THE INTEGRATIVE ENTREPRENEUR:
A LIFEWORLD STUDY OF WOMEN SUSTAINABILITY ENTREPRENEURS

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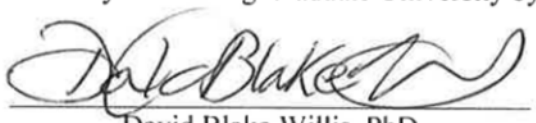

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Abstract

In response to social and environmental concerns, a new type of entrepreneur has recently entered the research literature on sustainable development in business (Hall, Daneke, & Lenox, 2010). Sustainability entrepreneurs are guided by a strong set of values that place environmental and social well-being before materialistic growth (Abrahamsson, 2007; Choi & Gray, 2008; Parrish & Foxon, 2009; Schaltegger & Wagner, 2011; Young & Tilley, 2006). For them, business success is about maintaining financial stability, while enhancing community and improving the health of our planet. This is reflected in their business design, processes, and work culture. Sustainability entrepreneurs are committed to making business decisions that reduce their carbon footprint, promote local or fair trade, support employee wellness, and give back to the community.

This social phenomenological study explores the lifeworld structures of six women in Calgary who are running small businesses based on sustainability principles. Drawing on the work of Alfred Schütz (1967, 1970a, 1970b; Schütz & Luckmann, 1974), it examines their typifications, stocks of knowledge, and motives, as well as notions of intersubjectivity and spatiality or lived space. From the findings, three Schützian puppets or personal ideal types are constructed to personify values of community, quality, connection, and environmental

preservation. Ms. A.L.L. Green, Ms. Carin Relationships, and Ms. I.N. Tentional characterize aspects of the female sustainability entrepreneur that were identified by participants as central to their motives and actions. Together, they form a new general ideal type called the integrative entrepreneur. The integrative entrepreneur personifies the unique contributions of the women interviewed, and extends our understanding of sustainability entrepreneurship in meaningful ways.

Key words: sustainability, entrepreneurship, sustainability entrepreneurs, integrative paradigm, integrative entrepreneur, social phenomenology, Schützian puppets.

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This work is dedicated with love to my husband Doug Ward, and my daughter Mahalia.

You are the best part of my lifeworld.

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CHAPTER ONE: WHY SUSTAINABILITY ENTREPRENEURSHIP?

> Over the past decade, while many businesses have pursued what I call business as usual, I have been part of a different, smaller business movement--one that tried to put idealism back on the agenda. (Anita Roddick, 1999, para. 18).

Introduction

When Anita Roddick opened her first Body Shop in 1976 she did not expect to become one of the richest women in England, nor a public icon for social and environmental activism. Like many entrepreneurs, she was motivated by financial need to support her family and a strong spirit of adventure. She obtained a small bank loan of $6,500 and paid a local herbalist to help her create her line of all-natural cosmetics. Anita's business was a no-frills operation built on a shoestring budget. She painted her shop dark green to cover up the moldy walls and offered customer discounts for refilling or recycling containers. These cost-cutting measures were wildly successful, becoming iconic business practices of The Body Shop's environmental activism and unique market brand (Roddick, 2000).

From the beginning, Anita believed that business was about more than simply making money. The Body Shop was committed to environmental and social change. She had no formal business training or experience; however, years of working in her family`s diner as a child had instilled in her a strong work ethic and appreciation for local economies (Roddick, 2000). By the early 1990s, The Body Shop had grown into a multi-million dollar empire, and Anita's activism had blossomed along with company sales. Anita used business power to communicate broadly

and publicly about human and environmental rights. She was an ardent advocate for fair trade in the cosmetic industry, opposed animal product testing, campaigned with Greenpeace on numerous environmental issues, and supported many social causes including the Ogoni people of Nigeria's protests against Shell Oil. Sadly, in 2006, The Body Shop was purchased by L'Oreal, and Dame Anita Roddick passed away from Hepatitis C in 2007. She was only 64 years old (The Body Shop, 2012).

I started buying hair products from The Body Shop in the early 1990s. I remember rinsing out my shampoo bottle and carrying it down to the local shopping mall for a refill. As I filled the bottle with shampoo, it filled me with pride. I was exercising my consumer power to recycle, support fair trade, and purchase a decent quality hair product at a fair price. The Body Shop was living proof that economic success, social good, and environmental justice could co-exist in tandem. The fact that the CEO was a woman and a social activist made it all the more inspiring to a budding feminist like me.

Anita Roddick was the quintessential sustainability entrepreneur. Sustainability entrepreneurs or "sustainopreneurs" (Abrahamsson, 2007) strive to incorporate environmentally friendly and socially conscious practices into their businesses. For them, business success is about maintaining financial stability, enhancing community, and improving the health of our planet. This is reflected in their business design, practices, and work culture.

As the title of Roddick's autobiography suggests, it is time for *Business As Unusual* (2000). Despite abundant scientific evidence that we are living unsustainably on the planet (Brown, 2011; Senge, Smith, Kruschwitz, Laur, & Schley, 2008; Stern, 2006; United Nations Framework Convention on Climate Change, n.d.), we have not made significant shifts in our business practices to live within a limited, and quickly depleting resource supply. Business

practices, built upon economic ideals of maximum growth and profits, are no longer sufficient to excuse practices that propagate social inequity and cause irreversible ecological harm. Numerous voices are calling for new paradigms that radically challenge a mechanistic, capitalist worldview and consider social, economic, and ecological consequences of how we live in an interconnected system (Capra, 1996, 2002; Klein, 2014; Mies & Shiva, 1993; Senge et al., 2008; Wheatley 2006). The need for change is compelling, but how do we make this shift?

Most corporate sustainability literature revolves around the "greening" of existing companies and few scholars have explored sustainable development from an entrepreneurial orientation (Hall et al., 2010, p. 441). Entrepreneurs have always been leaders of change and development, introducing new products, services, and ideas into the market (Schumpeter, 1934). Entrepreneurship is traditionally associated with economics, specifically wealth creation, job creation, and economic growth (Spencer, Kirchhoff, & White, 2008; Tilley & Young, 2009). In response to social and environmental concerns, however, a new type of entrepreneur has recently entered the research literature on sustainable development and entrepreneurship (Hall et al., 2010).

What sustainability entrepreneurship means is still unclear, in large part because it is evolving so quickly and challenging existing paradigms in its wake. In business, the word "sustainable" is equated with financial stability and viability. Indeed, when I mentioned to other people that I was studying female sustainable entrepreneurs, they inevitably told me about a woman they know who runs a commercial enterprise. Often the business had no connection whatsoever to environmental or socially responsible practices, reinforcing the socially entrenched construct that sustainability means financially viable. While women in this study were concerned about financial prosperity, this was only one component of a much broader

framework they used for decision making. They subscribed to a triple bottom line or even quadruple bottom line thinking, of which financial profits is one part.

Triple bottom line accounting (TBL) was introduced in the late 1990s by John Elkington (1997) who raised questions about value and how to measure organizational success. TBL broadened the full cost reporting framework to include social, ecological, and economic performance. For the first time, sustainability became a responsibility that companies could measure and report on. The iconic metaphor of TBL is a three-legged stool illustrating the need to balance people, planet, and profits (3Ps). If one leg of the stool is shorter than the others, the stool will topple.

More recently, the idea of quadruple bottom line accounting (QBL) has entered the conversation on sustainability, adding a fourth cultural dimension to the accounting mix (Beech, 2013; Foley, 2008; Hawkes, 2001). The 4P's of quadruple bottom line accounting often cited are people, profit, planet, and progress (Beech). Progress refers to adaptive innovation or the ability to prosper in a dynamic changing world. The fourth pillar of sustainability shifts the conversation towards cultural values that, as a society, we extol and aspire to. It challenges us to think beyond individual or corporate gain and consider the socially oriented, community benefits of business. The idea that good business benefits the community and the environment is central to our discussion of sustainability entrepreneurship. It encompasses our values and aspirations, as well as how these values are transmitted and are manifested in the real world (Hawkes, 2001).

Abrahamsson (2007) distinguishes between *sustainable* versus *sustainability* entrepreneurship, arguing that the latter aims to solve a sustainability-related problem, while the former just attaches sustainability to the entrepreneurial process. For him, sustainability entrepreneurship means, "To take a sustainability innovation to the market through creative

organizing with respect for life-supporting systems in the process" (p. 10). I do not completely agree with Abrahamsson that an entrepreneur has to create something new to market in order to be considered a sustainability entrepreneur; however, I do prefer the term sustainability entrepreneurship to sustainable entrepreneur. In this study I use the term *sustainability entrepreneurship* to denote an entrepreneur who cares about profit, people, and our planet. Becoming a sustainability entrepreneur is a journey rather than an end goal; a process rather than a state.

Research Question

Empirical evidence supports a change in how we do business but there is less understanding of how it is experienced firsthand. This study helps to fill this gap by interviewing women entrepreneurs who have started sustainability-oriented businesses. More specifically, it asks, *What can we learn about sustainability in business from the lifeworld of women sustainability entrepreneurs?* For the purposes of this study a sustainability business is one that places high value on people, prosperity, and the planet. The industry may vary but environmental and social well-being are key elements of the business design.

Why Focus on Women?

I chose to examine the lifeworld of female sustainability entrepreneurs for a number of reasons. First, I wanted to call attention to the experiences of women entrepreneurs who are understudied and underrepresented in the literature (Baker, Aldrich, & Liou, 1997; Brush, 1992; Gatewood, Carter, Brush, Greene, & Hart, 2003; de Bruin, Brush, & Welter, 2006). The lack of attention to women entrepreneurs is changing, in part due to research efforts from organizations

like the Global Entrepreneurship Monitor (GEM) that assesses annual entrepreneurial activities around the world and produces a report specifically on women (Kelley, Brush, Greene, & Litovsky, 2013). However, results of the GEM 2012 Women's Report indicate a strong need for women who can act as mentors and local role models for others (Healey, 2013). This study helps to fill this gap.

Anita Roddick is a prime example of the quintessential sustainability entrepreneur; yet, most women will not achieve her scale of success nor aspire to lead a multi-national corporation. In reality, the majority of women entrepreneurs around the world run small businesses either without employees or with very few employees (Kelley et al., 2013). We need role models of sustainability entrepreneurship that women running small or medium-sized businesses can relate to and say, "If she can do it, so can I!" This is what my study is about.

I also chose not to include men in this study because I did not want to be drawn into a comparative study. I wanted to give voice to the experiences of women sustainability entrepreneurs, and honour what might be unique to their lifeworld structures. Examining gender differences would make for interesting future research, but that is for later. As the phenomenologist Max van Manen (1984) reminds us, phenomenological research starts with identifying what deeply interests you and then considering whether this is a true phenomenon that humans live through (p. 43). I am deeply interested in new models of business based on principles of sustainability, and the unique contributions that women have to offer. I believe that entrepreneurs offer our best hope for leading innovation and social change towards a better world.

Why Choose a Lifeworld Approach?

The idea for this study stemmed from my curiosity about what women bring to our understanding of sustainability and new business models. I knew I wanted to interview women sustainability entrepreneurs, but I was unclear about the best research approach to take. Phenomenology is a qualitative methodology that begins from the subjective, personal experience. If I wanted to learn from women sustainability entrepreneurs, this seemed like the right place to start. Since this research also deals with gender issues and sustainability, the methodology also needed to move beyond essences to consider constructs of the social world. This is where social phenomenology has something unique to offer.

Phenomenology is an inside approach to studying the outside world. It accepts the reality of the outside lifeworld, but seeks to gain access to it from inside human experience (Wagner, 1983, p. 19). It is precisely this space between the inner world of consciousness and the outer world of social meaning that social phenomenology engages with. Schütz's interest in consciousness was a pragmatic appeal to understand human life (Wagner). He was interested in how we direct our attention to something, but also the motivation behind this act. Understanding motives or intentionality behind the act is paramount.

What appealed to me about using a Schützian lifeworld approach was its capacity for depth, and its commonsense interpretation of social reality. By uncovering lifeworld structures, this research provides a more complete picture of sustainability entrepreneurship that bridges the inner world of participants and the outer world of businesses. I hope it inspires conversation about values, and how to translate internal beliefs to actions.

Significance of the Research

This research enriches our understanding of what sustainability means in the context of new business development. Within the broad context of sustainable development, there are a growing number of frameworks that organizations use to implement sustainability concepts and measures. Some examples are the Natural Step, the ecological footprint, cradle-to-cradle, biomimicry and natural capitalism (Rogers, 2011). Management and reporting system standards such as the Dow Jones Sustainability Index (http://www.sustainility-index.com), Global Reporting Initiative (GRI; https://www.globalreporting.org), ISO 14001 (http://www.iso.org), and ISO 26000 (http://www.iso.org/iso/home/standards/management-standards/iso26000.htm) are gaining momentum worldwide. These frameworks for assessment and reporting help us to understand sustainable development as something we *do*. But what *is* it?

The intent of this study was not to predict or explain, but to discover, describe, and better understand what *sustainability in business* means through the lifeworld of women sustainability entrepreneurs. Adopting a lifeworld perspective allowed me to delve deeply into the meaning of participants' social realities--as women, as entrepreneurs, and as advocates for sustainability in business.

This research also helps to fill a gender gap in entrepreneurial research generally, and to examine women's role in sustainability entrepreneurship specifically. The contribution of women entrepreneurs to innovation, job creation, and global economics is impressive (Allen, Elam, Langowitz, & Dean, 2007; Kelley et al., 2013). The Global Entrepreneurship Monitor (GEM) 2011 Global Report estimates there are 388 million entrepreneurs actively engaged in starting and running new businesses and, of those, 163 million are women (Kelley, Singer, &

Herrington, 2012, p. 4). Despite these statistics, women entrepreneurs have been historically understudied and ignored by scholars and popular media (Baker, Aldrich, & Liou, 1997; Brush, 1992; Gatewood et al., 2003; de Bruin et al., 2006). Research suggests that women exhibit higher environmental concern than men about potential environmental risks, such as nuclear energy or toxic wastes (Davidson & Freudenburg, 1996) and that they are more likely to engage in private-sphere environmentally oriented behaviors like household recycling, buying organic, and driving less (Hunter, Hatch & Johnson, 2004). However, as with entrepreneurial studies generally, there is very little research about how women's environmental concern translates into sustainability entrepreneurship (Braun, 2010).

In September of 2014, 100 heads of state and government joined with over 800 leaders from business, finance, and civil society at the United Nations Climate Summit 2014 to discuss a global vision for low-carbon economic growth and ways to reduce emissions. There is agreement that climate change "is happening now and is having very real consequences on people's lives" (UN Climate Summit, 2014, para. 1). As pressure for systemic change mounts, additional research is needed to better understand how values shape the decisions and practices of leaders in sustainability business development. There is empirical evidence to support a change in how we do business but little understanding of what this means and how it is experienced, lived, and felt. With their combination of environmental ethics and innovation, sustainability entrepreneurs have something significant to offer this scholarly conversation. They are raising awareness and pioneering business models that challenge capitalist assumptions of growth and consumption.

Organization of the Chapters

This first chapter introduced the purpose of the study and the research question: *What can we learn about sustainability in business development from the lifeworld of women sustainable entrepreneurs?* The next chapter reviews existing literature on sustainability in business, sustainability entrepreneurship, and women's contributions. It provides a theoretical framework for the research question and explains why I have chosen to study women sustainability entrepreneurs. Chapter 3 outlines the research methodology of social phenomenology and the research methods used for participant selection, data collection, and data analysis. In Chapter 4 I discuss the findings drawing upon Alfred Schütz's concepts of typifications, stocks of knowledge, relevance, motives, and intersubjectivity (1967, 1970a, 1970b; Schütz & Luckmann, 1974). Photographs and first-person protocols are included in order to enliven the data, and enrich my exploration of participants' lived space (van Manen, 1997). Chapter 5 extends the analysis further to construct three Schützian ideal types or puppets. I propose a new construct called the integrative entrepreneur which combines the three puppets, Schwartz's (1992) value types, and Capra's (1996) integrative paradigm. Limitations and future research about sustainability entrepreneurship are discussed.

CHAPTER TWO: WHAT IS SUSTAINABILITY ENTREPRENEURSHIP?

There are a number of interrelated knowledge areas and scholarly domains that have informed my thinking about the topic of sustainability entrepreneurs, and women's contribution specifically. Sustainability and entrepreneurship are each voluminous fields in their own right. Thus, within each discipline, I begin with a broad overview and then narrow the discussion to information that is relevant to the topic of women sustainability entrepreneurs.

This chapter begins with a brief but necessary discussion of what sustainability means, and key differences between a shallow and deep ecology perspective. Because the focus of this research is on women, I have included a summary of ecofeminism and how it fits within the environmental discourse. Deep ecology and ecofeminism share a belief that our worldview must change if we are to alter the course of environmental damage that humans are inflicting on the Earth (see Klein, 2014 for current research and discussions about climate change). Tracing key sustainability developments in business, I suggest we have moved from a shallow to *less shallow* ecology over the past 40 years. Going deeper requires we examine our environmental values and move towards an integrative paradigm that promotes intuitive, holistic thinking and cooperation.

The second part of the literature review shifts the focus towards entrepreneurship and new research emerging in the field of sustainability entrepreneurship. In an effort to better understand what constitutes sustainability entrepreneurship I outline key differences between conventional entrepreneurship, social entrepreneurship, ecopreneurship, and sustainability entrepreneurship.

The third part of the literature review narrows the focus to female sustainability entrepreneurs. It begins with discussion about some of the unique opportunities, and challenges

that women entrepreneurs face in general. It explores literature on feminine approaches to management, and parallels with Capra's (1996, 2002) integrative worldview. I suggest that women entrepreneurs may have something unique and beneficial to offer sustainability efforts that is worthy of study.

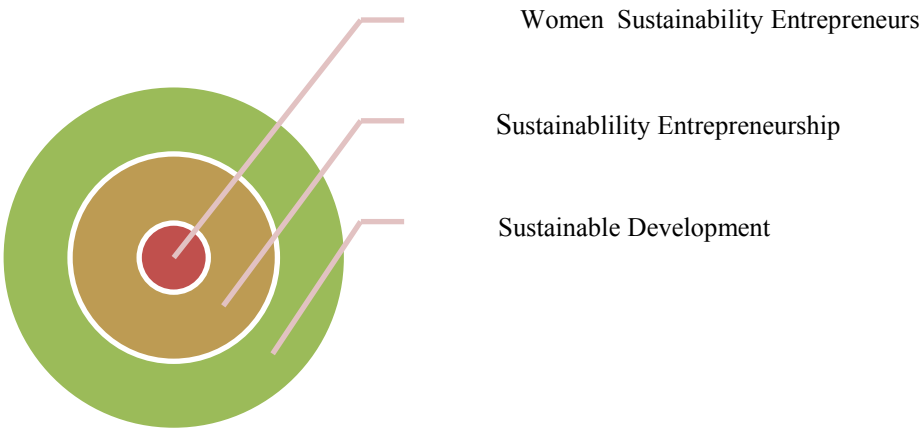

Figure 1. Situating the research topic in the literature.

Sustainability

As concerns about environmental health have increased, ideas about sustainability have entered the everyday language of business practice and organizational research (Fineman, 1997; Schaper, 2002). One of the challenges of writing about sustainability is that there are multiple definitions and meanings in the literature (see Fowke & Prasad, 1996; Mebratu, 1998; Pezzoli, 1997; Williams & Millington, 2004). To orient readers to some of the main philosophical discussions in sustainability literature that are relevant to this particular study, this section begins with broad definitions of sustainability.

Sustainability was originally associated with forestry and the important task of balancing harvest with new growth (Wiersum, 1995). In the early 1980s it expanded from its roots in

ecology to socio-political and economic discourse about sustainable development and a sustainable society (Brown, 1981; World Commission on Environment and Development, 1987).

The most common definition comes from the Brundtland Report which states, *"Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs"* (World Commission on Environment and Development, p. 43). This was the first international report to adopt a systems perspective, addressing important linkages between ecological degradation, and socio-political issues of poverty and development. The Commission argued that underdevelopment threatens human welfare and the global environment, while overdevelopment is equally destructive and unsustainable. How do we create a better life for people within the constraints of limited natural resources? The answer proposed was sustainable development.

Many environmentalists and non-governmental organizations (NGOs) prefer the term sustainability to sustainable development, arguing that "development" is synonymous with economic growth and counterintuitive to the aims of sustainability (Lélé, 1991; Robinson, 2004). The Oxford English Dictionary defines sustainability as, "The property of being environmentally sustainable; the degree to which a process or enterprise is able to be maintained or continued while avoiding the long-term depletion of natural resources" (Sustainability, 2014, para. 3), whereas the definition for sustainable development is described as, "economic development in which natural resources are used in ways compatible with the long-term maintenance of these resources, and with the conservation of the environment" (Sustainable development, 2014, para. 7). Although both definitions explicitly make reference to the maintenance of natural resources, the tone is quite different. The emphasis for sustainability is on environmental issues whereas the focus for sustainable development is on economics. It is precisely this environmental

paradox between our economic demands on the Earth and what it can supply that lies at the core of sustainability discourse. There are no unified positions, but understanding the debate between views of shallow versus deep ecology can help to frame further discussion about what sustainability means.

Deep versus Shallow Ecology

A deep division within contemporary environmental thought was first articulated in the early 1970s by Arne Naess (1973) who distinguished between "shallow" and "deep" ecology. At one end of the environmental spectrum were those who focused on better resource management. At the other end were environmentalists who called for deeper changes in our values, thinking, and human demands.

The aim of shallow ecology is to understand nature so that it can be managed for the benefit of people. From this perspective, humans are dominant over nature and, as such, nature has instrumental value to serve our needs. Many shallow ecologists argue for resource conservation to combat human interventions that have deleterious effects on the environment (Jacob, 1994). They optimistically believe that, given enough time and money, humans can find solutions to most environmental problems. Indeed, important advances in how we use resources have been developed from a shallow ecology paradigm from hybrid cars to recycling centers. These developments are oriented towards efficiency gains and technological advances that help to curb pollution, reduce resource depletion, and maximize resource use.

Deep ecology, on the other hand, challenges anthropocentric notions that humans are superior to other living forms. The "man-in-environment" image is rejected in favor of a "relational, total-field" image of the world as a system of interconnected and interdependent

phenomena (Fox, 1989; Naess, 1973). Deep ecology encourages us to respect the biotic rights of nature, and examine issues of power and domination that have led to our current ecological crisis (Williams & Millington, 2004; Warren, 2000). An ethic of biocentrism is proposed based on four basic beliefs: (1) that all life forms are interdependent, (2) all species have intrinsic value, (3) humans do not have a privileged role in the biosphere, and (4) humans are not inherently superior to other species (Taylor, 2011). Deep ecologists challenge expansionist ideals that equate human welfare with economic growth, arguing that our current industrial model is not sustainable within a system of limited natural resources that is the Earth[1]. Scholars and activists tend to focus on problems of overpopulation and overconsumption, advocating for a fundamental shift in values that underscore how we view our relationship with nature. Table 1 provides a summary of the basic differences between shallow and deep ecology worldviews.

Table 1

Shallow Versus Deep Ecology

Shallow Ecology	**Deep Ecology**
Anthropocentric	Biocentric
Pollution reduction Resource management	Preservation Reduce consumption
Utilitarian Technological solutions	Spiritual Values and lifestyle change

Despite their common concern for the environment, deep dissension exists within the ranks of deep ecology about the need to integrate broader social concerns (Taylor, 1991). Some sustainability advocates focus their attention exclusively on environmental issues, while others

[1] See the Limits to Growth argument advanced by D.D. Meadows, Randers, and Behrens (1972).

consider the interconnection between environmental and social justice issues. Critics of the shallow/deep typology argue that a dichotomous framework is too simplistic and leads to ideological impasse. They suggest ecology is better conceived as a continuum of environmental perspectives (Jacob, 1994).

Ecofeminism shares many of the values of deep ecology, but differentiates itself by considering the domination of nature within a social analysis of androcentrism or malecenterdness (Cheney, 1987; Fox, 1989; Salleh, 1984). As this study focuses on the lived experience of women, ecofeminism is an obvious framework to explore in more detail.

Ecofeminism

In the early 1970s, ecofeminism called attention to parallels between the subjugation of women and domination of nature in various patriarchal, capitalist, industrialist, and militaristic forms (Eisler, 1987; Gaard & Gruen, 2005; Mies & Shiva, 1993; Warren, 2005). According to ecofeminist Karen Warren (2005), five key principles underlie dominant-subordinate relationships and justify an oppressive conceptual framework:

1) It involves *value-hierarchical thinking* (up-down thinking), with greater value attributed to that which is higher;

2) It encourages *oppositional value dualisms*, again placing higher value on one than the other, i.e. it is better to be male and white than female and black;

3) Power is conceptualized as *power-over* and serves to reinforce the power of the Ups in ways that keep Downs unjustifiably subordinated;

4) It creates, perpetuates a conception and practice of *privilege* that systemically advantages Ups in unjustified ways; and

5) It sanctions a *logic of domination.* (pp. 255-256)

Together, these principles maintain a system of divide-and-control that privileges some at the expense of others.

Ecofeminists' central claim is that environmental problems stem from a system of domination that oppresses humans and the natural world alike. We cannot address poverty without considering the effects of deforestation. In parts of India, for example, deforestation has meant that local women must walk further each day to gather fuel wood and water for their families (Shiva, 1988). While the connection seems obvious, the two issues are very often addressed separately, and it is this reductionist tendency to divide and conquer that is at the heart of what ecofeminists oppose. But it was not always this way.

In *The Death of Nature: Women, Ecology and the Scientific Revolution* (1980) Carolyn Merchant traces the shift from a pre-modern, organic, and feminine view of the natural world to a modern, mechanistic, and masculine view of nature as a commodity for human manipulation. Long ago, female imagery was central to an organismic cosmology that prevailed for centuries. The ancient identity of nature was of a nurturing mother who provided for the needs of humankind. At the same time, she (nature) could be uncontrollable and wild, rendering violent storms, droughts, and chaos at will.

Up until the 16th century people were still living in close relationship with nature, tied to its rhythms for their daily sustenance. Between the 16th and 17th centuries the image of a living female earth gave way to a mechanistic worldview in which nature was to be dominated and controlled for our use. The natural world became a machine which could be reduced into small parts and manipulated or "fixed" for utilitarian purposes and financial gain. This marked a significant shift in orientation with devastating impacts on both ecology and women. Coupled

with a rise in market-oriented culture, the Scientific Revolution meant that Mother Earth was now for sale.

Critics of ecofeminism, both inside and outside the movement, take aim at essentialist claims that women are naturally aligned or attuned to nature because of our reproductive potential (Carlassare, 1994). Social ecofeminists, in particular, argue that portraying women as caretakers of the earth promotes stereotypes that have historically been used to limit women's freedoms and tie them to particular societal roles, most of which are unpaid[2]. Regardless of positional differences, however, ecofeminists generally agree that environmental degradation has disproportionately decreased the quality of life for women, children and indigenous people (Gaard & Gruen, 2005; Shiva, 1988). For example, one study in Malawi concluded that children spent more time collecting resources of water and fuel, and less time in school as a result of environmental degradation. The majority of this domestic work fell to women and girls which meant that females were less likely to receive an education that might provide them with opportunities for other kinds of work (Nankhuni & Findeis, 2003). By examining connections between various oppressions, ecofeminists invite us to think holistically about the challenges we face, who benefits, and who pays the highest price.

While ecofeminist theory is garnering attention at the level of policies, it has been less successful at raising the profile of environmental concerns with dominant forces in business. Regrettably, in my experience, many people discount ideas arising out of ecofeminism as soon as they hear the word "feminism." The language alienates many men who feel threatened or simply left out from the discourse. How do we avoid getting stuck in an "us-versus-them" debate that does little to advance sustainability in business?

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[2] See Marilyn Waring's (1990) book *If Women Counted* for a critique of international economic standards, and how the value of women and nature have been systematically excluded from the measures of production.

Some people would suggest we avoid discussing gender and turn our attention to common solutions that unify rather than divide. While I believe in focusing energy towards generative discussion, I also believe that we cannot ignore the links between social and ecological justice. The United Nations recognizes the important role that women have to play in efforts to achieve sustainable development. Delegates of the United Nations General Assembly recently called for women to co-pilot talks on post-2015 development goals to "cement the intrinsic link between achieving gender equality worldwide and the global goals of sustainable development and eradication of poverty" (United Nations, October 14, 2014). As Michael Douglas Grant, Canadian delegate to the United Nations General Assembly stated, "It is not enough for women to be in the room…they must be at the head of the table" (United Nations, 2014, para. 2). We all benefit from understanding multiple perspectives.

As the brief discussion about deep ecology and ecofeminism here suggests, sustainability is about more than engineering or technocratic solutions to environmental problems. It is an ethical concept concerning our human relationship with the experienced world (Bañon Gomis, Guillén Parra, Hoffman, & McNulty, 2011). How women experience the world will be different than men. Thus, gender is an important consideration in any discussion about sustainability.

The next section will narrow the focus to sustainability in business, and summarize key developments that have led us to where we are today. Adopting a continuum approach of environmental perspectives (Jacob, 1994), I suggest sustainability in business has slowly evolved from a shallow to a less shallow perspective over the past 40 years. If we are to meet the current environmental challenges we face, however, we must go deeper. We must consider social and cultural values that shape our beliefs, behaviors, and actions. We must adopt a new, more holistic worldview.

Moving from Shallow to Less Shallow Ecology in Business

Early ideas about sustainable development in business promoted environmental improvements as an "unexploited primary market" (Quinn, 1971, p. 125) just waiting for capitalists to turn environmental problems into commercial prospects (Elkington & Burke, 1989). In the mid-1980s and 1990s eco-efficiency became the incentive. Companies viewed environmental management as a means to save money and gain a competitive advantage (Young & Tilley, 2006). During this time much of the literature focused on "win-win" solutions and creating a business case for sustainability. This view still dominates much of the sustainability discourse in business today. Sustainability is seen as "the right thing to do," but only if it does not challenge capitalist notions of unlimited growth and maximum profits.

As discussed earlier, an important development in the sustainability movement was the introduction of triple bottom line accounting (TBL; Elkington, 1997). TBL gives organizations a lens through which to tie economic performance to social and ecological measures. Because companies are already familiar with bottom line accounting and its language, extending this framework to social and ecological factors makes sense. Critical theorists argue that sustainability accounting and reporting is a fad, and inherently flawed because of its simplistic understanding of the concept of sustainability (Burritt & Schaltegger, 2010; Milne & Gray, 2013). After all, how can one apply a reductionist approach to something that is systemic in nature? Those who subscribe to a managerial accounting approach, however, see sustainability accounting as a decision-making and communication tool (see Burritt & Schaltegger).

Sustainability accounting also informs a number of measurement frameworks that have been developed to assist with information assessment, collection, and reporting. Some of the

well-known frameworks are the Dow Jones Sustainability Index, the Global Reporting Initiative (GRI), International Organization for Standardization (ISO) 14001, and ISO 26000; however, new approaches and tools are continually flooding the market. These frameworks outline key performance indicators to measure, and provide tools to collect data and monitor corporate performance. The data collected can be used internally to promote continuous improvement, and for external reporting purposes.

Defining standards with measurable outcomes has moved sustainability from an ideal to an actionable goal in almost every area of sustainability in all major industries. Indeed, *The A to Z of Corporate Social Responsibility* (Visser, Matten, Pohl & Tolhurst, 2010) lists over 100 such codes, standards, and guidelines – so many that Visser suggests companies are suffering from "code fatigue and audit exhaustion" (Visser, 2011, p. 122). Under pressure to show the public they are environmentally and socially responsible, companies publicize small and often meaningless efforts they have made to become eco-friendly. For instance, in 2007, TerraChoice Environmental Marketing published its first report on environmental product claims. Of the 1,018 consumer products that were being marketed with environmental claims, only one was considered genuine or "sin-free"[3] of some element of green-washing. TerraChoice, now part of the Underwriters Laboratory global network of environmental services or UL, defines green-washing as "the act of misleading consumers regarding the environmental practices of a company or the environmental benefits of a product of service" (UL, The Sins of Greenwashing homepage, n.d.). By 2010, TerraChoice reported 73% more green products on the market, thanks in large part to consumer demand. Greenwashing had decreased marginally (4.5% of

[3] TerraChoice identifies seven "sins of greenwashing" which include sin of hidden trade-off; sin of no proof; sin of vagueness; sin of worshipping false labels; sin of irrelevance; sin of lesser than two evils; and sin of fibbing. More information about each category can be found at http://sinsofgreenwashing.org/findings/index.html

products were considered genuinely green) though it is still a significant problem (over 95% engaged in at least one element of green-washing).

Critics argue that pressure to standardize sustainability efforts does not address cultural values that are at the root of the problems we face (Visser, 2011). In many companies, CSR is still relegated to the public relations or corporate affairs department and is not integrated across the business. More importantly, the global markets are designed to serve economic interests over sustainability goals.

In recent years, assumptions underlying notions of "capital" and "value" are being questioned by frameworks like natural capitalism (Hawken, Lovins, & Lovins, 2010), and creating shared value or CSV (Porter & Kramer, 2011). Natural capitalism recognizes that we are no longer operating in a system of scarce human capital and bountiful natural resources. Indeed, the tables have turned; natural resources are scarce and humans are abundant. As such, business practices and processes that were established in the Industrial Revolution are no longer effective or sufficient to manage diminishing natural capital. We must economize on limited resources, and seek ways to renew or restore our natural capital.

Creating shared value or CSV is also challenging assumptions about relationships within the market system by promoting heavy collaboration between corporations, communities, and NGOs (Porter & Kramer, 2011). Companies are encouraged to work closely with community members and focus on long-term profits that create societal benefit. CSV positions itself as the "next wave" or "evolution of capitalism," whereby economic and social value are viewed as mutually reinforcing concepts. While Porter and Kramer's proposal sounds egalitarian, it does not address what happens if, and when, these agendas collide. There is an analysis gap regarding structural inequalities that surely affect the relationships between community members and

business stakeholders. On the other hand, CSV's strategic advantage is that it does not reject capitalism outright. Proponents of CSV cannot be readily dismissed as single-issue protestors because they are speaking the same language as business. By adopting capitalist terms, NGO, government, and community partners claim a legitimate chair at the table of global economics.

Stead and Stead (1994) contend that in order to truly achieve environmental sustainability, businesses will have to engage in two progressively difficult stages of fundamental change. The "profit stage" is where organizations ask themselves, *"How can we improve our wealth by being environmentally sensitive?"* (p. 17). Most environmental sustainability efforts in business are in this stage of change. The second, and more radical stage, is termed "survival change." Individuals and companies at this stage see themselves as part of a larger interconnected system of social, economic, and ecological networks, and are willing to challenge fundamental assumptions and values that underpin our present worldviews. By asking "*How much economic wealth can the earth afford us to earn?"* they are modifying the economic myth of perpetual growth, unlimited natural resources and allocation of resources based on individual self-interest (p. 16).

There are many examples of businesses engaged in profit stage change but far fewer that exemplify the second, more radical stage of survival change. The term "survival change" suggests that things have to get pretty bad before we engage in transformative change. It implies that the majority of people need to be forced to change and will not proactively change their behavior until it is almost too late. That is precisely why this research is important.

Entrepreneurs are innovators and early adopters of change, who are not afraid to take risks and try something new. By asking what we can learn from sustainability entrepreneurs now, we may be able to proactively modify our worldview and prevent further environmental

damage. This research is about understanding new models of business that propel us into a second stage of conscious, intentional change. We need to thrive, rather than survive. We need to go deeper.

Going Even Deeper

In terms of alternative business models, there is a substantial body of literature on Mäori entrepreneurs that sheds an interesting light on cultural values and the research question being asked here. Mäori entrepreneurs are known for integrating cultural values or *tikanga* into their governance and management structures (see Foley, 2008). *Tikanga* refers to the Mäori way of life including its customary values and practises that are handed down through generations (Mead & Mead, 2003). While the goals of Mäori businesses are the same as non-Mäori businesses, there are some distinct differences that are aligned with a holistic perspective of sustainability entrepreneurship. For instance, in Mäori business profit has an instrumental purpose to fund education grants for socially oriented programs that benefit the broader community (Te Puni Kökiri, 2007). Success in business is a means to acquire high social status in the community, and foster interconnections with community members to improve living standards for their families (Foley). Mäori entrepreneurs feel their Mäori values and tikanga practises gives them a competitive edge over non-Mäori businesses. While business growth is important, they place high importance on a balanced lifestyle and relationships with their extended family (Te Puni Kökiri, 2013).

What do Mäori entrepreneurs from New Zealand have in common with female sustainability entrepreneurs in Canada? There are interesting parallels between the cultural values of Mäori entrepreneurs and how participants conceptualize their lifeworlds. As the

findings will show, both groups place a high value on community and relationships. They embrace a more holistic worldview or what Capra (1996) called an integrative paradigm.

An Integrative Paradigm. In *The Web of Life*, Capra (1996) outlines a paradigm of deep ecology that shares many of the same concepts as ecofeminism but is, I suggest, more palatable to a cross-section of people. He believes we are suffering from a "crisis of perception" that stems from an outdated mechanistic worldview (p. 4). Faced with global problems, our leaders fail to recognize how issues are interrelated and prefer to adopt short-term solutions to systemic problems. Reaching a deep level of ecological awareness, he argues, will require a radical shift from a self-assertive to an integrative paradigm (p. 10).

Self-assertive thinking is rational, linear, reductionist, and analytical, while integrative thinking favors intuitive, holistic, non-linear synthesis. Though our current paradigm favors self-assertive thinking with its emphasis on empirical science and technology, the two styles are complementary and not where the problem lies. Our greatest challenge is not expanding our thinking styles; it is a question of values. Left unchecked, self-assertive values of expansion, competition, quantity, and domination inevitably overshadow integrative values of conservation, cooperation, quality, and partnership. As such, restoring balance requires a closer examination of values.

Environmental Values Orientation. Much of the literature on environmental values stems from Milton Rokeach's research on beliefs, attitudes, and values (1968, 1973, 1979). He argued that people have many beliefs and attitudes but only a limited number of values. Values can be further classified as either terminal or instrumental. Terminal values are desirable end

states that we work towards (e.g., happiness, security, freedom, self-respect), while instrumental values are core values that reflect personal characteristics or traits (e.g., honesty, sincerity, love, and responsibility). Instrumental values are more permanent in nature and, therefore, more difficult to change.

Building on Rokeach's model, Schwartz (1992, 1994) examined 56 values across 44 countries and plotted them into four quadrants according to two distinct axes. The first axis is self-enhancement versus self-transcendence, and the second is openness to change versus conservatism. It is the latter dimension that is most often associated with *environmentally significant behavior* (ESB), defined as "the extent to which it changes the availability of materials or energy from the environment or alters the structure and dynamics of ecosystems or the biosphere" (Stern, 2000, p. 408). Not surprisingly, people who are guided by social or self-transcendent values are more likely to engage in ESB than those who are motivated by values of self-enhancement (Nordlund & Garvill, 2002; Stern, 2000).

Schwartz's (1992) framework identifies 10 motivational types that span the circle of relations between the two broad value dimensions. These types include power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security. He did not explicitly identify sustainability-oriented values but they fit under universalism which is defined as "Understanding, appreciation, tolerance and protection for the welfare of all people and for nature" (Schwartz, et al., 2001, p. 521).

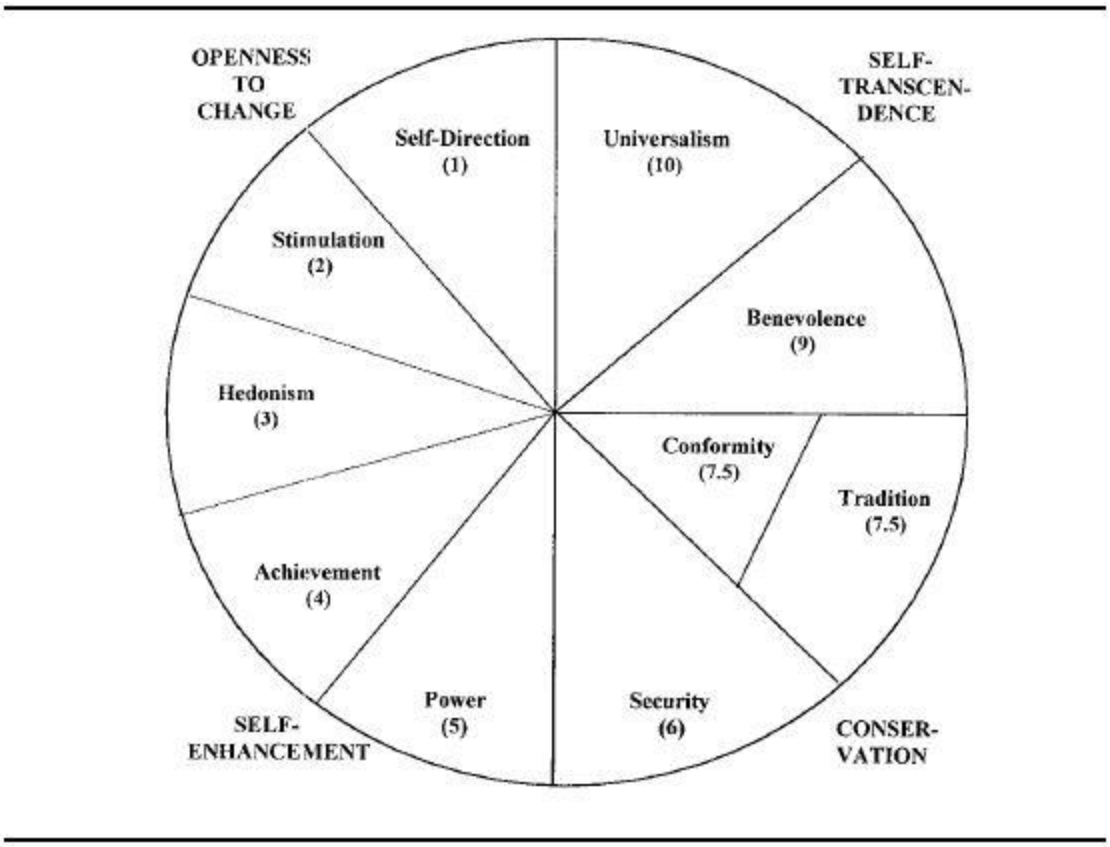

Figure 2. Schwartz's (1992) theoretical model of relations among 10 motivational types of value.

Note. From "Extending the cross-cultural validity of theory of basic human values with a different method of measurement" (p. 522), by S.H. Schwartz, G. Melech, A. Lehmann, S. Burgess, M. Harris, & V. Owens, 2001, *Journal of Cross-Cultural Psychology, 32.* Reprinted with permission.

In the environmental ethics literature, scholars generally agree on three classifications of ethics or value-orientations related to self, others, and the environment. Merchant (1992) identified them as egocentric (the self), homocentric (other people), and ecocentric (nonhuman objects), while others label them egoistic, social-altruistic, and biospheric (de Groot & Steg, 2008; Stern, Dietz & Kalof, 1993). An egoistic value orientation has been shown to negatively correlate with pro-environmental attitudes and behavior, while a biospheric orientation shows positive correlation (Hansla, Gamble, Juliusson, & Garling, 2008). How people make the

decision to act and why also differs. Stern (2000) argued that people with an egoistic value orientation will consider perceived personal costs and benefits before engaging in pro-environmental behavior, while those with a social-altruistic value orientation will base their decisions on the costs and benefits to others. People with a biospheric value orientation will consider the harm or benefit to the ecosystem. They display an ethic of care that extends to others and the natural world.

Environmental Ethics and Gender. This finding presents an interesting correlation to Carol Gilligan's (1982) work on moral development and gender. Gilligan criticized Kohlberg's (1958) stages of moral development as male-centric and unrepresentative of females' experience. While observing children involved in play, Gilligan noticed critical differences between how girls and boys engage and make meaning of their interactions. When boys encountered a dispute during play, they worked to resolve it, often introducing new rules of the game. Girls, on the other hand, were more apt to end the game in order to protect the relationships. Instead of seeing this contradiction as a problem with women's development, she questioned the epistemological biases of dominant psychological development theories, and introduced a new theoretical framework for women's experience that approaches moral development from an ethic of care. Gilligan concluded that, in general, male morality was justice-oriented, while female morality was guided by a relationship-oriented ethic-of-care. What is the juxtaposition of this ethic of care and sustainability? Does it mean women are more likely to display values associated with sustainability?

A substantial body of research indicates that females exhibit higher environmental concern and participate in more pro-environmental behaviors than males, though how they

express this concern may differ (Davidson & Freudenburg, 1996; Hunter et al., 2004; Mohai, 1992; Stern, Dietz, & Kalof, 1993). Women were more likely to engage in private pro-environmental behaviors, such as household recycling, while men displayed their concern through public activism (Hunter et al., 2004). This may be a consequence of systemic barriers that inhibit the political activity of women generally (McStay & Dunlap, 1983). Environmental sciences has been male dominated for so long that even women dismiss their own views as "unscientific" or "unprofessional" (Cecelski, 2000). It should be noted that gender differences were marginal in some studies and results were not consistent across the board. Several studies found minimal differences in the expression of environmental concern and, more importantly, that this awareness did not translate into differences in action (Blocker & Eckberg, 1989, 1997; Mohai, 1992).

Scholars suggest environmentalism may have more to do with a feeling of vulnerability than with an inherent ecological orientation (Bord & O'Connor, 1997). Davidson and Freudenburg's (1996) meta-review of 85 published articles found that, in general, men were more trusting of institutions and therefore less concerned about environmental hazards. Women were more concerned about environmental issues when it comes to health and safety, for themselves and for others. The suggestion that women exhibit more concern due to a lack of knowledge proved false. The authors concluded that,

> In a broad range of studies, using a broad range of measurement techniques, the consistent finding has been that women do indeed express higher levels of environmental concern than do men, not because they know less but because they care more. In particular, women appear to care more about the potentially serious if often empirically undetermined threats to the health and safety of their communities and families. (p. 328)

Socialization theory contends that individuals are shaped by gender expectations and cultural norms. Males are socialized to be independent and competitive whereas women are

socialized to be more compassionate, nurturing, and relationship-centered (Gilligan, 1982; Lindsey & Christy, 1990). Several authors suggest that men's socialization towards a "marketplace mentality" leads them to perceive the environment as potential for exploitation whereas women's "motherhood mentality" gives them more of a concern for maintenance of the environment, and protection of children (Brush, de Bruin, & Welter, 2009; Hamilton, 1985a, 1985b; McStay & Dunlap, 1983).

In a study about the engagement levels of participants involved in a green entrepreneurship training program, Braun (2010) found that female participants were more likely to express broad ethical concerns about the environment than male participants. They were motivated by the opportunity to contribute to the greater good and proactive in participating and networking with others. Men tended to look for bottom-line outcomes and the competitive advantages of a green business. They were also less committed to finishing the program, less satisfied, and less engaged. Zelezny, Chua, and Aldrich's (2000) review of research on gender differences found consistent evidence to support the claim that women exhibit stronger environmental attitudes and behavior than their male counterparts, across cultures and regardless of age. The researchers attributed the higher levels of ecocentrism to an "other orientation" and sense of social responsibility that is instilled through early socialization (Gilligan, 1982).

Summary

Thus far, my intent has been to provide context for understanding what sustainability means and how it has evolved in business from a shallow to a less shallow ecology. Moving further along the continuum towards a deep ecology perspective demands that we examine our

values and alter our behaviors. Are women more likely to display the environmental ethic of care required to make this shift?

Capra (1996) contends that self-assertive values of competition, expansion, and domination are generally associated with a masculine worldview. In a patriarchal society these values are not only favored, they are economically and politically rewarded. This helps to explain why shifting towards a more balanced value system is challenging for all people, but particularly difficult for men. Capra explains that

> Power, in the sense of domination over others, is excessive self-assertion. The social structure in which it is exerted most effectively is the hierarchy. Indeed, our political, military, and corporate structures are hierarchically ordered, with men generally occupying the upper levels and women the lower levels. Most of these men, and quite a few women, have come to see their positions in the hierarchy as part of their identity, and thus the shift to a different system of values generates existential fear in them. (p. 10)

As we move along the continuum from shallow to deeper ecology, we are challenged to reassess our values, and how they translate into action. If what Capra suggests is valid, then it follows to reason that women entrepreneurs may be less entrenched in a self-assertive paradigm, and more inclined to display integrative thinking and values associated with deep ecology. What can we learn from female sustainability entrepreneurs that will benefit us all? Whether socialized or innate, it seems that an ethic of care is a fundamental and defining factor of environmentalism, and therefore, worthy of further exploration.

The second part of my research topic centers on the field of entrepreneurship and the emerging phenomenon of sustainability entrepreneurship. In order to understand what sustainability entrepreneurship is all about, let us begin with a brief introduction to various forms of entrepreneurship that exist in the literature and how they differ.

Sustainability Entrepreneurship

Entrepreneurship is a complex and multi-faceted phenomenon that crosses many disciplines from economics to sociology (see Low & MacMillan, 1988). In the context of sustainability, literature in the field of entrepreneurial studies differentiates between commercial entrepreneurship, ecopreneurship, social entrepreneurship, and sustainability entrepreneurship (Schaltegger & Wagner, 2011). What follows is a brief summary of each.

Commercial or Conventional Entrepreneurship

The term "entrepreneur" originates from Old French language where it means, "to undertake," as in a significant project or enterprise (Dees, 2001, p. 1). In the Oxford English Dictionary, it is defined in the political/economical context as, "One who undertakes an enterprise; one who owns and manages a small business; a person who takes the risk of profit and loss" (Entrepreneur, 2014, para. 3). It is interesting to note that the first two entries in the OED make reference to directing or managing a musical enterprise, alluding to the creative aspect of entrepreneurship. Indeed, early scholars characterized entrepreneurship as an innovative force of creative-destruction (Schumpeter, 1934) that requires an ability to see the future (Knight, 1921), and to anticipate where the next market imperfections and opportunities will be (Kirzner, 1973).

Our fascination with the entrepreneurial type is understandable considering their almost heroic archetype. French economist Jean-Baptiste Say first depicted the entrepreneur as an adventuresome individual who stimulates economic growth by introducing new or improved ideas into the marketplace (Dees, 2001). In the 1700s economist Richard Cantillon described an

entrepreneur as, "someone who exercises business judgment in the face of uncertainty" (cited in McMullen & Shepherd, 2006, p. 134). Even today entrepreneurs are commonly portrayed as innovative risk-takers –even daredevils - who work tirelessly to nurture ideas and opportunities into an economically viable business (Greve & Salaff, 2003). They are seen to cope well with unpredictability and uncertainty including the potential for failure, and even failure itself (Schaper, 2002). The entrepreneur assumes the risk and reaps the rewards.

From a behavioral perspective, there are two key elements to entrepreneurial behavior: (a) the ability to either recognize an opportunity or create one (Alvarez, Barney, & Young, 2010; Schumpeter 1934); and (b) the capacity to exploit or commercialize it (Audretsch, 2012). Schumpeter proclaimed entrepreneurship as an act of creation or innovation that may take the form of new goods, methods of production, markets, raw materials, and/or organizations (p. 66). He believed that small firms were most likely to facilitate the creative destruction necessary for innovation. Ontologically, Gartner (1988) positions entrepreneurship as a subset within the broader phenomenon of "organizing" which includes organization of a business or even a person's own thoughts (p. 21). The size of an organization, its age, ownership models, and its legal status are all factors that must be considered when developing a new enterprise (Audretsch).

Regardless of whether one focuses on the individual, the organization, or the process of entrepreneurial activity, there is little debate within conventional or traditional entrepreneurship studies that a key element is economic growth. As Low and MacMillan (1988) propose, the purpose of entrepreneurial research is to "*seek to explain and facilitate the role of new enterprise in furthering economic progress"* (italics in original, p. 141). It is only when we begin to question the underlying assumption that economics is the key driver of entrepreneurship that we

tread into newer theories of social, ecological, and sustainability entrepreneurship. We will consider each subset of entrepreneurship in turn.

Social Entrepreneurship

The term *social entrepreneurship* was introduced in the 1980s to describe the efforts of people who inspired social change through innovation (The Ashoka Foundation, n.d.). Similar to conventional entrepreneurs, social entrepreneurs work hard to advance their mission; however, their primary concern is people and social ethics (Leadbeater, 1997; Nicholls, 2006). In his research on sustainable entrepreneurs, Light (2009) found social entrepreneurs made deliberate decisions to solve social problems and were driven by what he termed "a persistent, almost unshakeable optimism" (p. 22).

Muhammad Yunus, who won a Nobel Peace Prize in 2006 for founding the Grameen Bank (GB) microfinance organization is a prime example of a social entrepreneur (Nobel Media AB, 2013). GB provides small, microcredit loans to impoverished people with no collateral, who would never qualify for loans from other financial institutions. As of October 2011, it had over 8 million borrowers, 97% of whom are women ("Introduction", n. d. para. 2). GB focuses on empowering women in Bangladesh because they are the most neglected, but also because they are the most likely to reinvest their earnings in the community, and educate children ("General Questions on Grameen Bank FAQ", n.d., para. 16).

At issue in the field of social entrepreneurship is whether the emphasis is on social value or entrepreneurship that contributes to social good (see Peredo & McLean, 2006). Does social entrepreneurship require some revenue generating exchange? Those who view social entrepreneurship as applying business principles to the delivery of community services would

likely suggest it does (Pomerantz, 2003). Pomerantz outlines two kinds of social enterprises: (a) those that live off their own earned income, and (b) those whose earned income is one portion of a larger diversified income that includes grants and donations. Most social enterprises fall into the latter category.

Other scholars argue that income generation is irrelevant and that social entrepreneurship is really about finding innovative ways to create and sustain social value (Anderson, Dees & Emerson, 2002). Seelos and Mairs (2005) offer the following definition: "Social entrepreneurship creates new models for the provision of products and services that cater directly to basic human needs that remain unsatisfied by current economic or social institutions" (pp. 243-244). The assumption here is that social entrepreneurs are motivated by altruistic values to fulfill a void in social services. This may or may not be the case. As critics warn, what constitutes social value may differ depending on the socio-economic and cultural context (Mair & Marti, 2006). We cannot assume that all social service providers are social entrepreneurs. For example, in garrison communities of Jamaica, researchers Williams and K'nife (2012) discovered a number of social service providers were funded by local drug gangs. The gang leaders provided services to the poor in order to buy loyalty and gain control over the community. Thus, understanding the motivation for offering a service is a critical variable that must be considered in the social value discourse. Social entrepreneurship is about social change for social good.

Ecopreneurship or Environmental Entrepreneurship

Social entrepreneurs are change agents who look for innovative ways to advance their mission and transform public perception of social issues (Waddock & Post 1991; Alvord, Brown

& Letts, 2004). Ecopreneurs, on the other hand, are interested in the larger natural environment of which humans are only one part (Schaper, 2005; Schaltegger, 2005). Ecopreneurs place high value on sustainability of the planet, and their business decisions are vetted through this lens, (e.g., fair trade rather than free trade; Ivanko & Kivirist, 2008).

It is difficult to describe a typical ecopreneur because they are as diverse as the environmental and business activities they engage in (Schaper, 2005). Isaak (1998, 2005) differentiates between "green businesses" and "green-green businesses." Green businesses are companies that are moving towards environmental responsibility, while green-green businesses are businesses designed on principles of environmental sustainability from the start. While social entrepreneurs historically focus on non-profit sectors, ecopreneurs are more likely to foresee a demand for environmental innovations in traditional consumer markets (Schaltegger & Wagner, 2011, p. 228).

A number of researchers have developed typologies to better understand and classify ecopreneurs. Lassi Linnanen (2002) identifies four broad types of ecopreneurs based upon their desire to change the world and desire to make money (p. 78). This model includes both profit and non-profit-seeking ventures.

Desire to change the world	*Desire to make money*	
	Low	High
High	Non-profit business	Successful idealist
Low	Self-employer	Opportunist

Figure 3. Drivers of eco-business sectors.

Note. From "An insider's experiences with environmental entrepreneurship" (p. 78), by L. Linnanen, 2002, *Greener Management International, 38.* Reprinted with permission.

Opportunists are commercial entrepreneurs who see an opportunity to increase profits by "going green" and appealing to a more environmentally conscious market. In the top right-hand corner are successful idealists who are motivated to change the world, and obtain high financial returns at the same time. The self-employer type category includes ecopreneurs who reject the capitalist dream of continuous growth and are satisfied with making enough money to sustain their efforts. The final category includes non-profit ventures that are primarily concerned with social change.

Linnanen's (2002) model provides a framework for categorizing ecopreneurs from an economic orientation, but it does not challenge our existing capitalist framework. For instance, most small businesses would fall into the self-employer type which reflects a low desire to make money and to influence change. This categorization fails to acknowledge that many small business owners intentionally reject capitalist notions of economic growth because of a high commitment to change the world and support local economies. Indeed, amassing wealth (materialism) and consequences on our environment is a fundamental issue of great discussion and debate in environmental circles (see Schumacher, 1973).

Walley and Taylor's (2002) green entrepreneur typology sheds light on the complex and dynamic relationship between one's orientation (economic versus sustainability orientation) and external structures. Ecopreneurs are typified on two axes: (a) structural influences refers to external factors ranging from hard influences (government regulation, economic incentives, consumer signals) to soft structural influences (family and friends, past friends, personal networks, education); and (b) orientation concerns motivation, perceived market opportunity, values and worldview (p. 40).

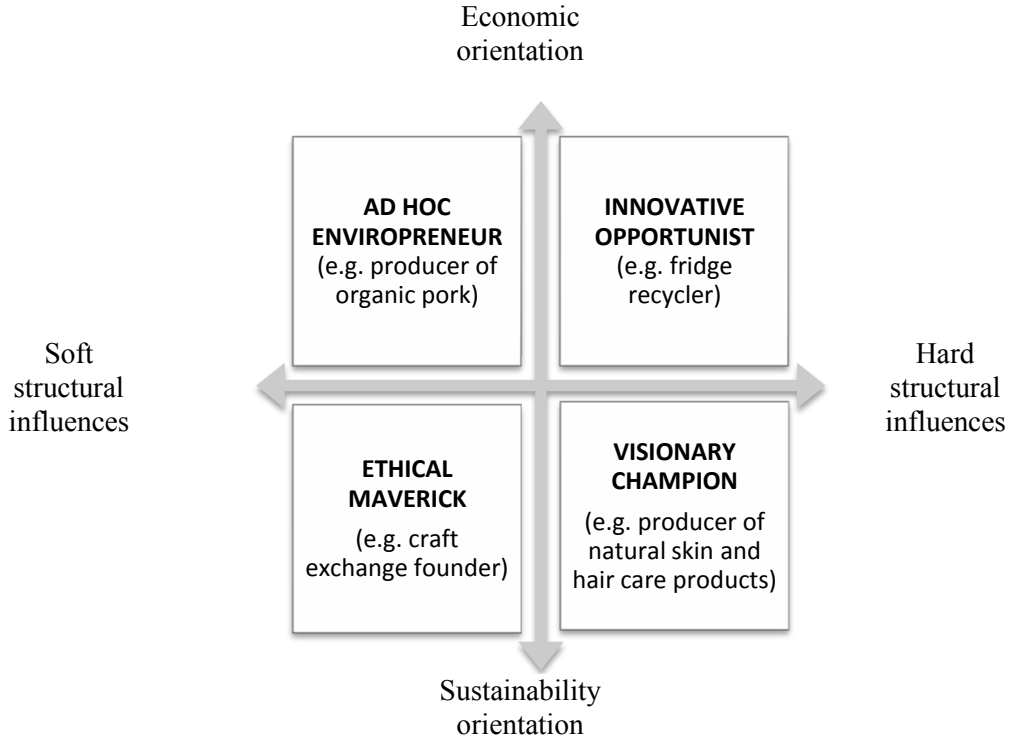

Figure 4. Typology of green entrepreneurs.

Note. From "Opportunists, champions, mavericks...? A typology of green entrepreneurs" (p. 40), by E. E. Walley and D. W. Taylor, 2002, *Greener Management International, 38.* Reprinted with permission.

The innovative opportunist type is an entrepreneur who spots a lucrative green niche or business opportunity. The underlying motivation here is about making money; there is no real motivation or need to challenge to existing social and economic structures. The visionary champion, on the other hand, is motivated by the desire to transform current paradigms of business and bring principles of sustainability into the mainstream. This person envisions structural changes that will change the world and create a more sustainable future. Classic examples are Ben Cohen and Jerry Greenfield who founded Ben & Jerry's Ice Cream and Anita Roddick of The Body Shop. Ad-hoc enviropreneurs are primarily driven by financial motives and opportunities arising through personal networks. For example, the organic farmer's son or daughter who inherits the family business is considered an ad-hoc enviropreneur. Ethical maverick types tend to set up fringe alternative-style businesses rather than mainstream companies because of personal values stemming from a sustainability orientation, and soft structural influences (education, personal networks).

By including structural influences in the mix, this model broadens our understanding of ecopreneurship as a phenomenon occurring within larger social and environmental systems. We are encouraged to understand entrepreneurs' internal motivations and how this correlates with external structures. Although Walley and Taylor (2002) do not specifically address gender issues, their model makes room for further discussion about structural influences that may provide or limit opportunities for female entrepreneurs. For example, there is ample research to suggest women have more trouble raising equity capital than men (Alsos, Isaksen, & Ljunggren, 2006; Greene, Brush, Hart, & Saparito, 2001). They rely more on personal networks of family and friends (soft structural influences) to raise capital and build their businesses.

A number of ecopreneurs consider themselves social entrepreneurs, and increasingly so as social and environmentally issues converge (Pastakia, 1998). Pastakia identifies two types of ecopreneurs: Commercial ecopreneurs identify green business opportunities and turn them into viable business ventures, while social ecopreneurs promote eco-friendly ideas, products, or technology through market or non-market routes. As the correlation between social and environmental issues intensifies, the lines of distinction between the two areas are becoming increasingly blurred into what is becoming known as sustainability entrepreneurship.

Sustainability Entrepreneurship

Sustainability entrepreneurship is a relatively new field of research that bridges sustainable development and entrepreneurial studies (Abrahamsson, 2007; Hall et al., 2010; Schaltegger & Wagner, 2011). It has been described as, "the nexus of sustainable development and innovation-entrepreneurship" (O'Neill, Hershauer, & Golden, 2009, p. 34), though what it means is still not well understood (Hockerts & Wüstenhagen, 2010). Several very similar terms--*sustainable entrepreneurship, sustainability entrepreneurship, and sustainopreneurship*--are found in the literature and used interchangeably.

Most research refers to it as sustainable entrepreneurship, though Abrahamsson (2007) makes an interesting distinction between *sustainable* versus *sustainability* entrepreneurship. He argues that *sustainability* entrepreneurship aims to solve a sustainability-related problem, while *sustainable* entrepreneurship just attaches sustainability to the entrepreneurial process. Abrahamsson highlights three dimensions that must be simultaneously present to be considered sustainability entrepreneurship. They are: (a) seeking, finding, and/or creating innovations to solve sustainability-related problems; (b) getting solutions to the market through creative

organizing; and (c) adding sustainability value with respect for life support systems (pp. 9-10). Thus, for him, sustainability entrepreneurship means, "To take a sustainability innovation to the market through creative organizing with respect for life-supporting systems in the process" (p. 10).

I would argue that Abrahamsson's distinction between sustainable entrepreneurship and sustainability entrepreneurship is limiting and may cause confusion. The bigger challenge is that people often associate the term *sustainable entrepreneurship* with financial stability or viability, and do not consider social or ecological justice as part of the business. That is why I have chosen to use the term sustainability entrepreneurship rather than sustainable entrepreneurship.

How does sustainability entrepreneurship differ from social or environmental entrepreneurship? According to Schaltegger and Wagner (2011), what differentiates sustainability entrepreneurs from the other forms of entrepreneurship is the combination of innovation, type of product or service, and market share. Defined broadly, they describe sustainability entrepreneurship as, "an innovative, market-oriented and personality driven form of creating economic and societal value by means of break-through environmentally or socially beneficial market or institutional innovations" (p. 226). From this perspective, sphere of influence is important; the reach of a sustainable business extends beyond market appeal to alter the nature of the market itself.

While there is general agreement that the private sector must be involved in trying to achieve sustainability (Robinson, 2004), others are less concerned with market gains and more focused on the preservation of nature (Shepherd & Patzelt, 2011). One of the most comprehensive models of sustainability entrepreneurship in the literature comes from Young and Tilley (2006) who identify 12 elements that operate in tandem along economic, environmental,

and social poles. Fulfilling the individual goals of social or environmental causes, they argue, is inadequate. All 12 elements must operate in unison to qualify as sustainable entrepreneurship (Tilley & Young, 2009). The emphasis here is on the relationships between economic, environmental, and social poles rather than on direct routes from individual sources.

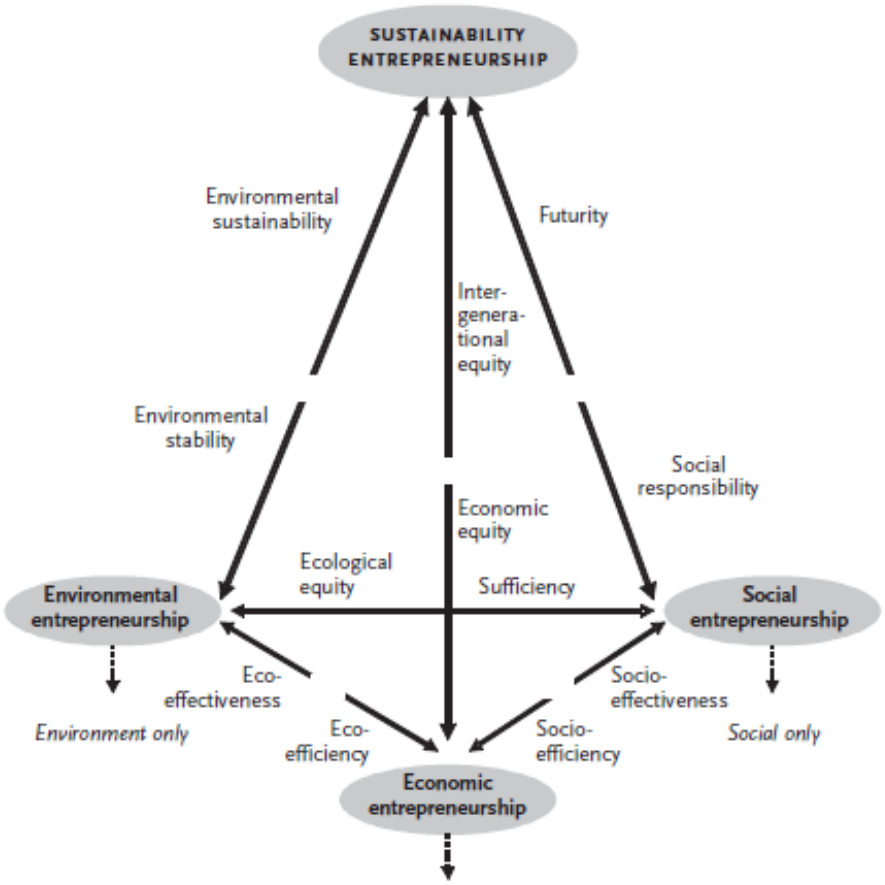

Figure 5. The sustainable entrepreneurship model.

Note. From "Can businesses move beyond efficiency? The shift toward effectiveness and equity in the corporate sustainability debate" (p. 410), by W. Young and F. Tilley, 2006, *Business Strategy and the Environment, 15*. Reprinted with permission.

One of the problems with this conceptual view is that few entrepreneurs fit the bill. The authors concede it is much easier to identify social, environmental, or economic entrepreneurs than it is

to find sustainable entrepreneurs who meet criteria across all three domains (Tilley & Young, 2009; Tilley & Parrish, 2006).

Rather than focus on the individual, a number of scholars focus on the design process as a means to embody sustainable innovation (Parrish, 2006, 2007; 2010; Parrish & Foxon, 2009; Young & Tilley, 2006). From his analysis of five very different companies, Parrish (2010) discovered five generative rules or principles of organizational design that guided sustainable business processes. They are resource perpetuation, benefit stacking, strategic satisficing, qualitative management, and worthy contribution. Together, these design principles constitute what he terms "perpetual reasoning" to counteract the interpretive scheme that most conventional entrepreneurs use. Parrish (2010) explains that

> Conventional entrepreneurs view enterprises as a means of profiting from the exploitation of resources, with the underlying logic of using resources for one's own advantage to generate maximum financial returns in the shortest time possible. In contrast, sustainability entrepreneurs view enterprises as a means of perpetuating resources, with the underlying logic of using human and natural resources in a way that enhances and maintains the quality of their functioning for the longest time possible. This approach positions people and the natural environment not only as a means of generating wealth, but also as ends in their own right. (p. 511)

Conventional businesses usually treat natural resources as income and exploit them for profit. Sustainability businesses treat them as capital and, therefore, make every attempt to conserve them. This is a fundamental difference of perspective that underscores everything from how one designs organizational structures, to processes and business decisions. By using "whole enterprise design" sustainability entrepreneurs seek ways to improve environmental and social well-being in mutually supportive ways (Parrish, 2006).

Finally, sustainability entrepreneurship can also be viewed as an emancipatory act of change (Rindova, Barry, & Ketchen, 2009). This perspective offers two important insights that I

suggest are particularly relevant to discussion about sustainability in business. First, many entrepreneurs interested in sustainability are critical of mainstream business practices. They are motivated to start their own businesses because of a desire for change. An emancipatory perspective recognizes autonomy as a desire to *break free* (individuating) and *break up* (social change) social norms or business conventions. It expands the Schumpeterian perspective of "creative destruction" as a *means* of entrepreneurship to one of its *goals* (Rindova et al., p. 481). The focus shifts from understanding how entrepreneurs discover and seize opportunities in the marketplace to how they create them. Entrepreneurship shifts from an "outside-in" process of discovery to an "inside-out" process of creation (Alvarez & Barney, 2007; Rindova et al., 2009). Building on this idea, Calás, Smircich, and Bourne (2009) ask, "What would happen, theoretically and analytically, if the focus of the literature were reframed from entrepreneurship as an economic activity with possible social change outcomes to entrepreneurship as a social change activity with a variety of possible outcomes?" (p. 553). The answer may lie in the future of sustainability entrepreneurship research.

Summary

As our understanding of sustainability evolves, we see parallel shifts in entrepreneurship. Entrepreneurship is no longer just about starting a business and making money. Entrepreneurs are modifying social enterprises and introducing ecofriendly products to the market at a remarkable rate. Like the concept of sustainability itself, sustainability entrepreneurship addresses social, environmental, and economical aspects of running a business. Innovation is critical, not only in terms of product development but in the redesign of business structures, processes, and culture. As Young and Tilley's (2006) model illustrates, we are moving beyond

discussions about stability, efficiency, and responsibility towards consideration of equity and futurity. If we want to know about what lies ahead in business, we need to listen to those people who are at the forefront of change. This study gives voice to six entrepreneurs who are grappling with how to run a sustainability-oriented business. They are learning as they go and teaching the rest of us through their successes as well as their mistakes.

Female Sustainability Entrepreneurs

The final section of the literature review focuses attention on women, as entrepreneurs and sustainability entrepreneurs. It takes a closer look at the experiences of women and unique issues they face in business development. Parallels between an integrative paradigm and a feminine approach to managing business are explored. With their relational worldview and inclusive management style, I suggest that women sustainability entrepreneurs may be well-suited to leading our next wave of sustainability in business, and moving us further along the ecological continuum.

Women Entrepreneurs

As stated earlier, women entrepreneurs have been historically understudied and ignored by scholars and popular media (Baker et al., 1997; Brush, 1992; Gatewood et al., 2003; de Bruin et al., 2006). My choice to study women stems from a desire to help fill this gap.

In 2006, *Entrepreneurship Theory and Practice* (*ET&P*) published its first special issue on women's entrepreneurship research. The editors reasoned that women have been largely ignored because of three main reasons: (a) perceptions that they are less entrepreneurial than

men, (b) assumptions that women are the same as men and that contextual differences are not important, and (c) a lack of institutional funding and support for researchers who were encouraged to study more broad-based and "accepted" topics (de Bruin, et al. 2006, p. 587). Five years later, however, *ET&P* released its second special issue on women's entrepreneurship research, celebrating the field's maturation from early childhood to the "brink of adolescence" thanks to an onslaught of scholarly interest and publication (Hughes, Jennings, Brush, Carter, & Welter, 2012, p. 429). It seems that women entrepreneurs are finally starting to receive the academic attention they deserve.

Because women entrepreneurs are less visible, researchers are less likely to receive funding and institutional support to study them (Ahl, 2006; de Bruin et al., 2006). Most research on women entrepreneurs tends to focus on performance and growth rather than on gender and power relations (Ahl). This sets women up to look like underachievers compared to men without considering the broader context of social factors and systemic barriers that they run up against. More importantly, it perpetuates conventional ideas about economic growth that, I argue, are deleterious to sustainable business development and unrepresentative of women's experience.

The 2012 GEM Women's Report estimates 126 million women are starting or running new businesses and another 98 million running established businesses around the world (Kelley et al., 2013, p. 6). This study includes 67 economies including the United States. Canada is not listed in the GEM Report, but Industry Canada (2011) estimates that small and medium businesses operating in both the public and private sectors, account for 40% of the GDP and employ 64% of private sector employees. In 2010, almost 16% of all employed workers in Canada were self-employed and slightly more than one third were women. In general self-

employed women are more likely to work part-time than men and have less years of experience in their chosen fields.

Despite these numbers, there is a persistent gender gap and the rate of male entrepreneurs is equal to or higher than female entrepreneurs in most countries around the world (Kelley et al., 2013, p. 8). Overall, more women than ever are motivated by opportunity, though this is not always the case in less-developed economies; women entrepreneurs are more likely to start businesses out of necessity or because they are forced into it (pp. 27-28). Women in wealthier economies, such as the United States, tend to be older and educated. In the US women exhibit the highest level of innovation, marginally higher than men (p. 32) but they do not anticipate the same levels of growth as men (p. 35).

Compared to men, women-owned firms tend to be smaller, less likely to grow, and overrepresented in service and retail sectors (Du Rietz & Henrekson, 2000; Orser, Riding, & Manley, 2006). Both genders compete in the consumer industry but men are more diversified in their participation and more likely to work with one or more co-founders (Kelley et al., 2013, p. 8). Women have more trouble raising equity capital than men (Alsos et al., 2006; Greene et al., 2001) and have less access to networks of support because they are on their own (Kelley et al., 2013). The 2012 GEM Women's Report found that a lack of financing was problematic for women regardless of how sophisticated the country's financial system for entrepreneurship was. Even in the United States and Israel where financial systems for entrepreneurs are well-developed, twice as many businesses owned by women were discontinued compared to men because of finances (Kelley et al., p. 11).

Economic growth is not always the goal or the only measure of success. Many small business owners, regardless of gender, are content with a manageable business that affords them

a decent living, more control over their work lives, freedom and independence, and enhanced creativity (Ahl, 2006; Baker & Nelson, 2005; Baker & Pollock, 2007, Industry Canada, 2011). This may be especially true for entrepreneurs who start sustainability businesses. Indeed, this study explores motive more fully in order to better understand what opportunities and challenges women sustainability entrepreneurs face.

The role of socially constructed gender stereotypes creates additional barriers for women entrepreneurs. Women entrepreneurs face the same challenges as their male counterparts when starting a new business venture (Alsos et al., 2006); however, they must also overcome social perceptions that suggest entrepreneurship requires a "male mentality" and perceptions that they are less capable because of family responsibilities (de Bruin et al., 2006, p. 586). The fact that family responsibilities still fall disproportionately to women, even if they work longer hours than their male spouses (Marlow, 2002) is not an indicator of ability but of social expectations in a patriarchal society.

Ahl (2006) reviewed 81 research articles on women's entrepreneurship published between 1982 and 2000, and compared words used to describe the entrepreneur with the words describing masculinity from Sandra Bem's (1981) sex-role index. Entrepreneurs were typically described as bold, aggressive, risk takers; traits frequently associated with males and the image of the self-made man. Ahl found no correlation to Bem's list of femininity words. In fact, words like "loyal," "sensitive to the needs of others," and "gentle" were direct opposites of the words on the entrepreneurship list. Other femininity words such as "affectionate," "sympathetic," and "understanding" did not appear in the discourse at all. A conclusion can be drawn that entrepreneurship is a masculine concept and that men are typically more suited to entrepreneurship than women.

Gupta, Turban, Wasti, and Sikdar (2009) examined the role of socially constructed gender stereotypes in entrepreneurship and their influence on entrepreneurial intentions specifically, by collecting data on characteristics of males, females, and entrepreneurs from students in business classes in the United States, India, and Turkey. Their findings confirm previous research about the masculinity of entrepreneurship with one important difference. Men in the study described entrepreneurs as possessing traits only similar to men, while women described entrepreneurs as possessing attributes similar to males and females. These findings suggest that women may hold a broad view of themselves as entrepreneurs, but they will likely face resistance from men who do not associate feminine characteristics with entrepreneurship. Further, men who find the current cultural construction of masculinity constrictive or repressive will also face pressure to reject feminine characteristics in order to maintain their masculine identities, and be taken seriously by contemporaries. This narrow perception of entrepreneurship is problematic for anyone who does not conform to the "achieving male" stereotype and it reinforces a style of leadership that is at odds with new theories of management that call for a more facilitative, collaborative, and relationship-centered style.

Gupta et al.'s (2009) research exemplifies what Eisler (1987) called the "dominator system" of social organization. The dominator system is a self-reinforcing circle of patriarchy that limits the potential of women and business ventures that do not conform to established perceptions of success; that is, success as wealth generation. I contend that feminine traits such as compassion, sensitivity, and understanding are increasingly important if we are to make a paradigm shift towards sustainable business practices. These are all characteristic of an "other" orientation that helps people to move beyond self-assertive thinking and consider the constraints of nature on humankind.

Feminine Approaches to Management

Since the 1970s, there has been an onslaught of research about sex-differences in management and leadership (see Eagly & Johnson, 1990; Eagly & Johannesen-Schmidt, 2001; van Engen & Willemsen, 2004 for meta-analyses). Much of the early literature on women in management criticized the idea that women lacked the attributes or skills to be successful in leadership positions (Hennig & Jardim, 1977; Marshall, 1984). Feminist authors minimized differences between men and women, and advocated for equal opportunity on the basis that women had the same management abilities and skills as men (Wajcman, 1996). Betty Lehan Harragan's best-selling book *Games Mother Never Taught You* (1977), for example, told women how to "make it" in a man's corporate world modeled on a militaristic mind-set and a culture of male team sports. If women wanted to advance in the hierarchy, they were encouraged to demonstrate qualities associated with masculinity such as rationality, authority, and drive. In the 1980s and early 1990s, scholars began to emphasize and celebrate gender differences (Chodorow, 1974; Gilligan, 1982).

In business literature, women's propensity for relationship-building, sharing power, and communication was reframed as an advantage in decentralized organizations structured on teamwork and collaboration (Helgesen, 1990; Loden, 1985; Rosener 1990). One of the most popular books to come out of this era was Sally Helgesen's (1990) *The Female Advantage: Women's Ways of Leadership.* Using similar methodology as Henry Mintzberg's (1973) well-known diary study of male leaders, Helgesen scrutinized the daily activities of female leaders to understand not only *what* they did but *how* they did it. Though she found many similarities with Mintzberg's men, Helgesen also discovered key differences in their priorities, perspectives, and

work processes. In both studies, executives worked at an unrelenting pace, characterized by frequent disruptions and interruptions; however, the men interviewed tended to view unscheduled tasks as interruptions whereas the women in Helgesen's study did not. Unlike men who tended to hoard information, women leaders scheduled time for sharing information and felt more responsibility for responding to all requests, whether they came in person or by mail. All executives, regardless of gender, maintained a complex network of relationships outside their organizations but women gave much more time to their families than the men did. Perhaps most significant to this topic is Helgesen's (1990) finding that women focused on what she termed "the ecology of leadership." The women interviewed felt compelled to make a difference in the world, not just to their companies (p. 25).[4]

Eagly and Johnson's (1990) meta-analysis of 162 studies comparing leadership styles found that women tended to adopt a democratic or participative style of leadership, while men were more autocratic or directive in their approach. This may have more to do with gender expectations and cultural norms than with inherent biological traits. Biosocial theory argues that each sex develops psychological and behavioural tendencies which reflect their gender roles of a particular culture and period of time (Eagly & Carli, 2007). Men are socialized to be independent and competitive whereas women are socialized to be more compassionate, nurturing, and relationship-centered (Chodorow, 1974; Gilligan, 1982). Eagly and Carli's meta-analysis revealed negligible gender differences on traits considered most relevant to good leadership including intelligence, assertiveness, gregariousness, and risk taking; however, women did score higher on ethics and moral integrity. The authors concluded that, in modern industrial democracies, "feminine" leadership attributes of empathy, networking, inclusiveness,

[4]Helgesen acknowledged that all managers were more concerned with big-picture issues of the global economy in comparison to Mintzberg's era.

and collaboration may be more effective than hierarchical command-and-control models of leadership.

More recently, there has been a resurgence of interest in women and leadership with books like *Centered Leadership* (Barsh & Lavoie, 2014), and *Lean In* (Sandberg, 2013) in the popular media. Barsh and Lavoie (2014) interviewed 85 women from around the world to find out what drives and sustains successful female leaders. From their research and study of academic literature, they created a centered leadership model comprised of five interrelated dimensions including meaning (purpose), managing energy, positive framing, connecting, and engaging (finding your voice). All five domains, they claim, are urgently needed to lead and inspire others in our increasingly complex world.

Sociological literature shifts the focus from individual characteristics to biases within the organizational cultures themselves (Acker, 1990; Hearn & Parkin, 1987). Sociologists argue that organizations, historically created and dominated by men, are more likely to promote people who demonstrate male qualities into leadership positions. The problem is not women's innate gender differences but a lack of access to power and opportunities (Kanter, 1977). Women hit what Eagly and Carli (2007) described as a "labryinth" of barriers and gender stereotypes that limit opportunities for most women to advance and change the culture. Conversely, men are socialized to suppress feminine traits and may also not advance unless they fit the image of a male leader.

The implications of gender stereotyping are that people who do not fit the socialized image of a strong leader often stagnate in their careers or leave the workplace in order to get around the glass ceiling . In *Lean In* (2013), Sandberg examines why women's progress in leadership has stalled, and encourages women to "lean in" and reclaim their power at the

boardroom table. In her book, *Forget the Glass Ceiling: Build Your Business Without One* (2014), Geri Stengel describes 10 women who are examples of what entrepreneurs can do. These women are among a growing number of talented people who are not content with hitting the glass ceiling. Entrepreneurship allows them more control over their destinies. For women sustainability entrepreneurs, the motivation to start their own business may be even greater because of their interest in social and environmental issues. This study reveals similar findings to Stengel's research, but looks more specifically at gender in the context of sustainability entrepreneurship.

Parallels with an Integrative Paradigm

Sustainability entrepreneurship is a very new field of research, and what women have to contribute has largely been ignored. In business literature, women's propensity for relationship-building, sharing power, and communication can be considered an advantage in decentralized organizations structured on teamwork and collaboration (Helgesen, 1990; Loden, 1985; Rosener 1990). I suggest that alignments between feminine principles of management and values deep ecology that are worthy of further study.

For our purposes here, it is important to clarify that a feminine approach to leadership is not a genetic trait that is common to all women by virtue of being biologically female. Whether these qualities are truly sex differences or socially constructed is far beyond the scope of this research. A feminine approach refers to attitudes and behaviors that can be described as cooperative, compassionate, relationship-centered, inclusive, and responsive. Looking again at

Capra's (1996) list of integrative thinking and values, several interesting parallels emerge.

Figure 6. Parallels between a feminine approach and Capra's (1996) integrative paradigm.

An integrative paradigm involves intuitive, non-linear thinking that is characteristic of women's ways of knowing (Belenky, Goldberger, Tarule, & Clinchy, 1996). Both worldviews emphasize intuition, inclusion, partnership, and cooperation, rather than domination, competition, and control. Indeed, working cooperatively with others demands a certain level of attention to relationships that can be summed up as an ethic-of-care. Anita Roddick is a prime example of what can happen when feminine principles combine with deep ecology in business. She defined feminine principles as

> principles of caring, making intuitive decisions, not getting hung up on hierarchy or all those dreadfully boring business school management ideas; having a sense of work as part of your life, not as separate from it; putting your labor where your love is; being responsible to the world in how you use your profits; recognizing the bottom line should stay at the bottom. (Helgesen, 1990, p. 5)

Despite financial struggles early on, she never compromised her ideals and remained committed to the belief that business was about more than simply making money.

Does this mean that we should place more women into positions of power in order to advance sustainability in business? The answer is not that simple. In truth, we do not know whether more women at the top would make a difference because women have always been

severely underrepresented in upper levels of management (Bennett, 2002; Hoobler, Lemmon, & Wayne, 2011). A national survey of nearly 900 women and men conducted by the Conference Board of Canada (Vachon & Lavis, 2013) found the number of women in senior management has stagnated despite evidence that gender diversity is beneficial for organizations. The Canadian Centre for Policy Alternatives (McInturuff, 2013) estimates it will take another 228 years for women to reach parity with men and that wage gaps actually increase the higher up the ladder one goes. It appears that placing more women in leadership roles is a worthy goal in, and of, itself. Indeed, there is mounting evidence to suggest that leaders play a significant and positive role in the success and breadth of sustainability initiatives in organizations (Laszlo, 2008; Willard, 2005). Since the majority of leadership positions are still held by men, women will simply have to start their own businesses. Entrepreneurship is an attractive option to women who are not content with the status quo. It is one strategy that individuals can employ to counterbalance the self-assertive culture that currently dominates our social structures.

Summary

The literature included in Chapter 2 situates the topic of women sustainability entrepreneurs within broader disciplines of sustainability, deep ecology, and entrepreneurship. Research about sustainability and sustainable development may have started in domain of natural sciences, but it is now fully integrated into business and management literature. Sustainability in business was first conceptualized as an untapped market potential (Quinn, 1971; Elkington & Burke, 1989) but shifted gears with the introduction of triple bottom line accounting or TBL (Elkington, 1997). TBL accounting challenged business people to think differently about value and how to measure environmental and social impact as well as economic success. More

recently, concepts like natural capitalism (Hawken, Lovins, & Lovins, 2010) and shared value (Porter & Kramer, 2011) are pushing us to rethink ideas about how businesses operate. We are shifting further on the continuum from a shallow to a deep ecology perspective (Naess, 1973), which requires further discussion about values.

The literature makes links between environmentally significant behavior and self-transcendent or social values (Nordlund & Garvill, 2002; Stern, 2000). In the field of environmental ethics, three classifications repeatedly emerge, most commonly labeled egoistic, social-altruistic, and biospheric (de Groot & Steg, 2008; Stern, Dietz, & Kalof, 1993). People with a biospheric value orientation consider harm or benefit to the ecosystem and others. There is research to suggest females exhibit higher environmental concern than men in certain areas like personal pro-environmental behaviors (Zelezny, Chua, & Aldrich, 2000; Davidson & Freudenburg, 1996; Hunter et al, 2004; Mohai, 1992; Stern et al., 1993) but very little understanding of how this translates into business. This study contributes to our understanding of how a biospheric value orientation and ethic-of-care translate into the building of a business.

The second section of the literature review turned its attention towards business and the emerging field of sustainability entrepreneurship. Despite considerable uncertainty and ambiguity about what constitutes sustainability, the potential for entrepreneurs to play a substantial role in transforming how we do business is ripe with opportunities for research (Hall, et al., 2010). Various models of sustainability entrepreneurship are cropping up in the literature in an effort to better understand this new approach to entrepreneurship, and how it may be different from conventional entrepreneurship, social entrepreneurship, or ecopreneurship (see Schaltegger & Wagner, 2011; Young & Tilley, 2006). Schumpeter's (1934) view of entrepreneurship as an act of creative destruction is still highly relevant as sustainability

entrepreneurs introduce innovative products, services, and business processes that are changing the landscape of business. Indeed, several theorists view sustainability entrepreneurship an act of social change with economic outcomes rather than the other way around (Alvarez & Barney, 2007; Calás et al., 2009; Rindova et al., 2009).

The contribution of women entrepreneurs to sustainability entrepreneurship consumes the final section of the literature review, beginning with discussion about women entrepreneurs generally. Although women entrepreneurs have been historically understudied, this is changing with two special issues on women entrepreneurs published by *Entrepreneurship Theory and Practice* (*ET&P*) in 2006 and 2011 respectively, and the regular release of GEM Women's Reports. More women are starting up businesses than ever before; however, they are more likely to be sole owners without adequate support networks, mentors and access to funding (Kelley et al., 2013). They face the same challenges as men (Alsos et al., 2006) but suffer from perceptions that they are not as capable (de Bruin et al., 2006, p. 586). The good news is that more women than ever are starting businesses because of opportunity and not from necessity (Kelley et al., 2013). This is especially true in economically developed countries like the United States where innovation amongst female entrepreneurs is marginally higher than their male counterparts (Kelley et al.).

By interviewing women sustainability entrepreneurs, my intention is to make a contribution to our understanding of sustainability, both conceptually and pragmatically. As a researcher, my desire is to understand a human phenomenon from the perspective of those who have lived experience. As a scholar, I propose that women involved in sustainability enterprises may offer new ideas about how to advance sustainability in business development. As a woman, I am interested in illuminating and furthering the stories of other women in order to counter male

dominance in research literature. As an advocate for social change, I am eager to learn from those on the front line of new developments.

CHAPTER THREE: SOCIAL PHENOMENOLOGY

Choosing an appropriate research methodology and subsequent methods is dependent upon the research question, purpose of the study, and the existing research related to the question (Bentz & Shapiro, 1998). Drawing on the work of Alfred Schütz (1970a, 1970b; Schütz & Luckmann, 1974), this study used a social phenomenological research approach to answer the question: *What can we learn about sustainability in business development from the lifeworld structures of women sustainable entrepreneurs?*

Chapter 3 begins with an overview of what phenomenological research is and why I have chosen social phenomenology. To frame our understanding of the methodology, key distinctions between Husserlian phenomenology and a Schützian lifeworld approach are discussed. Because this study deals with women and sustainability, I have included brief descriptions of eco-phenomenology and feminist phenomenology. I wanted to illustrate how social phenomenology can be used for cross-disciplinary purposes and contribute to multiple research perspectives. In the second part of this chapter, I describe details of the research design including participant selection, data collection, and tools of analysis. Limitations and final reflections on the methodology conclude Chapter 3.

Methodology

As discussed in Chapter 2, there is a growing body of literature about sustainability entrepreneurship as it relates to values, innovation, business design, business practices, and change. The existing research provided me with a framework for what sustainability

entrepreneurship involves, but it did not satisfy my curiosity about what it meant for women entrepreneurs. I wanted a research methodology that was grounded in the subjective experiences of research participants, but would also recognize social and ecological justice as central tenets of the social world. A Schützian lifeworld approach was the logical choice. Social phenomenology is interested in the everyday social life of people, and our common, intersubjective environment (Schütz, 1967). It straddles the inner world of consciousness and the outer world of social meaning.

Finally, I wanted a methodology that would enable me to construct theory from my research findings, and contribute to scholarly discussion about sustainability entrepreneurship more broadly. Again, social phenomenology starts with subjective meanings of participants or what Schütz (1962) referred to as first-order constructs. Second-order constructs are "constructs of the constructs," developed by the researcher, which can then become theory (p. 59). The progression of my analysis from first-order to second-order constructs is detailed in Chapters 4 and 5.

Before discussing the research methodology in more detail, it is helpful to have a broad understanding of what phenomenology is, and the difference between an essentialist and a lifeworld approach.

What is Phenomenology?

Phenomenology was introduced by German philosopher, Edmund Husserl (1859-1938) as a means to understand the essential nature of phenomena and the structure of consciousness itself. Husserl (1913/1931) differentiated between the object or experience as perceived (*noema*) and the subjective apprehension (*noesis*) of the object or experience. Consciousness is always

intentional, in that one's mind is directed towards something and is therefore conscious *of* objects. The aim of phenomenological research is to explicate the intentional relationship between the person (subject) and the meaning of what she is conscious of or experiencing (object). Phenomenologists are concerned with "what IS x?" rather than "what CAUSES x?" (Bentz & Shapiro, 1998, p. 99).

By their very nature, phenomenological questions are meaning questions (van Manen, 1997, p. 23). Unlike other philosophical traditions that concern themselves exclusively with the inner world of consciousness, phenomenology is an inside approach to understanding the outer world and the nature of human experience (Wagner, 1983). Phenomenology focuses on the individual's lifeworld *as experienced* directly and concretely by the person rather than as conceptualized or theorized (Bentz & Shapiro, 1998; Rehorick & Bentz, 2008; van Manen, 1997). The participants' subjective experiences are central to the research design and analysis, and it is ideal for investigating personal journeys (Ajjawi & Higgs, 2007).

Within phenomenology, however, key distinctions are made between descriptions of essential structures of consciousness (Husserlian phenomenology) and descriptions of the lifeworld (Schützian phenomenology) (Rehorick & Bentz, 2008, p. 6). Understanding these differences will help to clarify why a social phenomenology approach was chosen for this study.

Researchers working in the Husserlian tradition are looking for essential structures of experience. Eidetic phenomenologists seek to understand the nature of reality by precisely describing how a phenomenon presents itself to participants, and may not even interpret the data they gather. They argue that grouping and codifying descriptions into themes does not add meaning and may, in fact, take away from the richness of descriptions (Giorgi, 1994). Instead, through rich description and a process of phenomenological reduction, the researcher strives to

reach the *eidos* or essential structure of human experience and, in doing so, bring forth a world in its most natural state (Husserl, 1913/1931).

To cultivate a phenomenological attitude, Husserl (1913/1931) introduced the idea of bracketing or *epoch* as a means to notice and set aside particular aspects of an observation. Bracketing helps the researcher to remove her "epistemological blindfolds" and surface taken for granted assumptions to adopt what phenomenologists refer to as a "natural standpoint" (Bentz & Shapiro, 1998, p. 41). Husserl's method of phenomenological reduction delineates two levels of bracketing in the distillation of essences. The first involves setting aside one's preconceptions in order to see things as they are. The purpose is to create distance but not in a subject-object dualism characteristic of positivistic science. The focus here is on understanding the correlation between the notice (the *how* of experience) and the nomadic (the *what* of experience) as it stems from concrete and rich detailed descriptions (Langdridge, 2008, p. 1129). Phenomenology dictates that observations are not discarded but are temporarily bracketed in order to provide distance between the researcher and the stories that are unfolding. These thoughts can later be "unbracketed" and considered on their own as part of the reduction process or well into the data analysis phase. As David Rehorick explained to me, the task of a phenomenologist is "to make explicit and display one's preconceptions when and where they arise" (personal communication, June 29, 2012).

The second level of bracketing reduces the datum to its essential nature, through a process of reflection and free imaginative variation "whereby aspects of the concrete phenomenon are varied until its essential or invariant characteristics show themselves" (Giorgi, 1994, p. 207). The essences revealed during the second eidetic level of reduction are said to yield general and universal features that become identified as the structure of the phenomenon

(Wagner, 1983, p. 43). It should be noted that the act of setting aside preconceptions is not just carried out in the beginning of the research but continues on throughout the entire process (Finlay, 2009, p. 12).

Critics of Husserlian phenomenology argue that reducing lived experience to essential elements treats experience as generic, and posits meaning outside of culture and historical context (see Alcoff, 2000; Fisher, 2000). Social phenomenology, however, is interested in social action and understanding life structures in the social world. Schütz's methodology abandons the strict method of phenomenological reduction, in order to study lifeworld structures of the common environment. It is congruent with my interest in how women entrepreneurs weave sustainability into their businesses and their everyday lives.

Social Phenomenology

In his later work, Husserl (1970) introduced the concept of the lifeworld (*Lebenswelt)* to denote the everyday "world of immediate experience" that we take for granted as common reality (p. 103). Each lifeworld reveals certain pervading structures that may or may not be evident in everyday consciousness. The aim of the phenomenological researcher is to "get beneath the ways in which people conventionally describe their experiences to the structures that underlie them" (Bentz & Shapiro, 1998, p. 97).

Though Husserl introduced the concept of the lifeworld, it was Alfred Schütz (1899-1959) who developed it more fully as a means to contemplate the intersubjective realm of shared, ordinary experiences (Rehorick & Bentz, 2008; Wagner, 1983). Schütz understood the lifeworld as the totality of natural and social worlds that are given to us, and acted upon by us, at the same time. The lifeworld is not a private world but an intersubjective world that we share with others.

We "take in" the world in culturally bound ways (the world intended) and we socially act (intend upon) the world. In other words, people are shaped by pre-existing cultural and social structures and create social reality at the same time. Schütz called this everyday life our *paramount reality,* thus acknowledging multiple realities at play that give structure and meaning to our lives.

To manage our complex, intersubjective world, we rely upon typifications to simplify and organize experiences in socially acceptable ways. Typifications are "common-sense constructs of the familiar" (Rehorick, 1986, p. 383) that help us to make sense of our everyday experiences. For example, entrepreneurs are typified as risk takers, who assume the risks and reap the rewards of their labour. How we typically experience something gets thematized into types and labelled, stored, and reinforced through language. Typifications help us orient to everyday life and engage with others. As we experience the world, we accumulate typifications or stocks of knowledge that shape what we see as relevant or disregard as irrelevant (Schütz, 1967; Schütz & Luckmann, 1974; Wagner, 1983). In turn, what is relevant is shaped by what we think we should be doing in our lives (Rehorick & Bentz, 2008, p. 18). Most of the time, these relevancies are assumed to be true and left unexamined.

To understand how relevancies shape our lifeworld, Schütz (1967, 1970b) distinguished between intrinsic and imposed relevancies. Intrinsic relevancies are intentional acts which stem from a person's interests, while imposed relevancies arise when something is forced upon one's attention (Wagner, 1983, p. 68). One is proactive, while the other is reactive. Schütz further developed a theory of three kinds of relevancies: topical or thematic, interpretative and motivational. In brief, they are

1. Topical or thematic relevance: When I can no longer take something for granted, it becomes a topic of interest worthy of further attention or investigation;

2. Interpretive relevance: This follows topical relevance. Now that I have identified a problem or topic, I seek an explanation by relating it to a larger scheme of reference; and
3. Motivational relevance: Topical and interpretive relevancies become motivational relevance when something has to be done about the topic. (Wagner, pp. 69-71)

Here we see a direct link to motives and the will to act. From a lifeworld perspective, motives can be understood in a temporal context as the meaning one attaches to lived experience and action.

Schütz (1967) further differentiated between two kinds of motives: (a) "in-order-to" motives direct action towards the future and are explained in terms of the actor's goals and ends; (b) "because" motives are understood in terms of actions of the past. These two types of motives are intertwined in a temporal relationship: My future actions are based upon selective reflection of the past. As I act, my "in-order-to" motives soon become "because" motives that, in turn, form my scheme of experience that I draw upon. And so the cycle continues. The social phenomenological researcher's task, then, is explicate typifications, motives, stocks of knowledge, and underlying relevancies so that we may better understand structures of the lifeworld. These various aspects of the lifeworld analysis are discussed further in Chapters 4 and 5.

My choice to study sustainability and women was driven by ethical concerns about environmental devastation, and a long standing belief that we need new models of business that are more egalitarian and environmentally responsible than what presently exists. The combined focus on women and sustainability makes this study relevant to both eco-phenomenology and feminist phenomenology.

Eco-phenomenology

In the environmental realm, phenomenology is being recognized as a methodology well-suited to grappling with the environmental problems we are faced with. Eco-phenomenology has been described as "a methodological bridge between the natural world and our own" (Brown & Toadvine, 2003, p. xx), and "a middle ground between phenomenology and naturalism, between intentionality and causality" (Wood, 2003 p. 231). With its emphasis on mindfulness and examination of phenomenon in the natural state, phenomenology offers a way to understand the human-nature relationship as embodied and interconnected.

Whereas natural science relies on empirical methods to observe, measure, and control forces of nature, phenomenology strives to reach the *eidos* or essential structure of human experience and, in doing so, bring forth a world in its most natural state. The distinction between natural science and natural state is important to understand. Phenomenologists like Maurice Merleau-Ponty (1964) criticized objectivist science, claiming it was artificial and "comes face to face with the real world only at rare intervals" (p. 159). Natural perception, as he described it, is altogether different--"Natural perception is not a science, it does not posit the things in which science deals, it does not hold them at arm's length in order to observe them, but lives with them" (Merleau-Ponty, 1945/1962, p. 375).

This idea of living with the phenomenon demands intense self-reflection on the part of the researcher, which brings me to a second point about phenomenology that, I suggest, has great relevance to environmental research. With its meaning-structured rationality of the lifeworld, phenomenology offers a means to develop mindfulness and a way of *being* in the world that counteracts human alienation and disengagement from nature. Phenomenologists are curious

about *being in* the world (van Manen, 1997); they want to understand the nature of everyday human experience through acquaintance with the world (Hass, 2008).

Instead of seeing divisions between the self and the environment, phenomenology encourages us to recognize the intersubjective nature of our shared world. We are not disengaged observers *of* the environment. We are not even *in* the environment. We are completely immersed and in dialogue *with* the environment (Merleau-Ponty, 1964/1968). Each one of us is intimately involved in bringing forth a world and, as such, responsible for that creation. It is precisely this capacity to wonder, to witness, to sit with and to understand a phenomenon in its most natural state, that is needed if we are to understand what is happening in our environment and in ourselves.

Feminist Phenomenology

From broad perspective, Bentz and Shapiro (1998) suggest that a blend of hermeneutics, phenomenology, and critical social science are suitable for studying complex issues that span global concerns. They encourage researchers to "link your inquiry to the project of reducing suffering or increasing freedom, justice, or happiness in the world, either locally or globally or both" (p. 47). Critical theory is a tradition of research that critiques sources of oppression in an attempt to alleviate structural imbalances including social, environmental, and economic injustices. Feminist research concentrates on gender-based discrimination and the experiences of women. This study focuses exclusively on the lived experiences of women and, as such, it brings together feminist theory and phenomenological inquiry.

Many scholars believe that feminism and phenomenology are fundamentally different and represent radically different worldviews, but others disagree (see Fisher & Embree, 2000).

Critics argue that phenomenology is an essentialist doctrine, bound to abstract theories of consciousness that lack analysis of social discourse (Fisher, 2000). Further, they contend there is a general absence of gender analysis that can lead to overgeneralization of women's experience and a lack of specificity that serves to reinforce masculinist stereotypes. It is true that Husserlian phenomenology seeks to understand the essential nature of phenomenon, but in doing so, I would argue that it challenges us to strip away preconceptions and allow the essence of that lived experience to reveal itself. Phenomenology challenges positivistic assumptions about objectivity between the interviewer and the interviewee. At the same time, it demands the researcher be fully aware of presuppositions and set aside what is known in the social world in order to create space for the unknown or unexpected to appear.

Phenomenology is interested in knowledge *as experienced* rather than as conceptualized. Its practice cultivates an attitude of wonder and discovery that, I suggest, makes it not only suitable but ideal for exploratory research about alternative worldviews. I agree with Bentz and Rehorick (2008) who call it an "antidote to dogmatism." They state,

> Phenomenology allows, indeed, requires one to see clearly where one is going and with whom. It is an antidote to dogmatism, whether dogma by way of religion, politics, discipline, or culture. The phenomenologist learns to reach below the surface. The distortions of everyday life and scientific preunderstandings are brought into the foreground of one's awareness. The phenomenologist as practitioner can then more clearly describe the direct, unclouded experiences about *what is* rather than simply operating with prescribed, artificially constructed categories. (p. 20)

While Husserlian phenomenology looks for essential structures of experience, a Schützian lifeworld approach does not. It looks at typifications, stocks of knowledge, motives, relevancies, and other structures that form and inform everyday life (Schütz, 1967; Schütz & Luckmann, 1974). By adopting a social phenomenological approach, the research delves into the heart of gender analysis and gives voice to women entrepreneurs who are underrepresented or

absent from scholarly discourse. This, in itself, is a political act. The aim here is to understand lifeworld structures, which means context is important. I cannot understand the woman outside of her lifeworld, which is arguably engendered already by social constructs. By choosing to study women exclusively, I must consider gender. To ignore or deny it would only serve to pretend it does not exist. Fisher (2000) argues that the rigor of phenomenology may help to counter criticism of feminist accounts as anecdotal, subjectivist, and unscholarly, and legitimize their claims (p. 34). A Schützian lifeworld approach is one way to frame feminist discourse in descriptive analysis. It honors each woman's unique story at the same time as it looks at lifeworld structures which construct the social world. Its ability to access the outer world through inner subjective experience is its strength. It helps the researcher see things as they really are and not as one assumes.

Research Methods

What constitutes phenomenological research is not well-defined and a number of different methods are practiced under its banner (Finlay, 2009, p. 7). In phenomenology, *method* must be understood in its native Greek meaning as a quest rather than a series of prescriptive steps used to gather, analyze, and report data (Wagner, 1983, p. 41). Phenomenology avoids prescription but does offer common procedures to help the researcher cultivate a phenomenological attitude and guide the research process. A brief discussion of the differences between a descriptive approach and a hermeneutic approach will help to clarify the research method of phenomenological study.

Scholars working in the traditions of phenomenology and hermeneutics generally agree that an awareness of preconceptions is necessary; however, what this involves and how it occurs is a matter of considerable debate (Finlay, 2009). Descriptive phenomenologists seek to understand the nature of reality by precisely describing how a phenomenon presents itself to participants. Researchers working in this tradition may not even interpret the data they gather. They argue that grouping and codifying descriptions into themes does not add meaning and may, in fact, take away from the richness of descriptions (Giorgi, 1994). Instead, through rich description and a process of phenomenological reduction, the researcher strives to reach the *eidos* or essential structure of human experience and, in doing so, bring forth a world in its most natural state (Husserl, 1913/1931).

To cultivate a phenomenological attitude, Husserl (1913/1931) introduced the idea of bracketing or *epoch* as a means to notice and set aside particular aspects of an observation. Bracketing helps the researcher to remove her "epistemological blindfolds" and surface taken-for-granted assumptions to adopt what phenomenologists refer to as a "natural standpoint" (Bentz & Shapiro, 1998, p. 41). Husserl's method of phenomenological reduction delineates two levels of bracketing in the distillation of essences. The first involves setting aside one's preconceptions in order to see things as they are. The purpose is to create distance but not in a subject-object dualism characteristic of positivistic science. The focus here is on understanding the correlation between the notice (the *how* of experience) and the nomadic (the *what* of experience) as it stems from concrete and rich detailed descriptions (Langdridge, 2008, p. 1129). Phenomenology dictates that observations are not discarded but are temporarily bracketed in order to provide distance between the researcher and the stories that are unfolding. These thoughts can later be "unbracketed" and considered on their own as part of the reduction process

or well into the data analysis phase. As David Rehorick explained to me, the task of a phenomenologist is "to make explicit and display one's preconceptions when and where they arise" (personal communication, June 29, 2012). The second level of bracketing reduces the datum to its essential nature, through a process of reflection and free imaginative variation.

Interpretive or hermeneutic phenomenology asserts that bracketing is not only unnecessary but impossible because interpretation is already imbedded in how we experience and make meaning of the world (Finlay, 2009; Heidegger, 1962). Those who follow a hermeneutic tradition might argue that attempts to bracket and set aside assumptions are impossible because the researcher is intimately linked with the process of meaning making, and simply cannot get away from being involved. From a hermeneutic perspective, self-reflection starts by placing one's beliefs in the foreground so that they can be separated out from the descriptions of participants. The researcher brings all she presently knows to bear in order to understand the context of the data as presented (Bentz & Shapiro, 1998). Gadamer (1960/1975) refers to this as creating openness to the other while remaining aware of one's self. He explains,

> All that is asked is that we remain open to the meaning of the other person or text. But this openness always includes our situating the other meaning in relation to the whole of our own meanings or ourselves in relation to it. (p. 268)

From an ontological perspective, hermeneutic phenomenology suggests that multiple realities exist and are constructed by the knower (Denzin & Lincoln, 2000). The hermeneutic process involves circles of interpretation that situate our pre-understandings in the context of the self and the whole. All interpretation is shaped by prejudgments that are culturally bound by that moment and place in time. Therefore, the researcher cannot extricate herself from the process but must perpetually ask, "*Where are you coming from?*" (Bentz & Shapiro, 1998, p. 40). New understanding emerges which creates more questions and, as this process continues, we broaden

and deepen our understanding of the phenomenon under study. Thus, the hermeneutic circle continues to cycle and never really ends.

Identifying specific hermeneutic phenomenological research methods to adopt for my study was less clear to me than the philosophical approach itself. According to van Manen (1997) no "fixed sign posts" to hermeneutic phenomenological research exist but there is "a tradition, a body of knowledge and insights, a history of lives of thinkers and authors" that one can draw upon for guidance (pp. 29-30). He lists six research activities that, together, form the methodological structure of human science inquiry. They are

> (1) turning to a phenomenon which seriously interests us and commits us to the world;
>
> (2) investigating experience as we live it rather than as we conceptualize it;
>
> (3) reflecting on essential themes which characterize the phenomenon;
>
> (4) describing the phenomenon through the art of writing and rewriting;
>
> (5) maintaining a strong and oriented pedagogical relation to the phenomenon;
>
> (6) balancing the research context by considering parts and whole. (van Manen, pp. 30-31)

These are not research steps but themes the researcher works with throughout the entire process.

For me, the research methods unfolded during the analysis, as I was interpreting the data through a lifeworld lens. When using a lifeworld approach, the researcher is not looking for essential structures of the experience but she is identifying typifications, stocks of knowledge, motives, and relevancies (Schütz, 1967, 1970; Schütz & Luckmann, 1974). Each level of analysis took me places I did not expect. That is where bracketing was useful. I would bracket out a theme and ask myself, "Is this what I want to see or what the participants are telling me?".

What this implies to me is that hermeneutic phenomenology demands an ontological commitment to reach beyond appearance and uncover what is underneath. It involves an iterative process of deep reflection and writing as one works with the texts. This resonated completely with my working style. Rather than force the analysis into a presupposed outline, I learned to let the ideas distil and then bubble to the surface when they are ready. I processed through writing and rewriting.

Research Design

For reasons already described, the methodology chosen for this research study was social phenomenology. This section on research design outlines specific methods that were used to solicit participants, gather data, and analyze the findings. I am grateful that I had the opportunity to conduct a pilot study first, and test out the research design prior to commencing the full dissertation study. It precipitated some changes that were critical to the design and enhanced the results. They also enriched my experience as the researcher and facilitated deeper reflection than I could have foreseen.

Insights from the Pilot Study

For the pilot study, I interviewed two women who operate commercial businesses designed with values of social and environmental sustainability at their core. I wanted to answer two basic questions:

1. Will a social phenomenological approach address the research question proposed?

2. Is there enough substance in the data to make a meaningful contribution to the field of sustainability entrepreneurship?

My answer to both these questions was an affirmative yes, albeit with a few modifications to the research design and lessons learned.

Following the pilot study, I met with Dr. David Blake Willis, my Committee Chair and Dr. Valerie Bentz, Committee Member and supervisor for my pilot study, to review the results and discuss changes for the full dissertation. Three main recommendations were agreed upon:

1. Use a smaller sample and take the analysis deeper rather than wider. Originally I thought I would interview 10 to 12 women. After the pilot study I realized it would be difficult to find that many participants who met the criteria. Dr. Bentz and Dr. Willis agreed that more could be learned from a deeper, richer analysis with fewer women. A smaller sample size means generalizability is limited; however, this is more of a concern for positivistic methodologies that are testing hypotheses or making broad claims. A small sample size is quite common in phenomenological studies. The focus is on soliciting rich description of an individual's lived experience. That is another reason why phenomenology is particularly suitable for this study.
2. Take photographs to include in the analysis and results.
3. Include a follow-up group meeting with all participants where I can share the preliminary results and they can share final reflections.

I discuss each of these changes in more detail as the research design unfolds.

Participants

Prior to inviting potential research participants, considerable thought was given to who might fit this profile and what constitutes a *sustainability* enterprise. Three selection criteria were identified for the purposes of this study:

- Sustainability process design--I sought participants who self-identified as placing high value on environmental and social well-being, and who indicated that their businesses were designed through a sustainability lens. How this manifested varied; however, mechanisms for enhancing environmental quality and social wellbeing had to be embedded into core business activities (Parrish, 2010, p. 510).
- Gender--This study is focused on women's experience of starting a sustainable business and, as such, I sought female business owners.
- Evidence of financial stability--Approximately 70% of new businesses survive the first 2 years, and this drops to half by 5 years (Industry Canada, 2002; U. S. Small Business Administration, 2012). Due to high failure rates of business start-ups, I wanted to interview owners or co-owners of businesses that have been operational for at least 3 years to ensure they had made it past the initial 2 year start-up phase. After 3 years, a business is in maintenance or growth phase. I did not want to set a more restrictive target of 5 years or more, because the potential pool of candidates in Calgary was already small to begin with. Sustainability enterprises are still fairly new in Calgary and the market is far from saturated.

The literature on sustainability entrepreneurship identifies four basic types of environmental businesses current in the marketplace today including: (a) wildlife habitat preservation or ecotourism; (b) environmental technology that reduces environmental contamination or waste;

(c) environment management services which advise other companies on environmental issues; and (d) environmentally friendly products (Linnanen, 2002). Participants working in any of these areas were likely candidates, though I tried to solicit participants from different industries. In phenomenology, one is looking for participants who can provide rich descriptions of their experiences, and are diverse enough from one another to enhance our understanding through their unique stories (Laverty, 2003; van Manen, 1997). As it turns out, the research participants all fit into Linnanen's fourth category of providing environmentally friendly products and services.

Sustainability entrepreneurship is a new domain and, as such, I was unsure about how easy it would be to find suitable participants locally. In my search for potential participants to interview for the pilot study, I discovered a non-profit association for locally owned sustainability businesses called REAP (http://www.reapcalgary.com). REAP stands for Respect for the Earth and All People and, to become a member, businesses must be locally owned and operated, and demonstrate social and environmental responsibility. REAP's membership criteria is based on Corporate Social Performance indicators published by the Canadian Business for Social Responsibility (CBSR) and recognition seal criteria from the Sustainable Business Institute (REAP, n.d.). The application asks potential members to complete a company profile which details how the company contributes to sustainability through its vision, statement of values, products and services, suppliers, revenues, building, and operations. Applicants are asked how the business minimizes its environmental impact, demonstrates ethical business conduct, contributes to community, and promotes a healthy work environment.

REAP's members self-identify as placing high value on environmental and social sustainability, which is the first of three selection criteria for this study. REAP publishes a brief

profile of each member on its website which includes a hyperlink to the member's company website. This is public information. My next task was to identify those owned by women. I searched company websites and did a general Internet search on each REAP member to generate a list of those businesses owned by women that had been in business more than a couple of years. Fortunately I was able to speak directly with the founder of REAP, who also sent me a list of women business owners. Many of these women were already on my list of potential participants but a few were not. A few other women were referred to me through community and work contacts.

Through my research, I identified and contacted 16 women entrepreneurs who are running sustainable enterprises in Calgary. It is interesting to note that, in Calgary, I could not find any large sustainable businesses that were owned by women. All of the businesses identified would be considered small to medium-size enterprises. I purposely sought a diversity of business type in order to include a range of experiences. Of the 16 potential candidates contacted, six women agreed to be interviewed for this study. The other potential participants were either unavailable or did not respond to my requests.

Data Collection

I collected primary data through semi-structured interviews, photographs, and field notes. I also gleaned information from secondary sources including business websites, articles, promotional materials, or other information posted on the Internet. Potential research participants were contacted by email to introduce the study and ascertain their interest (Appendix A: Invitation to Participate). Sending emails was the best, and sometimes the only, way to reach potential participants directly.

Participants were invited to partake in three conversations: (a) an initial interview of approximately two hours in length; (b) a follow-up exchange (in person, by telephone, or through email) to verify the data collected and offer additional reflections that arise from reviewing the data; and (c) a final group meeting with other participants to discuss the early findings and facilitate an opportunity to network. Prior to the initial interview, I emailed participants a copy of the informed consent form and photograph publication release form to review (Appendix C: Informed Consent Form; Appendix D: Photograph Publication Release Form). Participants reviewed a hard copy of the forms to sign when we met in person and were provided an opportunity to ask questions.

Interviews. Initial interviews were between 1.5 to 2 hours in length. Interview questions were designed from a lifeworld orientation to elicit descriptive answers and probe into how they typify and make meaning of their lived experiences (Appendix B: Interview Questions). Adopting an open-ended format does not relieve the researcher from the rigor of preparation. Eliciting rich and meaningful phenomenological descriptions is highly dependent upon building quick rapport and on the nature of the questions asked (Gadamer, 1960/1975). As Gadamer described it, conversation is "a process of coming to an understanding" (p. 385) which demands an openness of heart and mind, a state of presence, and the rigor of "uninterrupted listening" (p. 465).

Three interviewees chose to be interviewed in local coffee shops nearby, which was fine albeit a bit noisy. The other interviews took place in participants' work spaces. I used an electronic digital recorder to record the conversation for accurate transcription. It was fairly innocuous and picked up the sound well despite the background noise. I did not take notes

during the interview as I felt it would disrupt the flow of conversation, though I kept a copy of my interview questions nearby.

After each interview, I copied the audio files to my computer and used the recording device software to slow down the speed for transcription purposes. At the time I had a shoulder injury which prevented me from typing at length. I wanted to transcribe my own recordings so I purchased dictation software (Dragon Naturally Speaking) that typed out the words as I spoke them. Though time-consuming, this approach was a worthwhile endeavor and the beginning of my analysis.

Each participant received a copy of her transcription along with a summary of her profile to review, and was invited to provide feedback during a second interview. The purpose of the second exchange was to review the transcribed text for accuracy and provide participants with an opportunity to explore new insights and awareness that had surfaced since the initial interview, and from reading the transcript. The transcriptions and profile became "objects of reflection" (van Manen, 1997, p. 99) for participants and me. In most cases, it was difficult to arrange a second follow-up interview because of timing and busy schedules. Follow-up contact took place over the summer or in early September, which meant trying to arrange times to connect between vacations and work demands. For several participants summer is their busiest time of the year, so most follow-up contact happened through email. I sent transcripts and a few clarifying questions along by email and participants responded by email in turn.

The final group meeting was added to the research design after participants of the pilot study revealed a common desire for more connection to other women sustainability entrepreneurs. The intent of the final group meeting was to share reportable findings with participants, facilitate connections, and bring closure to the research process. As stated earlier,

the community of sustainability entrepreneurs is not large and I wanted to ensure that participants had an opportunity to connect with peers.

Photographs. During the pilot study, I toured the work sites of participants and was struck by how much they reflected what the women talked about during interviews. At the same time I was enrolled in a writing phenomenology course with Dr. Bentz where we were asked to write protocols about a chosen experience. I chose to describe the experience of waiting for my first pilot study interview to begin and what emerged was a description of what van Manen (1997) called lived space or felt space. Lived space or spatiality is one of four existential themes common to everyone's lifeworld that phenomenologists can use to assist with their reflective analysis. The other three are lived relation (relationality), lived body (corporeality), and lived time (temporality); (van Manen, 1997, 2001, 2014). Exploring the theme of spatiality through photographs and first-person protocols, sheds light on how space is experienced with respect to the lifeworld of women sustainability entrepreneurs. For example, how is space in a business that is designed with environmental and social business practises different from one that does not consider these values in their design?

For the full dissertation I wanted to explore this even further and take photos of the women, their products, and work spaces to include in the presentation and analysis. The sustainability entrepreneurs I spoke with are highly attuned (consciously or unconsciously) to how their working environments feel physically and emotionally. Their lived space is a rich reflection of their values, and provides important insight into how they have designed their work culture and processes.

Including photographs altered the anonymity of the research but, in this case, I believe the benefits outweighed the potential risks. Participants were asked to sign a release form (Appendix D: Photograph Presentation Release Form) and received a copy of all photographs for their own use. They had the opportunity to vet the photographs and identify any that they wanted destroyed.

Field Notes. The final form of data collection that I employed was taking field notes. In its purest form, the phenomenologist is the participant and uses various methods such as journaling to facilitate self-observation and then describe the lived experience in its own terms (Bentz & Shapiro, 1998, p. 96). Minichiello, Aroni, Timewell, and Alexander (1995) suggest keeping three separate records: (a) the transcript file of raw data, (b) a personal file of observations that can be used to reconstruct conversations in context, and (c) an analytic file where the researcher can critically examine ideas and preconceptions.

Following each interview I wrote descriptive protocols of my impressions, with a particular focus on how I felt in their work environments. The intent here was to explore the concept of lived space from how I experienced it. Together with the photographs, journaling was yet another way to elucidate the essential nature of participants' lived experiences. It is what van Manen (1984) called "thoughtful reflective grasping," which he described as

> The understanding of some phenomenon, some lived experience, is not fulfilled in a reflective grasp of the facticity of this or that particular experience. Rather, a true thinking on lived experience is a thoughtful, reflective grasping of what it is that renders this or that particular experience its special significance. Therefore, phenomenological research, unlike any other kind of research, makes a distinction between appearance and essence, between the things of our experience and that which grounds the things of our experience. In other words, phenomenological research consists of reflectively bringing into nearness that which tends to be obscure, that which tends to evade intelligibility of our natural attitude of everyday life. (pp. 3-4)

Risks to Participants

The risks to participants involved in this study were considered very minimal. The interview questions were designed to elicit descriptions of their entrepreneurial experiences, but not to delve into personal areas of trauma or sensitive topics. Potential benefits to participants included greater personal awareness and the opportunity to contribute new knowledge to the field of sustainability entrepreneurship.

Anytime people agree to talk about their life experiences there is some risk that unanticipated emotional discomfort or distress can arise. As a former social worker and counselor, I felt well-prepared to handle any psychological distress or personal disclosures triggered by the interview process. I am very familiar with community resources available in Calgary and was prepared to make necessary referrals. None of the participants appeared or expressed distress; in fact, several women told me they found the process of self-reflection enlightening and helpful.

Anonymity and Confidentiality

Originally I intended to maintain complete confidentiality and anonymity of participants; however, after completing the pilot study, I quickly realized this was impossible. These businesses are one-of-a-kind in Calgary and, therefore, describing them in detail makes it easy to identify who the participants are. How do I talk about the innovative work these women are doing without identifying who they are? Moreover, what is the point of asking participants to

describe what they are doing to promote environmental and social well-being, if I cannot include specific information in the findings? Where is the shared benefit?

Removing potential identifiers would dilute the descriptions that are so essential to phenomenology and restrict the potential benefit of the research to others. After discussing this issue with Dr. Willis and Dr. Bentz, we concluded that anonymity was not useful or achievable for this study. Including some identifiers would provide a more thorough understanding of participants' lifeworld structures, and may even provide beneficial exposure for participants.

As such, for the full dissertation, I sought permission from participants to include profiles with their names, business names, and details of their business practices that highlight sustainability initiatives. I asked them to sign a photo release consent form granting permission to take photographs and include them in the study results and other subsequent presentations or publications. I vetted their profiles and photos with participants prior to including them in the research findings.

All materials collected for the study are stored in a locked cabinet in my home office. A copy of electronic communications (email) has been saved with the other confidential information but will be deleted from my computer.

Data Analysis

With phenomenological research, conceptual analysis is about opening up to a range of provisional meanings, not to create categorical statements but to understand the experiential structures that make up that lived experience (van Manen, 1984, p. 20). Generally this involves reading and re-reading the text, and using a highlighting or line-by-line approach. While some

researchers prefer one approach or the other, van Manen suggests that the researcher use both. The highlighting approach involves reading the text several times and then asking "*What statements or phrases seem particularly essential or revealing about the experience being described?*" (p. 21). Particular statements or words are then highlighted in the text. A line-by-line approach requires the researcher to look at every sentence and ask, "*What does this sentence or statement reveal about the experience being described?*" (p. 21). The researcher makes notes in the margin and, as the process continues, certain themes may begin to emerge.

For me, the in-depth analysis began with the transcription process. As I repeated each statement out loud, often several times, I became intimate with every nuance of the conversation including the tone, pace, inflection, emotion, and spaces between the words. Maloney and Paolisso (2001) suggested that transcribing the data oneself is an advantage and can help the researcher recall important observations and non-verbal gestures that are all part of the context (p. 93). This was certainly my experience. Reading the transcriptions later, I could hear the women's voices in my head and could vividly recall the subtleties of the conversations. As an auditory learner, this was more beneficial than I had first imagined. I was processing the dialogue as I was transcribing it.

Following transcription, I read through each interview at least twice and highlighted phrases or statements that seemed particularly important or germane to me. I made brief notes in the margin and found myself automatically grouping the information into themes such as: community, education, values, family, personal connection. To supplement what I heard in the interviews and fill in some gaps, I gathered information from secondary sources as well. I read through information posted on participants' company websites, REAP's member profile pages, and did a general search online for other information posted via Facebook, Twitter, blogs, or

other publications. Sometimes, this secondary information was quite detailed and added new information to supplement the interview data. In other cases, the information posted simply validated what interviewees had already shared with me. Drawing on the interview data and information from secondary sources, I created a brief profile introducing each participant and summarizing sustainable business practices they use (see Chapter 4).

The second stage of analysis involved analyzing the interviews from a Schützian lens, noting what I perceived were typifications, relevancies, motives, and stocks of knowledge. This helped me to place the original themes in a much deeper context of lifeworld analysis. As I considered the data from different vantage points, themes of intersubjectivity ("we" relations) and lifeworld value domains emerged as dominant themes to explore more fully.

The final analysis that I applied to the data involved exploration of lived space using the photographs and my first-person protocols. Initially I was unsure how best to use the photographs. To be clear, it was not my intention to undertake a visual ethnographic study that would use still photography as a primary research method (see Bateson & Mead, 1942; Becker, 1974; Collier, 1967; Pink, 2007). The photographs were meant to provide a visual representation of the lived space as experienced by me, the researcher. I included them as a means to enrich my protocols and to enhance my personal exploration of lived space. Alone, neither the photographs nor my words seemed adequate but together they acquired meaning.

Summary

The phenomenological research method is like floating in a raft down the river. I, as the social actor or researcher, set the course and entered the water with intent. Initially I cycled

between my interpretations of the text and the interview transcripts themselves. At some point, however, the current took over, and I felt caught in an eddy between the data and my interpretations. Each iterative turn offered new insights and allowed me to test my assumptions against the raw data to ensure interpretation is truly grounded in the lived experiences of participants. What bubbled up to the surface was not necessarily what I thought or how I thought it would appear. At times I was only a channel for the water to flow through.

The interpretive process is often referred to as a hermeneutic circle of moving cyclically between parts of the text (data) and the whole (understanding of the phenomena); (Ajjawi & Higgs, 2007). I prefer Bentz and Shapiro's notion of a spiral, where each turn creates a deeper understanding of the phenomenon and oneself. This task is never complete but the conversation gradually lapses into a silence of fulfillment that signals the analysis has come to a natural close (Gadamer, 1960/1975). What follows in Chapters 4 and 5 is a more detailed presentation of the findings, their meaning, and connection to the literature.

Limitations

In quantitative research, rigor is framed in terms of its reliability, validity, and generalizability. Reliability refers to consistency and whether or not the same study would yield the same results over time or in another context. Validity is the extent to which a study measures what it was intended to measure. Generalizability is concerned with producing laws of human behavior that can be generalized universally. But are these standards of rigor appropriate for human sciences?

In *Truth and Methods,* Gadamer (1960/1975) argues that society's preoccupation with objective method does not guarantee, and may even be antithetical, to understanding the experience of truth in the realm of human sciences. He explained that it is the "discipline of questioning and inquiring" that guarantees truth (p. 491). Instead, in qualitative research, rigor is maintained by considering the research's credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985).

For a phenomenological study, credibility refers to the vividness and faithfulness to the description of the phenomena (Koch & Harrington, 1998). It is established by keeping detailed transcripts and field notes, providing informants with transcripts and validating findings with them (Beck, 1993). In hermeneutical research, rigor is ensured by engaging in multiple stages of interpretation that allow the themes to emerge and by making the interpretive process transparent (Koch, 1995). Beck (1993) refers to this as auditability, asking the question "*Could another investigator clearly follow the decision trail used by the researchers in the study?"* (p. 266). This study employed multiple turns around the hermeneutic spiral.

Finally, phenomenological research is suitable for small sample sizes because the emphasis is not on generalizability. The findings are not presumed to represent the larger population but it does permit congruent exploration of particularity and universality (van Manen, 1997, p. 23). Navigating this range simultaneously requires a level of analysis and rigor that I would argue is unparalleled. Simon P. James (2009) explains that,

> For the phenomenologist, however, there is nothing obvious about how things present themselves to us in experience. Quite the opposite: Husserl and his successors stress that an adequate phenomenological description must come not at the beginning of one's inquiry but at the end, as an accomplishment, the fruit of rigorous and disciplined attention and reflection. (pp. 17-18)

This certainly reflects my experience. At each stage of the research, new insights bubbled to the surface, and I felt my attention drawn to different details from the interviews as a result. My commitment to the participants was to remain open, curious, and attentive through the entire process.

Final Reflections on the Research Methodology

It has been 5 years since I first heard the word "phenomenology" uttered at a research intensive in Vancouver and thought "What *is* that?" Five years later, I feel like I am finally beginning to understand. In their book *Transformative Phenomenology* Rehorick and Bentz (2009) describe Hans-Georg Gadamer`s (1960/1975) three levels of hermeneutic understanding as akin to engaging with a wild horse. Level 1 is like *seeing* the wild horse and connecting to it by description. At Level 2, the researcher *hears* the horse as well, and enters into conversation with the text. By Level 3, the researcher is *riding* the horse, allowing it to guide her to unexpected and, perhaps, unforeseen places (Rehorick & Bentz, p. 21). Using a lifeworld perspective has allowed me to delve deeply into the meaning of participants' social realities but it has also transformed me in unanticipated ways. It has been quite a ride.

CHAPTER FOUR: LIFEWORLDS OF SUSTAINABLE ENTREPRENEURS

The purpose of the research is to better understand the everyday, ordinary experiences of women sustainable entrepreneurs. Chapter 4 begins with a description of participants, their businesses, and the sustainability practises they employ. The second section presents research findings from a lifeworld perspective, drawing on Schütz's notions of typifications, stocks of knowledge, relevance, motives, and intersubjectivity. In the third section, I explore my impressions of lived space through photographs and first-person protocols.

Profile of Participants and Their Businesses

General Characteristics

The participants in this study range from late 20s to mid-50s in age. Four of the six women told me they are either married or in a long-term relationship. Only one woman has children. Two women co-own their businesses with a partner and the remaining four are sole owners. Their partners encourage and support them in a number of ways. Four of the six participants transferred from completely different professions (banking, corporate law, public consultation, chartered accountant) to start their respective businesses. One woman worked in environmental consulting prior to starting a business and the final participant worked in the same field for a large corporation prior to starting her own company.

Although two women have been self-employed consultants, all are first-time owners of a small to mid-size commercial enterprise. All businesses fit into the business category of retailing environmentally friendly products or services. Three of the participants sell a service

(landscaping, massage and yoga, and dog grooming), while the other three retail products (spices, organic food, and clothing). Five of the interviewees are business-to-consumer enterprises, meaning they offer services and/or products direct to consumers. The Spice Sanctuary is the only business that supplies products to businesses that resell them (business-to-business).

Four women purchased an existing business which came with varying amounts of inventory, equipment, contact lists and training. Of those, two re-opened under a new name, while the other two retained the previous business name and location. Although this gave them a structure to build upon, all four women have greatly enhanced the sustainability aspects of their operations. The remaining two women started their sustainability enterprises from the ground up.

All businesses are members of REAP (Respect for the Earth and All People) and have been designed with an emphasis on environmental and social sustainability. To become a member of REAP a business must include sustainability in its mission and meet a list of criteria based on Guidelines for Corporate Social Performance as published by Canadian Business for Social Responsibility (CBSR) and the Sustainable Business Institute (SBI); (REAP, n. d.). For instance, it must be locally owned and operated, manufacture or sell sustainable products or services, work with eco-friendly suppliers, and demonstrate a commitment to responsible business practices (e.g., paying employees a living wage and donating to charities).

Table 2 provides an overview of participants, type of business, years in operation, and number of employees.

Table 2

Profile of Participants by Business Name, Type of Business, Years in Operation, and Number of Employees

Interviewee	Business name and website	Type of business	Years in operation	Number of employees (including self)
Laureen Rama Owner	Eco-Yards http://www.eco-yards.com/	Landscape design and installation	9	8-9
Chantal Barchard Owner	Studio Intent http://studiointent.ca/	Fashion boutique	3.5	2-3
Annie Cole Owner	Muttley Crue http://www.muttleycrue.ca	Dog grooming, daycare and retail spa	4	8
Rosalynn Dodd Co-owner	Leela Eco-Spa & Studio http://www.leelaecospa.ca/	Spa and yoga studio	1.5*	30 (25 consultants and 5 employees)

Trusha Patel Owner	Spice Sanctuary http://www.spicesanctuary.com	Organic spices and blends	3	1-2
Patty Nowlin Co-owner	Sunnyside Natural Market http://www.sunnysidemarket.ca	Organic food market	9	24

* Note: Rosalynn Dodd is the owner of a change and strategic management company which has been in business for over 3 years; however, her focus has been exclusively on the spa for the last 1.5 years.

Meet the Participants

Although the participants share a common commitment to sustainability, each of their stories is unique. What follows is a brief description of each woman, followed by more details about how sustainability is exemplified in their business practises. The information listed under sustainability practices was gleaned from the research interviews as well as secondary sources including information posted on REAP's website and each participant's company website.

Laureen Rama: Land Steward. Laureen Rama has always loved flowers and gardening. Prior to starting Eco-Yards, landscape design was a hobby fuelled by her love of

nature and beauty. As she described it during her interview, "I would go to the mountains and look at wildflowers and how they grow, and what colors go together. I would model that in my own yard."

About 10 years ago Laureen fell ill with chemical sensitivities that were triggered by a house renovation. She was forced to give up an active career as a public involvement consultant and shamanic healer/teacher because she could no longer be around people and the chemical products they use. The chemical reactions stimulated her adrenals and gave her an abundance of energy that she poured into gardening. In her words, "Gardening and designing helped me heal. It kept me focused on beauty and something I loved" (Rama, n.d., para.1). Laureen gardened in the summer and spent the winters reading books and drafting landscape designs. She helped friends re-do their yards and they encouraged her to start a landscaping business.

As a management consultant with a Masters in Creativity in the Workplace, Laureen already knew a thing or two about running a business. She ran a notice in the city newspaper highlighting her use of Feng Shui in landscape design and people responded. She credits the positive response she received to the Feng Shui and the fact that she looked approachable in the accompanying photo. Eco-Yards is now in its ninth year of operation offering chemical-free earth-friendly landscape design, installation, maintenance, consultation, and education.

Figure 7. Laureen Rama, Eco-Yards.

Laureen's signature product is her own compost tea fertilizer made with concentrated soil micro-organisms that restore and optimize the health of the soil. Compost teas are typically used in agriculture; however, Laureen concocted a compost tea brew specifically for urban yards. It is all part of her philosophy to restore and revitalize the earth. For do-it-yourself gardeners, her *Eco-Yards* book and DVD outline simple steps for using nature's own methods to create an earth-friendly, low-maintenance landscape design.

Laureen described her business as "Mission driven"; the mission being to "change the way urban landscapes are done so that ...they are not harmful to the environment, and in fact they restore and enhance the environment." What follows is a summary of how she puts her mission into practice.

Eco-Yard's sustainability business practices include

- Creating earth-friendly, low maintenance designs based on principles of permaculture and Feng Shui
- Minimizing water use by collecting rain from roofs, rain barrels, ground swales, ditches, and weeping tiles
- Providing chemical and pesticide-free maintenance, and natural compost tea fertilization
- Using hardy, native plants and local rocks
- Ridding yards of unwanted grass by covering lawns with newspaper rather than using mechanical equipment to using a bobcat that will compact the soil and violate the earth
- Using manual tools rather than gas-powered equipment as much as possible, (e.g., covers lawns with newspaper to kill the grass rather than using Bobcat equipment to dig up sod and compact the soil)

- Composting all organic waste
- Paying employees a living wage[5] and more than most landscape companies
- Offering flex-time and part-time work
- Providing training and mentorship opportunities
- Creating a work culture that is harmonious, cooperative, life-enhancing
- Donating time and money to charities
- Partnering with the Calgary Horticultural Society and local libraries to do educational programs for the community
- Working from a home office

Chantal Barchard: Slow Fashion Curator. Growing up in the Maritimes, Chantal was steeped in a culture of local businesses. Her mother was a seamstress who taught her the value of good fabric and solid garment construction early on. As a young woman, Chantal put her passion for sewing aside to pursue an undergraduate degree in business and a Chartered Accountant designation. She worked for large accounting firms that afforded her opportunities to travel internationally and expand her horizons. In her early 30s, Chantal was working 70 hours a week in Silicon Valley to support a busy, high-end lifestyle that didn't

Figure 8. Chantal Barchard, Studio Intent.

[5] In Calgary, this means they pay employees a minimum of $13.00 per hour plus benefits or $14.50 without benefits (Vibrant Communities Calgary, 2014).

fit with her values. She started to question some of the things she had learned about economics in her business degree and decided to make a drastic change.

In 2011, Chantal renewed her passion for sewing and opened Studio Intent. She describes Studio Intent as "an independent boutique that retails women's clothing made by Canadian and independent designers." Studio Intent is more than a retail store; it's a gallery for independent Canadian designers and artists. All garments are 100% Canadian designed and 100% Canadian manufactured. Chantal handpicks each item and many garments are handmade by the designers themselves.

Studio Intent's mission is to put intentional thought back into clothing shopping. It's part of a "slow fashion movement" that promotes conscious consumption, expressive garments, and quality over quantity. As Chantal stated,

> By learning more about where our clothing comes from, what it takes to make it and how far it travels to market, we can see the larger picture of a garment's true lifecycle and environmental impact. Learning about the world around us is the first step to understanding our connection to what we buy and impacts our responsibility to act. (Barchard, January 2014)

Studio Intent's sustainability business practices include

- Selling clothing and jewellery that are 100% Canadian designed to support independent artists and designers
- Retailing products that are 100% manufactured in Canada, which ensures fair wages and safe working conditions for workers
- Encouraging lasting purchases rather than disposable clothing items
- Selecting and showcasing designers who use organic and environmentally friendly fabrics (e.g., recycled materials and fabrics that have lower water usage in their production process)

- Reducing waste by asking suppliers to eliminate excessive packaging
- Repairing damaged goods for resale
- Using LED lighting in the store
- Paying employees above the living wage
- Involving staff and providing training
- Donating to charities and community events
- Walking to work

Annie Cole: Carbon-Conscious Canine Clipper. After several years of working as a dog groomer for a large corporation, Annie Cole knew she enjoyed her line of work. What she didn't like was working for a company "…where everybody is expendable." She had worked for small businesses before and knew there was a better way. As she explained, "Our shampoos were all like chemical filled and our hands would crack. And the dogs would react. It was always just like trying to save a buck and cutting corners. You kind of realize you can't do that anymore; like we have run out of corners to cut."

When the opportunity to open her own business came up 4 years ago Annie jumped at the chance and opened Calgary's only 100% organic, chemical-free dog grooming and daycare service. Muttley Crue provides alternative pet care services for eco-savvy dog owners who care about their pets and the environment. About half of her business is dog grooming, while the other half

Figure 9. Annie Cole, Muttley Crue.

is providing loving, kennel-free daycare that includes two 20-minute walks a day.

Annie described herself as "incredibly eco-friendly" in her personal life. Transferring this worldview to her work meant ensuring Muttley Crue is eco-friendly at every level, from the products it uses on its dogs to its energy-efficient equipment. Its waste reduction is down to under 1%, thanks to extensive recycling practices and a partnership with the City of Calgary and Urban Impact to compost dog hair. Muttley Crue is the first dog grooming salon to compost all the fur it collects rather than toss it in a landfill.

Annie believes in supporting local businesses and charities. She volunteers her dog grooming services to help animal rescue services and participates in local charity events. Her motto is, "Helping reduce Calgary's carbon paw print one groom at a time!" (Muttley Crue, "Homepage", n.d.).

Muttley Crue's sustainability business practices include

- Sourcing and using only organic, eco-friendly, fair trade, and chemical-free products including shampoos, conditioners, and cleaning supplies
- Using compostable garbage bags and biodegradable dog poop bags
- Using highest quality energy efficient washers and dryers
- Retailing pet products (beds, toys, leashes, etc.) that are purchased from other sustainable companies
- Locating itself in a LEED certified building that is green energy powered
- Recycling everything possible including composting dog hair
- Ensuring all products used or sold are produced in recycled, reusable or recyclable packaging

- Reducing paper consumption and using recycled, eco-friendly office supplies
- Avoiding use of dog kennels
- Offering a 50% discount for first-time grooms of adopted dogs
- Nourishing dogs with organic foods and filtered water
- Supporting numerous local charities, businesses, and animal causes
- Paying employees a minimum living wage plus benefits
- Providing professional development opportunities and education reimbursement
- Offering every staff member a free vacation to Mexico

Rosalynn Dodd: Lotus Leader. Rosalynn Dodd's interest in sustainability and social enterprises began in university when she worked on an award-winning project about education, engagement, and support for people to make more sustainable decisions. Creating a positive impact through business "just seemed so obvious" to her:

> I honestly believe that business has the power to solve the world's social and environmental problems if people are set up to do it properly. I think the only way we're going to do that is if we really have those brilliant business minds incentivized to do that. So if they are going to make money while saving the world… fabulous!

A few years ago Rosalynn joined forces with her partner to launch Creating Eudaimonia Inc., a change and strategy management company that works with organizations to help them become more adaptive, resilient, innovative, and sustainable[6]. Between her studies and consulting practice, Rosalynn felt steeped in the theory behind creating sustainable and social enterprises. She wanted the "opportunity to try and prove that being a sustainable for-profit business is a doable thing." Leela has become that "Petri dish" for her.

Figure 10. Rosalynn Dodd, Leela Eco-Spa & Yoga Studio.

Leela's primary service is massage (60% of revenue), followed by yoga (20%), aesthetics (10%), and retail (10%). It is the first B Corp certified eco-spa and yoga studio in North America, which means it has successfully met rigorous standards of social and environmental performance, accountability, and transparency[7]. It is part of a global movement to redefine success in business and use it as a "force for good." Although Leela's was already branded an eco-spa, there was very little "eco" happening. Rosalynn and her partner had their work cut out for them but have been steadily improving environmental and social aspects of the business.

Rosalynn is completing her Executive Master's for Sustainability Leadership (EMSL) at Arizona State University. She is a competitive horse show jumper who spends as much time as possible riding her horses near Bragg Creek.

[6] See Eudaimonia website for more information at http://creatingeudaimonia.com/
[7] For more information about B Corps certification visit http://www.bcorporation.net/

Leela Eco-Spa & Yoga Studio's sustainability business practices include

- Reducing waste wherever possible (e.g., using reusable water glasses instead of paper cups and no paper towels)
- Using a water filtration system instead of disposable plastic bottles
- Recycling everything that can be recycled and using 100% recycled paper
- Virtually paperless (e.g., email receipts, use erasable laminated forms that are scanned to computer and reused)
- Locating itself in a LEED gold-certified building that uses rain water for the grey water system and is green energy powered
- Using compact fluorescent lighting with dimmers and low flush toilets
- Using all natural cleaners (vinegar, borax, baking soda) and essential oils
- Using organic skin care products and chemical-free vegan friendly nail polish
- Engaging in local and ethical purchasing practises (e.g., ensure the products they buy or sell are sustainable and the supplier has strong ethical practises)
- Partnering with the local community association to offer free Yoga in the Park
- Contributing to local charities and supports other sustainable businesses through fundraising and donations
- Encouraging carpooling and car-sharing by offering a 15% discount for weekday services for Car2Go members
- Holding monthly meetings with staff to encourage 100% transparency about the business and to build an engaged, empowered work culture
- Providing training for new massage therapists and mentoring programs with senior practitioners

- Paying employees a living wage (at minimum) plus benefits
- Allowing staff to bring children to work during their classes and sessions

Trusha Patel: Organic Spice Queen. When Trusha Patel moved to Canada from the United Kingdom, she was ready to leave her job as a corporate lawyer and try something new. Her kitchen had always been her sanctuary and a place to escape the hectic pace of working for a global company. She brought her passion for cooking to Canada but soon found out she could not find the organic spices she was used to back in London. The quality, freshness, and potency were lacking and she realized there was a gap in the Canadian marketplace for premium, high quality organic spices.

Figure 11. Trusha Patel, Spice Sanctuary.

Trusha began by selling her catering at a local summer market. Soon people were inquiring about her spice rubs. She created an Indian and a Moroccan one that "went down like a storm" and her business was born. Spice Sanctuary is an importer and supplier of organic, high-grade premium organic spices and blends. Trusha works with six suppliers from all over the world to bring certified organic spices from Farm to Pantry in six steps or less. Shortening the direct supply chain ensures the utmost potency, freshness, and flavour of the spices she imports. Her focus is "having best grades, recent harvest and bringing them in directly from the growing regions."

Trusha's suppliers deal directly with local farmers in India, Greece, and Turkey to ensure they are paid fairly and comply with international standards for organic farming. All other aspects of the supply chain from packaging to labelling to shipping take place in Canada in order to support local jobs. The Spice Sanctuary even partners with the Carbon Farmer in northern Alberta to plant trees on behalf of customers. For every $50 a customer spends, a tree is planted to help restore natural habitats and start storing carbon. Ultimately, Trusha's vision for Spice Sanctuary is to promote the importance of quality organic spices in everyday cooking so that people cook and eat well.

Spice Sanctuary's sustainability business practices include

- Selling certified organic products
- Supporting the livelihood of local farmers in their respective countries
- Suppliers must deal directly with farmers, pay fair wages, and adhere to ethical guidelines of business practice. They must not employ children or discriminate based on gender or caste
- A shortened supply chain (from farm to panty in six steps or less) reduces waste or spoilage and saves energy
- Products are packaged only once
- Packaging, labelling, and shipping support local Canadian businesses
- Reusing boxes for shipping
- Partnering with the Carbon Farmer to plant trees in Northern Alberta to offset shipping costs
- Supporting charities through fundraising efforts

- Working from a home office

Patty Nowlin: Community Builder. Patty Nowlin and her husband were regular customers of Sunnyside Natural Market prior to purchasing it in 2005. As a former corporate manager she wasn't necessarily looking for a business but owning an organic grocery store fit with their lifestyle of healthy eating. Their foray into organic food and alternative health began when their son was diagnosed with fairly serious health issues at the age of one. Rather than put him on prophylactic doses of antibiotics, Patty started to research alternative modalities and soon the entire family had changed their diet. Nine years later they have a healthy son and a thriving neighborhood market.

Nestled in one of Calgary's trendiest neighbourhoods, Sunnyside Natural Market stocks local and organic produce, hormone-free meat, vitamins, organic dairy products, certified organic spices and herbs, vitamin supplements, and eco-friendly household supplies. The business is "committed to supporting local organic farmers, ranchers and producers" (Sunnyside Natural Market homepage, n.d.), and building meaningful relationships with family farmers themselves.

Figure 12. Patty Nowlin, Sunnyside Natural Foods.

Connecting people to the source of their food is important to Patty and every year, Sunnyside Natural Market sets up farm tours where staff members and select customers learn firsthand about the food they are consuming. As she stated, "It is really something to be talking

about GMO around the coffee table but to be out in a farmer's field and hear from the farmer how a GMO canola crop can be devastating, it's different." They've even instituted a farming program where staff members are paid a farm wage (and food) to work on a local biodynamic farm. It's a win-win arrangement: farm labour in exchange for education. More recently, Patty has formed alliances with a local beekeeper and urban SPIN farmers (small plot in-tensive) to help them sell their goods and raise the profile of urban farming in Calgary.

In the interview Patty described her business as a "community hub" where "food and community go hand-in-hand." Entering the market, it is immediately apparent that Patty has realized this dream.

Sunnyside Natural Market's sustainability business practices include

- Retailing organic, local, and ethically produced food
- Supporting local family farmers and reducing the carbon footprint of distribution
- Donating non-sellable produce or shelf product close to expiry to local charities and community groups
- Sending food not fit for consumption to local farms for animal feed, or to local community gardens for composting
- Recycling as much as possible including cardboard and plastics
- Using green energy to power its store
- Installing Marmoleum flooring made from natural wood, burlap, linseed oil
- Switching from open-cased coolers to closed-door coolers to save energy
- Replacing conventional water tanks with more efficient hot water on demand heating
- Reducing use of paper, uses recycled paper, and reuses printed materials before recycling

- Supporting numerous charities through fundraising and donations
- Using non-toxic cleaning supplies
- Paying employees a living wage and gives full-time employees health benefits and profit-sharing (10% to 15% of profits goes back to staff)
- Providing safety training to all staff
- Holding regular staff meetings and consults staff in decision making
- Providing a 25% discount on food to staff members
- Offering training and mentorship opportunities such as their farming program or management training
- Reimbursing tuition fees for courses related to the business
- Negotiating discounts for staff with other local businesses through reciprocal deals (e.g., employees receive 50% discount on yoga classes)
- Purchasing Calgary Folk Music Festival tickets for staff each year
- Accepting 20% local barter currency at the store (Calgary Dollars)

Commonalities

How sustainability was enacted differed slightly depending on the business requirements but, in general, all participants made a conscious effort to reduce the carbon footprint of their respective businesses. Those who were leasing space looked for LEED certified buildings, while others worked from home. Everyone had instituted stringent recycling systems, and all participants put a great deal of effort into researching ecologically friendly products and other sustainability oriented suppliers to work with.

Common sustainability business practices include

- Waste reduction
    - Waste minimization (e.g., no plastic water bottles; paperless forms)
    - Waste diversion and composting (recycle as much as possible)
- Energy Efficiency
    - Building energy consumption
    - Renewable energy
    - Short supply chain
- Ethical Purchasing
    - Fair trade, local, and/or organic products
    - Sustainable suppliers
    - Non-toxic chemical-free supplies
    - Recycled paper purchasing
- Community Support
    - Fundraising and charitable donations
    - Support and partnership with other local businesses
- Employee Wellness
    - Living wage leaders
    - Training and development
    - Engage employees
    - Encourage work-life balance
- Governance
    - Value-based-- sustainability in vision and values statements

- Transparency
- Employee engagement

What stood out for me was the effort each person put into business processes. Sustainbility involves making incremental, ongoing changes to everything from cleaning supplies to suppliers. No stone was left unturned and if compromises had to be made, they were made consciously. For example, Trusha packages her spices in plastic. She would prefer more eco-friendly packaging but, after doing a lot of research, she settled on a small package that would seal in the freshness, and make the spices easier to ship. Focusing on quality and reducing the footprint of the supply chain was her most sustainable option, at least for now. As Leela explained, sometimes compromises have to be made when a business needs to make money: "I have to try to focus on the fact that perfection is the enemy of good. A step in the right direction is better than nothing."

I expected interviewees to tell me about environmental practices they had instituted and was surprised by how much effort they put into social well-being. The social aspects of sustainability were reflected in efforts to fundraise, support local charities, contribute to the community, and create a healthy work culture of inclusion and wellness. The interviewees who manage quite a number of people talked about the importance of transparency and educating staff. As owners of small or medium-sized companies, they do not have a lot of extra money to spend, but this is where creativity comes into play. For example, Patty's farm apprenticeship program is a prime example of a win-win strategy. Staff members build their knowledge about local products they sell while enjoying a change of scenery from the store. It builds staff morale and supports their local suppliers, who can use the extra hands at planting or harvest time. It is just one example of how to instill and reinforce the company's values.

Creating profiles helped me to consolidate what I was learning about participants and how they are running their businesses. It helped me to understand what they are doing about sustainability, but not what it means to them at a deeper level. What differentiates this study from a sustainability report one might see posted on a website, is my desire to discover what lies beneath these actions. I returned to the data to look at it through a lifeworld lens.

Lifeworld Structure Analysis

Reviewing the transcripts from a lifeworld perspective involved a two-stage process. First I read through the interview transcripts and identified themes. Initially I created a separate document for each person but eventually grouped them into one thematic document. Patterns emerged quickly which I organized into categories that leant themselves to a lifeworld analysis (Table 3).

Table 3

Interview Themes

Category	Descriptors
Descriptions of business	Unique, sometimes first of its kind Value or mission driven Spurned from personal interest and passion Attention to quality; craftsmanship Environmentally conscious Part of community Intentional
Of sustainability	Holistic ; respects everyone in the whole cycle Preservation for future generations so we can carry on for eternity Practises that are not harmful to the environment or people. Relationships Putting in more than we are taking out; making things better Living well; happiness connected to meaning Supporting local businesses and community
Of self	Ambitious, tenacious, sensitive and slowly becoming an extrovert Opportunistic, passionate, optimistic, social entrepreneur Quick mind that grasps gestalts quickly and also sees the details, visionary, persistent, determined Able to see humour in everything Idealistic – value-driven High commitment to sustainability in their personal lives Determined and resilient Connect global concerns to local action; capacity to think about others and the world – other eco-orientation
Competitors' view	Noble but not something they would do Not adversarial with competitors; cooperative with likeminded competitors; allies Pretty sure they don't know she exists Don't know – probably think it is a little weird Little blip on people's map
Customers	Typically female between 30-50 Conscious of where their money is going Support community, small, local business Often live in neighbourhood and walk. Like personal interaction Note: somewhat different for B-2-B
Being a woman	Women are not championed the same way as men in business Don't have the same networks Challenge with being taken seriously by others

	Worry about how they communicate and are perceived by others More difficulty with conflict
Leadership/working style	Relational; staff are like family Compassionate and caring; more emotional than men Communicative Empowering; engaging Give direction and training Self depictions vary from "hands-off" to "hands on." As they gained more experience, they became less of a micro-manager and more empowering. Feel responsibility for others
Support	Rely solely on personal networks Family, partner and friends Networks of likeminded people No capital investors; relied on own capital to start-up Most have a spiritual practise like yoga or meditation
Challenges	No formal mentorship; some have informal mentors and/or learned from previous owners Marketing - wasted money on expensive marketing that did not generate business Space issues such as high cost of rent and location Unexpected costs (start-up and estimating) Long hours Cash flow
Stocks of knowledge	Self-directed learners; curious; self-taught; personal experience; learned by doing Personally – well-traveled; traveled abroad; Family influence – mother or father particularly Read books and publications about sustainability, entrepreneurs, philosophy, business, industry-related issues Lots of research on internet Education (formal and continuing development courses and workshops) Previous work experience Two hired consultants Like-minded people including other business owners Customers Trade shows Spiritual practise, (e.g., yoga, shamanic healing).
Motives	Personal struggle was a catalyst for change, (e.g., health issue) Stemmed from personal interest or connection; channelled interest into a business; first hand living the experience Part of lifestyle Desire for balance and more control over their livelihoods

	Desire for work that aligns with values; couldn't continue with busy corporate lifestyle and seeing what not to do Education - desire to change people's mindsets; make a difference and shift consciousness Care about community Care about the Earth
Advice to others	Define your values early on Follow your passion Be the change you want to see in the world Build a support network Do your homework – engage feedback from others Be prepared for the long haul Love what you are doing Surround yourself with supportive people Don't be afraid to fail and to really just go for it Don't let people push you around Get everything in writing

Stage 2 involved deeper consideration of these themes as typifications, relevancies, stocks of knowledge, and motives. It was difficult at times to separate them because of their interdependent nature. Rehorick and Bentz (2008) describe the cyclical nature of typifications and relevance,

> What we see as relevant is shaped by our personal stock of knowledge, and accumulation of our typifications. In turn, our typifications are formed by what is relevant to us, and relevancy is shaped by her tacit awareness of what we think we should be doing with our lives, moment to moment and situation to situation. (p. 18)

How does one begin? I started by identifying typifications and stocks of knowledge, followed by relevance and motives, and finally intersubjectivity. Several concepts are grouped together because they are so tightly interwoven that reporting them separately would render them incomplete.

Typifications

Understanding how participants typify themselves and their respective businesses provides important insight into how they make sense of and structure their everyday lifeworld. Entrepreneurs are usually characterized as hard working, innovative, risk takers who work tirelessly to nurture and grow their business ideas into a commercially viable business (Greve & Salaff, 2003). This typification is befitting for interviewees who described taking risks and working long hours to achieve success. They used words like “ambitious,” “visionary,” “persistent,” “determined,” “opportunistic,” “passionate,” “tenacious,” and “optimistic” to describe themselves. These are words commonly associated with entrepreneurship in research literature and our everyday social constructs.

At the same time, the research participants identified themselves as atypical, distinguishing themselves as “unique,” and sometimes the first or only business of its kind in

Calgary. In trying to make sense of the unfamiliar, they become the "other" to more conventional competitors or commonly accepted typifications of the business entrepreneur. For instance, they struggled to describe how competitors viewed them:

> "I have no idea. I am pretty sure a lot of them don't even know I exist" (Trusha).
>
> "You know, I think they would probably say she's noble but probably not something I would do" (Chantal).
>
> "Before the renovation I don't think we were really on anyone's map…We are little blip on people's map now" (Patty).
>
> "I honestly don't know that. Well wait a minute…I think sometimes they probably think it's a little weird" (Laureen).

They situated themselves as members of the broader sustainability community, but placed themselves on the fringe of their respective industries. They are the "other" to the norm.

The vantage point of the other is not just relevant to sustainability but, at times, compounded by gender. Some interviewees felt they are taken less seriously in business because they are women. Other business people they needed to work with typified them as "naive" or incapable, though they certainly did not view themselves that way.

> I got looked upon like I wasn't the strong male financial advisor. I was just this girl with tattoos starting up her first business. And I was the naive, didn't know any better, so I became the easier target for them to go after. So they learned very quickly that you don't judge a book by its cover. And this may be my first business but you know, I am going to stand up for myself and I'm going to fight for what I think is right. So, it turned out in the end that they just kind of backed off. But you learn very quickly just with every aspect of it that it's, it's an uphill battle sometimes. (Annie)

How others viewed them has real consequences and at times, made what is already a difficult hill to climb, all that much harder.

> And I know it is so cliché to say that when people talk about-- you know the women's rights and it's kind of one of those topics that I think people think has been played out a lot but it's not. It's really hard-- you do get bullied a lot. And people look down on you as the weaker person because you are female, and especially if you are young or if it is your first business. You're the easy one and the easy target to be taken advantage of. Just stand strong and don't care what people think about you. (Annie)

What Annie is primarily referring to here are troubles she faced in her lease negotiations with her landlord. These issues cropped up in her first week of business and ended up costing her considerable time and money to settle. Her subsequent advice to other women is, "And there's no such thing as a gentleman's handshake so get everything in writing."

Patty described feeling unheard by some male staff members and wondered if this was because of her gender.

> I've had a couple of males that I felt not listened to. I know I was saying to my husband, I wonder if that message was coming from you, if it would be heard differently. Though it has been a bit of a struggle, not a lot, but a few instances where being a female and feeling heard hasn't, I haven't always felt heard. (Patty)

Chantal noticed a difference between how men and women are mentored in a company that was particularly pronounced in Calgary,

> I think the men may be the executive would look at the man and say well you remind me of myself so I can relate to you; I can connect to you so I'm going to champion you to come up. Whereas the female, I can't even relate to you; I don't really understand it. I found some of the women that were in the organizations that were above me, they had just kind of emulated the men to get to where they were. So that's probably pretty typical but I had worked in the city and in the States and it was pretty, pretty significant in Calgary when I encountered it. I hadn't seen that in other places. When I was working in the States in particular, in a consulting role, there it was very open; you know great mentorship regardless of what gender you were whereas here I found it was quite entrenched.
>
> So that just made me think about, you know, since there is that difference, would that then carry on to if you were starting your own business? In the city you wouldn't quite have the same network that may be a man would have to start it up. Doesn't mean you can't seek it out. I think you could definitely create it. It just means you might not have the know-how or the tools to maybe get things up and running as quickly as a man could. (Chantal)

Differences in how they were treated spanned from personal interactions to organizational structures. Chantal raises important questions about structural differences that can have a big impact on the success of women who work within companies or who start their own. Access to financial support is probably the biggest barrier that entrepreneurs face. Research literature suggests that women have less access to equity capital than men (Alsos et al., 2006; Greene et al., 2001) and that they are significantly less likely to apply for external equity capital (Orser et al., 2006). Indeed, none of the women in this study applied for equity capital from external sources. They invested their own personal savings and relied on help from family. This is typical of women entrepreneurs who tend to rely on personal networks or go it alone. It may also help to explain why growth projections are lower for women than men, and they are not as likely to sustain their businesses into maturity (Kelley et al., 2013).

Gender also came into play when interviewees described their management or leadership style. Common themes emerged that are consistent with typifications in the literature. Nearly all the women interviewed described themselves as relational, caring, communicative, and empowering.

> I think women have a better understanding. I think we run things more emotionally. And everybody sees that as being a set back and I think of it as a huge advantage. And I know the difference because it drives my dad nuts the way I run my business. Because he owns a law firm and his business is very hard and rigid. We've had employees with personal problems and we just kind of work through and support them through. And he said "I would have gotten rid of them." But it's a difference , you know, I think running a business that way works for some but I think running a small business where you are so intimate with your staff cause you're...I mean 5 women in 900 square foot space, you know, you really have to get to know each other and support each other. (Annie)

Self-depictions varied from hands-off to hands-on but, in general, as they gained more experience, they became less of a micromanager and more relaxed with their own personal style.

For example, Rosalynn has modeled her leadership style on a previous employer who gave employees plenty of opportunities but also held them to high standards of expectation. She has tried to do the same with her staff but personalized it with a softer approach.

> This is not the kind of place where you can go in and be terrifying, yell at them and expect them to come back the next day, which is fine. That's not my leadership style anyways. I really try to create this empowered; you know I'm not going to micromanage I'm not going to tell you what to do. If you have an idea, run with it. Make it happen. I hate when people come with problems and not solutions. I also hate when people, much less, it bothers me when people come up with great ideas and have no follow-through. They just kind of lob it over the fence and are done with it. And so those are the things that I try to encourage. I try to be a very participative leader like a lot of input in ways like this. (Annie)

Even though she did not approve of the way others had managed her, in the beginning Annie tried to emulate what her typification of a manager was. Initially, she was fairly rigid, rule-driven, and impersonal with staff. Over time, however, she found that management style didn't work for her. When I asked her where the "be on time" attitude initially came from, she replied,

> It just comes from working for any type of corporation. You know where you kind of lose that human face; where you're just a number at a numbered store bringing in dollars and cents and that's all you're worth. It's all about bringing in money, money, money. When you take that out of the equation and throw a lot of the human factor into it is so much nicer. It's nice when you have that relationship with staff when you can talk to them on a human level and a friend...And if anybody has a problem....if someone's short on their rent and needs $100 but can't pay me back, no problem. Here's $100-- I am sure you've earned it somewhere along the line. And you realize that the more you put into people the more you get out.

Annie drew upon her existing stocks of knowledge, which included what she learned from her father, business books and from her own life experiences as an employee. Now her management style is much more people-centered, flexible, and relational. She described her staff as "family" and demonstrates an ethic of care (Gilligan, 1982) that extends to each individual person. What we see is a shift in attitude and action; Annie gains experience and expands her stock of

knowledge. She is becoming herself rather than conforming to business advice from others. She is learning to lean in to her leadership style (Sandberg, 2013).

So how might a sustainable business differ from a conventional commercial business? Entrepreneurship is typically associated with economics, specifically wealth creation, job creation, and economic growth (Spencer et al., 2008; Tilley & Young, 2009). When asked to describe their businesses, the interviewees typified their businesses as environmentally and socially conscious, emphasizing the importance of values. They did not talk about economic growth or wealth creation, though this may be due to the initial framing of the study first. Trusha's advice to other women about starting a business reinforces this worldview. She advised, "Define your own values and what is the corporate values you want for your company as defining these early on will make it easier to shape and influence the decisions you have to make." The participants identified as local businesses supporting other local businesses. They are mission-driven and care a great deal about value, using words like "quality," "craftsmanship," "high grade," and "premium" to describe their businesses.

Typical customers are described as professional women between their late 20s and early 50s who have money to afford higher quality products and services. They may be conscious of where their money goes and interested in supporting local and/or environmental businesses.

> They would be ladies working in the downtown core, so typically maybe late 20s to could be late 50s or 60s. They are customers that are thinking about where their money is going and want to buy something of quality. They like the personal interaction so I've typically known them for the past three years. (Chantal)

Patty made an interesting observation about vantage point:

> I see the main demographic as, for me, middle-aged women who are really interested in supporting local business. But I think if you were to ask the other staff they would say oh no it's the 20-year-old hipsters. But for me, and I have done some work on the demographic, it's female, 30 to 50, and strongly supporting community, a small business, local food.

Customers often live or work nearby and several participants wondered how moving to a different location would affect business.

When asked what sustainability means to them, the responses echoed their values with an emphasis on preserving the environment, respecting everyone in the whole cycle, supporting local business and community, and generally making things better in the world. A number of participants did talk about a desire for more financial stability but they did not place this above or separate from environmental and social concerns. For them, business growth would mean more life balance and time to do the things they enjoy. Several women talked about diversifying and expanding their businesses but again, this is not tied exclusively to financial gain. It is a means to help change the consciousness of others and prove that a sustainable business is viable.

> I want to be successful. I want to pioneer something that is different and I want to just be able to share; have more Canadians just share in the quality of spices and then to cook more. Not even cook more but just to use them in such easy ways; to rethink the way they think about spices. For me that would be a huge issue to change people's mindsets. So that would be ahead for me and just increasing our offerings at traveling more to the country's that we get our spices from just to connect to the farmers and have that story as well. And have more balance in our lives. (Trusha)

The women I interviewed exemplified the typification of an ambitious, determined, and innovative entrepreneur. They are visionary, innovative risk-takers who work tirelessly to make their businesses successful. What is noteworthy, however, is just how much they identify as atypical or as other to the social norm. How much of this is on account of being first-time entrepreneurs, and how much is because so few role models exist to compare with?

How the interviewees conceptualize business differs significantly from conventional ideas about business development. While several women talked about job creation as a means to support the local economy, in general, there was very little discussion about economics or

economic growth. They want their businesses to be self-sustaining but do not necessarily view success as tied to wealth creation or expansion. Instead, they describe their businesses as mission driven; that mission being to leave the world better than they found it.

Stocks of Knowledge

What happens when the stocks of knowledge in the social world are inadequate or incongruent with one's lived experience? As already discussed, participants are rejecting existing constructs and creating new stocks of knowledge about what it means to be a sustainability entrepreneur. These are well-educated women who have studied in areas of law, business, adult education, management, and finance. They are experienced workers who have acquired formative skills and knowledge that are transferrable to their current roles as entrepreneurs. That being said, what they are attempting to do is quite different from a conventional business start-up and there are few blueprints to follow. Annie is the only person who told me about taking an entrepreneurship course which led her through the process of writing a business plan. She did not necessarily stick to the plan but it did help her to prepare and consider all the costs involved in starting up a business.

> You don't have to stick to it and it's not about sticking to it. But there is, they say almost 90% of businesses that don't have a business plan will fail…And when you start writing it and seeing the financials, that was the part that really got me. Because there is so much stuff you have to factor in everything from the staples you put in your stapler as part of your overhead…You go through everything and once you tally it all up – you have like a holy shit moment-- you're like this is really expensive. (Annie)

Rosalynn spoke about how useful it was to apply for B Corp. certification and use its impact assessment tool as a framework for making business decisions.

Both Laureen and Rosalyn have worked as self-employed consultants but admit that running a commercial enterprise of this size is a totally different ballgame.

> Lots of it I just learned it by doing which is kind of crazy in a way. It would have been good to have a mentor at work maybe but no one else was doing this kind of sustainable landscaping… using newspapers to cover a lawn…that's kind of crazy. (Laureen)

Lack of mentorship was a common theme in the interviews and most participants have learned through trial-and-error. They are self-directed learners who continually research new environmental products and sustainable practices that they can incorporate into their work. Some of the research they do via the Internet but more often than not, new information comes through discussions with staff and customers.

Nearly all interviewees spoke about influential books they have read on a variety of topics related to environmental issues, social entrepreneurship, spiritual development, and business. Some of these books have been sources of inspiration, while others challenged existing stocks of knowledge and triggered transformational change.

> I went through this whole kind of reading review of different things and started to question some of the things I have learned in my business degree. Like these models of economics that were just given as this is how it works-- supply and demand-- and that's what drives everything…Yeah then I started reading these other things and it's like well there's the commons; there's the air that is not valued; it doesn't make sense to me. And things started to click. I'm not an expert in any of these areas but I think just all of those kinds of things started to form my thought process and that informs the documentaries that I watch and things like that. It just all adds up to create my value base. (Chantal)

During the interviews, I inquired about each woman's relationship with nature as a child to explore early influences. The responses were varied. For some people, spending time outdoors as a child planted foundational ties to nature. For example, Annie grew up in a small farming community where she developed close connections to animals early on. As a child, Rosalynn lived in the rural area of Bragg Creek where she spent as much time outside as possible building forts, riding horses, and hiking. Patty lived in an urban setting but also spent a lot of time outdoors. In her words, "As a kid I get home from school, drop off my backpack, have a

bite to eat, come home for dinner and then I'd be out again until the streetlights came on. Just playing and being outside a lot." Chantal grew up in a small town on the East Coast. She described it as "quite a bit of nature there…a lot of walking to and from where you need to go." It wasn't nature that stuck out for her as much as the sense of community.

> You know everyone you kind of interact with. So you go shopping down the street and you know the people who work there. So it wasn't an anonymous existence at all. Everyone kind of knows your name type of thing, so definitely connection to community. (Chantal)

Trusha's story is different. She recalled herself as "pretty much a city girl." She did not have a strong relationship with nature and wanted to become a lawyer from a young age. For her family, outdoor pursuits were secondary to education.

> To me--and I this is where things are changing but as I was growing up success was very much for me being a professional. I would say earning good money and just being financially stable. It's what my parents never had; it's what they struggled to give me as a child. In the Indian community it's very, very, education is primarily over anything, outdoor pursuits, education is the thing that I was brought up to be absolutely key. (Trusha)

Laureen's family moved every couple of years and, with each move, her parents redid the yard. As a child she loved flowers, gardening, and spending time outdoors.

Parents and other family members have been influential, and in most cases, continue to be a source of support. Sometimes, this relationship is very obvious:

> You know my parents have always really, really appreciate the outdoors and nature and I think kind of leaving things better than when they found it. They are always improving things. Same thing with the house it was only for leave the room better than when you found it; turn the lights off when you leave. They've always recycled. So I think that's a large part of it. (Rosalynn)

Other times, this relationship is more convoluted. Two examples are particularly illustrative. Chantal chose to become a chartered accountant in order to avoid the financial struggle she witnessed growing up with a single mom,

> My mother was a single parent so I just saw that she struggled. For me financial security was pretty important at that point. So I pursued a business undergrad and I got my chartered accountant designation, which was a lot of studying but I am very thankful that I did it. It was a great foundation. I was able to travel and work on a lot of international projects; get great exposure. So for me it really expanded my horizons.

Her mother was a seamstress who also taught her the value of quality,

> So I remember shopping with her as a teenager – I would get really frustrated because I would grab something off the rack and admire it, and she would turn it inside out and say, "Well look at these seams. This is not going to last. This isn't good quality." I'd be like come on, just let me buy it. But I am actually thankful for that because she actually got me thinking about the construction, the fabric, and really appreciating the piece. It's like you have a different relationship with it almost. So it was definitely her influence and just the fact that you would need to, you know treasure what you have, as opposed to always be looking for something more. (Chantal)

One can see how these early influences have shaped the values and choices she makes as an adult. Similarly, Trusha credits her mother for planting the seeds of her passion for spices,

> Obviously I have Indian heritage and growing up my mom was always giving me spice concoctions for colds or coughs or upset stomachs. She was never able to tell me why. Why am I taking turmeric in milk? Why are you giving me saffron to sleep? She was never able to tell me that but it was all in embedded in traditional Indian medicine. It is coming from that heritage.

She became a corporate lawyer in order to achieve the financial stability her parents never had.

> As I was growing up success was very much for me being a professional. I would say earning good money and just being financially stable. It's what my parents never had; it's what they struggled to give me as a child. (Trusha)

When she moved to Canada, Trusha was looking for a significant change. She yearned for simplicity and more quality time with her family.

In both these examples, early influences motivated them to achieve a certain level of professionalism that also meant working long hours and living a lifestyle that felt out of balance. However, as entrepreneurs, they have returned to their formative experiences as a source of inspiration for their current business. In essence they have circled back home.

Formative experiences as children and family emerged as strong themes in the research interviews. What is interesting to notice, however, is the connection between these early experiences and choices they have made in business. For example, Patty recalled playing outside in the neighbourhood until dark. As an adult, the value of community still lives strongly in her desire to create a "community hub." Chantal's recollection of growing up brought back memories of feeling connected and seen. Today, she strives to restore our connection to fashion and to help people feel a personal connection to the designer who has made the garments they are wearing. Her story about buying a suit in Montréal illustrates this beautifully. In her words,

> I was purchasing a suit in Montréal and loved the detail on it; the quality of fabric. You know it wasn't overly expensive; it was probably the same you would pay in any large national chain. And as I was going to buy it the designer walked in and I actually got to shake her hand and meet her. That just felt so special to me because I was handing over my body and it was supporting her in her craft. I thought I don't have this happening anywhere else where I'm spending my money. (Chantal)

What this suggests is the importance of cultural values and early influences. Like Māori entrepreneurs, the women I interviewed feel this attachment to family and responsibility to the broader community (Te Puni Kökiri, 2013). They do not separate the personal from the professional but carry this feeling of connection into their business practices and interactions with others.

Perhaps what is most significant to note is the meager supply of pre-existing constructs related to sustainability entrepreneurship that interviewees have access to. Unlike conventional entrepreneurs who can get their hands on an array of pre-existing information in the form of books, advice, role models, and mentors, the women I interviewed are relying on personal knowledge gained through trial-and-error. They are building up new stocks of knowledge based on their personal experiences.

Relevance Structures and Motives

What has motivated our participants to start sustainable businesses? Looking closer at motives for research participants, several themes emerged:

- Personal story or struggle was a catalyst for change (e.g., health issues)
- Personal connection to lived experience; the business stemmed from a personal interest or hobby
- Part of personal lifestyle already
- Wish for more balance and control over one's livelihood
- Yearning for work that is congruent with one's values
- Eagerness to make a difference and help shift consciousness through education
- Drive to prove that an alternative approach to business is possible
- Means to promote healthy living
- Concern about the environment
- Care about community and all living things including the Earth

Some motives like personal hobbies or struggles with health are clearly because-motives, while others like the desire to change people's mindsets are in-order-to motives.

For many entrepreneurs the motivation to start a business stems from an opportunity and desire to make money. This is not true for the study participants, who were predominantly motivated by a personal connection, a personal struggle, and search for meaning. In fact, when asked what motivated them to start a business, none of the participants talked about the opportunity to make money. They want their businesses to be financially viable; however, their motives reflected a personal connection to their interests, values, and lifestyle.

> Again it's not about making a million dollars to try to be happy because to me that is not my definition of happiness. It's having some meaning in my life; it's having the good conversations. It's having the time for the things that matter; the appreciation of the things that matter and sort of stewarding those things that matter as well. Not using them up today so that we can't appreciate them tomorrow. (Rosalynn)

For several participants, the because-of motives stemmed from personal issues such as health problems. These issues propelled participants to make life changes. For example, Patty's interest in natural remedies and organic food originated from her concern about her son's health. Eating a more natural diet became part of her family's lifestyle and eventually their family business. Dealing with chemical sensitivities forced Laureen to quit her job as a public education consultant and stay home. Gardening was a hobby and a therapeutic way to pass the time that eventually became Eco-Yards.

For others, like Chantal and Trusha, their motive was a quest for meaning and a lifestyle that fit with their values. They both left high-paying, demanding corporate careers in search of more meaningful work. As Chantal explained,

> We lived in San Jose area in Silicon Valley and work in jobs that paid us very well; very high quality of lifestyle. Worked a lot; like 70 hours a week. So I basically got to a point of burnout and then was looking around to me at this lifestyle that I was getting pulled into and really thought this does not align with my values; this is excess.

Chantal moved to Calgary in order to slow down and try something different. After working in the nonprofit sector she decided to create the work environment she was seeking.

> In a corporate environment it's all about the bottom line; the consulting fees; the revenue; the paycheck. Whereas here there was a mission and a customer but it was a client that they were dealing with and I just thought that was great the way people were so energized coming to work every day. I thought this is something that really sits well with me so this is an environment that I would like to be into. (Chantal)

For Trusha, cooking and entertaining on weekends was her way to escape a very demanding corporate environment, and "get away from it all." When she moved to Canada she couldn't find the ingredients she was used to back in London, England and recognized a market opportunity.

> So when I was looking for spices…it was like I just couldn't get the flavor; they were not aromatic. I was finding that the recipes I was used to making, I had to use more. And then I started going to organic and it was still pretty much the same story. And then not being able to get organic in a lot of the brands I use, which yeah are typically mainly Indian, but you know there is still a wide variety. So I think those sort of combination of factors spurred me to think maybe there is a niche market. (Trusha)

Moving close to the Rocky Mountains only reinforced and deepened her desire to live a healthy, simpler lifestyle that affords her the flexibility to spend time with her husband. She explained that

> When you are younger you want everything. You're driven and there's nothing wrong with being driven and ambitious; that's fantastic but as I am getting older, there is a yearning for simplicity in my life and valuing the quality and time with my family. For me, when I was working as a lawyer...my husband was in also banking and to be working 16 hours a day, barely see each other except on the weekends, was perfectly acceptable. Now, after everything we have been through, it's like no-- you know, we want to spend as much time together as we want to, as we can. Just get to that balance-- why do you want to kill yourself working? (Trusha)

Achieving work-life balance is difficult particularly in the early years of starting a business. A number of interviewees commented about long hours of work and their challenges with achieving balance. Patty has intentionally instituted a 4-day workweek for employees and is working towards modeling that herself. She regularly works 7 days a week and, if she does take a day off, will put in a couple of hours from her home office. Trusha often works 14 hours a day but enjoys the flexibility that working for herself affords. Annie works 6 days a week from open to close but does not feel exhausted because she enjoys her work. As she explained it, "I get burned out sometimes but it's not work so I don't feel strained, you know exhausted at the end of the day. Emotionally, there's a lot that you get."

The temporal relationship between because and in-order-to motives becomes clearer when we consider how people are motivated by past experience. For instance, Annie's motivation to start a business can be traced directly to her negative experience working in a large

corporation where she felt "everybody is expendable" and there is "zero focus on environment, at all." She explained, "It was just a really eye opening experience. I worked for small businesses before and then I moved to a corporation and realized this was not how things should be done." Her negative experience became a powerful motivator for change and also a comparative benchmark for what not to do.

Rosalynn was also influenced by previous work experiences, but in her case, these experiences were positive motivators. During her university studies, she took part in a couple of student-led initiatives that were focused on creating positive social impact through business and community dialogue. The second project, called Make It Good won the first sustainable, greener good challenge at a national competition. A third defining experience for her was working for an environmental firm in Calgary:

> And then the last thing would be working at DIRTT Environmental Solutions was another eye-opening experience of all of the good you can do while making money. The two things don't have to be separated; you don't have to be evil making money and do good on the weekends when you volunteer elsewhere. It's about being able to put those two things together and I think it's a very powerful motivator for people as well. (Rosalynn)

Although their motives differ, all of the women interviewed have a strong, personal connection and passion for what they do. Several of them turned hobbies (gardening, sewing, and cooking) into viable businesses, while others recognized a fit with their personal interests (yoga, dog grooming, and organic food). There is a personal story connected to first-hand lived experience.

At the macro-level, the interviewees in this study are motivated by desire to contribute to others and to the Earth. They strive to provide value to their customers but not at a cost to their employees or suppliers. One such example is Sunnyside Natural Market, where the store values

about supporting local farmers and connecting customers with healthy, organic food are featured prominently in the colorful signage.

Figure 13. Sunnyside Natural Market statement of values.

Trusha imports her spices directly from organic farmers and co-ops outside of Canada. The rest of her operations are Canadian-based because she believes in supporting the local economy. She explained that

> I had the privilege of going and doing a farm tour early this year and you know, they are just amazing, amazing people. So humbling, they work extremely hard. To be able to support them in supporting their families, to getting their children to school to get them educated is, to me, the least we can do. It's indirect but we are still contributing to that effort. (Trusha)

Laureen described attending a public lecture on compost tea and the depletion of microorganisms from the soil. Compost tea is a brew of beneficial bacteria, fungi, and other nutrients that acts as a natural fertilizer for plants and soil. Laureen's concern about the state of the Earth's soil moved her to action. As she recalled,

> So I came here and I sat here for a few more days and then I was like I think I could do that. I think I am going to make that tea and spray it on urban yards and have an alternative to chemical spray companies.

She met with several different people to learn the different processes involved and invested in equipment to make her own compost tea. Now she brews an aerated compost tea spray that is made with high-quality compost and organic fertilizers. It gets sprayed on plants, leaves, shrubs, lawns, and soil to restore microorganisms and nutrients to the soil. Here we see evidence of an ethic-of-care (Gilligan, 1982) and ecocentric value orientation (Merchant, 1992) that extends to other people and the world itself.

Annie has always been very eco-friendly in her personal life. Working in a big corporation, she recognized that businesses have to change.

> I am incredibly eco-friendly in my personal life so there were things that we were doing that it was just like, this is ridiculous. Like even throwing hair out…Our shampoos were all like chemical filled and our hands would crack. And the dogs would react. It was always just like trying to save a buck and kind of cutting corners. You kind of realize you can't do that anymore. Like, we have run out of corners to cut.

Rosalynn was studying business at the University of Calgary when she made a similar connection,

> [Then] over the years I kind of came to realize that a lot of businesses can do a lot of damage in the world. There's a lot of emissions and there's a lot of exploitation and a lot of pretty horrible things that happen as a result of business. And there was one time when I was --I have a business degree-- there was one time when I was in a social sciences building and I overheard a conversation of social science majors talking about businesses and business people and how they are just evil basically. All business people are terrible and it's their job to go out and fix what business people are screwing up.
>
> And that really bothered me because until that point I hadn't really thought of business as being evil and someone else having to go and clean it up. So I felt really weird about that because I don't consider myself an evil person and don't want to make millions of dollars at the expense of people or landscapes so that was kind of weird for me.

This realization was a turning point for her. She read books about successful business people who use their fortunes for good and has been committed to the idea of social enterprises and sustainability ever since. She explained,

> A lot of people refer to sustainability as the business of trade-offs which I have an issue with because I don't like to think of sustainability as this *or* this; make money or do something good for the environment. I really strongly believe and try to always make it the world of "and." We can do good things for our community and we can make money. We can do both.

She took over Leela Eco-Spa & Yoga Studio in order to prove it is possible to be environmentally and socially responsible, and make a profit.

Congruency with one's values was a primary motivator for all the participants. As Chantal explained,

> That's very important and special to me so this boutique really embodies my values. It's not so much that something is necessarily stylish; it has to align with my values too. Yeah so this is kind of my, I don't know if you want to call it my closet. It's kind of my way of showing people what I really love in terms of the quality and uniqueness of the clothing that can be very expressive garments – you know, you don't have to sacrifice style and expressing yourself for not shopping. But when you do shop, just put a little bit more intention into it. That's why it's called Studio Intent.

She feels people have lost their connection to clothing. They don't seem to care how it was made, by whom, and in what working conditions. As she stated, "If you hold up a shirt and it costs $10, you have to think about how is it physically possible that someone made that? It's not. It's like modern-day slavery in a lot of cases." All of the garments she carries are manufactured in Canada where she can be assured the labor conditions meet acceptable standards. It's a message she hopes people want to hear.

Understanding what motivated participants to start a sustainable enterprise helps us to understand the meaning they attach to a lived experience and what is relevant to them. Another way of discovering what is relevant or of interest to participants was to ask about their

challenges. The challenges they encountered and continue to struggle with are quite typical for small business owners. Cash flow, high cost of rent, unexpected costs, and undercapitalization were common themes. As mentioned earlier, all of the interviewees funded their own start-up costs and have generated enough money to stay afloat. For some, the only way they could survive was to draw money from savings and cut costs by seeking help from family. Several women talked about wasting money on expensive marketing materials that did not generate new business. The final theme was working long hours and the challenge of finding balance.

Intersubjectivity: We - Relations

Schütz (1967) assumed the fundamental structure of reality is not private but intersubjective from the very beginning. What he termed a Thou-orientation begins when a person becomes aware of another human being and ascribes consciousness to him or her. This occurs when someone is near to us in time and space and it may be one-sided, as in the case of direct social observation. For example, I am standing at the bus stop with a young person. I observe that she is carrying a backpack and infer from this that she is taking the bus to school. Schütz distinguished this level of understanding from We-relations where two people are aware of one another and interact, even if only briefly. This may be through dialogue but it may also be grasped through subtle body movements. Schütz illustrates this idea with an example of two people watching a bird in flight. Each person's lived experience of that moment will be different, however, in that moment the two people have "grown older together" (p. 165).

> Perhaps while I was following the bird's flight I noticed out of the corner of my eye that your head was moving in the same direction as mine. I could then say that the two of us, that *we,* had watched the bird's flight. What I have done in this case is to coordinate temporarily a series of my own experiences with a series of yours. (Schütz, p. 165).

The essence of the social world, then, is its commonness or shared meaning that we co-create through We-relations. We act within the lifeworld but also upon it (Schütz & Luckmann, 1973, p. 6).

Intersubjectivity permeated the interviews through themes of connection, community, and care. It was reflected in the language that participants used, the choices they make, and how they described their values. For instance, even though only two of the women are co-owners, all of the participants used inclusive language to describe their business. They consistently used words like "we" and "our" rather than "I" or "my." Indeed, we-relations are so embedded in their psyches that, at times, I wondered who else they were referring to. A couple of times I even inquired about who else was involved in the business because it sounded like there was a partner or others involved.

Jo-Anne: When the you say "we," who is "we"?

Trusha: We? Um...me!

Jo-Anne: It's the royal "we."

Trusha: It's the royal "we." It's me.

All participants talked extensively about the importance of relationships with staff, customers, suppliers, and even competitors. In this excerpt, Patty described meeting one of the farmers she would work with if she bought Sunnyside Natural Market:

> And I remember thinking if I could work with salt of the earth people like this, this is for me. So it didn't take long--like once we were actually in the business it was really affirming. It was kind of doing all the banking and financial part that part that was more scary I would say. But once we were surrounded in the store with all the people, the staff, the farmers, we were going yeah this is good.

Building relationships is very different from networking. In fact, for most of the interviewees attending another networking meeting was not enticing. As Patty put it, "If I am meeting some

of our contemporaries in Vancouver and networking this and networking that, I can't stand that world. For me if you're networking, you have this hat on and it's not really you." Instead, sitting down for a cup of coffee with one of her local farmers was considered meaningful relationship-building.

Participants strive to build a culture of connection and community in their own work environments. Annie described her employees as "family" rather than staff and recognizes the value of building personal relationships at work. In her words, "It's nice when you have that relationship with staff when you can talk to them on a human level and a friend." Patty also described her employees as "family" and does not subscribe to the separation of personal and professional.

> I've said to people, if you're having problems at home don't leave it at the door. I know so many people will say if you've got problems leave it at the door and here it's like if you have problems, let's talk about it, and then you can get on with your day. Because if you're not talking about it, it will be infusing every part of your day. I really want to create a workspace is supportive to them as a person; not just supporting them as an employee. If you really support them… yeah, and it's like a family. (Patty)

Rosalynn described her first day as the owner of Leela's Eco-Spa & Studio. What stood out for her was the absence of relationships and connection. She recalled that

> On the social side of things we had a meeting with all of the staff the first day that we came in and there were people that had been working here for many years that had never met each other. So there was…clearly it was just this place where people showed up, did their job and left. There wasn't really much buy-in; there was no culture; none of them had any idea what might be social or what might be sustainable or what could possibly be sustainable here. So that was an opportunity. So we realized on the social side of things that we want to build a strong culture and make this a place that people really wanted to come to work. And it would have that ability to-- having that engage culture would help us along the way of becoming more sustainable.

Rosalynn connects a strong, engaged culture with getting buy-in from staff on her vision of a sustainable business.

Community is a theme that came up repeatedly in the interviews. Participants value community and actively build community through their work. Patty described her market as "a community hub" where people gather; Chantal talked about supporting a community of artists; and Annie spoke about the benefits of being part of your local community.

> I am a firm believer in small businesses need to help each other out and you can't be – I don't ever want to be just a building and a business on a street and have that be your only existence. You have to be part of your community and you have to be part of the businesses around you because everybody benefits. (Annie)

The interviewees contribute to local community events and charities, and support other "likeminded people" and their businesses when they can. For example, a number of participants had community bulletin boards on site.

Figure 14. Community resource board at Leela Eco-Spa & Studio.

Feeling part of a community is juxtaposed with being unique and sometimes the only business of its kind in Calgary. All participants identified as members of a larger sustainability movement and found sense of community at REAP. Annie described this further,

> It's nice to be part of that community because it really strengthens you when you're doing something where nobody else is doing it. You kind of feel like you're standing by

> yourself so being part of a network like that it's…you kind of feel like you've got this other little family that's going on in the background.

The interviewees do not view other sustainable business people as competitors and go out of their way to support and work with them.

Perhaps what is most notable about participants in this study is how far their sphere of we-relationships extends. As an example, when I asked Laureen what motivates her to take action, she told me about her travels abroad and how it has deepened her connection to what is happening in other parts of the world. As she recalled,

> So I lived with a family in Tunisia and I lived in Israel on a kibbutz and then I worked at a scuba diving center and then I was a translator for camel and truck tours in the Sinai desert. Because when I was there the Sinai was half occupied by Israel. In fact, when I was there they gave it back to Egypt for peace. When I was there Sadat was killed, Anwar Sadat, and then Israelis were really afraid – oh my God we just gave up the Sinai for peace. What is going to happen? Which was really moving--Israelis were crying that Anwar Sadat had been killed. I was on this bus-- from the beginning we heard he was shot and by the end we heard he was dead in three hours. And they were just beside themselves. I was like who would believe this?

> So I have this real sense of the whole world so when people talk about climate change and how it's going to affect places I can imagine it. When there are wars going on, I can imagine them too, to some extent. I don't want to imagine them at all. And then I did shamanic work and that also helps you feel really connected. Just looking at the whole world and going, what can I--I want to do something, what can I do that would be a contribution - that would be significant? So the education and soil microbes and stuff…I am not sure I am telling you... Yeah it's that feeling that I can feel the pain and I can understand that. I guess it comes from seeing the big bigger picture and usually it's in a Gestalt. It's almost like an intuitive thing. (Laureen)

Though I did not ask about spirituality in the interview, of the six women I interviewed, five mentioned they have a spiritual practice of yoga and meditation. Laureen even incorporates spiritual ritual into her work culture. Every morning she asks her crew to stand in a circle and set an intention for the day. The intention is, "We are going to work safely, efficiently, harmoniously, lovingly, creating beauty."

These women operate their businesses from an intersubjective consciousness of relationships and connection to other people and to the environment. There was very little evidence of an "I-orientation" in the conversation. Their vision of business success is not competitive, but generative and sustainable.

Spatiality: Lived Space

As described in Chapter 3, the impetus to include photographs in the study came from site visits during the pilot study. I toured participants' work sites to gain a better understanding of their lifeworld and was completely taken by the aesthetics; not just how they looked but how I felt in their spaces. This experience prompted me to explore the concept of spatiality or lived space (van Manen, 1997) more fully through the use of photographs and first-person protocols.

Four of the participants operate storefront businesses and the other two are home-based businesses. The storefront owners, in particular, have designed their work environments with intentionality. At a surface level they are showcasing their wares but at a deeper level, they are expressing their values. Below are select photographs and phenomenological protocols that describe my impressions of each storefront space. Taken together, they enliven and enrich our understanding of each participant's lifeworld.

Sunnyside Natural Market

Entering Sunnyside Natural Market is a sensory rich experience. The environment is vibrant, inviting, and friendly. Outside the store are racks filled with garden plants and hanging flower baskets. Inside the store my eyes feast on shelves brimming with food, while my nose

inhales the smell of fresh baked goods coming from the bakery. The store is not large but is remarkably well-stocked with a variety of goods from frozen foods to cheese to herbal remedies. Each section is marked with a hand-drawn chalkboard that gives it a personal, homespun ambiance. The space feels plentiful and friendly. I see a staff member discussing nutritional benefits of a particular product with a customer. They are engaged in dialogue that goes well beyond the "look in aisle three" kind of help one receives in a large grocery store chain. There is a warm, happy vibe in the store. I notice that staff members all make eye contact and smile. It feels homey and abundant, like I am in someone's well-stocked pantry.

Figure 15. Sunnyside Natural Market produce display.

Figure 16. Sunnyside Natural Market storefront.

Figure 17. Sunnyside Natural Market vitamins.

Patty's market truly is the "community hub" she envisioned. The store is a visceral reflection of her values and of her. She is professional, down to earth, creative, open, collaborative, and knowledgeable. Her story is the same.

Studio Intent

Studio Intent is located in the basement of a historical building located in the heart of Calgary's downtown core. I walk down the stairs and notice Studio Intent immediately located at the bottom and to the right. The store is encased in clear glass which gives it an airy, open feeling despite its relatively small size and lack of natural light. It literally feels like I have walked into a very large walk-in closet, though it is organized in a way that I only dream about and never seem to accomplish. Clothing and jewelry adorn the walls but there is enough open space and white walls to avoid feeling overcrowded. The clothing is urban-chic; stylish with simple, clean lines. It is hung on racks around three walls giving it a casual but professional feel. The store feels like what I would expect of an upscale boutique but also quite personal and inviting.

Figure 18. Studio Intent storefront.

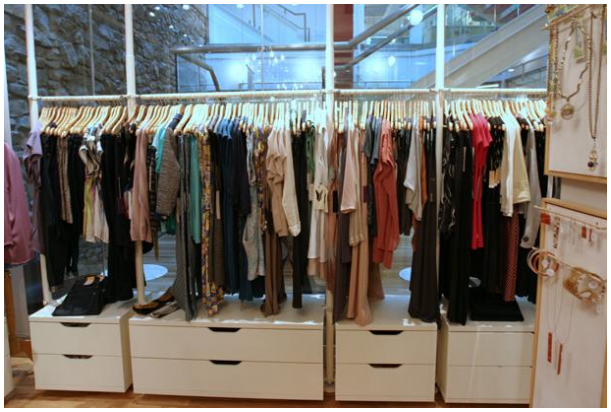

Figure 19. Studio Intent interior.

Figure 20. Studio Intent looking in.

Again the interviewee's workspace provides insight into the person herself. Chantal balances order with form. Her lived space reflects her appreciation for quality and quantity. When she started Studio Intent Chantal was looking to simplify her life. Her lived space exemplifies this value-- it is simple and elegant.

Leela Eco-Spa & Studio

The first thing I notice about Leela Eco-Spa & Studio is the big comfortable leather chairs in the reception area. I sink into one of those chairs and double-check my voice recorder prior to the interview. Leela's is closed at the moment and all is quiet. Looking around I notice

shelves adorned with interesting products from yoga mats to skin care products and jewelry. Everything is organized and tastefully displayed but not uptight. After the interview Rosalynn gives us a tour of the entire space. Between the reception area and the main yoga studio is a fairly large community board filled with posters advertising local events and resources. The yoga studio itself is bright and washed in warm hues from sunlight that filters through stained-glass art and images of meditation that cover the windows. In the other half of the space is a darker hallway which leads to private rooms for massage and spa treatments. Again these rooms feel comfortable, personal, and relaxing. The entire environment feels professional but not clinical.

Figure 21. Leela Eco-Spa & Studio reception area.

Figure 22. Leela's massage room.

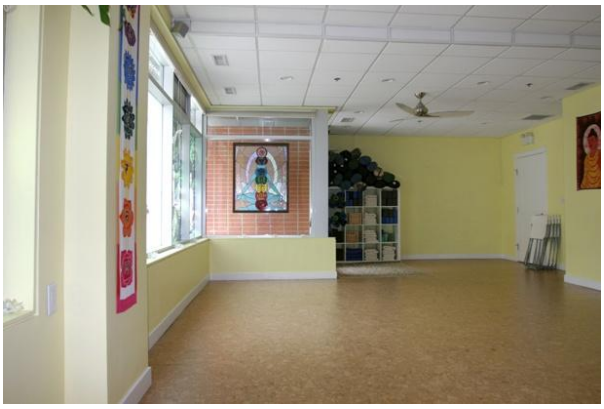

Figure 23. Leela's yoga studio.

Like Rosalynn herself, Leela's Eco-Spa & Yoga Studio reflects a blend of community meets business. The lived space is comfortable and professional; colorful yet subdued.

Muttley Crue

Muttley Crue is a bustling, cheerful place located in the bottom of a two-story stone heritage building that is buttery yellow in color. A sign advertising Muttley Crue is painted on the front window and I can see a dog lounging in the front window ledge. The front reception area is crowded with people, dog products, information about community events and, of course, dogs. A few steps up and to the left is a salon- style space where the dogs are groomed. It is similar to a hair salon with sinks and grooming stations for dogs. A staff person is busy sweeping up dog fur from her last customer at the end of the day. This section also has an open area with dog toys where dogs can run around and play as they await their turn or simply hang out for the day. I count five dogs roaming around the store and all of them look happy. There is no growling or fighting; just a lot of the tail wagging and happy-to-see-you dog energy. It would be impossible to hold onto a bad mood in this environment. This space is lively, joyful, and fun.

Figure 24. Muttley Crue storefront

Figure 25. Muttley Crue interior.

Figure 26. Muttley Crue canine customer.

It is obvious from Annie's store that she cares about the environment, community and, above all else, dogs. It is interesting to notice how Annie's lived space centers around dogs, perhaps more than people. Her compassion extends beyond people to all living things in the natural environment.

The final two participants work from home. They coordinate their work from home-based offices but do not meet clients there. The notion of lived space is still relevant but not as readily apparent or obvious as the others.

Spice Sanctuary

The drive from Calgary to Canmore is beautiful but today I am anxious because we have left later than expected and I don't want to be late. Following the directions I printed off Google maps, we turn off the highway towards a smaller, enclosed development that is nestled in the mountains. Looking around I see the coffee shop that Chantal has chosen for meeting. It is the only coffee shop in the development and Chantal is obviously a regular customer. The coffee shop is surrounded by majestic mountains and trees. Living so close to the Rocky Mountains it is easy to take them for granted. But they are breathtakingly beautiful, truly. The trees have just blossomed with leaves and the air is fresh with the hope of spring. I wonder, why don't I spend more time here? What would it be like to live and work in this environment?

Figure 27. Trusha and her spices in Canmore.

Figure 28. Spice Sanctuary packaging.

Figure 29. Spices from Spice Sanctuary.

I was unable to visit Trusha's office space but have included photographs taken at a coffee shop very near to her home in Canmore. According to van Manen (2011), "In a general sense, lived space is the existential theme that refers us to the world or landscape in which human beings move and find themselves at home" (para 2). The mountainous landscape depicted here is part of Trusha's lived space. She credits her surroundings for expanding her environmental consciousness and inspiring a healthy lifestyle which has become an essential part of her business and personal life. What Trusha's example illustrates so clearly is that lived space is not simply the environment one creates. It's an ongoing relationship between person and place. As we act on the world, so it shapes us.

Eco-Yards

I met up with two of Laureen's staff members early this morning to watch them prepare the compost tea. The tea is made off-site at a local tree nursery supplier that has offered its space. The nursery is west of Calgary on several acres of beautiful land. I pull off to the left and enter the area reserved for arborists. The area is surrounded by greenery and in the middle is a pile of chopped logs piled about two stories high. I notice several trucks and people who work

for another landscaping company and the lead person directs me to pull my car into a space on the side where I won't block working vehicles as they come and go. I look for the Eco-Yards truck and see it parked around the bend, just outside of what looks like a garage or workshop. I walk over to the truck and am met by two friendly Eco-Yard staff members who take me to see the compost tea that is brewing inside the utility shed. Inside the shed there are two large barrels with hoses and aerators; something like what you would see in a fish tank. One staff person explains what he is doing as he pumps the compost into a spray tank and adds a variety of ingredients that boost the microorganisms in the soil. "And now Laureen's touch" he says, putting several drops of essential oils in the mixture to finish things off. The other staff person is busy cleaning equipment and getting things ready for the next batch of tea. She tells me, "I feel like I am a witch mixing a potion," which is essentially what she is doing. They are both lovely people – competent and eager to explain what they are doing. I sense they are proud of what they do and who they work for. I breathe in the fresh air and think what a wonderful way to start the day.

Figure 30. Eco-Yards compost tea brewing.

Figure 31. Eco-Yards compost tea sprayer.

Figure 32. Yard before landscaping.

Figure 33. Eco-Yards landscape design one year later.

In Laureen's case, the concept of lived space is a bit different because designing outdoor spaces is her business. In the past, she put a lot of energy into landscaping her own lived space but now her mind is consumed with doing this for others. During her interview, Laureen talked about the importance of good listening skills. She stated,

> I think I am pretty good at listening and hearing what people aren't saying especially with clients. I mean what is it that you want? And if ever there has been a glitch it is because I didn't listen enough.

She proceeded to describe how things went awry with a design that needed to be redone because she was not listening to what the client wanted. In this example, we see how spatiality intercepts with the concept of relationality or interpersonal space (van Manen, 1997). Moving ahead with her assumptions about space meant she did not really hear what the client wanted. The result was a redo of the complete design but also a valuable lesson about listening. Now, her landscape designs reflect a shared vision and collaborative process for creating beautiful landscapes that continue to develop over time.

Lived Space and Ecology

What constitutes a lived space? At one level we see how each woman's work environment has been shaped by her values whether that's community, simplicity, beauty, or healthy living. The spaces they have created are physical manifestations or representations of who they are and what is meaningful to them. Observing the outer world offers us glimpses into their inner world.

However, it is clearly not a one-way street. The participants act upon their immediate surroundings but are also highly attuned to the natural environment that we share. This awareness shapes the choices they make, from LED lights to composting facilities. For example, Patty chose environmentally friendly products for the store renovation like closed-door rather than open-case coolers. This sounds fairly minor but Patty was warned that "any time you put a barrier in front of someone making that decision, you can lose a sale." For her, the choice was obvious.

> Our refrigeration people were like are you crazy? Your sales are going to plummet – everyone wants to just reach in. We are like well, we will just have to educate our customers because if you look at the amount of energy that those open cases use, it is astronomical. It is just like no, we are going to make the commitment and do that. It's been good actually. Our customers totally get it and they like the fact that we are doing things like that. (Patty)

Heidegger (1962) argued that the relationship between a person and the world is neither idealistic (the person consciously shapes the world) nor realistic (the world shapes the person's reactions). Both perspectives assume a separation and directional relationship that does not exist (Seamon, 2000a, 2000b). Instead we are immersed and inseparable from the world; a situation Heidegger termed *Dasein* or *being-in-the-world*. For participants, this notion of being-in-the-world is a strong theme connecting their personal space to the surrounding community and larger ecological sphere.

We witness their efforts to act upon the world in reaction to concern about what is happening in the world.

Summary of Research Findings

What is meant by a meaningful life? According to Schütz (1967), attaching meaning to an experience, by its nature, is a reflective act. He stated,

> It is misleading to say that experiences *have* meaning. Meaning does not lie *in* the experience. Rather, those experiences are meaningful which are grasped reflectively. The meaning is the *way* in which the Ego regards its experience. The meaning lies in the attitude of the Ego toward that part of its stream of consciousness which has already flowed by, towards its "elapsed duration." (pp. 69-70)

However, not all reflective glances are equally meaningful. There are many taken-for-granted experiences that register on our consciousness but do not need further analysis. They are fairly neutral, unless of course they become problematic and demand our attention. At that point, meaning becomes intentional and may compel one to act if "because-of" and "in-order-to" motives are sufficiently relevant. In the research, we see this enacted in the choices each woman has made about what type of business to pursue. They did not simply invest in a good business idea because of its market potential or promise of great financial returns. Their choices were intentional and personal. In itself, this may not be an unusual finding as many entrepreneurs feel a personal connection to the type of business they start.

When we look closer at "in-order-to" motives, however, we see a departure from what is often touted in business literature. Aldrich (2005) identifies four competing interpretations of the term entrepreneur which include scholars who focus on (a) high growth and high capitalization; (b) innovation and innovativeness; (c) opportunity recognition; and (d) creation of new

organizations. Using these categories, the women interviewed can be studied from an innovativeness or creation of new organization lens; however, this does not quite capture or adequately represent their motives. These approaches all stem from an economic-orientation that assumes wealth creation is the fundamental goal (Rindova et al., 2009, p. 477). Environmental and social issues are secondary to economics, if they are considered at all.

For participants, wealth creation was not the foremost reason for their entrepreneurial efforts. The women I interviewed see current business practices are not working, and they are not content to be idle about it. They want and need to generate income, but not at the expense of social and environmental concerns. Indeed, their commitment to ecological sustainability means they regularly incur financial costs that cut into their profits.

The findings of this research lend credence to the perspective of entrepreneurship as a process of social change (Calas et al., 2009). The interviewees' were motivated to act because of a desire to change how businesses operate. In this sense their individual ego-motives cannot be understood as separate from the sphere of we-relations and social meaning. By providing consumers with an alternative, eco-friendly choice, they are agents of social change. They exhibit a biospheric value orientation that compels them to act in the best interests of the earth and the customers they serve. Values of community, quality, connection, and environmental preservation give meaning to their lifeworld structures and are expressed repeatedly in their decisions, choices, and actions. Even their lived spaces are designed to reflect and express these values.

The purpose of this dissertation was to learn about sustainability in business from women entrepreneurs. Chapter 4 opened with a profile of research participants and their sustainability business practises, followed by analysis of the data from a lifeworld structure perspective. The

initial analysis was an iterative journey of moving back and forth between the interview transcripts, photos, my reflections, and the research literature. I reread Schütz's philosophy numerous times and each time, new insights emerged. At some point during the analysis, I realized that I was creating what Schütz (1964, 1967) called ideal types or "puppets" of the female sustainability entrepreneur. This was not an intended outcome at the beginning of the process, but something that revealed itself along the way. In Chapter 5, I explore Schütz's (1964, 1967) notion of ideal types further by developing three puppets of the female sustainability entrepreneur, and an ideal type called the integrative entrepreneur.

CHAPTER FIVE: THE INTEGRATIVE ENTREPRENEUR

Few typologies of the sustainability entrepreneur exist in the research literature and, of those that do, none of them accurately reflect the experiences of the women I interviewed. Using Schütz's (1964) technique of puppet creation, I was able to develop three ideal types that reflect universal themes and typical acts described in the data. They are Ms. AL.L. Green, Ms. Carin Relationships, and Ms. I.N. Tentional. These puppets characterize some of the less tangible but critical aspects of sustainability entrepreneurship that are absent from existing models, and extend our understanding of sustainability entrepreneurship in meaningful ways.

For our purposes here, constructing ideal types draws attention to what is significant or relevant to research participants as a means to elucidate structures of the lifeworld. The aim is not to pigeon-hole people into an ideal type, but to build a caricature or social construct that will help us to build theoretical understanding of sustainability entrepreneurship. Extending the analysis of lifeworld structures even further, I propose an ideal type called the integrative entrepreneur based on research findings, Schwartz's (1992) value types, and Capra's (1996) integrative paradigm. Finally, limitations of the research and implications for future research are discussed.

Schützian Puppets

There are varying degrees of concreteness depending on whether it is a direct or indirect social experience. As we move further from the realm of direct experience, people become more anonymous and we begin to rely upon ideal types or "typifications of typifications" (Rehorick &

Bentz, 2008, p. 8). Ideal types are second-order constructs derived from first-order constructs. They are useful in that they clarify distinctions in social phenomena, and provide an orienting definition to guide our understanding and exploration of theoretical models (see Psathas, 2005, pp. 165 -168).

Schütz (1964) described a methodology for developing ideal types whereby the social scientist replaces human beings with imaginary puppets. Using this technique, research participants become "actors on the social stage" (p. 17), performing typical acts which are selected by the interpreter and personified. Schütz distinguished between "personal ideal type" and "course-of-action type," and it is the latter with which the process begins.

The first step in creating a course-of-action type is to establish typical acts of the phenomenon under study, and then to ascribe typical motives. This involves interpretation on the part of the researcher who must consider her or his own perceptions of the actions in order to ascribe typical because-motives and in-order-to motives behind that act (Schütz, 1967, p. 188). The postulated motives should be considered invariable across the minds of participants. In other words, the act is constant regardless of who performs it or the subjective context. It is both repeatable and typical.

Applying this method of puppet creation to the research findings, several themes or typical acts were identified, and assigned motives. They include

- Care for the environment
- Reduce consumption and waste
- Support local, organic, and/or fair trade
- Involvement in community
- Personal connection

- Care about employees and suppliers
- Contribute to community
- Promote healthy living
- Educate others (consciousness raising)
- Provide quality goods/services (rather than quantity)
- Engage in purposeful work

These typical courses of action reflect both because-motives and in-order-to motives. They are deemed relevant and invariable across the interviews, irrelevant of the individual person or type of business being described.

The next step in the puppet creation process is to ask who would typically perform these acts, and then to construct a personal ideal type. Schütz (1964) described this process as follows:

> Thus he constructs a personal ideal type, which means the model of an actor whom he imagines as gifted with a consciousness. But it is a consciousness restricted in its content only to all those elements necessary for the performance of the typical acts under consideration. These elements it contains completely, but nothing beyond them. (p. 17).

To develop personal ideal types, I organized the course-of-action types into groups, and then played with the themes. Imaginative variation is a technique that is often used in phenomenology to better grasp the essence of the phenomenon. By varying the frames of reference and asking questions from divergent perspectives, the structural essence of the experience is revealed (Moustakas, 1994). What I was looking for was the "again and again" character that is typical, homogeneous, and repeatable (Schütz, 1967, p. 184). For example, I asked myself, "What would be a typical motive of an unsustainable entrepreneur?", "What is an atypical act of a sustainability entrepreneur?", and "How does removing a particular course-of-action type change the personality of the puppet?"

From my analysis, I identified three personal types or Schützian puppets that embody notable themes from the research interviews, photographs, and my reflections. They are Ms. A.L.L. Green, Ms. Carin Relationship, and Ms. I.N. Tentional. I will introduce each in turn, beginning with Ms. A.L.L. Green.

Ms. A.L.L. Green. This puppet represents the interviewees' concern and care about the environment. Environmental preservation is the context or backdrop against which the women I interviewed made business decisions and designed their business processes. What differentiates sustainability entrepreneurs from others in the marketplace is their emphasis on providing environmentally friendly products and services. They sell "green" products and services, but also source organic supplies and support other local or fair trade businesses. Internally, they institute business practices that reduce consumption and waste, even if it cuts into their profits. For instance, when I asked Trusha what sustainability meant to her, she responded,

> It's a combination – for me it means reducing carbon footprint; it means fair trade for the farmers; it means supporting local economy; just be more mindful about the planet. There are so many ways we incorporate that into the business.

Ms. A.L.L. Green personifies the environmental consciousness that forms a fundamental part of participants' value-orientation. She is the voice that asks, "How will this impact the environment?" whenever a choice is to be made. She is always hanging around, ready to listen to new ideas and share what she knows with others.

Ms. Carin Relationship. The Ms. Carin Relationship puppet represents the priority that participants placed on relationships, connections, and community. For the interviewees,

sustainability is about the care they put into all our relationships from families to the Earth that we share. Patty described this well:

> Jo-Anne: When I say the word sustainability, what does it mean to you?
>
> Patty: I was thinking about this the other day. I think putting into relationships, putting into the earth more than what we are taking out. So I'm always thinking, how can we make things better? Sustainability to me is not maintaining but how can we make things better and what are the inputs that we can put into our staffing, our earth that is going to make things better.
>
> Jo-Anne: Has it changed for you over time?
>
> Patty: Yeah for me it just doesn't encompass… Some people may think it just encompasses the earth and food system but for me it's more encompassing. It's about relationships, it's family, it's community, it's our whole way of being. It's not just one little aspect of it, it's everything.

Ms. Carin Relationships represents feminine approaches to leadership that are relational, inclusive, and cooperative. She is the one who thinks about equity and how to create the kind of workplace people want to work in. She treats her staff and her suppliers like family.

Ms. I.N. Tentional. The Ms. I.N. Tentional puppet was constructed to personify participants' commitment to beliefs and pursuit of a purposeful life. It includes themes of healthy living, meaningful work, contribution, and happiness. For example, when I asked Rosalyn to describe what sustainability means, she replied,

> For me, it's becoming more and more about living well; happiness and happiness is connected to meaning. Again it's not about making a million dollars to try to be happy, because to me that is not my definition of happiness. It's having some meaning in my life; it's having the good conversations.
>
> It's having the time for the things that matter; the appreciation of the things that matter and stewarding those things that matter as well. Not using them up today so that we can't appreciate them tomorrow. Living well and trying to preserve the things for future generations to live well. I really hate the idea of my kids not getting to enjoy the same fabulous clean-air for certain species for certain types of food; to go fishing or to

> experience whales or whatever it is; the idea of not having that. Kids looking back, going why didn't you try harder to save this stuff mom? That's a terrifying thought to me.

Ms. I.N. Tentional's presence is felt every time someone chooses quality over quantity, or educates a customer about why sustainability is important. She represents alignment with values that will ensure the sustainability of our planet.

Reflections on Puppet Making

Each puppet incorporates collective attributes of the six interviewees, but they are also my interpretations and, as such, parts of me. The titles are meant to be playful but they are not arbitrary or unexamined by any means. To avoid contradictions and ensure analytical rigor, Schütz (1964) outlined four postulates that guide the formation of ideal types. They are

1. *Postulate of relevance.* The formation of ideal types must comply with the principle of relevance, which means that the problem once chosen by the social scientist creates a scheme of reference and constitutes the limits of the scope within which relevant ideal types might be formed.

2. *Postulate of adequacy.* It may be formulated as follows: each term used in a scientific system referring to human action must be so constructed that a human act performed within the lifeworld by an individual actor in the way indicated by the typical construction would be reasonable and understandable for the actor himself as well as for his fellow-man.

3. *Postulate of logical consistency.* The system of ideal types must remain in full compatibility with the principles of formal logic.

4. *Postulate of compatibility.* The system of ideal types must contain only scientifically verifiable assumptions, which have to be fully compatible with the whole of our scientific knowledge. (pp. 40-41)

Reflecting on the three puppets I have created, I asked myself the following questions: Are they grounded in the data? Would they resonate with the research participants, and make sense to others? Is there clear logic behind their formation? Are they compatible with existing

knowledge that was reviewed earlier in the literature review? Do they overlap and mean the same thing? Responses to these questions affirmed their validity, and assured me they are worthy of including in the dissertation.

The personal ideal types of Ms. A.L.L Green, Ms. Carin Relationships, and Ms. I.N. Tentional were born out of notable themes that participants focused on in their interviews (first-order constructs). They represent my attention to the data as the researcher and as someone steeped in related research literature (second-order constructs). As mental constructs, they can now be examined objectively and critically by others. Each puppet represents separate themes that emerged from the research. Like siblings, however, they are intimately related. I could not help but wonder if there was one, all-encompassing type lurking in the shadows. In the final stage of analysis, I extended Schütz's concept of puppets to create a general ideal type (dare I say mother?) called the integrative entrepreneur. The integrative entrepreneur encompasses all three personal types, and select theories considered significant to the research.

The Integrative Entrepreneur

The integrative entrepreneur is the trajectory of my research findings, Schwartz's (1992) value types of self-direction and universalism, and Capra's (1996) integrative paradigm. It is not meant to present a universal theory or typology of women sustainability entrepreneurs; however, it is meant to provide a level of synthesis and abstraction that can be used to inform social theory. What follows is a description of my logic behind the development of the integrative entrepreneur.

The Integrative Paradigm

In Chapter 2, I proposed that exploring parallels between an integrative paradigm (Capra, 1996) and feminine approaches to business might offer new insights into sustainability entrepreneurship. Looking at these lists again, there are notable alignments between key research findings and Capra's (1996) integrative model.

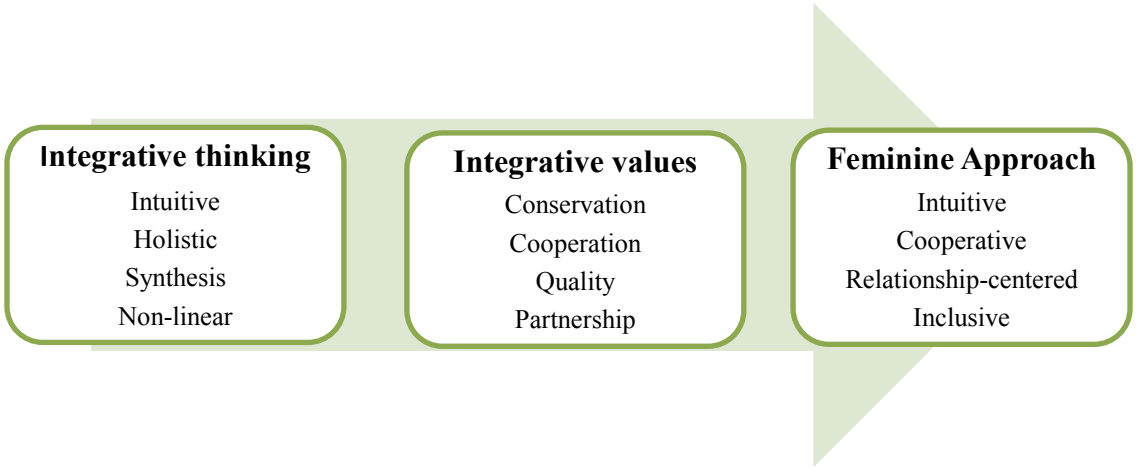

Figure 34. Parallels between a feminine approach and Capra's (1996) integrative paradigm.

The research participants I interviewed are definitely relationship-centered and inclusive in their approach to business. Perhaps not surprisingly, they exemplify what is termed a feminine approach to business. This was evident in how they treated their staff, their customers, their suppliers, and the broader community.

As sustainability entrepreneurs, they have purposely rejected models of business that are characterized by self-assertive thinking and values, in order to create new businesses that exemplify integrative thinking and values. For example, Trush demonstrated holistic thinking when she set up her Farm to Pantry™ in six steps or less initiative. A short supply chain preserves the quality of the spices, reduces her company's carbon footprint, supports organic

farmers in countries like India, and employs Canadian businesses as much as possible. This is what integrative thinking can do.

The women interviewed in this study share a strong commitment to minimizing their environmental footprint, but also to restoring and healing the Earth. Concern and care for the environment dominated their business decisions and actions at every turn. These values have only deepened over time. With each pro-environmental and pro-social act they integrate into their business operations, their commitment to sustainability grows stronger. A closer look at environmental values may shed light on how these values shape the lifeworld of participants.

Values-Orientation

As discussed earlier in Chapter 2, Schwartz's (1994) theory of values identifies 10 motivationally distinct types that are recognized within and across cultures. They form a continuum around two dimensions: (a) openness to change versus conservation; and (b) self-enhancement (self-interest) versus self-transcendence (concern for welfare of others). These types include power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (p. 522).

One would expect all entrepreneurs to exhibit a high openness for change because of their propensity for risk taking and innovation. Where sustainability entrepreneurs differ from others is on the self-enhancement versus self-transcendence scale. Studies have shown that people who exhibit environmentally significant behavior place high on self-transcendence (Karp, 1996; Nordlund & Garvill, 2002; Stern, 2000). Thus, one would expect sustainability entrepreneurs to place high on self-transcendence as well as high on openness to change.

People who score high on openness to change and self-transcendence are motivated by values of self-direction and universalism. Schwartz defined these types as follows:

> SELF-DIRECTION: Independent thought and action-choosing, creating, exploring. (He thinks it's important to be interested in things. He is curious and tries to understand everything.)
>
> UNIVERSALISM: Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (He thinks it is important that every person in the world should be treated equally. He wants justice for everybody, even for people he doesn't know.) (Schwartz et al., 2001, p. 321)

Reflecting on the six women interviewed, I suggest these value types are quite fitting. The participants are self-directed learners who continually strive to improve their business practices and contribute to the world around them. They are not content with the status quo, and proactively seek new information about eco-friendly products and practices. For example, when Laureen heard about the benefits of compost tea in agriculture, she wondered how it would work for urban gardening. There were no existing products available for her to purchase, so she took it upon herself to brew her own. Making her own compost tea meant researching what it takes, talking to experts across Canada, having the equipment built, experimenting with the brew, and customizing a trailer to transport it. What this story illustrates is Laureen's curiosity and her will to follow-through, and make things happen. She rose to the challenge, demonstrating independent thought and action.

Universalism is also a predominant guiding value in participants' lives. The women I interviewed are driven by a sense of justice and fairness that extends to all living things. Their benevolence extends to other people and the natural world – a pattern that was reflected in major decisions about how they position their business, but also exhibited in their everyday decisions

and acts. This showed up in their treatment of staff, their environmental practices, and in their efforts to contribute to community.

The importance of values may be the most salient finding this research has to offer. The research participants have strong beliefs about the world, which are reflected in their business practices and embodied in their physical environments. As the researcher, how I felt in their work environments was very different from how I feel in other environments. Their spaces were life-affirming and designed with intention to reflect their respect for community, connection and environmental wellness. This is an important dimension to consider in business, and particularly salient to discussions about sustainability. As corporeal beings, we do not exist apart from the world around us. We are affected by our physical environment and intuitively absorb values through our senses.

Who is the Integrative Entrepreneur?

The integrative entrepreneur is curious, innovative, and open to change. She values meaningful relationships and sees connections rather than separations. As a leader, she seeks to create an inclusive organizational culture where staff members, suppliers, and customers feel respected and valued. Her approach to business is generative and value-based.

The integrative entrepreneur leads from values of community, quality, connection, environmental preservation, and well-being. She is motivated to act because of an ethic of care that extends to others and the greater environment we share. She is driven and ambitious but her motive is not primarily personal gain. She wants to help change the world and leave a legacy of hope for future generations.

The power of the ideal type is that it provides a persona that can fuel further conversation. Ideal types provide order and understanding, and guide others to notice features of the phenomenon that the researcher deems significant (Psathas, 2005, p. 165). The integrative entrepreneur represents my efforts to convey what I learned from the women in this study, and to bring life to some of the more abstract yet critical features of their lifeworlds. Of course, it is not meant to represent all women, nor meant to exclude men who may identify with this construct. It is meant to stimulate discussion and inspire new ways of leading in a more sustainable world.

In my experience, conversations about sustainability in business tend to stall out as soon as the discussion turns to economics. Sustainability becomes another cost to consider, rather than the right thing to do. I would argue that we need to put values at the forefront of business and consider how every small choice or decision that we make can make a difference. This is what integrative entrepreneurs would do.

Research Contributions

This research stemmed from my curiosity about women entrepreneurs who are running sustainable businesses. Throughout the entire process, I felt an overarching desire to find utility in the data; *"How can this research help us?"* was the mantra that chanted in the background of my mind.

From a theoretical perspective, the fact that women are vastly underrepresented in entrepreneurship studies and essentially absent from new research on sustainability entrepreneurship, suggests there is. This research contributes to discourse on sustainability

entrepreneurship and highlights the unique contribution that women have to offer. It is only one very small glimpse into a new and very exciting discipline that bridges entrepreneurship and sustainability in business.

Further, results of the study indicate there is a lack of mentors or role models for women who are interested in sustainability entrepreneurship. Existing constructs of the entrepreneur are not universally useful or representative of women's experience. In fact, the women interviewed here are learning to trust their own management styles and approaches to business. They consider themselves atypical because they are. They are mavericks, carving out new territory that young, up-and-coming entrepreneurs may choose to follow. I propose the ideal type of an integrative entrepreneur today but know that, over time, it will and must evolve as our social world changes.

Limitations

As the interpreter, the research findings are filtered by my own typifications and predispositions. During the analysis, I paid close attention to my feelings, moving back and forth between the raw data, the findings, and relevant research literature. I repeatedly asked myself, "Is this what the data are telling me or what I want to see?" I could tell when I was forcing an idea rather than listening and letting the answers emerge. Schütz (1967) reminded us that the ideal personal type is a "frozen cross-section of consciousness" (p. 190) that is always determined by the point of view as the observer. Indeed, "*It is a function of the very question it seeks to answer.* It is dependent upon the objective context of meaning, which it merely translates into subjective terms and then personifies*"* (p. 190). In truth, we cannot entirely

separate the interpreter from the process; however, we can make efforts to step back from the process and set aside our assumptions.

Transcribing the interviews myself was an important part of this process. Going back and forth between listening and typing allowed the participants' words to seep into my consciousness. Their "voices" remained inside me and kept me in check when my own perceptions took me down an unrelated path. Nonetheless, I recognize that the findings are interpretations through my own lens of lived experience. Taking photos of lived spaces provided me another opportunity to step back and gaze upon the findings from a different perspective. They affirmed what I heard in the interviews and added richness to the data that I would not have been able to elicit from the interviews alone.

The sample in this study is limited to women who are running sustainable enterprises in Calgary and the surrounding area. Each city or area has its own culture that may influence demand for sustainable products or services, and Calgary is no exception. Calgary is headquarters to many large oil and gas companies, and not known as a hub of environmental activism. It would be interesting to interview female sustainability entrepreneurs in cities like Vancouver, San Francisco, or Seattle which are well-known for their sustainability efforts, to find out how the setting makes a difference.

The demographics of the women interviewed were also not representative of sustainable entrepreneurs in other parts of the world. These women are predominantly Caucasian, well-educated, with the financial means to start a business. Four of the six women have partners who actively encourage and support them financially. Only one woman had children to care for. Their lifeworlds are their own, and they cannot represent women from other cultures or backgrounds.

Future Research and Directions

This study provides a glimpse into the lifeworld of women who are running small or medium-sized sustainability enterprises in Calgary. It is just a beginning and there are many avenues to explore further. A follow-up study with the research participants 3 to 5 years from now would be interesting to explore how their lifeworlds have evolved over time. Laureen and Patty are the only participants who have been in business over 5 years. Future research could follow all participants to see how they manage over time. Are they able to sustain their vision over time? How many survived? How many closed, and if so, under what circumstances? Research suggests that women face more difficulties moving from the start-up phase to the growth and stability phases (Kelley at al., 2013). It would be interesting to study how sustainability entrepreneurs conceptualize the life cycle of entrepreneurship. How do they manage growth, and is this necessarily the next step? What does sustainability look like for a business that has been around for a long time? This would be particularly interesting given the assumption that business success equals growth.

An obvious next step would be to study men who have started sustainable entrepreneurships to gain insight into their lifeworld structures and value-orientations. I purposely chose not to include men in this study in order to avoid the tendency to compare women to masculine standards (see Ahl, 2006). I wanted to shed light on women's experiences first so that this can become a standard for comparison, rather than the reverse. This was a gesture of social activism on my part. At this point, however, it would be interesting to do a comparative study with men and see how fitting the integrative entrepreneur ideal type might be.

I am also curious about how this research approach might be used to uncover lifeworlds of sustainability oriented women in other disciplines such as education, healthcare, and less female-dominated industries like engineering and science. What could we learn about sustainability that is common or unique to each discipline? Trusha, Patty, and Chantal left their respective professions in order to start a business that reflected their growing interest in sustainability. For them, it was a way out of a lifestyle that was no longer satisfying or fit with their values. Future research might explore this dissonance in more depth. Would they have stayed if their respective work environments were innovative and reflected sustainability values? How will organizations need to evolve in order to remain desirable to sustainability oriented employees? What can we learn about sustainability from female intrapreneurs (defined here as people who take on responsibility for creating innovation within existing organizations); (Pinchot, 1985)?

Subsequent studies with women in different parts of the world would also contribute to our understanding of lifeworld structures in different cultural settings. We cannot assume that what works in one part of the world will work in another. We know, for example, that there is a difference between opportunity motivation and necessity motives. In developed economies of Europe and the United States, three-fourths or more of women start businesses because of opportunity. In the Sub-Saharan Africa and MENA/Mid-Asia[8] regions, 37% and 36% of women started their businesses out of necessity (Kelley et al., 2013, p. 9). A study on motives may yield different ideal types depending on the geographic location. For instance, what can sustainability entrepreneurs in North America learn from ecofeminists like Dr. Vandana Shiva, whose organization has set up 111 community seed banks across India and trained over half a

[8] MENA refers to Middle East Northern Africa and includes Algeria, Egypt, Iran, Pakistan, Palestine, Tunisia.

million local farmers in seed sovereignty and sustainable agriculture ("Navdanya", n.d., para. 3)? I would like to see a plethora of models made available for anyone interested in sustainability entrepreneurship.

There are specific findings from this study that I feel would benefit from more research. Like other studies on women entrepreneurship, this study found that women rely heavily on personal networks for their funding, and need more access to financial capital (Kelley et al., 2013). All of the interviewees used personal funds to finance their businesses. They did not seek investors for start-up costs, nor mention this as part of their next steps. More research into funding models for women sustainability entrepreneurs would be a very useful and practical next step. In the United States, for example, people are setting up angel funds the focus specifically on women-owned business (Kelley et al.). An angel investor is someone who invests her or his own money in a start-up company in exchange for equity shares (Angel Capital Association, n.d., para. 1). I would be interested in future research about the phenomenon of angel investing itself, and whether or not it holds more promise for sustainability entrepreneurs generally. Attracting an angel investor who shares one's values and interest in sustainability, might be a viable option for women sustainability entrepreneurs in particular.

Finally, from a phenomenological perspective Dr. Bentz raised questions about the temporal aspect of lifeworlds and how the participants experienced time. She wondered if their view of the future is more long-term or focused on the present (personal communication, October 13, 2014). While I did not gather data specifically about temporal aspects of their lifeworlds, several women mentioned spiritual practices of yoga and meditation in their interviews. At the time I did not probe further, but in hindsight I wish I had. These practices

cultivate a mindfulness or presence that would be interesting to explore further, particularly as it relates to a sustainability values orientation.

Personal Insights and Next Steps

We are drawn to particular research topics for personal reasons. For me, the choice to study women sustainability entrepreneurs stemmed from a desire to know more about what sustainable development means in practice. Even though I am not currently an entrepreneur, I would say I have an entrepreneurial spirit. I am always curious about what is possible and eager to connect ideas with action. When I started this research I thought perhaps I would walk away inspired to set up my own sustainable business. Maybe I will or maybe not. Regardless of what lies ahead for me, the opportunity to interview six dynamic women who are living proof that a sustainable enterprise is possible has emboldened my hope and enriched my understanding.

I have never been content to sit idly and accept the status quo, but I also feel strongly that criticism is not enough. Like the women I interviewed I am eager to explore alternative options and try potential solutions. Early on in the research process I spoke with the woman who started REAP. She expressed an interest in the research findings, and how this study might help REAP to support female sustainability entrepreneurs even further. I will readily share the results with anyone who is interested, and follow-up with REAP to explore what can be learned from the findings that may be of benefit to women sustainability entrepreneurs in Calgary.

What I learned from the research is that sustainability development is a process of small, incremental changes. It is simple things from changing the light bulbs to choosing an

environmentally friendly supplier. It does not have to be a radical shift in practices but it does require an unwavering commitment to values.

A second personal insight is just how much I enjoyed and value phenomenological research. The appeal of using social phenomenology, for me, was its propensity for wonder and pragmatism. As an idealist, I was drawn philosophically to the topic but, as a pragmatist, I was curious about what it was really like to run a sustainable business. What did it look and feel like in practice? I am still a novice but have glimpsed its depth. Taking photographs and writing first-person protocols was an unexpected and personally satisfying development that came out of the pilot study. I would like to further explore the use of visual ethnography and phenomenology together, particularly as it relates to environmental studies. Photographs might provide an aesthetic dimension to research that enables us to see the environment from a different perspective. The juxtaposition of what is "seen" in a photograph and what is recalled in words is interesting to me, and something I would like to explore further as it relates to the concept of lived space.

By illuminating the structures of the participants' lifeworld, my hope is that others will begin to see what is possible. Yes, it is hard. Yes, there are struggles. Yes, it means making different choices that may reduce profits. However, what I learned from listening to these six women is that sustainability entrepreneurship is also deeply satisfying. They are living a meaningful life aligned with values of connection, community, and contribution.

Concluding Thoughts

There is no doubt in my mind that we need to think differently about business, what defines success, and how value is measured. We may be firmly entrenched in a capitalist system but this does not mean that economics trumps all environmental and social concerns. The relentless pursuit of financial profits and unfettered growth is no longer acceptable, reasonable, or sustainable. As Rosalynn eloquently put it,

> I think that that is sort of the next frontier for a sustainable business is to find a different way of measuring success. Growth year after year after year… 1) the only thing that does that is cancer; and 2) in the long run that just isn't sustainable right? If we are only looking at getting bigger, doing more, I don't think that a company who is committed to actually being sustainable can have that as their success plan.

We need new business models and definitions of success. We need role models who show us that it is possible. Hence, this research asked, *what can we learn about sustainability in business development from the lifeworld of women sustainable entrepreneurs?*

Do you remember the slinky toy? If a slinky is poised on the top step of the stairs, a gentle nudge will send it walking head-over-heels down the remaining steps. What makes this simple toy work is a combination of push-and-pull forces. To make it walk, one has to guide the top portion of the coils over the brink. The initial energy placed into the coils ripples down the wire as the toy is pulled by gravity, setting the momentum of push-and-pull forces into motion. I suggest we are living in what I call *slinky-toy tension*. The push for change is amassing, and we are reaching what Gladwell (2002) called the "tipping point" of change.

Similar to a slinky toy, we need a nudge and a pull to get us started in new directions. It may come from fear of natural disasters or the drive for more efficiency, but I would like to think it will also come from innovation, creativity, and a moral commitment to a shared world. With

their commitment to environmental and social well-being, integrative entrepreneurs are well-poised at the top of the stairs to lead the way and help us to "walk-the-talk."

"Be courageous. It's one of the only places left uncrowded." (Roddick, source unknown)

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APPENDICES

Appendix A: Invitation to Participate in the Research Project

Dear _____

I am a doctoral student in the School of Human and Organizational Development at Fielding Graduate University, Santa Barbara, CA. I am interested in learning more about the experiences of women entrepreneurs who have started sustainability enterprises. For the purposes of this study, a sustainable business is one that places high value on people, prosperity and the planet. This includes elements of social, financial and environmental sustainability.

Sustainability entrepreneurship is a very new field and women's contribution has not been considered to any real extent. I propose that women may offer new ideas about how to advance sustainability in business development that will benefit other people and the planet.

For this research study, I am seeking participants who meet the following three criteria:

1. Sustainable process design - I am seeking participants who self-identify as placing high value on environmental and social well-being, and who indicate that their businesses have been designed through a sustainability lens.
2. Gender –I am seeking female business owners or co-owners; and
3. Financial stability – The business has been operational for a minimum of three years.

Through my research I have identified you as a potential research candidate [or this could say "Your name has been forwarded to me as a potential research candidate. The nominator will not be advised whether or not you chose to participate in the study."]

Participation in the study will involve two individual interviews and a group meeting for a total of about 4 hours of your time. The initial interview will take about an hour. I would also like to visit your worksite so that I can get a full picture of what your business involves and, with your permission, take photos. I will transcribe our interview and provide you with copies of the transcript as well as the photos to review in preparation for a shorter follow-up interview.

The final interaction is a meeting with other participants where I will share the preliminary results of the study for you to discuss as a group. This will also be an opportunity for you to meet other women entrepreneurs who are involved in sustainability work and to network.

In the future, I hope to carry this inquiry further through publications and participation in academic conference.

Thank you in advance for considering this request.

Sincerely,

Jo-Anne Clarke, B.A., M.C.E., M.A.

Appendix B: Informed Consent Form

Fielding Graduate University

The Lifeworld of Women Sustainability Entrepreneurs

NAME OF SUBJECT: _____

You have been asked to participate in a research study conducted by Jo-Anne Clarke, a doctoral student in the School of Human and Organizational Development at Fielding Graduate University, Santa Barbara, CA. This study is supervised by Dr. David Blake Willis. This research will explore the experiences of women entrepreneurs who have started sustainable businesses. Findings will be included in my Fielding dissertation, and may later be used in articles, books and conference presentations.

You are being asked to participate in this study because you have been identified as a suitable candidate either through my own research or by someone who forwarded me your name. The nominator will not be advised whether or not you chose to participate in the study. A pre-screening telephone call or email has confirmed that you meet the following selection criteria: (1) you are a woman; (2) you are the owner or co-owner of a business which was designed on principles of environmental sustainability; and (3) your business has been in operation for a minimum of three years.

Before you agree to participate in this research study, it is important that you read and understand the information provided in this informed consent form. If you have any questions, please ask the researcher for clarification.

Why Is This Study Being Done?
Sustainability entrepreneurship is a very new field of research. It is proposed that women involved in sustainability enterprises may have something unique and potentially beneficial to advance sustainability practices in business. This study will help to fill a gender gap in entrepreneurial research generally, and sustainable entrepreneurship in particular.

This research asks: *What can we learn about sustainability in business from the lifeworld structures of women sustainopreneurs?* For the purposes of this study, a sustainable business is one that places high value on people, prosperity and the planet.

How Many People Will Take Part In The Study?
Five or six women will be interviewed for this study.

What Is Involved In The Study?
If you agree to participate in this study, you will be invited to participate in two individual interviews and a group meeting. I will contact you to set up an initial interview that is expected

to last 1.5 to 2 hours. The conversation will use open-ended questions to explore your experiences of starting a sustainable business. To accurately capture the richness of your descriptions, the interview will be audio-taped and then transcribed. Ideally, I will visit your business premises to get a better sense of what is involved in your work. At that time, a photographer will take some photographs that will form part of the data. You will receive copies of the transcript and photos to review in preparation for the second follow-up interview.

The purpose of the second interview is to review the text and the researcher's comments to ensure they accurately reflect your experiences. It is also an opportunity to explore new insights and awareness that has surfaced since the initial interview and from reading your transcript. This interview is expected to be about 30 minutes in duration.

For the final phase of the research, you will be invited to join the other research participants in a group meeting. I will share preliminary findings of the research and facilitate an opportunity to debrief the experience and share final reflections.

How Long Will I Be In The Study?
The study involves two individual interviews and a group meeting. The estimated time involved in participation is 4 hours: 1st interview (1.5 hours), review of transcripts and 2nd interview (30 minutes) and group meeting (2 hours).

What Are The Risks Of The Study?
The risks to you are considered minimal; however, should you experience any emotional discomfort during or after participation, I will assist you in connecting with resources.

What Are The Benefits To Taking Part In This Study?
You may develop greater personal awareness of your life history and experiences with starting a sustainable business as a result of your participation in this research. The research will highlight your business in Jo-Anne's published dissertation and subsequent articles or presentations, and raise your profile as a sustainability entrepreneur.

Anonymity
Your participation in this research will not be anonymous. The purpose of this research is to highlight information that may benefit other business owners who are interested in sustainability. The businesses included in this study are unique and it is impossible to describe them in detail without revealing who the business owners are. Thus, the researcher seeks your permission to include information about you, your business and sustainability business practices that you employ in the study results. You will have a chance to review this information before it is included in the final dissertation.

As part of the study, I would also like to include photographs of you and your business. Digital photographs will be taken by a photographer who has signed a confidentiality agreement. You will receive copies of the photographs and have the opportunity to select photographs that you deem appropriate to publish in the dissertation and future publications.

Confidentiality and Protection:
Although your participation is anonymous, efforts will be made to protect confidentiality. The analysis will summarize themes without identifying names and will use avoid attaching names to quotes or reflections that are personal in nature or do not require identification. If any direct quotes are used, permission will be sought from you first.

Your consent to participate in this study includes consent for the researcher and supervising faculty to see your data. Data will be collected using a digital recording device. The tape recordings will be listened to only by the Researcher, the Dissertation Chair and, possibly, members of the Research Committee. An assistant photographer will take photographs during the site visit but will not be privy to data from the interviews. Your research records may also be inspected by authorized representatives of the Fielding Graduate University, including members of the Institutional Review Board or their designees. They may inspect, and photocopy as needed, your records for study monitoring or auditing purposes. In addition, parts of your record may be photocopied.

All materials collected for the study will be kept in a locked cabinet in my home office. Any records that would identify you as a participant in this study, such as informed consent forms, will be destroyed by me approximately three years after the study is completed. A copy of electronic communications (email) will be saved with the other confidential information but will be deleted from my computer.

The security of data transmitted over the Internet cannot be guaranteed, therefore, there is a slight risk that the information you send to me via email will not be secure. The collection of such data is not expected to present any greater risk than you would encounter in everyday life when sending and/or receiving information over the Internet.

Permission to Use Photographs
The researcher may want to use some photographs of you and/or your workplace in her published dissertation or subsequent presentations or articles related to the research. There is a Photograph Publication Release Form attached that outlines several possible uses and asks for your specific consent to use these items for academic and educational purposes. If you agree to allow these items to be used after this research study is over, please read, initial, and sign the Photograph Release Form in addition to this consent form. No photographs will be used without your consent.

Participation in Research Is Voluntary:
You are free to decline to participate or to withdraw from this study at any time, either during or after your participation, without negative consequences. Should you withdraw, your data will be eliminated from the study and will be destroyed. The researcher is also free to terminate the study at any time.

Compensation:
No compensation will be provided for participation.

Study Results:
The results of this research will be published in my dissertation and possibly published in subsequent journals or books or presentations. You may request a copy of the summary of the aggregate final results by indicating your interest at the end of this form.

Additional Information:
If you have any questions about any aspect of this study or your involvement, please tell the Researcher before signing this form. You may also contact the supervising faculty if you have questions or concerns your participation in this study. The supervising faculty has provided contact information at the bottom of this form.

If at any time you have questions or concerns about your rights as a research participant, contact the Fielding Graduate University IRB by email at irb@fielding.edu or by telephone at 805-898-4033. You may also ask questions at any time during your participation in this study.

Two copies of this informed consent form have been provided. Please sign both, indicating you have read, understood, and agree to participate in this research. Return one to the researcher and keep the other for your files. The Institutional Review Board of Fielding Graduate University retains the right to access to all signed informed consent forms.

I have read the above informed consent document and have had the opportunity to ask questions about this study. I have been told my rights as a research participant, and I voluntarily consent to participate in this study. By signing this form, I agree to participate in this research study. I shall receive a signed and dated copy of this consent.

_____
NAME OF PARTICIPANT (please print)

_____
SIGNATURE OF PARTICIPANT

_____
DATE

Dr. David Blake Willis
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Yes, please send a summary of the study results to:
NAME (please print):
Street Address _____
City, Province/State, Postal Code/ Zip_____

Appendix C: Photograph Publication Release Form

Fielding Graduate University

The Lifeworld of Women Sustainability Entrepreneurs

IRB No.: 13 - 0103

Title of Research: The Lifeworld of Women Sustainability Entrepreneurs

Date of IRB Approval: February 5, 2014

PARTICIPANT CONSENT
I am 18 years of age or older and hereby grant the researcher or her assistant photographer permission to photograph me and/or my workplace for publication in the above titled IRB approved research and subsequent articles or presentations related to the research. I will make no monetary or other claim against Fielding Graduate University for the use of the photographs.

Name: Date:

Signature: _____

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Appendix D: Interview Questions

1. How you would describe your business?
2. Who is your typical client or customer?
3. How do you think your competitors look at you?
4. What inspired or motivated you to start a sustainable business?
5. Reflecting back on the start-up phase, what stands out for you?
    a. Prompts:
    - How did you get started?
    - What challenge or obstacles did you encounter?
    - What support did you receive?
    - What helped you the most along the way?
6. How has your vision of the business changed over time? Are you different from how you saw yourself __ years ago?
7. What does sustainability mean to you?
    - How did you learn about sustainability?
    - How do you think your business design impacts your customers? Your employees? Your suppliers?
8. Is there anything special that you bring, as a woman, to this role?
9. How would you describe your leadership style?
10. Tell me a bit about your background...
    - Where did you grow up?
    - What was your experience with nature as a child?
    - How would you describe your relationship with nature now?
    - Did you have any role models? If so, who were they? What did they mean or represent to you?
    - What knowledge or experiences in your life have been most influential in leading you to this point?
11. Reflecting back on your experiences as a woman, running a sustainable business, what stands out for you?
12. What is next for you and your business?
13. Is there anything else that you want to tell me?
14. Can I answer any questions for you?

The following prompts will help to elicit rich phenomenological description and help me to stay in listening mode:

- That's interesting. Tell me more…
- Anything else that came up for you around that?
- What was it like for you?
- Can you describe the experience?
- What stands out for you about that experience?
- What is an example or "for instance" around that?
- What else was happening for you?
- Anything else you remember?