

HUMAN VALUES AMONG BRAZILIAN INFORMAL ENTREPRENEURS

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ABSTRACT

Studies on entrepreneurial behaviour are neglecting various psychosocial specificities related to the informal entrepreneurship. Therefore, this study aimed to understand the behaviour of informal entrepreneurs through its values provisions that are underlying. For this, we counted with the participation of 173 informal entrepreneurs from three cities at the state of Alagoas, in Brazil, in which they are 89 women (51.4%), aged 14-70 years ($M = 39.83$, $SD = 0.90$). Participants were asked to answer to (1) the Basic Values Survey and (2) the Socio-demographic Questionnaire. Informal entrepreneurs surveyed had value patterns with materialistic motivating and central guiding principle, being the Existence values ($m = 6.277$) more driven – Survival and Maturity values as priorities –, associated to a strong correlation with the Promotion values ($r = 0.446$; $p = 0.000$), which shows up congruent with what the literature attributes to the entrepreneur prototype. The study provided explanations on possible sociological and anthropological explainers for the informal entrepreneurship, about the structural nature of self-employment in Brazil, such as the difficulty in entering the formal labour market, the need for survival and the culture of informality linked to the construct of the Brazilian *Jeitinho* (Brazilian way).

Keywords: Entrepreneurship; Informality; Entrepreneurial Behaviour; Human Values.

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1 INTRODUCTION

The entrepreneurial behaviour has been studied worldwide considering a series of common dispositional traits among entrepreneurs, related to personality, attitudes, beliefs, values, self-concept, capacity and emotional patterns (MINER, 2000; OBSCHONKA; SILBEREISEN; SCHMITT-RODERMUND, 2010; SHANE et al., 2010; ALVES; BORNIA, 2011; ABEBE, 2012; KARABEY, 2012; TUPINAMBÁ, 2012; MATHIEU; ST-JEAN, 2013; RIZZATO; MORAN, 2013). These characteristics make up an often utopian entrepreneurial prototype: leader, innovator, centralizer, planner, persistent etc. (SANTOS, 2008). Bygrave (2004) points out 10 factors concerning entrepreneurial behaviour, called the “10 Ds”, in which the entrepreneur becomes an idiosyncratic figure: Dream; Decisiveness; Doers; Determination; Dedication; Devotion; Details; Destiny; Dollars; Distribute.

However, studies point to the existence of a type of entrepreneur that does not present such behavioural profile, in general those rooted in informal subsistence markets (e.g., street market) – which are characterized by having micro-businesses, such as street vendors or craftsmen –, and who opted for entrepreneurial life due to the unemployment, the scarcity of jobs, the difficult insertion in the labour market and the survival needs (GODOY; ANJOS, 2007; NEVES, 2007; CARRIERI; MURTA, 2011; FONTES; PERO, 2011; PAMPLONA, 2013). Consequently, the informal entrepreneur differs from the entrepreneurial prototype commonly described in the literature, because it presents particular characteristics and behaviours, inside and outside the business, which are developed intuitively, improvised and inexpensive, based on previous experiences and on their daily life – of an experimental way (SOUZA et al., 2014a).

Souza et al. (2014a) report that the behaviours of informal entrepreneurs are associated with cultural issues. For the authors, the informal entrepreneur is the reflection of informal social practices that emerge from elements pertaining to the underdeveloped society (like in the Brazil), such as: sympathy with others – especially unknown people –, breaking of social norms and relationships patterns, roguery, trickery or cleverness in actions carried out, compensation or personal gains in the decisions taken, innovation in the sense of creativity and imagination, improvisation with everyday situations, unconcern with things and colloquialism in the way of speaking and acting.

Faced with the need for a psychosocial explanation for this phenomenon and since a wide range of behaviours within organizations has been explained through human values – which guide actions and are cognitive expressions of basic needs – (e.g., CRUZ, 2005; PONTES; ABBAS; POSSAMAI, 2007; ALMEIDA; SOBRAL, 2009; GOUVEIA et al., 2009; HARMELING; SARASVATHY; FREEMAN, 2009; ARAUJO; BILSKY; MOREIRA, 2012; FONSECA; PORTO; BARROSO, 2012; MAURINO; DOMENICO, 2012; MELO; DOMENICO, 2012; MINELLO; SCHERER, 2012; ADLER; SILVA, 2013; D’ACOSTA; DOMENICO; SAUAIA, 2014; OLIVEIRA; SOUZA, 2014; TEIXEIRA et al., 2014), this article aims to understand the behaviour of informal entrepreneurs through their underlying values, considering the Functional Theory of Human Values (GOUVEIA et al., 2008; GOUVEIA et al., 2009; GOUVEIA, 2013; GOUVEIA; MILFONT; GUERRA, 2014a). This study starts from the premise that the identification of human values, due to its attribution as a desirable criteria (KLUCKHOHN, 1951), due to its importance in the selection process of human actions [theoretically different from constructs such as attitudes and personality traits] (ROKEACH, 1973) and due to its power of explanation for several psychosocial phenomena (BARDI; SCHWARTZ, 2001), is one of the most profitable methods to understand human behaviour in any situations.

2 THEORETICAL BACKGROUND

2.1 Informal Entrepreneurship

Informal Entrepreneurship, a symptomatic phenomenon of the work environment, had its appearance initially referred to the autonomous worker that arose due to the decrease of the labour supply and to the rural exodus (BAPTISTA; ESCÁRIA; MADRUGA, 2005; FRANCO, 2007). According Hallak Neto, Namir and Kozovits (2012), currently in Brazil, approximately 53.5 million people (56.4% of the employed population) are inserted in informal jobs - without a formal contract, regulation, social security or stability. Moreover, with the growth of the consumption power of the Brazilian lower class population, in view of the Brazilian government's social programs of sustainability and support to the poor, there was an increase in the demand for small markets (GAIGER; CORREA, 2010; FONTES; PERO, 2011; SPÍNOLA, 2011), thus developing a very strong consumer culture (LINDEMAN, 2012).

Namely, the population of lower purchasing power began to have not only survival needs, but also need of consumption and active social life, consolidating a market of products alternative to those of big brands and with prices too low. Nevertheless, the population itself subsidizes the emergence of informal entrepreneurs for supply this market, feeding it and making it a subsistence market (FIESS; FUGAZZA; MALONEY, 2010; LINDEMAN, 2012; NAKATA; VISWANATHAN, 2012). Sridharan and Viswanathan (2008, p. 455) emphasize that "consumption and entrepreneurial productivity are inextricably linked in subsistence contexts with important implications for consumer marketing".

Coupled with this demand for consumption, small markets gave rise to the emergence of micro-entrepreneurs, or individual entrepreneurs, who became self-employed due to the difficult insertion in the labour market, lack of stable jobs and need for survival (SOUZA et al., 2014a). Even these individuals being discriminated against as entrepreneurs, Hespanha (2009) is categorical in making a structural separation between two types of entrepreneurs: (1) the opportunity entrepreneurs and (2) the necessity entrepreneurs.

Basically, the opportunity entrepreneur is an individual with innovative capabilities, management skills and sense of opportunity, who opens a business for profitable opportunities, especially of long-term. In general, these entrepreneurs are recent graduates, professionals with experiences and specificities in a particular branch or investors who wish to obtain an independent work activity (BARROS; PEREIRA, 2008; HESPANHA, 2009).

In turn, the necessity entrepreneur is an individual who seeks an alternative to unemployment by appealing to a micro-business, suitable or not for their skills, which will bring some income necessary to survive. In general, they are individuals with disqualified labour, with little technical or academic knowledge and who do not have the capital to invest in a well-structured business, and therefore, in many cases, start their business activity in an informal way. Commonly, such individuals refrain from paying taxes or formalizing their business (HESPANHA, 2009; SOUZA et al., 2013). Perhaps for this reason, according to Souza et al. (2014a), literature has neglected this type of entrepreneur with very few studies on these individuals.

Even preliminarily the informal entrepreneur being characterized as a necessity entrepreneur, this individual ends up developing entrepreneurial and management skills while establishing himself competitively in relation to his competitor and is prepared to run the business risks and to undertake time and resources in favour of his own business (BOSIRE; GAMBA, 2003; SOUZA et al., 2014a).

I.e., it is not possible to determine whether an informal entrepreneur is linked to the concepts of necessity or opportunity entrepreneurship and to point out entrepreneurial characteristics to one and not to another. In addition, the literature is consensual about the relation of the behaviour of the entrepreneur with the human values (SANTOS, 2008). Despite this, few studies are directly related to mapping behavioural characteristics of the entrepreneur (e.g., FILION, 1999; CRUZ, 2005; PONTES; ABBAS; POSSAMAI, 2007; HARMELING; SARASVATHY; FREEMAN, 2009; MINELLO; SCHERER, 2012). In this sense, knowing the individual value structure can explain what guides and orients the behaviour of the informal entrepreneur in function of its particular psychosocial characteristics.

2.2 Human Values and Entrepreneurial Behaviour

According to Filion (1999), Cruz (2005), Pontes, Abbas and Possamai (2007) and Bressan and Toledo (2013), entrepreneur is directly oriented by certain values, especially in the decision making process. Namely, these authors follow an integrative line of thought, which propose 3 main values of the entrepreneurial individual: need for achievement, power and affiliation.

More specifically, Pontes, Abbas and Possamai (2007) explain that some values can guide the entrepreneur to assume specific characteristics, and thus, these characteristics reinforce the endorsement of values related to the initials, such as a cycle. Exemplifying this cycle, we have the following scenario: Self-actualization (human value) is a predictor, for example, of Optimism (attribute of the entrepreneur); in turn, the increase of Optimism leads to a direct increase in the Initiative (another attribute of the entrepreneur), generating feedback to the values related to achievement (success, prestige and power). On the one hand, the endorsement of values related to success, prestige and power results in the emergence of traits such as ambition, arrogance and non-acceptance of failure (entrepreneur attributes). On the other hand, there is a feedback cycle from the self-actualization which imply on the desire for Passion (attribute of the entrepreneur), as can be seen in Figure 1.

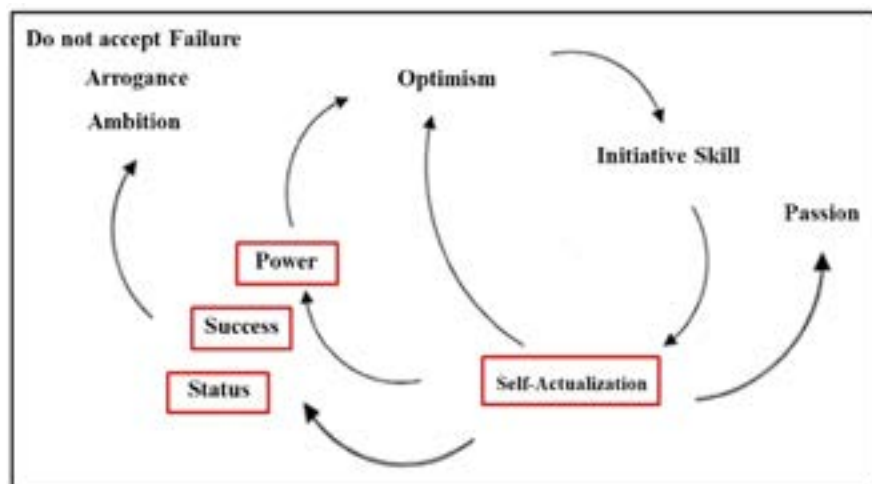


Figure 1. Exemplification of predictive relations of human values to entrepreneurial behaviour
Source: Developed by authors.

Different of the more traditional propositions and of what the literature has been raising, in a study carried out in a Brazilian city with 112 entrepreneurs, Cruz (2005) verified that the entrepreneurs investigated showed a prevalence of values related to benevolence (social orientation) and to a greater concern with the work environment and employees than with profits (humanitarian motivator). The author analyzes that different contexts can lead the entrepreneur to different types of orientation and motivator, and it is then necessary to identify the human values that are consensual among entrepreneurs, if they exist. In addition, the author's results indicate that the construct of Innovation (imagination and creativity) showed positive correlations with values of Existence, and that some entrepreneurs presented themselves as dreamers (idealists), while others presented themselves realistic (pragmatic) in relation to their respective businesses.

Within another perspective of analysis, Minello and Scherer (2012) found that the values of the entrepreneur change in the course of their business life, having as decisive elements the success, the failure and the post-failure. According to the authors, the entrepreneur with success in business endorses values related to personal satisfaction, achievement and power, i.e., search for strictly personal goals. With the failure, the entrepreneur starts to endorse values related to social interaction, social support, security and survival. And in the post-failure, which sometimes means minimizing the consequences of failure and giving continuity to the business, leads the entrepreneur to endorse the same values presented at the time of success in business.

This leads us to believe that human values need to be better explored among entrepreneurs. Also, it is possible that the use of non-functional models for the mapping of human values makes it difficult for the researches to find concrete results on this behaviour. Thus, the use of the Functional Theory of Human Values (GOUVEIA et al., 2008; GOUVEIA et al., 2009; GOUVEIA, 2013) is proposed here. About this theory, Gouveia, Milfont and Guerra (2014a, 2014b) prove to be a current, theoretically grounded model of parsimonious structure and more functional than other approaches, such as the Schwartz's (2006) model for human values – for further details, see Schwartz (2014) and Gouveia, Milfont and Guerra (2014b).

2.3 Functional Theory of Human Values

2.3.1 Initial Aspects

The Functional Theory of Human Values, developed by Gouveia and collaborators (GOUVEIA, 1998, GOUVEIA et al., 2008, GOUVEIA et al., 2009, GOUVEIA, 2013, GOUVEIA; MILFONT; GUERRA, 2014a), assumes that values following the general definition:

(a) are concepts or categories; (b) on desirable states of existence; (c) transcend specific situations; (d) assume different degrees of importance; (e) guide the selection or evaluation of behaviours and events; and (f) are a cognitive representation of the human needs (GOUVEIA et al., 2008, p. 55).

This definition integrates theoretical propositions of previous models such as Rokeach (1973), Inglehart (1977) and Schwartz (1992), but contemplates theoretical and empirical attributions for the emergence of a functional, parsimonious and theoretically grounded proposal (GOUVEIA; MILFONT; GUERRA, 2014a), which presents applicability in several areas and exposes a fruitful model (1) in the explanation of organizational behaviours (GOUVEIA et al., 2009) and religious behaviours (SANTOS et al., 2012), (2) to identify the human values among the population in general (FISCHER; MILFONT; GOUVEIA, 2011; ARDILA; GOUVEIA; MEDEIROS, 2012) or by

professional class (GOUVEIA; MILFONT; GUERRA, 2014a) and (3) in the explanation of liberal and conservative sexual habits (GUERRA et al., 2012), of prejudice against homosexuals (GOUVEIA et al., 2012), of racial prejudice (VASCONCELOS et al., 2004), of the choice of loving partners (GOMES et al., 2013), of the use of drugs (GOUVEIA et al., 2011), of the antisocial behaviour (PIMENTEL et al., 2011) and of the academic performance (GOUVEIA et al., 2010).

This theory establishes as central foundation four theoretical assumptions that guide the values structure: Human nature; Individual orientation; Motivational base; and Terminal values (GOUVEIA et al., 2008).

Human Nature. This foundation assumes the benevolent nature of human beings, i.e., only positive values. The assumption is that all values have a positive essence, although they sometimes assume negative significance for some individuals. For example, an individual who is guided by the desire for power is usually seen negatively, since he endorses a value that is usually contrary or undesirable to the people in their life (family, friends or society), even though the desire for power is a positive value (GOUVEIA, 2003; GOUVEIA et al., 2008; GOUVEIA, 2003).

Individual Orientation. This foundation assumes that values guide the individuals or groups, functioning as a general guideline for individual behaviour, not being particular to any particular situation, for example as occur with the attitudes (GOUVEIA, 2003; GOUVEIA et al., 2008; GOUVEIA, 2013). Even though cultural values are also discussed, the Functional Theory of Human Values starts from the assumption that “culture incorporates the values that were useful for group survival, making them desirable” (GOUVEIA et al., 2008, p. 53).

Motivational Base. This foundation assumes that values are cognitive representations of human needs. The theory admits that values not only represent cognitively the individual needs but also institutional and societal demands, such as preconditions for the achievement of the needs.

Terminal Values. This foundation assumes only the terminal values. Commonly, terminal values (substantive of actions, for example, love) are distinguished from the instrumental values (adjective of actions, for example, lovely). There is no explicitly relevant conceptual difference that supports this dichotomous classification – that is only semantic –, since the instrumental values can be converted into terminal values. Therefore, the valuation of the terminal values is more precise and more parsimonious.

2.3.2 Functions of Human Values

The main focus of the Functional Theory of Human Values (and also its novelty) lies in the functions that values exert in human behaviour. The functions of human values have been established starting from two issues for this construct: (1) guides the actions (behaviours) of the human being [type of orientation] and (2) cognitively expresses (represents) the human needs [type of motivator] (GOUVEIA, 1998, 2003; GOUVEIA et al., 2008; GOUVEIA et al., 2009; GOUVEIA, 2013).

The first function of human values is to guide individual behaviours. For this, the values behave as functional dimensions of social or personal orientation, as an essential unit of survival. Individuals oriented by social values emphasize the group they are part of (focus on the interpersonal) and concern themselves with problems of the society; whereas individuals oriented by personal values tend to be egocentric (focus on the intrapersonal) and are concerned only with the own problems (ROKEACH, 1973; MUELLER; WORNHOFF, 1990; SCHWARTZ, 1992; GOUVEIA, 1998, 2003; GOUVEIA et al., 2008).

Gouveia (2003) also reports a third group of values that don't adhere strictly and exclusively to social orientation or personal orientation. This occurs because there are values that are situated in an ambiguous orientation between the social and the personal, which indicates the existence of a third group of values, referred as values of central orientation. The author understood, in this sense, that human behaviour can be guided by values inserted in three types of orientation: social, central and personal.

In turn, the second function of human values is to express cognitively the human needs. For this, the values behave as motivational dimension of two types: materialist values (pragmatic) and humanitarian values (idealists). Individuals motivated by materialistic values emphasize specific goals and consider their own existence more important, always considering practical principles, such as conditions and security for survival. On the other hand, individuals motivated by humanitarian values emphasize non-specific goals and consider people more than material goods, taking into account abstract principles, such as interpersonal relationships (INGLEHART, 1977, BRAITHWAITE; MAKKAI; PITTELKOW, 1996; GOUVEIA et al., 2008).

These two functional dimensions presented (Orientation and Motivator) are configured to integrate and form two main axes in the spatial representation of the structure of human values (Figure 2). The horizontal axis is established by the values that have the function of guiding human actions through the types of orientation (social, central and personal). The vertical axis is established by the values that have the function of representing cognitively the human needs through the types of motivator (materialist and humanitarian).

As can be seen in Figure 2, horizontal and vertical axis cross-over allows the creation of six specific sub-functions of human values that derive directly from the two main functions. Thus, the integration of the functional dimensions of human values admits a 3 x 2 (three by two) delineation of its sub-functions, which are effluent from its six quadrants: normative [social-materialist], existence [central-materialist], promotion [personal-materialist], interactive [social-humanitarian], suprapersonal [humanitarian-central] and excitement [personal-humanitarian] (GOUVEIA, et al., 2009).

Types of orientation are each represented by two distinct sub-functions: social [normative and interactive], central [existence and suprapersonal], and personal [promotion and excitement]. Similarly, types of motivator are each represented by three sub-functions: materialist [existence, normative and promotion] and humanitarian [suprapersonal, interactional, and excitement] (GOUVEIA et al., 2008; GOUVEIA et al., 2009).

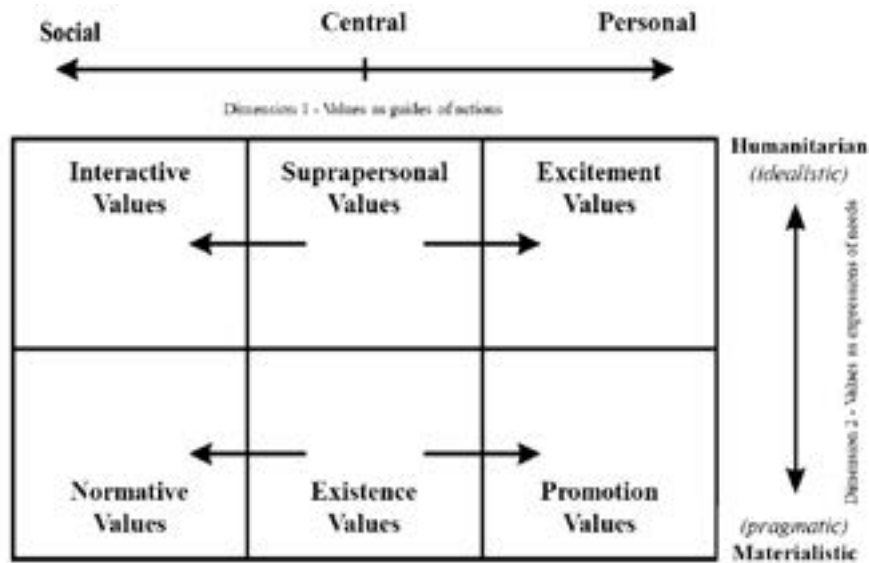


Figure 2. Dimensions, Functions and Sub-functions of Human Values.

Source: Gouveia et al. (2008, p. 59).

As can be seen in Figure 2, Gouveia et al. (2008) propose that the central orientation is the source or the reference for the appearance of the other values – sub-functions Existence and Suprapersonal –, indicating their respective derivations.

In addition, Gouveia et al. (2008) propose that the value functions and their sub-functions can be configured as latent structures to be represented by observable variables, items or specific values, from which it is possible to identify, empirically and effectively, patterns in individuals. To determine these specific items or values, Gouveia (2003) conceptualized six sub-functions of the human values and selected 18 basic values to represent these sub-functions, as can be seen in Table 1.

Table 1: Sub-functions of the Human Values

Sub-function	Orientation / Motivator	Values and its descriptions
<i>Normative</i>	Social-Materialistic	Obedience. Fulfilling your daily duties; Respecting your parents, seniors and elders. Religiosity. Believing in God as the savior of humanity; Fulfilling the will of God. Tradition. Following the social norms of your country; Respecting the traditions of your society.
<i>Existence</i>	Central-Materialistic	Health. Worrying about your health before you even get sick; Doing not be sick. Stability. Being sure that tomorrow you will have everything you have today; Having an organized and planned life. Survival. Having water and food, and sleeping well every day; Living in a place with plenty of food.
<i>Promotion</i>	Personal-Materialistic	Power. Having power to influence others and controlling decisions; Being the boss of a team. Prestige. Knowing that many people know and admire you; When old, receiving a tribute for yours contributions. Success. Getting what you set out to do; Being efficient at everything you do.

<i>Interactive</i>	Social-Humanitarian	Affectivity. Having a deep and lasting affectionate relationship; Having someone to share your successes and failures. Belonging. Living daily with neighbours; Being part of some group, such as: social, religious, sports, among others. Support. Getting help when you need it; Feeling that you are not alone in the world.
<i>Supra-personal</i>	Central-Humanitarian	Beauty. Being able to appreciate the best of art, music and literature; Going to museums or exhibitions where you can see beautiful things. Knowledge. Looking for current news on little-known subjects; Trying to discover new things about the world. Maturity. Feeling that you have achieved your goals in life; developing yours full capabilities.
<i>Excitement</i>	Personal-Humanitarian	Emotion. Enjoying challenges and risks; Searching for adventures. Pleasure. Enjoying life; Satisfying all your desires. Sexuality. Having sex; Getting sexual pleasure.

Source: Gouveia et al. (2009, p. 42-43).

As defined by Gouveia (2003), the sub-functions have the following conceptual parameters:

Existence Values. This sub-function represents cognitively the most basic physiological needs (such as eating and sleeping) and the need for safety. It is a sub-function of central orientation and therefore compatible with social and personal orientations within the materialistic motivator type. The main purpose of these values is to ensure the basic conditions for the biological and psychological survival of the individual, assuming a role of reference for the values of achievement and normative and for the representation of the materialistic motivator type.

Promotion Values. This sub-function represents cognitively the needs for self-esteem, which comprises materialistic motivator with personal orientation. The values of this sub-function originate from a personal principle to guide the lives of individuals, focusing on material achievements and the quest for practicality in decisions and behaviours.

Normative Values. This sub-function represents the importance of preserving the culture and the conventional norms. It is characterized by materialistic motivation and social orientation. The values of this sub-function predict behaviour of vertical orientation, in which obedience to authority is extremely important.

Suprapersonal Values. This sub-function represents the aesthetic and cognitive needs as well as the higher need for self-actualization. It presents humanitarian motivator and central orientation. The values of this sub-function help to organize and categorize the world in a consistent way, providing clarity and stability in the individual's cognitive organization, being a reference to the interactive and excitement values and a representation of the humanitarian motivator.

Excitement Values. This sub-function represents the physiological need for satisfaction, with a humanitarian motivator and personal orientation. The values of this sub-function contribute, in general, in the promotion of changes and innovations in the structure of social organizations.

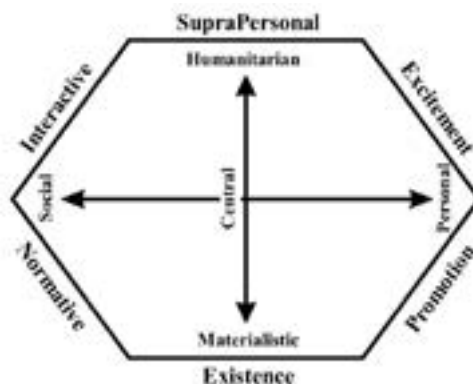
Interactive Values. This sub-function represents the cognitive needs of belonging, love, and affiliation. It has humanitarian motivator and social orientation. The values of this sub-function accentuate the affective experience, and promote and maintain the interpersonal relationships of individuals, especially with respect to intimate relationships.

Considering the theoretical conceptions raised and the definitions for the functions and sub-functions of the human values, the Functional Theory of Human Values establishes criteria for the interpretation of the values structure, which requires, in this case, a detailed explanation as to the congruence of the value functions.

2.3.3 Theoretical Model: Congruence between Functions of the Human Values

The understanding of the theoretical model of the Functional Theory of Human Values runs through a structural element of congruence, i.e., internal consistency of the functional model of values. Gouveia et al. (2008) found predominantly positive correlations between the sub-functions of the values, which shows congruence between the values. The variations found by the authors tend to change only in terms of strength; however, the correlations between the sub-functions remain. Specifically, the congruence between the sub-functions of the values is represented by a hexagon diagram (Figure 3).

Figure 3. Structure of the sub-functions congruence of the Human Values



Source: Adapted from Gouveia et al. (2008, p. 73).

In the model presented in Figure 3, three levels of congruence are proposed: (1) *Low congruence* - Sub-functions with different orientations and motivators present low congruence, located on the opposite sides of the hexagon, for example, the excitement and normative values and the promotion and interactive values; (2) *Moderate congruence* - Sub-functions with the same motivator and different orientations present moderate congruence, corresponding to pairs as promotion-normative (extrinsic goals) and excitement-interactive (intrinsic goals); and (3) *High congruence* - Values with the same orientation and different motivators present high congruence, which correspond to pairs as excitement-promotion and normative-interactive, located on the adjacent sides of the hexagon.

For Gouveia et al. (2008), the sub-functions of existence and suprapersonal must be excluded from the hypothesis of congruence for two reasons. First, because they are central values, they present positive and strong correlations with all other sub-functions. For example, existence values present stronger correlations with those of promotion and normative, while supra-personal values with those of excitement and interactive. Second, the non-inclusion of these sub-functions is related to the theoretical distinction between values, since the main difference in the value system occurs between the social and the personal (reflecting the main unit of survival) rather than between the materialist and the humanitarian.

Given these findings, the Functional Theory of Human Values presents some strong advantages that justify its adoption as a reference in the present study, and in addition, it will present itself as the guide for the analyses and discussions on the values in informal entrepreneurs.

3 METHODS

3.1 Participants

This study counted on the participation of 173 informal entrepreneurs with irregular commercial activities or without operating license, as stipulated in current Brazilian legislation (SPÍNOLA, 2011). Participants were located in the State of Alagoas, in Brazil, 89 women (51.4%), ranging in age from 14 to 70 years old ($M = 39.83$; $SD = 0.90$). The sample procedure was non-probabilistic, for accessibility and individually, in which those people who invited voluntarily decided to collaborate.

3.2 Instruments

Two research instruments were used to carry out this study: (1) Basic Value Survey (BVS) (GOUVEIA, 2003) and (2) a Social-demographic Questionnaire.

Basic Values Survey (BVS) (GOUVEIA, 2003) is a psychometric self-report scale, 7-points Likert-type (ranging from 1 = Totally Unimportant to 7 = Totally Important), composed of 18 values with two brief descriptions for each of the items, in which the respondents indicate the importance that each value has as guiding principle in their life. Basic Values Survey (BVS) presents confirmatory factor validity in a 6-factor model with satisfactory adjustment quality indexes [$\chi^2(gl) = 190.36(5)$; $GFI = 0.900$; $CFI = 0.91$; $RMSEA = 0.08$] and alpha coefficients ranging from 0.53 (interactive) to 0.60 (normative) (GOUVEIA; MILFONT; GUERRA, 2014a). Participants were asked to answer items such as: "Survival (having water, food and sleeping well every day; living in a place with plenty of food)" and "Social Support (getting help when you need it; feeling you're not alone in the world)".

In turn, the social-demographic questionnaire aimed to know and characterize the sample. This questionnaire included items as: Sex, Age Group, Schooling, Marital Status, Type of Occupation, and Place of Work.

3.3 Procedures

The application of the research instruments was carried out by previously trained interviewers who were inserted in street markets located in 3 cities of the State of Alagoas (Arapiraca, Delmiro Gouveia and Maceió), in Brazil. At first, participants were enlightened about the study and about the anonymity and secrecy of their answers. Participants were required to sign a Free and Informed Consent Term, preserving the voluntary nature of participation and the respect for the ethical guidelines that govern the research with human beings. On average, 10 minutes were required to complete the questionnaire.

3.4 Analysis

The data were processed in the software IBM/SPSS 24 (licence number: 60101171095) and used for descriptive statistical analysis (e.g., frequency, percentage, mean, standard deviation, standard error). In addition, the Pearson Correlation was used to support the interpretation of the results. The empirical evidence (see, HAIR et al., 2005; MALHOTRA, 2011) was used as analytical basis, due to the way the data were processed and how the results were interpreted in light of the proposed objective.

4 RESULTS AND DISCUSSION

Initially, it is important to note that the majority of respondents were married (49.1%, $f = 85$), with education until to elementary school (55.5%, $f = 96$), working mainly in the clothing sector (23.7%, $f = 41$) and accessories/varieties (22.5%, $f = 39$), and with an average trade time of 12.5 years ($SD = 10.38$). Studies with informal entrepreneurs carried out in similar environments found a very similar profile, especially with respect to schooling (low level of schooling), the trade time and branch of activity (e.g., PASTL NETO, 2001; BOSIRE; GAMBA, 2003; LINS et al., 2010; CARRIERI; MURTA, 2011; LELIS et al., 2011; SOUZA et al., 2013).

Therefore, in order to evaluate the human values among informal entrepreneurs, a descriptive analysis of the answers to the Basic Values Survey (GOUVEIA, 2003) was carried out. We found that the most regular sub-function was Existence ($m = 6.277$) – survival values ($m = 6.647$; $SD = 0.662$) and maturity values ($m = 6.456$; $SD = 0.788$) were the most prioritized by the participants. In addition, the sub-functions presented significant correlations ranging from 0.191 (Normative-Excitement) to 0.508 (Promotion-Excitement), and indicating homogeneity from the sub-functions (Table 2).

Table 2: Sub-functions of Values among Informal Entrepreneurs

Sub-function	Mean	SD ¹	Min - Max	SE ²	95% CI ³	Correlations ⁴				
1. Existence	6.27	0.742	3.00 – 7.00	0.056	6.16 – 6.38					
2. Normative	5.82	0.999	1.67 – 7.00	0.076	5.67 – 5.97	.274				
3. Suprapersonal	5.75	0.840	2.67 – 7.00	0.063	5.88 – 5.63	.341	.262			
4. Interactive	5.60	1.008	1.67 – 7.00	0.076	5.45 – 5.75	.379	.396	.349		
5. Promotion	5.48	1.098	2.33 – 7.00	0.083	5.65 – 5.32	.446	.304	.430	.415	
6. Excitement	5.10	1.277	1.00 – 7.00	0.097	4.91 – 5.29	.375	.191	.374	.306	.508
						1	2	3	4	5

Source: Research data. Notes. ¹ Standard Deviation; ² Standard Error; ³ Confidence Interval; ⁴ All correlations were significant at $p < 0.001$, except for Excitement and Normative that presented significant correlations to $p < 0.005$.

Since the most prioritized sub-function was Existence, highlighting a strong correlation with the sub-function Promotion ($r = 0.446$; $p = 0.000$), we understood that the informal entrepreneurs investigated prioritize a set of materialistic values in detriment of Humanitarian values with relation to the motivator criterion (Table 3).

Table 3: Motivator of Informal Entrepreneurs

Motivator	Mean	SD	Min - Max	SE	95% CI
Materialistic	5.86	0.71	3.00 – 7.00	0.05	5.75 – 5.96
Humanitarian	5.48	0.78	2.56 – 7.00	0.05	5.37 – 5.60

Source: Research data.

Regarding the orientation criterion, the results indicate that informal entrepreneurs present higher scores in values that represent a central orientation pattern, followed by social values and the personal values with lower priority (Table 4).

Table 4: Orientation of Informal Entrepreneurs

Orientation	Mean	SD	Min - Max	SE	95% CI
Central	6.01	0.64	2.83 – 7.00	0.04	5.91 – 6.11
Social	5.71	0.83	2.67 – 7.00	0.06	5.58 – 5.83
Personal	5.29	1.03	1.67 – 7.00	0.07	5.14 – 5.45

Source: Research data.

From the results found, we observed that the informal entrepreneurs investigated were signalled by the preference for Existence values. According to Gouveia et al. (2009), the sub-function Existence (materialistic motivator and central orientation) represents the basic needs of biological and psychological survival, such as health and personal stability.

This study was designed to understand the behaviour of informal entrepreneurs through their values, based on previous research that points out a common background among these individuals. Therefore, some values are more susceptible to be evidenced in this group. Namely, starting from the assumption that entrepreneurs have particular and similar characteristics, what is expected for their pattern values?

Studies in this area (e.g., FILION, 1999; CRUZ, 2005; PONTES; ABBAS; POSSAMAI, 2007; SANTOS, 2008; KARABEY, 2012; MINELLO; SCHERER, 2012; SOUZA et al., 2014b) point out that the entrepreneur is distinctive because he has a disposition to power (control), success, emotion (innovation) and risk (adventure), oriented towards strictly personal objectives and motivated by materialistic elements (such as goods or money), which would denote the preference for values of the sub-functions Promotion and Excitement. Results from Cruz (2005) indicate that entrepreneurs presented themselves as dreamers (idealists) in relation to their personal plans and presented realistic (pragmatic) in relation to their respective businesses. This proposes that the entrepreneurs have a personal orientation with a materialist motivator. In addition, Mathieu and St-Jean (2013) explain that entrepreneurs tend to prefer values of personal orientation, since they are individuals focused on strictly private objectives and with personal principles, such as wanting to be boss or having their own business, seeking self-control and self-efficacy, being ambitious, persistent, stubborn and determined and not accepting failure. In general, these factors underlying the development of a specific profile among entrepreneurs: the narcissism.

Thus, in order to delimit what the literature expects from the values among entrepreneurs as opposed to the findings of this research with informal entrepreneurs, Table 5 presents the existence of distinctions, especially as to the prevalent values and the orientation of actions.

Table 5: Human Values among Opportunity Entrepreneurs and Informal Entrepreneurs

Values	Entrepreneurs ¹	Informal Entrepreneurs ²
Sub-function	Promotion	Existence
Motivator	Materialistic	Materialistic
Orientation	Personal	Central

Source: Authors. Notes. ¹ Filion (1999); Cruz (2005); Pontes, Abbas and Possamai (2007); Santos (2008); Brandstätter (2011); Cardon et al. (2013); Souza et al. (2014b). ² Research data.

Despite this, we understood that the preference of the informal entrepreneurs investigated by values of materialist motivator and central orientation (Existence) is plausible, in a holistic view of analysis. Existence values denote an individual disposition to focus on their survival (having a quiet life, personal stability and health).

Souza et al. (2013, 2014a) explain that informal entrepreneurs are micro-entrepreneurs, mostly low income and low educated, inserted in informal markets (street markets) – having as main characteristic the non-formalization, without business license, and the non-issuance of invoices (see, SPÍNOLA, 2011) – due to the lack of formal jobs or difficulty in entering the labour market and the need for survival. According to the authors, business day-to-day develops management skills in these entrepreneurs, given the need to obtain income for their subsistence, which impels them to manage their businesses (marketing and sales) based on social practices existing in the environment in which they stayed.

Thus, although the entrepreneurial prototype described in the literature (sub-function Promotion) and the informal entrepreneur investigated here (sub-function Existence) are distinguished by preference to values of different orientation, we emphasized that the sub-function Existence showed strong correlation with the sub-function Promotion. Namely, they share the same (materialistic) motivator, denoting that they are individuals prone to develop only activities that bring some material or financial benefit. It shows that prevalence by the sub-function Existence is symptomatic of the situation in which informal entrepreneurs live, but that their value structure tends to the Promotion – compatible with the entrepreneur described in the literature.

On the other hand, returning to Table 2, the second most preferred sub-function was the Normative. According to Gouveia et al. (2009), normative values (materialistic motivator and social orientation) represent the importance of preservation of culture and conventional norms, such as obedience, religiosity and tradition. Paradoxically, the informal entrepreneurs investigated are normative, i.e., they prioritize their internal norms (for example, clinging to a religion and respecting others and the traditions) – something very commonly found among poor people with low education levels in Brazil (see, FLORIANO; DALGALARRONDO, 2007; NERI, 2011) –; however, they have irregular business, market pirated or smuggled products and/or ignore laws and regulations related to trade and taxation, showing disregard for things in general, colloquially in the way of speaking and acting and improvising with everyday situations.

This corroborates the theory of Souza et al. (2014a). The authors explain that informal entrepreneurs in Brazil generally feel no guilt or do not think they are committing a crime for having irregular business. This is due to a psycho-cultural attribute embedded in Brazilian society: the “Brazilian *Jeitinho*” (Brazilian way) – according to Ferreira et al. (2012, p.333), an “institutionalized social practice within Brazilian society”, such as a collective psyche governed by the preference for informal relationships. Namely, in a country where the bureaucratic system is inefficient, corruption is a common practice and there is a vicious circle of break of laws and regulations, the people feels harmed, in a costly situation, and, in order to challenge this feeling of disadvantage, people uses the “*Jeitinho*” (Brazilian way) to obtain some kind of reward to surpassing this situation (see, DUARTE, 2006; PEDROSO; MASSUKADO-NAKATANI; MUSSI, 2009).

Therefore, it is possible to explain why informal entrepreneurs also endorse normative values. More specifically, normative values, according to Gouveia et al (2008), concern to obedience to parents and elders, to believe in God (religiosity) and to follow traditions of their society. This does not necessarily imply the adoption of practices of formalization or of avoiding the breaking of commercial rules and legislation. According to Souza et al. (2014a) propose, the informal entrepreneurship is based on factors such as need for survival, informality culture and “Brazilian *Jeitinho*” (Brazilian way) – reflection of informal social practices pertaining to Brazilian individuals.

5 FINAL REMARKS

This study aimed to understand the behaviour of informal entrepreneurs through their values, considering as a theoretical-analytical basis the Functional Theory of Human Values. The results show that the informal entrepreneurs investigated had prevalence values of the sub-function Existence, associated with a strong correlation with the Promotion sub-function, which is consistent with what the literature attributes to the entrepreneurial prototype.

In addition, the literature has established a structural separation between the opportunity entrepreneurs and the necessity entrepreneurs; the latter being referred to the informal entrepreneur investigated here. We can be deduced that this separation of dualistic character may be explained by the value structure visualized in the results of this study. I.e., the necessity entrepreneur is characterized by the prevalence of Existence values (health, survival and personal stability), which are focused on the basic needs of the individual. Nevertheless, the results found here reveal the need for more conclusive research on this definition, especially regarding the establishment of a behavioural and psychosocial pattern for entrepreneurs.

Also, the results allowed explanations about possible sociological and anthropological clarifications for informal entrepreneurship, through a discussion about the structuring nature of self-employment in Brazil, such as the lack of formal jobs or the difficulty of insertion in the labour market and the need to survival, and the informality culture linked to the construct of Brazilian *Jeitinho* (cultural advisors that impel to the non-concern with social rules and norms and to actions based on improvisation, colloquially, unethically and illegally).

Regarding the limitations of this study, the only use of the Basic Values Survey (GOUVEIA, 2003) stands out, when the joint use of complementary instruments [e.g., the Entrepreneurial Potential Scale (SANTOS, 2008) and the Five Big Inventory (BENET-MARTÍNEZ; JOHN, 1998; ANDRADE, 2008)] would make it possible to gauge elements of convergence and explanation for the object of study investigated here, such as the existence of an entrepreneurial profile – considering the traits of the entrepreneurial prototype - in informal entrepreneurs.

Specifically for the entrepreneurship literature, we mention the diffusion and the incentive for new researches with the Functional Theory of Human Values. Therefore, since the results found denote the need for further investigation of the elements investigated, one of the contributions of this article is the provision of complementary knowledge for the area, aiming at proposing a research agenda, which allows obtaining theoretical-empirical advances on informal entrepreneurship in Brazil. We thus suggested that future studies focus on: (1) comparing opportunity entrepreneurs with informal entrepreneurs (necessity entrepreneurs), with regard to values and the entrepreneurial profile, aiming to identify similarities and asymmetries; and (2) exploring antecedent variables (e.g., emotional and personality patterns) and consequent variables (e.g., entrepreneurial attitudes and strategic behavioural dispositions) of the informal entrepreneurship, in order to expand explanatory models, integrating dispositional and situational factors to this phenomenon.

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