploratory research was, as Stebbins (2001) argued, messy, time consuming and every now and then without direction but ultimately rewarding. Finally, as a researcher I succeeded in incorporating the findings into a grounded theory. Hence the study contributes to entrepreneurship education, especially entrepreneurship pedagogy as well as entrepreneurial training practices.

The context of my study was creative industries. It would be interesting to know if the theory of ritual pedagogy in entrepreneurial identity development would also function in other professional fields. I have designed ritual pedagogy for professional continuing education to exploit entrepreneurial training. Whether this model is applicable to other levels of education is an interesting research question.

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