

Towards a Better Understanding of Christian Social Entrepreneurship

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PRAYER OF THANKSGIVING

O Lord God Jesus Christ, the Life and strength of all that put their hope in You,
 Whose mercies are numberless, and the treasury goodness that is infinite,
 I give thanks to You for the blessings which You have bestowed and
 I humbly beseech You to continue Your goodness toward my family and I, towards all
 the people in our lives, and towards the entire humankind! For to You are due all glory,
 honor, and worship, as also to Your Eternal Father and Your All-holy Good and Life-
 creating Spirit, both now and forever, and to the ages of ages. Amen!

DEDICATION

As I provide final closure to this 12-year journey and explore what lies ahead, I dedicate this work with great love:

To my wife - Maia, who almost singlehandedly, lovingly and stoically held the fort many times – especially in the final 18 months, and encouraged me to go on striving towards this academic Everest of mine;

To my children – Luke, Miriani, Maryam, Elene & Gabriel – who I hope will mature into faithful, kind individuals and will join the forces of good in this world;

To my mom – Leli (a/k/a Nino), and dad – Vanger (a/k/a Gabriel), who have been waiting with bated breath and cheering me on as I approach the finish line.

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My research co-inquirers – the cohort of fourteen exceptional individuals who are truly salt and light of the world!

Abstract

Towards a Better Understanding of Christian Social Entrepreneurship

by David Iremadze

The purpose of the thesis is to explore the softer, implicit aspects of lived experience (Anderson, 2016) of prosocial/procommunity entrepreneuring practices of Christian SE from my co-inquirers' perspective in the context of a growing sense of inadequacy of global capitalism and the mainstream materialist-individualist market logic. The thesis highlights the past, current and future life narratives of fourteen Christian-identifying SE and explores how they respond to the tensions arising from balancing the three elements that constitute their narrative identity: the Spiritual Self, the Committed Self, and the Entrepreneuring Self. By giving a voice to the actual experiences of this cohort of Christian SEs, this enquiry has produced valuable descriptions (Moustakas, 1994) of various facets and aspects of the co-inquirers' experiences of the phenomenon of interest (Vagle, 2014) – namely, living out the tri-faceted narrative identity.

Each of the two intertwined, complementary modes of analysis has addressed more specific research sub-questions related to the narrative identity construction grounded into the life-story interviewing and adult narrative identity (McAdams, 1985, 1996); and, questions related to meaning-making of the lived experience grounded into an existentialist interpretive, hermeneutic phenomenology (Seidman, 2013; Smith et al, 2012; van Manen, 1997).

My co-inquirers stories demonstrate a three-fluid plasma-like character of the tri-faceted narrative identity, which flows through the lifeworld, defying material-immaterial, or worldly-spiritual compartmentalization of the existence. Going “against the grain” of a variety of status quo limitations, the co-inquirers strive for wholistic life, forging their true self through “a synthesis of the finite and the infinite.” Rather than using spirituality and faith for economic instrumentality, they unify their Christian faith, Christian humanistic values, on one hand, and concrete human commitments to prosocial entrepreneuring, on the other, as the force for good in the world.

The research didn't aim to do any psychoanalysis of the co-inquirers or to generate universally generalizable theory.

May 01, 2020

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Chapter 1 – An Overview

1.0 Introduction

There is nothing any more particular about Christian business than there would be about the molecular formula (H₂O) that a Christian scientist would use to make water from hydrogen and oxygen. Being a Christian means doing the same work everyone else was doing but just trying to be nicer about it — a perspective that I have come to describe disparagingly as “Enron with a smile.”

(Van Duzer, 2010, p. 14)

Imagine — a woman of small stature, a person of humble beginnings from rural Prince Edward Island, a person with a difficult, if not troubled childhood and past life. Let’s call her Amanda (Amanda’s real name, as well as other details have been disguised for privacy purposes). Amanda — a protagonist in this opening story, has experienced some profound trials and tribulations in her life, which have included severe issues in her family, upbringing, marriage and her physical health. Opposition and even betrayal from the people closest to her are part of her life story as well. In her early adulthood, while on an international backpacking journey, she almost died of a mysterious, body-wasting disease that she thought could have been AIDS. Despite all of this, as she narrates it, she recovered, and found her way to God, and her identity since then has been closely tied to being Christ’s follower and more. She describes herself as an agent of Christ. Amanda has been nourished by her faith to commit to and pursue something she believes is important to God and is worth living for, even if constantly feeling like she is walking into a headwind: to bring her neighbors in the community healthful nourishment for their bodies while supporting local food producers through her entrepreneurial initiatives. Nowadays she co-owns several “groceries” (that are so much more than what one

conjures up when hearing a name – “grocery store”), supplying locally produced, ecologically sound food to the community and keeping her prices much, much lower than what would be charged in another comparable store. In contrast to the opening quote, her path to positive social and environmental impact could be phrased in the following way: *Serving God and integrating her life around her faith has inspired her to support local smaller-scale farmers supplying fresh, healthy whole foods produced in ecologically sound ways to local communities; In turn, this contributes to improving human health and ecology, as well as local food security.*

Right from the beginning, Amanda purposefully and consciously decided that her faith-inspired path towards change would be the key focus of her entrepreneurial endeavors. Financial sustainability is important, but lesser than the faith values or her social and ecological objectives. Amanda identifies as a Christian social entrepreneur who has stayed as far from doing things in the “Enron with a smile”-way as one could, since the stage of ideation and startup of her company, as told in her life story.

Perhaps more importantly, Amanda tells a story of foregoing a large share of her ownership in the company, bringing in a more hands-on partner that has allowed her to free up time to become a storyteller in the community. She almost never turns down an invitation to tell her story of the “faith-inspired warrior”, as she calls herself, fighting a good fight for the health of future generations. She is a true lifelong learner. With only a high-school-level formal education, she is constantly self-educating herself on the technical, social and spiritual issues around food, its production and effects on human health and ecology. Despite her business partner’s objections to Amanda spending time on what her partner describes as “airy-fairy storytelling” instead of physically being in

the stores more, she takes her story far and wide, nationally and sometimes even internationally.

As a person of Christian worldview, who believes that the stories of Creation and evolution are not mutually exclusive, I marvel at the unique, God-bestowed ability of humans to pass on knowledge, emotions and experiences through storytelling. As Amanda narrates it, she has a well-meaning business partner who is highly trained in finance and operations management, but in his opposition to Amanda spending time on being a storyteller he misses an important point: Not only is there a proverbial “business case” for Amanda’s storytelling engagements to build up the legitimacy and financial value of the brand and make people curious about visiting the stores, but also, more importantly, through storytelling Amanda orchestrates feelings and thoughts in her audiences about the importance of her cause. This constantly expanding awareness on the issues Amanda cares about appears to allow her not only to increase her personal contribution towards the common good of society, but also to continuously reinforce her own personal autobiographical “narrative identity” (McAdams, 1985, 2019; McAdams, Diamond, de St Aubin, & Mansfield, 1997) as that of a Christ follower and “faith-inspired warrior” and “protectress” [her words] for the health and wellbeing of future generations and all Creation.

We, as humans, are as much *Homo Fictus* – storytelling animals (Dvorak, 2001; Gottschall, 2012) as anything else. The human brain is designed to learn by feeling things subjectively – “[T]he affective source of knowledge is *central* to learning and problem solving” (original italics – Solms et al, 2002: Ch5). And stories are subjective narratives of experiences. Story is a language of experience whether yours, someone else’s or a

fictional characters. We think in narrative. Each of us is a protagonist of our own life story. Neuroscientists have demonstrated that the same areas of our brain are engaged that would be engaged if we were actually living the experiences of the protagonists in a story (Hsu, 2008; Mar, 2004). That's why the stories humans have told for tens of millennia reflect our communal, collective experiences and wisdom deposited perhaps even at a DNA level, passed on from generation to generation (e.g., Becker-Weidman, 2013; Borunda & Murray, 2019; Finkler, 2005).

One persistent story, and some have suggested as a human evolutionary advantage (e.g., Bowels & Gintis, 2013), is based on human solidarity, empathy, cooperation – or prosocial action in general. To survive, tribes and communities all over the world developed social norms and laws, often informed by their religious beliefs, to allow for collective governance and sustaining fragile cooperative arrangements. For example, the Old Testament Commandment of “Thou shall not covet your neighbor's wife”, house, or anything else, is among the earliest examples of a religious commandment forbidding anti-social behavior in a community. Historically, communities that failed to curb antisocial behavior and promote a prosocial one simply perished (Bowels & Gintis, 2013). Such communities succumbed to localized versions of environmental catastrophes due to deforestation, overgrazing, human-induced landslides and floods; to internal strife and violence; or to more cooperative enemies. Humankind as a whole now finds itself at a crossroad where we are faced with existential threats we could very well succumb to as the entire species (Extinction Rebellion Movement, www.rebellion.earth). Put another way, it seems that the most likely and imminent filter, analogous to the one proposed in “The Great Filter Theory” (Hanson, 1998), that our earthly civilization has to pass

through in order to survive and thrive, is whether or not we can tip the scales more towards prosocial behaviour and cooperation.

Despite the overall historical trend of improving conditions for human life; modern global capitalism, the State, philanthropic institutions or the Christian church have been inadequate in addressing the world's most wicked problems such as poverty and extreme wealth/income/social inequality; malnutrition; violence; forced migration; environmental degradation and climate change; and a lack of access to basic healthcare and education. Entrepreneurship, portrayed by economist John Maynard Keynes as being fueled by the "animal spirits of capitalism" (Keynes, 1936/2016, p. 161) and by Schumpeter as the source of "creative destruction" (Schumpeter, 1942/1994, pp. 82-83), is the backbone of modern global capitalism. It often is seen as instrumental to society and its progress because it creates jobs, innovation, healthy competition, and value and wealth. Governments around the world are promoting entrepreneurship and technological innovation. For example, public post-secondary institutions around the world are increasingly expected to lead in entrepreneurship and innovation connected to regional and national economic development (Caulfield & Ogbogu, 2015). According to modern capitalist thought, building on the work of Adam Smith (1776/2015) it is "heroic" entrepreneurs, driven by self-interest, that were supposed to address all societal needs and anything they missed would be taken care of by the State, philanthropic institutions and the Church. High-tech and market innovations are heralded as saviours for crises, such as our current and impending climate-related catastrophes. Clearly, this has not worked as it was supposed to. The World Economic Forum lists its two top security risks as climate and cyber-related (*The Global Risks Report*, 2019). The Intergovernmental Panel on

Climate Change (2018) Report suggests that we have 11 years to act on climate change in order to prevent global ecological calamity (*IPCC, 2018: An IPCC Special Report*) The 2019 Doomsday Clock Statement by the Science and Security Board, an organization that monitors human-made threats to the existence of humanity and our planet, such as climate change, subversive technologies, and weapons of mass destruction, sets the Doomsday Clock at two minutes to midnight, the closest it has ever been to apocalypse since its inception back in 1947 (*Doomsday clock Statement, 2019: A new abnormal: It is still 2 minutes to midnight*).

Given this global race to the cliff, as well as the temporality of individual human existence, I personally have pondered over an idea of a life fully worth living, as most human beings probably do. My spouse and I are lifelong members of the Apostolic Georgian Orthodox Church founded in the 4th century AD. We care deeply about being disciples of our Lord, God and Savior - Jesus Christ, and living out our faith. Our marriage of 23 years has blossomed with the belief that we strive to serve God's purpose in all we do. Raising our five children into healthy, loving, kind, joyful, and faithful individuals is the purpose that drives our lives.

Yet, as an entrepreneur I have been at a loss to know what it means to be a "Christian entrepreneur". It has been challenging to reflect on the difference it should have made for my work as an entrepreneur that I was an (Orthodox) Christian. Moreover, I have met plenty of skeptical individuals, inside and outside of business circles or business academe, who believe that business and (Christian) ethics or morals are simply incompatible and that the idea of "Christian entrepreneur" is an oxymoron.

Are there Christians who truly succeed in integrating their faith with their entrepreneurial activity? I wondered. What does this even mean in practice? I personally was always so overwhelmed with the processes of putting together, launching and keeping my businesses afloat that I never set aside time to reflect on what would it mean or feel like to integrate key Christian commitments into my entrepreneurial initiatives consciously and on purpose. Nevertheless, as someone who has been leading an entrepreneurial lifestyle since the age of seventeen, I have personally wrestled with the ways of unifying my life around Christ to find a faith-informed balance between material and spiritual.

I'd like to reflexively reconstruct the story of me becoming aware of non-mainstream, social purpose-driven entrepreneurship. During my second-year doctoral residency at SMU I came across literature on a Basque Catholic Priest - Jose Maria Arizmendiarieta - the creator of Mondragon cooperative based on the Catholic social justice principles, such as Right to Possess (i.e. democratic organization with workers being involved in decision-making and profit distribution); Payment Solidarity (i.e. agreed-upon wage ratios between the management and workers); and Sacredness of a Job (protecting the worker-owners right to work - lifetime employment) (Herrera, 2004). Having grown up in the Soviet empire and harboring a distaste towards anything soviet, I was jarred to discover that a particular Christian church seemed to have similar social justice ideas to those of Karl Marx – according to some, the mortal enemy of Christianity. This showed me how dominant and pervasive the global discourse of a *Health and Wealth Gospel* was that portrays global capitalism as being aligned with Christian values

as an opposite of ‘Godless’ communists of the Cold War era and, by corollary, any and all socialist ideas (Hunt, 2010).

The fact that I saw social entrepreneurship as becoming trendy, probably had something to do with why I took a deeper interest in it. To this day, researchers, corporate and non-profit worlds, as well as the church appear to be fascinated by social entrepreneurship and its charismatic, if not somewhat suspiciously epochal, allure. But, on a more personal, deeper level, I was motivated to learn more about the world of “unreasonable people” (Elkington, Hartigan, & Schwab, 2008) branded as “social entrepreneurs” who are able to pursue some social or environmental mission despite regular challenges of (what I compare to) solving and re-solving the enigmatic code of keeping fledgling entrepreneurial initiatives financially sustainable. For someone like myself – an entrepreneur at heart and a Christian who is always trying to examine my heart for better ways of doing good work in this world, the phenomenon of social entrepreneurship was fascinating: How do religious, ethical or moral values figure into the phenomenon of social entrepreneurship? I was curious.

In this overview chapter, first, I will describe a backdrop of what I perceive to be a growing disappointment with, and critique of, the mainstream global capitalist system. This backdrop is important to elucidate because it has shaped the spiritual and socioeconomic human condition in the manner that has provided the impetus for searching for alternative forms of organizing and enterprising. I will then unpack the significance, need and purpose of the study, including the guiding exploratory research questions. And, finally, I will briefly summarize the methodological approach and highlight findings and contributions of my dissertation research.

1.1 Backdrop of Global Capitalism

Commerce is no longer local in time and place. There is somewhat of a general acceptance of the fact that globalization and, in particular, economic globalization is inevitable due to the global spread of capitalism, cheaper and faster communication and transportation, and advances in information technologies. One would be forgiven to think that if this is indeed so, such economic globalization ought to provide, first and foremost, for the sustaining and flourishing of human life rather than primarily profit maximization for multinational corporations and their shareholders. A quick review of the literature, however, reveals an alternative and disappointing picture of the contemporary materialist-individualist global capitalism theory and practice (e.g., Akerlof & Shiller, 2009; Beinhocker & Hanauuer, 2014; Beinhocker, 2006; Bell, 2012; Cavanaugh, 2008; Collier, 2018; Jacobs & Mazzucato, 2016; Jacques, 1996; Jethani, 2010; Keen, 2011; Kelly, 2001; Long, 2002; Marmot, 2006; Rempel, 2003; Solomon, 2003; Stout, 2011; Weeks, 2014). I synthesize and summarize below various ideas and analysis that these authors, among others, provide in the referenced works above:

- The primacy of individual and private interests & incentives over the common good and public interests; this, in turn, crowds out incentives for prosocial, virtuous conduct in the marketplace;
- The normalization of an ancient vice of avarice by conceptualizing human nature as exclusively that of *Homo Economicus* – an ideal rational economic actor motivated only by personal gain, greed and hedonistic pursuits, separating business/economic life from moral or ethical or humanistic values;

- The system-wide primacy of the mandate to maximize profits for shareholders resulting in a type of “wealth discrimination” privileging those who own property and wealth in the societies that espouse democratic and egalitarian values;
- An insatiable appetite for (unsustainable) financial growth (of at least 3% per annum or higher) and the manufactured (unlimited) desire for consuming the abundance of goods & services to fuel such growth¹;
- Behemoth corporations wielding obscene power undermining political democracy and killing off the very competition hypothesized as a fundamental element of capitalism that would better keep the private businesses from taking advantage of employees, customers or society-at-large;
- The privileging of material well-being over any other type of human well-being, resulting in escalating difficulty of funding the institutions devoted to creating the solutions for other types of human wellbeing without commodifying and commercializing the services they provide (e.g. hospitals/clinics/sports institutions serving physical well-being; schools/universities/research institutes serving intellectual well-being; museums/theatres/orchestras serving aesthetic well-being; and even churches serving spiritual wellbeing);
- (Extreme) inequality of income and wealth distribution, resulting in a hollowing out of community-feeling that drains vitality and health out of our communities;
- Human and environmental externalities that rob current generations of human dignity (e.g., sweatshops or forced child labor or climate catastrophes);

¹ This “gold-rush”-like “rat race” for wealth and social position additionally causes distress and related health issues (Marmot, 2006).

- The legitimization of economic hegemony and a new type of aristocratic class growing its fortunes by simply manipulating money and property rights (including intellectual property rights);
- Poverty, homelessness, and even sickness largely being regarded as the result of one's individual choices and failures;
- A consumerist society whose consumers are hardly ever aware of the context of the goods they buy daily, which is reinforced by the global character of the value chain for most products we buy at our “local” stores, budget-constraints, and uneducated and/or apathetic consumers;
- Workers unable to unionize and often unfairly squeezed to work as cheaply as possible, sometimes not even being able to provide the basic sustenance for their family.²;
- The commodification, privatization, and monetization of everything and everyone (e.g., “human resource management”, “spiritual capital”, etc); and
- Valuing of material things, wealth, and fame over values connected to the spiritual, sustainable development, or co-creation of communities with our neighbors, stewarding our surroundings, or all of the above.

According to this evidence provided by the authors listed above, markets and capitalism, as they operate now, most of the time do not serve a good purpose. What kind of world are we exuberantly enacting? Which would we rather have our children live in — a society where everything - including water, clean air, healthcare, basic food and

² For example, over the past two decades, in thirty-six developed economies, the International Labour Organization reports that labour productivity increased “almost three times the rate of real wage growth” (Jacobs & Mazzucato, 2016: 8).

shelter, culture, art, museums, education and even our own genome is commodified and sold to the highest bidder; or, a society which is actually dedicated to making these essentials accessible to everyone, and allowing a commerce and exchange value system to commodify and monetize only non-essential things?

This is really a question in search of a new, liberating alternative narrative to that of *Homo Economicus*. The pendulum during the age of liberalism/libertarianism and advancing technologies has swung too far towards fetishizing the mainstream “free enterprise” and economics ideas based on self-interested, hedonistic individualism. Oddly enough, this materialist-individualist global capitalism is underpinned by a controversial interpretation of Christian values. Dyck and Schroeder (2005) point out that Max Weber, in his 1904 work on the Protestant work ethic and capitalism, was already lamenting about the dysfunctional, if not dystopian, society that had locked itself in an iron cage of this twisted economic doctrine. Evangelicals are viewed as stewards of God’s resources under a prosperity-focused Christian perspective, promoting a God-blessed instrumental individualism (Koch, 2014). The extreme of this polarization is perhaps best exemplified by televangelicals who sell their “ministry” through “Name it and Claim it” to congregational “customers” in order to purchase luxury airplanes and a lifestyle of excess (e.g. Wootson, May 29, 2018). In his study, Koch (2014, p. 21) found that 66% of American Christians agree with some of the “Health and Wealth” teachings.

The search for the modern iteration of an age-old narrative of a collaborative, less materialist-individualist economic approach with common good and long-term sustainability in mind has, indeed, acquired an existential importance in light of current socioeconomic, cultural, and environmental contexts. Analogues to what is described as

“Radical Management” (Dyck & Schroeder, 2005) or “Multistream Entrepreneurship” (Dyck & Neubert, 2008), as will be described more fully in my literature review, the narrative of the virtuous, non-mainstream entrepreneurship may, in fact, hold the promise of providing a contemporary framework of prosocial capitalism, escaping from the utilitarian motivational assumptions of orthodox economics and mainstream management.

1.2 Significance, Need and Purpose of Study

Intensifying disappointment with mainstream, conventional capitalist economic models and business practices has been widely observed, especially since the 2008 Global Financial Crisis. Such disappointment is due to the current capitalist model not being able to materially reduce poverty, or promote social justice and environmental sustainability. This has resulted in a fundamental change in a capitalist understanding of prosperity; traditional measures of wealth and market performance are being replaced with “the quantity, quality and accessibility of solutions to society’s problems” (Beinhocker & Hanauuer, 2014, p. 12) as true measures of prosperity. In light of these epochal challenges, practitioners and academics alike have taken a greater interest in the phenomenon of a particular type of entrepreneur - a Social Entrepreneur. As the key actors in the so-called Social Economy, social entrepreneurs are at the frontlines of the aforementioned “Copernican-like change” (Beinhocker & Hanauuer, 2014, p. 12). Although many of the social entrepreneurs may not be even aware of this new label (i.e. “social entrepreneur”) and nor a single definition of a “social entrepreneur” has been agreed upon (Thorgren & Omorede, 2018), one can say with some certainty that the

common feature characterizing them is a high level of personal commitment to social, environmental, and/or humanistic goals in their entrepreneurial activities (Austin, 2006; Estrin, Mickiewicz, & Stephan, 2013; Kickul & Lyons, 2012; Ridley-Duff & Bull, 2011).

The past two decades have seen an increase in social entrepreneurship activity in North America and the U.K. (e.g., Borgaza & Defourny, 2001; Dees, 1998; Dees, Emerson, & Economy, 2002; Hibbert, Hogg, & Quinn, 2005; 2002; Paton, 2003; Wankel & Pate, 2014). According to a recent media piece in the *New York Times* (Steinberg, February 16, 2020), social entrepreneurship is becoming mainstream, and this mainstreaming is also evidenced by the increasing number of B Corporations, companies certified for meeting exceptional standards of social responsibility. In addition, the e-revolution has seen the proliferation of social entrepreneurship-related websites, best-selling books, conference descriptions, and media that often offer promises of large-scale business, societal, and global transformation (e.g., Dahle, 2006/07; Dahle, 2007; Wankel & Pate, 2014).

According to scholars such as Goossen & Stevens (2013), social entrepreneurs strive to create incremental or transformative social and environmental impact through Entrepreneurial Leadership - an act of pursuit of “opportunities in the face of opposition or limited resources [that brings] together the human and financial resources necessary to pursue an [social or environmental] objective” (p. 37). In the process, social entrepreneurs also seem to rely on an entrepreneurial mindset described by Bygrave (circa 1998) as “initiative, imagination, flexibility, creativity, a willingness to think

conceptually, and the capacity to see change as an opportunity”³, as well as effectuation principles (Sarasvathy, 2001) such as co-creation or “Crazy quilt”/”bricolage” principles, building connections and partnerships across various sectors. But, most importantly, all of these tools and mindsets are used with the conviction that, as Brenkert (2002) suggests, entrepreneurship is as much about organizing for today’s society as it is about creating a business or contributing to economic innovation. And, the foundational principle for organizing today’s society that most of the social entrepreneurs seem to subscribe to is captured well in a quote from Robert C. Solomon’s book (2003) *A Better Way to Think about Business*: “Business serves people and not the other way around, and it is value and virtue that make business life rewarding and meaningful” (p. xiii).

It is generally recognized in the extant literature that moral and/or religious values are important influences on an entrepreneur’s identity and behavior (Shane, Locke, & Collins, 2003), and a source of inspiration and motivation for social entrepreneurs, in particular (Haskell, Haskell, & Kwong, 2009; Mair & Noboa, 2006). Spear (2010) reminds us that Max Weber (1922) was one of the first social scholars to explain how people engage in entrepreneurial activities, in part, because of religious values or a values/beliefs-oriented rationality. In addition, a long history of faith-based enterprise development, for example Amish enterprises (Dana, 2010), has been written about elsewhere; however, a review of this history is outside the boundaries of my study. More recently, Longenecker’s research team found a significant correlation between business people who take religious values seriously and their ethical judgments (Longenecker et

³ This commonly used definition was originally taken from the Babson College website and since then has been circulating among the entrepreneurship academics and practitioners. However, the Babson College website no longer shows the quote, e.g. see Nemar, Ghazzawi, Danaouri, Tout & Dennaoui, 2016; Newton & Shreeve, 2002; Onweh, Akpan & Emmanuel, 2013).

al., 2004). Others have researched and discussed a spiritual, ethical, and social understanding of entrepreneurship and called for more research in this area (e.g., Naughton & Cornwall, 2006). More recently, researchers have proposed that social goals of current social entrepreneurs are sometimes motivated by similar values and beliefs (Haskell et al., 2009; Mair & Noboa, 2006; Neubert, Bradley, Ardianti, & Simiyu, 2017; Spear, 2010), and emerge not merely as more ethical variants of conventional entrepreneurs but as individual agents with active, intended moral agency.

It has been reported that the majority of people in the world identify as religious (Yang, 2016). Although church membership and faith identification in North America are reported to have declined over the past two decades, according to Gallup polls 77% of people in the United States and 90% of people globally identify with a faith or religious tradition (Gallup, n.d.).

The topic of Christian entrepreneurship is increasingly found in the popular press under the topics of the faith at work movement and evangelical marketplace. According to a recent *New York Times* piece, “Christian fellowship programs and start-up accelerators seek to create a new generation of religious entrepreneurs – often with the help of Christian venture capital funds...” (Worthen, December 13, 2019). Faith Driven Entrepreneur is a web-based source of support for faith-based entrepreneurs. On the website, there is an online collection of podcasts of one-hundred faith-based entrepreneurs or their employees or other stakeholders of the faith-based business (Faith Driven Entrepreneur, n.d.). For example, these videos include two testimonials of business practices of outreach initiatives by a Chick-Fil-A employee and a franchise owner. There are stories of Christian business leaders who are willing to stay true to their

values to the point of being willing to give up their business. Faith Driven Entrepreneur lists the following five marks of a faith driven entrepreneur:

- 1) Identity in Christ
- 2) Stewardship versus ownership
- 3) Business excellence for the glory of God
- 4) Ministry in deed, and
- 5) Ministry in word (Faith Driven Entrepreneur – 5 marks, n.d.).

Whereas there are some videos in this collection that speak to an explicit “social” entrepreneurship (e.g., Elevation Burger founder speaking to climate impacts and food health and safety and connecting it to stewardship of the natural environment), many focus on conventional models of business and entrepreneurship that then use some of their profits to serve other ministry purposes.

David Blanchard, co-founder of Praxis Labs, similarly reports support of Christian entrepreneurs and their networks through promoting the idea of redemptive entrepreneurship (praxislabs.org). Another website reporting support of Christian faith-based business is the Redemptive Edge, claiming that entrepreneurs are “ground zero for redemptive possibility” (Redemptive Entrepreneurship, n.d.).

A concept that is popular in the faith and work movement is “flourishing”. This concept draws on the work of Aristotle (eudaemonia) and Aquinas in describing the idea of living life well and living virtuously. The Christian evangelical marketplace and faith at work movement for the most part adopts an explicit evangelism and many of the websites mentioned above link Christianity and efficiency and profitability. For example, under the principle of Create Good Work, the Denver Institute for Faith and Work

describes “embracing the parable of the talents, we value programs that provide measurable returns” (The Denver Institute for Faith and Work, n.d.).

Despite all of the above, religious and spiritual aspects of SE and the spirituality of founding entrepreneurs have remained largely unexamined (Busenitz & Lichtenstein, 2019). According to Neubert (2019), adhering to a secular perspective limits our “sources of inspiration, motivation, and explanation rooted in faith or spirit that could broaden our ‘seeing’ and may occupy the space of ‘variance unaccounted for’ in our own experiences, research, and organizational practices” (p. 253). After examining how work renders meaning to one’s life, Jackson & Konz (2006) admit that there is an unfilled need for more systematic study of the ways in which people define self and soul in a work context. Eight years ago, Venkataraman Sarasvathy, Dew, and Forster (2012) celebrated the decade-long scholarly advances in better understanding individual entrepreneurs in terms of their cognition, intuition, emotion, learning and expertise, but did not mention a faith or spirituality aspect at all. Moreover, studies examining the lived experiences of Christian (social) entrepreneurs are virtually non-existent. A quick search of the key phrase “Christian Social Entrepreneur” on google scholar, as of November 10, 2019, returned only six results. Peterson and Jun (2009) point out that earlier studies have proposed that an entrepreneur’s religious commitments may be an important factor affecting his/her commitment to social responsibility. Haskell and colleagues (2009) point out that various religious and/or cultural value surveys have failed to identify specific Christian values driving faith-inspired social entrepreneurs. In a study of 103 peer-reviewed entrepreneurship education articles, Béchard & Grégoire (2005) found that entrepreneurship education has for the most part overlooked the applicability of ethical

and spiritual theories. And, Tracey (2012) pointed out that "...the relationship between religious beliefs and social entrepreneurship has seldom been explored, and this represents an untapped opportunity" (p. 35).

Brügger and Huppenbauer (Brügger & Huppenbauer, 2019) suggest that, although the area of spirituality and work/workplace has seen an increase in scholarly work over the past two decades, the lived experience of Christians in their various workplaces in general has received little academic attention. This is not surprising given that in general management and organizational scholars have predominantly focused on the logic of markets, with profit-maximizing goals, agency perspectives, and self-interested motivations. The role of religion and faith is overlooked in this broader field as well (Busenitz & Lichtenstein, 2019; Tracey, 2012). While an increasing amount of organizational and management theory research has dealt with philosophical and ethical aspects of business practice, few studies have focused on the spiritual and religious aspects.

However, others provide evidence of a post secular turn finding its way into academia, and in organization and management studies in particular (e.g., Dyck, 2015; Jackson & Konz, 2006; Miller & Ewest, 2015). Moreover, as described earlier, a growing interest in scholarship at the interface of religion/theology and organizational and management studies is evidenced by the development of groups of scholars at major academic meetings such as the Academy of Management and the American Sociological Association (Dyck & Purser, 2019). Other scholars have recently acknowledged the inevitability of faith continuing to influence scholarship in organization and management studies (Dyck & Purser, 2019; Miller, Ewest, & Neubert, 2019). More broadly speaking,

scholars have suggested that religion is formative for personal identity (e.g., Emmons, 2003), an antecedent of prosocial motivations and behaviours (e.g., Lam, 2012) seen as helpful in dealing with suffering (e.g., Pargament, 2001), and present in workplaces (Ewest, 2018) and cultures, politics and societies throughout the world (Wuthnow, 2020). For my purposes, there has been a very recent renewed interest in exploring the role of faith in entrepreneurial research with calls for research in several areas of entrepreneurship (Busenitz & Lichtenstein, 2019).

In this thesis, I focus on the phenomenon of Christian social entrepreneurship from the subjective point of view of the individual entrepreneur. I see the entrepreneurship process being at the nexus of an individual with active agency (not the least of this a moral agency) willing to experiment with an entrepreneurial mindset, on one hand, and with wider, social, relational, communitarian ecosystems on the other. Therefore, I am curious to investigate in what ways an individual entrepreneurial active agent gives meaning to and navigates multiple identities of being a Christian and an entrepreneur and a social change agent, all at the same time.

According to a phenomenological approach, the way that the coinquirers in my study experience Christian social entrepreneurship reveals an understanding of the phenomenon of Christian social entrepreneurship in and of itself. In this sense, these experiences are interpretations and subjective. I do not set out to prove or disprove a theory of Christian social entrepreneurship. Future research is needed to further explore the plurality in the values, motivations, and aims of those who identify as Christian social entrepreneur.

Moreover, I do not pass judgment on my results exemplifying the only way to live life as a “Christian” social entrepreneur. Following Neubert (2019), neither do I assert that my coinquirers’ experiences as “Christian” social entrepreneurs are somehow superior to other faith-based social entrepreneurs.

I specifically did not differentiate among the different Christian denominations found in my sample. Like C.S. Lewis (1952), in his preface to *Mere Christianity*, I believe that “questions which divide Christians from one another often involve high points of Theology or even of ecclesiastical history, which ought never to be treated except by real experts” (viii). Therefore, a review of the vast literature on different understandings of what it means to be Christian at, for example, a denominational level or a personal level, is outside the scope of my study. I acknowledge this is a limitation of my study but leave this comparative denominational and theological work to future study.

The purpose of the thesis is to explore the lived experience of Christian social entrepreneurship from my coinquirers’ subjective point of view while addressing the superordinate theme, or organizing concept, of the meanings of social entrepreneurship and Christian faith. This is accomplished through the blending of two approaches: in-depth phenomenological (Seidman, 2013) interviews and (McAdams et al., 2006) life story interview. As I will show, my study aligns with several studies and theory development in the field of SE. However, it offers a different perspective on SE unique to faith-based social entrepreneurship, in my case to those holding a Christian faith.

1.3. Guiding Research Questions

The guiding research questions are the mix of two intertwined and sometimes overlapping methodological categories: Questions related to narrative identity construction grounded into the psychology of adult narrative identity (Sarbin, 1986); and, questions related to meaning-making of the lived experience grounded into (non-essentialist, existential) interpretive phenomenology (Smith, Flowers, & Larkin, 2012):

- What inferences can be made of how Christian-identifying social entrepreneurs themselves talk about and conceptualize their entrepreneurial decision-making? How do these conceptualizations converge or diverge?
- What kinds of narrative identities, do individuals construct who profess Christianity as their religion and who are currently experiencing life as the lead entrepreneurs in various social-, environmental-, cultural-, or community-purpose-driven initiatives in order to provide their lives with unity, purpose, and meaning? How did they come to be who they are becoming as individuals and as entrepreneurs? How do they experience an interplay between multiple identities of being a Christian, an entrepreneur, and a social-change agent?
- How are these narrative identities situated in, and even constitutive of, ongoing interpersonal roles, and intersubjective or communal relationships?
- What meanings do Christian-identifying social entrepreneurs make of their own lives, their entrepreneurial activities; their religious faith; and of the things happening to them? What role do the key Christian values, variety of virtues, gratitude, generativity, redemption, compassion, or other theoretical categories such as suffering, play in such meaning making?

- What methods, if any, do Christian social entrepreneurs use to accomplish “being a social entrepreneur”? And, what difference, if any, does it make to their work as social entrepreneurs that they are Christians? Is their “brand” of social entrepreneurship in any way different from the common conceptions/definitions of social entrepreneurship?

From the phenomenological perspective, the dissertation will provide insights into the varied ways that entrepreneurs themselves approach and subjectively experience the phenomenon of Christian social entrepreneurship, making visible the significant commonalities and significant differences in the way that these social entrepreneurs make sense of their own lives, their entrepreneurial activities, and their faith. From the psychology of adult narrative identity perspective the research will shed light on how Christian-identifying social entrepreneurs form their narrative identities and negotiate “...multiple-and potentially conflicting- meanings and motivations” (Wry & York, 2017, p. 439) of a Christian, an entrepreneur and a social-change-agent. All of this will ultimately fill a gap in our understanding of the phenomenon of Christian social entrepreneur.

On the methodological front, the dissertation will adapt and expand McAdam’s life story interview method by supplementing it with Seidman’s in-depth phenomenological approach to interviewing process.

1.4 Summary of Methodological Approach

For my thesis, I chose to employ an inductive qualitative approach. My decision as to how to approach researching this exploratory topic consciously incorporates a qualitative worldview as a fitting perspective.

Scholars have been urged to employ a diversity of approaches in entrepreneurship and social entrepreneurship research in order to enhance scholarship and practice alike and generate additional insights that may not be accessible otherwise (Forouharfar, Rowshan, & Salarzahi, 2018; Gartner, 2013). I draw on such tools as (a) in-depth phenomenological interviewing (Seidman, 2013; McCracken, 1988; Smith et al, 2012); and (b) narrative identity - life story model of adult identity (McAdams, 2006). This allows me to undertake an in-depth examination of the world of Christian social entrepreneurs, getting as close as possible to this world and highlighting and interpreting contradictions, as well as interdependencies across alternative analytical outcomes. Data will be gathered through a 3-interview sequence of in-depth phenomenological interviewing (Seidman, 2013).

1.5 Summary of Research Findings and Contributions

“Christian Social Entrepreneurship” may sound to some as a proposition that there is one explicitly consecrated form of social entrepreneurship. I find such a proposition untenable. Entrepreneurship and social entrepreneurship are a vast territory composed of many perspectives and practices. Christianity, as well, is varied in its denominational expressions and diverse in the perspectives offered by a wide array of

theological camps, as found among my coinquirers in this study. Rather, Christian social entrepreneurship is rooted in the key Christian commitments, values, and virtues that individual entrepreneurs consciously and purposefully integrate and enact (not just espouse) in their initiatives.

There is something else to be said about the “Christian” part of it: as several coinquirers have pointed out, it is neither a necessary nor sufficient condition for a person to identify with being a Christian in order to live a moral life, or to be a compassionate person, or to feel passionate about certain social, environmental or cultural agendas. The differentiating factor seems to be the presence of a spiritual component along with a prosocial component and sustainability component in the way these Christian identifying entrepreneurs enact social entrepreneuring as part of their ontological becoming. With all that's going on in their life and their organizational life, they seem to focus on an ultimate goal of “love thy neighbor” and seeking oneness with God – remaining Christ-centered.

There seems to be varying degrees of how much emphasis is put on this spiritual component. Some coinquirers, even though they are self-professed Christians (one of the three questions I ask coinquirers in the recruitment phase is “do you consider yourself a Christian, or do you profess Christianity as your religion?”), inadvertently disclosed that they were leaning towards being agnostic, at best, or, in the extreme cases, even leaning towards another religious tradition, such as Buddhism, etc. For instance, there were some stark differences how the coinquirers spoke about Jesus Christ. This is perhaps the most extreme example, but one of the coinquirers, when answering a question “what do you know and believe about Jesus Christ?” responded: “He was a healthy ‘guy’”. This coinquirer further explained that under “healthy” he meant that Jesus had a healthy

attitude and predisposition towards life and various social issues. Other coinquirers spoke about Jesus Christ in line with the mainstream Christian theology that Jesus was a historical person, and that He is the Christ - our Lord and Savior, the God incarnate, who redeemed our sins on the cross so that we may have an eternal life with Him and God the Father.

So, it seems there are a variety of interpretations of what it means to identify as a Christian. Because of this, then, the answers to questions such as ‘what are the practices that you follow in order to affirm your faith’ were, in several cases, leaning towards either more agnostic mysticism, but were mostly more Christ-centered. However, the key moral and ethical values that can be extracted from the life of Jesus, as told in the Gospel, were always present. The coinquirers universally recognized Jesus as a role model for giving their life on earth a purpose. They also share the feelings of empathy, compassion and wanting to make positive impact through activism for worthy social or environmental or other types of causes. These seem to be a common denominator. Where the coinquirers diverged was in their emphasis on the second part of the spiritual component, if you will: the degree of effort in setting time aside for intimate, personal spiritual practices.

I’d like to also underscore, once again, that the nature of this phenomenological study precludes me from seeking any universally generalizable theory or meanings, but rather the study is focused on exploring the subjective meaning-making of my coinquirers’ lived experience. For instance, while there is a large body of literature on religious prosociality that differentiates between various types of prosocial values and actions, such as, for instance, in-group versus out-group prosociality (e.g. Preston, Ritter & Hernandez, 2010), the debate over religious prosociality is outside the scope of my

inquiry. Rather, I explore what constitutes “prosocial” and/or “procommunity” from the perspectives of the lived experiences of my coinquirers.

My inquiry was designed to collect full life stories of my coinquirers that include both – their espoused values rooted in their Christian faith, as well as examples of how they enact these values in their life and especially in their entrepreneuring activities. My coinquirers’ self-identify as Christians and, thus, the values they espouse are mostly rooted in their understanding of what it means to be a good Christian. Myers (2012) finds that holding spiritual and religious values is associated with genuine prosocial behaviors. For instance, for a highly spiritual Christian person the Berdyaev’s maxim, “Bread for me is a material question, but bread for my neighbor is a spiritual one” (Berdyaev, quoted in Evdokimov, 2001, p.63), can inspire genuinely prosocial behaviour such as helping or assistance to the poor. However, while the literature on values, in general, strongly supports the assertion that values shape our behaviors/actions (e.g. Epstein, 1979; Locke, 1976; Postman, Bruner & McGinnies, 1948; Rokeach, 1973; Schwartz, 2010; Williams, 1979), enacting Christian prosocial values in practice is especially challenging as it requires, as Fr. Richard Rohr points out, a willful decision “...to allow our autonomous ego’s needs to take a back seat to the larger field of love” (Rohr, 2020). Christian faith with such wilful decision and engagement is “full bodied”, and espoused belief without active engagement is just “lip service” (Myers, 2012, p. 914).

It must be noted that Christian religiosity, while strongly tied to a greater identification with family, friends, and members of one’s local community (McFarland, Brown & Webb, 2013) and associated with various examples of genuinely prosocial behaviour, may also manifest itself in a more instrumental or negative way. Kierkegaard

in his 19th century treatise on “The Christianity of the New Testament: The Christianity of ‘Christendom’” laments that in much of Christendom, human tendency to “...swindling has remained just as in Heathendom... Only, the swindling has taken on the predicate ‘Christian.’ So, we now have ‘Christian’ swindling” (Kierkegaard, quoted in Van Voorst, 2014, p. 246). More recently, Berdyaev once devoted a separate brochure to this topic and eloquently summarized the issue in a single line - “Dignity of Christianity and the indignity of Christians” (Barthes & Howard, 1989, p. 218).

A clear example of Christian values being interpreted and enacted with more instrumental, politicised slant can be found among some right-wing Christians associating themselves with conservatism and even authoritarianism that are non-prosocial and non-procommunity in nature (Malka, Soto, Cohen, & Miller, 2011). Specifically, in the United States

...[Christian] religiosity has become associated with a “conservative” orientation toward politics, primarily based on a cultural conservatism encompassing traditional stances on issues such as abortion and homosexual rights (Guth, Kellstedt, Smidt, & Green, 2006; Layman & Green, 2005; Olson & Green, 2006). In political discourse, a “conservative” orientation toward politics is said to include not only cultural traditionalism but also an unfavorable view of federal social welfare provision, which is regarded as “liberal.” Thus, a religiously based cultural traditionalism is packaged with opposition to social welfare under the label of conservatism (Malka, Soto, Cohen & Miller, 2011, p. 764).

The U.S. Koch brothers, for instance, claim to be Christian philanthropists financing a variety of nonprofit organizations. They are powerful oil tycoon entrepreneurs, climate change deniers and align themselves with conservative cultural and libertarian Laissez-faire economic values (Dunlap & McCright, 2011). Even though large donations to the nonprofits may be considered a form of “prosocial action”, David Koch himself admitted that he viewed himself as an “opportunist,” saying, “My overall

concept is to minimize the role of government and to maximize the role of the private economy and to maximize personal freedoms. ... By supporting all of these [nonprofit] organizations I am trying to support different approaches to achieve those objectives. It's almost like an investor investing in a whole variety of companies" (Lewis et al, 2013). Clearly, while the Koch brothers may believe their philanthropy to be a form of prosocial behaviour, it is radically different to the perspectives of my coinquirers that I recruited because the latter represent a specific subculture of highly empathetic Christians. While this purposeful sampling is a limitation of the study, it is also its strength, as existential phenomenology is particularly suited to explore narrow subcultures.

Taken as a group, most of my coinquirers tell the narrative of putting their entrepreneuring practices in the service of their faith, rather than the other way around. Most of the narratives can be summarized in a type of Christian humanist existential model of entrepreneuring based on the common themes of dominant virtues, aspirations, entrepreneuring practices and three interlocking narrative identities of Spiritual Self, Entrepreneuring Self & Committed Self, as these appear in the life stories of most of my coinquirers.

My phenomenological study of Christian social entrepreneurship holds promise for new areas of inquiry in entrepreneurship and social entrepreneurship. I will identify and flesh out the three narratives of Entrepreneurial Self, Spiritual Self, and Committed Self found in my coinquirer's life narratives. My coinquirers' three selves are not lived separately or unchanging; but rather these selves are dynamically and continuously blending into each other, informing each other through various dialectics and trials and

errors of their life experiences. These ideas will be fleshed out in detail in this dissertation.

1.6 Outline of Chapters

In chapter 2, I will review some of the relevant literature, drawing on diverse and multidisciplinary bodies of literature. In chapter 3, I provide my autobiographical narrative. In chapter 4, I detail my methodology and methods used to carry out my study of the lived experience of Christian social entrepreneurs. In chapter 5, I provide a description of my process of analysis. In chapter 6, I present my thematic analysis. I discuss my findings in chapter 7. Finally, in chapter 8, I describe what I consider to be my contributions, some boundaries and limitations to my study, some areas for future research, and some concluding reflections.

Chapter 2 - Literature Review

In this chapter I review some of the relevant literature bases for my study of Christian social entrepreneurship. The study of Christian social entrepreneurship requires a review of diverse and multidisciplinary bodies of literature. These include the disciplines of entrepreneurship, management and organization studies, neuroscience, philosophy, psychology, social psychology, sociology, and theology and religious studies. I begin my review by considering the influence of mainstream economic and management thought and education on business, and hence on entrepreneurship theory and practice. I then review literature on: an entrepreneur and entrepreneurship in general; definitional and boundary issues in social entrepreneurship; complexities of social entrepreneurship; social entrepreneur identity issues; storytelling in entrepreneurship and social entrepreneurship; role of religion & spirituality in entrepreneurship and in prosocial motivations of social entrepreneurs; spirituality in organizations and workplace, in general; Christianity in entrepreneurship & social entrepreneurship; religion in business, in general; and communal and communitarian approaches.

2.1 Rethinking Mainstream Economics and Management thought

No profit is in fact legitimate when it falls short of the objective of the integral promotion of the human person, the universal destination of goods, and the preferential option for the poor.

The Holy See, May 2018

Most religions and most philosophies deprecate, to say the least of it, a way of life mainly influenced by considerations of personal money profit.

On the other hand, most men today reject ascetic notions and do not doubt the real advantages of wealth. Moreover, it seems obvious to them that one cannot do without the money-motive, and that, apart from certain admitted abuses, it does its job well. In the result the average man averts his attention from the problem, and has no clear idea what he really thinks and feels about the whole confounded matter.

John Maynard Keynes

(1936/2016: 293)

According to Schloss (1998), a faith perspective views loving, altruistic, and prosocial behaviours arising from the human spirit and transcending self-interest and evolutionary survival instincts. Rossouw (1994) explored historical and philosophical reasons for the separation of theology from economics and recognized that there was an opportunity for Christian theology to once again become involved in business so as to bring back a more humane, faith-perspective to the field. According to Evdokimov (2001), the foundation of the Christian-faith inspired perspective on business lies in the social teachings of Christ himself and the Church. While a secular tradition of humanist thought is frequently heralded as the engine for universal moral progress, discovering the roots for the historical transformation of cultural cruelties and societal injustices in the teachings of Christ and in the ministry of the Church is as surprising as finding salt in the ocean (Evdokimov, 2001). Over the centuries, the Church has built hospitals, schools, and hostels. For example, St. Basil opened a hospital with the financial backing of the Church of Caesarea during the 4th century. Monastic communities always focused their attention to social disorders and injustices. Evdokimov (2001) goes on to describe how the Church participated in the public sphere throughout the ages, influencing legal and ethical practices in areas such as just pricing, borrowing, and taxing. In his words, “the

theology of the medieval period explicitly formulated the idea of society as *corpus Christianum*, the Christian body” (Evdokimov, 2001: 69).

By contrast, nowadays University departments of economics and business schools are heavily shaped and dominated by mainstream management, “standard” economics models, and other theories that incline towards advocacy of markets and individuals as *Homo Economicus* – rational economic actors with self-interested, hedonistic individualism (Ghoshal, 2005; Giacalone & Thompson, 2006). According to these theories, rational *Homo Economicus*, guided by an invisible hand of the market and the incentive mechanisms based on greed, in their pursuit of self-interested, profit- and pleasure- (utility) maximizing goals, end up creating not just private financial value for themselves, but also value for society. This common quote of Adam Smith referenced in economics and business classes is used to epitomize the mainstream *Homo Economicus* rationality argument: “It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest” (Smith, 1776/2015: 11). John Maynard Keynes lamented that, “The essential characteristic of capitalism” is “the dependence upon an intense appeal to the money-making and money-loving instincts of individuals as the main motive force of the economic machine” (Keynes, 1936/2016: 293).

One of the most pervasive mythologies of mainstream management and economics thinking is that when we make an economic or managerial decision we are able to muster a perfect collection of information, and then, in a purely self-interested, dispassionately (objective) way, free from any values, emotions, or subjectivity, we come up with a rational, fully-optimized decision. Some scholarship even in the functionalist

tradition has been shaking up this myth, mostly from behavioral and evolutionary perspectives, such as imperfect (asymmetric) information (Akerlof, 1978), bounded rationality (Simon, 1972), bounded self-interest (Jolls, Sunstein, & Thaler, 1998), and economic pro-social behaviour (Meier, 2006).

Not only can we not expect such “ideal-rational”, dispassionate decision-making from psychosomatic humans, but also if we do find someone unable (or unwilling) to engage emotion, then that is typically classified as a malady in the psychology and neurology literature. For example, by studying people with damage to the part of the brain that controls feelings and emotions, some neuroscientists have determined that without affective reasoning we are unable to make even the simplest of choices, such as choosing between chicken and ham for a meal (e.g., Damasio, 1994). Based on recent research in the field of Neuroscience, feelings and emotions are the key mechanisms that allow humans to make judgements on what matters. As Gilbert (2009) states, “Indeed, feelings don’t just matter, feelings are what mattering means” (p. 78).

For example, no other story evokes such strong emotional appeal as the mythical American Dream, the story that promises a life of freedom and equal opportunity in which all have equal access to resources and work hard to create their own individual success. You can end up believing Gordon Gekko’s (Wall Street) “Greed is good” (Pressman & Stone, 1987: 01:11:44) and that the only social responsibility of business is to maximize profit (Friedman, 1970) and that the less fortunate are the lazy parasites, thus deserving of the evolutionary fate of being selected against. Hartley (2013) suggests that we need to better recognize Trojan horse stories that smuggle in ideas that aim to

undermine the very core of our human existence. Mainstream management and classic economics has produced many “trojan horse” stories such as these.

2.2 Christian Perspectives and Social Agenda of the Church

As mentioned in Chapter 1, a review of the vast literature on different Christian theological understandings and perspectives related to what it means to be Christian is outside the scope of my study. A Christian theology of political economy has varied greatly over the past two centuries, but has produced one broad and problematic theme (Waterman, 1987): dominance of scarcity, as a “necessary evil”. Some explain economic scarcity as another iron cage that capitalism has wrought for us due to its reliance on the perpetual economic growth for ever-increasing profitability (and shareholder value) (Bell, 2012; Cavanaugh, 2008; Jethani, 2010; Rempel, 2003). To achieve such growth, unrealistic and unsustainable visions of material abundance have been promoted. As a result, these authors explain in different ways, that consumerism fueled by the unlimited, uncontrolled wants and desires has resulted in an everyday “rat race” to escape hallucinatory scarcity. “[The] free enterprise system had no concept of enough; it promoted the worship of abundance. ...But by doing so it also ensured ongoing scarcity” (Rempel, 2003: 51),

Some Christians have found a way to use Weber’s (1904) thought on the Protestant work ethic so as to justify their pursuits of materially abundant life and disproportionate material prosperity. For them, such prosperity is a sign of God’s blessing on “free enterprise” and business. This is in-line with the so-called “Health & Wealth

Gospel” or Prosperity theology (also know as the prosperity gospel, the gospel of success, or seed faith). According to Wilson (2007), while the prosperity gospel is the most influential belief system underpinning Christian entrepreneurship in the United States, it has also become an international phenomenon strong in Africa, Latin America and some parts of Canada (such as the so-called “Bible-belt” areas). It is, however, a controversial theology claiming that financial blessing and physical well-being are a sign of God’s blessing. Sickness, poverty and other ailments, on the other hand, are regarded as curses or just retribution for one’s sins or wickedness. Based on this theology, such curses can be overcome only through individual empowerment and “being saved” by mere acceptance of Jesus as a personal Saviour (Wilson, 2007). In return, the doctrine proposes that God's will for his people is to bless them with the alleviation of sickness and poverty. For my purposes, entrepreneurs that subscribe to this doctrine believe they were called to prosper and amass great wealth due to their faith in God (Wilson, 2007).

Contrary to this controversial, but still considered by many to be a mainstream doctrine, there are alternative Christian perspectives on management and business. Although a full description is outside of the scope of my literature review as justified in Chapter 1, I acknowledge some of the contributions that come from a variety of different perspective such as the Social Ecclesiology in Eastern Orthodox theological thought (Cunningham & Theokritoff, 2008; Evdokimov, 2001; Ghibanu, 2017; Plekon, 2007); Anabaptist-Mennonite teaching (Dyck & Schroeder, 2005); Catholic Social teaching (Driscoll, Wiebe, & Dyck, 2012; Enciclica, 1991; Massaro, 2015; Mele & Schlag, 2015; Naughton & Cornwall, 2006) and Liberation Theology (Bell, 2006). These particular Christian perspectives, while somewhat different, offer us common ground of a less

materialistic-Individualistic (Dyck & Schroeder, 2005) and more communal vision of the social based on a much more straightforward application of Christ's admonition: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself" (Matthew 22:37-39). Thompson (2007) invites us to search, for a way to reconcile the inherent tension of an ontological duality in the human person as both material and spiritual being. In consideration of this search, he stresses the nature of a human being as *Homo Spiritualis* who is a moral being "with a passion for truth, justice and goodness beyond self-interest; [with a] sense of hope for humanity and a worldview that there is something more, however undefinable, than the materialist desires of life." (p.36) Berger & Luckman (1966), on the other hand, remind us that we are *Homo Socius* and that our humanity is inextricably intertwined with our sociality. As an alternative vision of human being as *Homo Economicus* (Cremaschi, 2010), thus, some thinkers have stressed necessity to be guided by less materialistic, less self-interested and individualistic views of *Homo Spiritualis* and *Homo Socius* in order to build better and more sustainable and humane societies.

In line with this less materialistic and less selfishly-individualistic and more spiritual, moral and social view of human existence, Dyck and Schroeder (2005), building on the earlier work on multiple rationalities (Dyck, 1997), reinterpreted Max Weber's work on Protestant work ethic that underlies much of the modern management thinking and developed a "Radical Management Ideal-Type." Although in this work they proposed specifically Anabaptist-Mennonite Christian values (e.g. Care for creation; fostering community, etc) as the foundational principles of an alternative Radical-moral-

point-of view, the framework can accommodate any other moral value system in combination with the related concepts from the management literature (e.g. Virtue theory; Stakeholding; etc) in order to elaborate alternative versions of Radical-moral management “ideal type” (Dyck and Schroeder, 2005). This thinking was later applied by Dyck and colleagues as a multistream approach to various aspects of business administration (e.g. accounting, strategy, entrepreneurship, etc). A multistream, radical-moral approach (Bell and Dyck, 2011; Christie et al, 2004; Dyck and Neubert, 2008; Dyck and Schroeder, 2005; Dyck and Weber, 2006) stands in contrast to the mainstream “ideal-type” approach to economic activity. Dyck and Schroeder (2005), among others, have critiqued the centrality of individualism and materialism as moral underpinnings of modern management thought. This alternative approach is not about maximization of financial self-interest, or a materialist-individualist, “market-managerialist” dogmatic thinking. The multistream radical-moral approach presupposes more reliance on practicing personal spiritual virtues as part of economic activity.

2.3 Entrepreneur and Entrepreneurship

Entrepreneurs are often seen as instrumental to societies because they create jobs, value, innovation and healthy competition. Therefore, research into better understanding of entrepreneurs and entrepreneurship has been a rich line of inquiry in the academic literature. The topic of entrepreneurship has received extensive research focus primarily in the fields of economics, social psychology, and psychology (e.g., Baum & Locke, 2004), and more recently developed into a field of its own with divisions at major conferences and a focus for entire conferences. Over the years, scholars in particular

fields such as psychology have broadened their application to the study of entrepreneurship. For example, Alvarez and Busenitz (2001) broadened the boundaries of resource-based theory by including the cognitive functioning of the entrepreneur. Although a full review of the vast literature on the topic of entrepreneurship is outside of the scope of my review, I touch on a few topics relevant to my study.

Knowledge creation in the broad field of entrepreneurship has developed in several important directions. There are many alternative ways of categorizing entrepreneurship research, but on the most general level, three most prominent research streams can be distinguished as (a) studies focusing on the process of new venture creation; (b) studies focusing on the nature of valuable entrepreneurial opportunities; and (c) studies focusing on an individual entrepreneur; and, any combination thereof. Much of the entrepreneurship literature from across these three streams easily lends itself to the prism of the “person-situation” debate prevalent in the field of social psychology (Gartner, 1989). For studies focused on understanding the nature of entrepreneurial behavior on an individual level, some 30 years ago Gartner (1989) proposed that the following conceptual questions asked by entrepreneurial researchers fall into one of two bins: (a) why are some individuals entrepreneurial while others are not? And, (b) do characteristics of the person or characteristics of the situation determine that person’s entrepreneurial behavior? While the traits and characteristics school of thought in entrepreneurship research has pretty much fallen out of favour, Gartner (1989) concluded that these two questions, or the combination thereof, have become the foundation of much of entrepreneurship research, in particular thinking about multiple identities that entrepreneurs may carry with them and the formative contexts for those identities.

Entrepreneurship scholars such as Shane and Venkataraman (2000) have proposed that the entrepreneurship process happens at the nexus of “heroic” individuals and objectively pre-existing opportunities. Others have referenced entrepreneurs as “heroes” or “great persons” (e.g., Boltanski & Chiapello, 2005; Collins & Moore, 1964), and other scholars have critiqued these characterizations of entrepreneurs (e.g., Berglund et al., 2017; Van de Ven, 1993). Ogbor (2000), for one, has critiqued the colonization of entrepreneurial discourse with a masculine and Darwinian description of the heroic, rational male entrepreneur who is the aggressive, assertive exploiter of opportunities and conqueror of Mother Earth. Collins and Moore (1964) provide the prototypical example of this with their “nice guys don’t win” description of the entrepreneur.

As a group, they do not have the qualities of patience, understanding, and charity many of us would admire and wish for in our fellows...As any of them would say in the vernacular of the entrepreneur, ‘nice guys don’t win’ (p. 244).

Shepherd (2019) has called for study of the potentially destructive aspects of entrepreneurial actors, actions, and outcomes, including the negative psychological, emotional, and physical impacts that often accompany the entrepreneurial process (see also Ucbasaran, Shepherd, Lockett, & Lyon, 2013).

Fletcher & Watson’s (2007) suggest that,

The relational and emergent quality of entrepreneurial processes is rarely made explicit in accounts of entrepreneurship... It is usually invisible, glossed over or synthesized into broader entrepreneurial discourses about business plans, market research, competition, cash flow/financial projections and the like.
...[entrepreneurial activities are] dynamic and constantly emerging, being realized, shaped and constructed through social processes (p.127).

Thus, it is not surprising that a discussion of the role of values and morality is markedly missing in Shane & Venkataraman's (2000) article, "The Promise of Entrepreneurship as a Field of Study". Yet, Cornwall & Naughton (2003: 62) suggest that the literature has neglected the very idea of what it means to be a good entrepreneur. The entrepreneurship literature overlooks "what entrepreneurial success means taken from a moral perspective, let alone a spiritual or religious perspective", as well as "the subjective dimension of work and the role of virtue" in entrepreneurship" (Cornwall & Naughton, 2003: 62-63).

Related to these points, Lounsbury & Glynn (2001) have suggested that the field of entrepreneurship "has focused on a relatively narrow portion of this rich domain [of entrepreneurship]" (p. 545). Most of the entrepreneurship literature sees the profit motive as necessary for entrepreneurial activity to occur (Newbert & Hill, 2014). The stakeholders that are most often emphasized in the mainstream entrepreneurship literature include investment bankers, securities analysts, institutional investors, venture capitalists, and certification gatekeepers (Lounsbury & Glynn, 2001). However, Cornwall & Naughton (2003) have argued that entrepreneurs actually do consider a broad stakeholder approach, but that entrepreneurship scholars largely marginalize entrepreneurs' responsibilities to a broad set of stakeholders.

Others have concluded that the domain has simply neglected the broader social and cultural contexts within which entrepreneurship is embedded (e.g., Baum & Oliver, 1996; Low & Abrahamson, 1997). Lounsbury and Glynn (2019) use the term "cultural entrepreneurship" to describe the cultural resources that influence entrepreneurial activities that, in turn, influence society. For purposes of my dissertation, faith and

religion could be viewed as a cultural resource. They further suggest that entrepreneurial research that is embedded in economics ignores cultural embeddedness and issues of social legitimacy in contrast to entrepreneurial research that is rooted in psychology and sociology (Lounsbury and Glynn, 2019).

As mentioned in Chapter 1, much of the academic work in entrepreneurship has focused on secular motivations for becoming an entrepreneur (Kauanui, Thomas, Rubens, & Sherman, 2010). However, scholars such as Dyck and Schroeder (2005) have long held that the adherence to a secular viewpoint alone provides a limited view of how people in organizations actually make decisions and engage with stakeholders.

Despite the vast scholarship on entrepreneurship, to this day there is not much consensus about the field's academic boundaries or even the very definition of "entrepreneurship". Shane (2012: 12) lamented that he was "...not convinced our efforts have led to a consensus about the domain of the field, its boundaries, purpose, areas of focus, or theoretical base." Bridging theory with the practice of entrepreneurship has been equally challenging.

2.4 Social Entrepreneur and Social Entrepreneurship

2.4.1 Definitional heterogeneity

Scholars, such as Dacin, Dacin, and Tracey (2011) and Shepherd, William, and Patzelt (2015), have called for scholarly work in the field of entrepreneurship that integrates the unique aspects of social enterprises into theory development. Other

scholars have similarly focused on the development of the legitimacy of social entrepreneurship (e.g., Hervieux, Gedajlovic, & Turcotte, 2010).

Although the term “Social Entrepreneurship” was in use in the 1990s (Bacq & Janssen, 2011; Defourny & Nyssens, 2010), the SE research area is still being described as nascent (e.g., Lautermann, 2012; Thorgren & Omorede, 2018). Others have described the “rapid growth” (Newbert, 2014: 239) of this “emerging field” (Short, Moss, & Lumpkin, 2009).

Regardless, definition and boundary issues are even more problematic in this relatively newer research field of SE than they are in the field of Entrepreneurship. Given the cross-sectoral and cross-disciplinary nature of SE, reaching a consensus on the academic definition of SE has proven elusive (Bacq & Janssen, 2011; Dacin, Dacin, & Tracey, 2011; Thorgren & Omorede, 2018; Zahra, Gedajlovic, Neubaum, & Schulman, 2009). This is further complicated because SEs exhibit many different variations (Hervieux & Turcotte, 2010). In general, many scholars adopt a broad definition of social enterprise, that being an organization that pursues a social mission through economic activity (e.g., Defourny & Nyssens, 2006).

Forouharfar et al. (2018) summarize 21 of the most frequently referenced definitions of SE that have been proposed by various researchers and practitioners since 1988. They found that, while the definitions varied widely, there were six most frequently mentioned characteristics of SE present in the literature: (1) creating social value; (2) (social) innovation; (3) seeking opportunity; (4) making social change; (5) improving social welfare; and (6) having social results (impact) (Forouharfar et al., 2018: 9-11). Number 1, 2, 4, 5 and 6 of these frequently mentioned characteristics can be further

amalgamated into one super category of concern for social outcomes, social mission or for social welfare, in the most general sense. Doing so would leave us with a two-pronged view of SE process as something concerned with “seeking” (entrepreneurial) opportunities while improving social welfare.

The authors themselves have attempted to wordsmith a wordy, “ideal-typical”⁴ definition of SE in the logical positivist tradition. For example, the ideal-typical definition of SE that Forouharfar et al. (2018) proposed is “a socially mission-oriented innovation which seeks beneficial transformative social change by creativity and recognition of social opportunity in any sector” (p.33). Similarly, Bornstein (2007), in his book *How to change the world: Social entrepreneurs and the power of new ideas*, described by some as the bible for social entrepreneurship, exemplifies a heroic and ideal approach to social entrepreneurship. Other references are made in some of the SE literature of transformational powers to change the world (Wankel & Pate, 2014) and create a new civilization (e.g., Petit, 2001). Forouharfar et al. (2018) themselves critique their logical positivist, “ideal-typical” definition of SE as dull and too constricting and make a call to more holistically consider seeing SE through other schools of thought such as Phenomenology, Constructivism, and Discourse Analysis (p.33).

One of the insights that I hope my thesis will produce is how the lived experiences of Christian social entrepreneurs align with or diverge from this “ideal-

⁴ “Ideal” here is used in the sense that Max Weber proposed as a heuristic instrument: An ideal type is formed by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified thought construct. In its conceptual purity, this mental construct cannot be found empirically anywhere in reality. It is a utopia. Historical research faces the task of determining in each individual case, the extent to which this ideal-construct approximates to or diverges from reality... (Weber, 1922, quoted in Chiappesi, 2009: 18)

typical” definition of SE. After all, the lived experiences of my participants may or may not align with the (sometimes utopian) conceptualizations of SE that have been championed by the "experts", policymakers, or NGOs such as Ashoka, Schwab, Skoll, etc.

Various scholars have described how SE’s mission is focused on creating social value (Austin, 2006; Austin, Stevenson, & Wei-Skillern, 2006) and alleviating social and ecological problems (Dacin, Dacin, & Tracey, 2011; Estrin, Mickiewicz, & Stephan, 2013; Pathak & Muralidharan, 2018; Seelos & Mair, 2005; Sen, 2007; Short, Moss, & Lumpkin, 2009). Other scholars focus on particular traits and characteristics of the social entrepreneur. For example, in an exploratory study, Bargsted, Picon, Salazar and Rojas (2013) found that social entrepreneurs exhibit altruism, self-direction, and empathy (see also Thorgren & Omorede, 2018).

There are more inclusive, comprehensive definitions as well that attempt to capture and integrate many different conceptions of what social entrepreneurs do through entrepreneurship. For example, Dees (1998) suggests that,

Social entrepreneurs play the role of change agents in the social sector, by adopting a mission to create and sustain social value, recognizing in relentlessly pursuing new opportunities to serve that mission, engaging in the process of continuous innovation adaptation and learning, acting boldly without being limited by resources currently in hand, and exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created (p.4).

Based on a radical-moral-point-of-view (a less materialistic and less individualistic frame of thought) discussed elsewhere, Dyck & Neubert (2008) proposed a label of Multistream Entrepreneurship as an umbrella term for many variations of

entrepreneurship that seem to adopt a less materialist-individualist worldview. This idea draws from previous work in the area of Multistream Management (e.g. Dyck, 1997) reviewed in Section 2.2. According to Dyck and Neubert (2008), a concept of Multistream Entrepreneurship appears to be on the rise given the SE movement and other similar attention being given to concepts such as responsible and sustainable entrepreneurship. Multistream Social Entrepreneurship, then, according to these authors, fits with finding opportunities to provide social value while being responsible and held accountable to a broad set of stakeholders in a context of continuous learning and “mobilizing present and future resources to sustainably convert the opportunity into reality” (pp. 184-185). According to Spear, Moreau & Mertens (2013), social enterprises face a broader set of stakeholders and a higher level of engagement with their stakeholders than for profit businesses do.

A lack of definitional consensus aside, it is evident that there is one thing that most of the scholars include in their conceptions of social entrepreneurs: as per Ridley-Duff and Bull(2011) SEs put “the pursuit and propagation of religious, charitable, or transformational lifestyles” (p. 206) squarely ahead of economic value creation objectives. Later, similar to Dyck & Neubert (2008), Bull and Ridley-Duff (2019) also challenged the mainstream conceptualization of the social entrepreneurship as “a hybrid blend of mission and market (purpose-versus-resource) by reframing hybridity in terms of the moral choice of economic system (redistribution, reciprocity and market) and social value orientation (personal, mutual or public benefit)” (Bull & Ridley-Duff, 2019: 621) and provide a comprehensive analysis (see Table 2.1) of a variety of enterprise types

different theorists have included under the umbrella term “social entrepreneurship”

(p.622):

Table 2.1: Analysis of enterprise orientations (Bull & Ridley-Duff, 2019: 622)

Table 1 Analysis of enterprise orientations

< - Philanthropic Enterprise Orientation - Commercial Enterprise Orientation - >					
Theorist	<i>(SE) Business Model</i>				
Dees (1998)	Mission driven	Mission and market driven		Market driven	
Conaty (2001)	Charity	Co-ops and mutuals		Social business	Small businesses
Westall (2001)	No owners (Trustees)		Multi-stakeholder governance / multiple owners	Outside shareholders	
Cornforth (2003)	No owners, trustee-controlled and governed Compliance/rubberstamp model		Member-owned, controlled and governed Democratic model	Investor-owned, controlled and governed Agency theory	
Alter (2004)	Traditional non-profit	Non-profit with income generating activities	Social enterprise	CSR	Traditional for-profit
Ethics and Rationality (Wagner-Tsukamoto 2005, 2007; Bull et al 2010)	Level 5 Active blended moral agency supported by formal rationality		Level 3 and 4 Active moral agency rooted in social and substantive rationality		Level 1 & 2 Unintended moral agency
Bull (2008, 2015)	Charity law		Society law	Company law	
Hjorth (2013)	Socialising			Economising	
Laasch and Conway (2015)	Business foundation	Social enterprise		Responsible business	Irresponsible business
Defourny and Nyssens (2016) ICSEM Project.	Entrepreneurial non-profits (ENPs)		Social co-operatives (SC)	Social businesses (SB)	
	Public Sector Social Enterprise (PSSE)				
Ridley-Duff and Bull (2016)	Charitable activities	CTAs (Charitable trading activities)	CMEs (Co-operative and mutual enterprises)	SRBs (Socially responsible businesses)	For-profit business

What unites Dee’s definition of a social entrepreneur, on one hand, and Dyck & Neubert’s and Bull & Ridley-Duff’s reframing of social entrepreneurship on the other, is the emphasis on a less self-interested individualism and more emphasis on contributing to the common good of multiple constituencies. Many mainstream entrepreneurship scholars have espoused the view that much of entrepreneurship is a communitarian endeavor, accomplished through “collective interaction, negotiation and shared experience in shaping and reshaping opportunities” (Venkataraman et al, 2012: 22). This

is considered to be particularly true for SE due to its deeply social nature and cross-sectoral reach. In fact, some have argued that the role of the social enterprise is to be intentionally designed so to generate profits only for community, not individuals (Forouharfar et al, 2018). On a related note, Hervieux and Voltan (2018) in their study found that SEs as actors are largely “concerned with creating an ecosystem to support social entrepreneurs” (p. 279). Several scholars have found that formal and informal networks provide an important source of support for the social entrepreneur (Nga & Shanmuganathan, 2010; see also Dees, 1998; Hervieux & Voltan, 2018). Others have described the collective and communitarian approaches to governance in social enterprises (e.g., Ridley-Duff, 2010).

The literature also includes a connection between social entrepreneurship and vision and passion. For example, Hechanova-Alampay and Dela Cruz (2009) and Ilac (2018) describe social entrepreneurs as self-reflective visionary leaders. Sen (2007) argued that social entrepreneurs with a vision and desire for transformation of social systems are more likely to effect social change. Thorgren and Omorede’s (2018) study of Nigerian social entrepreneurs found that the role of leader passion is critical to gain trust in the social enterprise and social entrepreneur.

At the same time, there have been critics of such approaches who underscore the threats to financial sustainability from such socially oriented approaches. For example, Bridge (2015) cautions that a social enterprise is still an enterprise, with all of the demands of any enterprise.

While social enterprise can be seen as a desirable form of business because it can benefit a wide range of people, social enterprise needs, nevertheless, to be viewed as a form of enterprise – which will succeed or fail as such and which has no

special dispensations or easier paths because the label “social” has been attached to it (p. 1017).

Yet, in my research, I explore the possibility of “special dispensations” and distinct “paths” connected to the faith-based social entrepreneur.

2.4.2 Exploring Additional Complexity and Complicatedness of “Social” “Entrepreneurship”

Particularly since the 2008 worldwide financial crisis, the focus of capitalism and business has expanded to include social welfare and environmental objectives as part of the value spectrum. Despite the fact that value creation in the mainstream management and economics thought used to be defined as exclusively about maximizing the wealth of shareholders as first explicitly articulated by Friedman, (1970), the concern for social value-creation or welfare of the society and meaning of “good life” or “good society” is not a new concern. This goes back, at least, to Aristotelian philosophy, with some thought leaders, such as Durant, placing improvement in human wellbeing at the top of the priorities for organizing society (Mitchell et al, 2016). Philosophers, sociologists, psychologists, economists and theologians have all provided their conceptions of social welfare and of “good society”. As Bridge (2015) points out, a French economist -Charles Dunoyer used the term *economie sociale* (social economy) as early as 1830 as an umbrella term referring to the collection of organizations (e.g. cooperatives, associations, foundations, etc.) that had a different mission than those either in the private or public sectors. In contrast to Friedman’s (1970) conviction that the only moral and social responsibility of business is to increase profitability, some early scholars of organization

and management theory argued that the socially legitimate and moral purpose of business is one of service to the common good of all (e.g. Barnard, 1938/1968).

Bellah and colleagues' definition of what it means to attain social welfare is interesting as it stresses more communitarian, participatory organizations: "...a widening of democratic participation and the accountability of institutions, an *interdependent prosperity* that counteracts predatory relations among individuals and groups and enables everyone to participate in the goods of society [italics added]: a peaceful world, without which the search for a good society is illusory" (1991: 9). These ideas, however, have been, until recently, relegated to the fringes of the capitalist thought due to the dominant meta-discourse of individual self-interest as the means of furthering societal progress and prosperity that was discussed earlier in this chapter. In addition, Bridge (2015) reminds us that the promotion of social enterprises comes from those seeking less government regulation and reliance on the public sector, as well as those who want to mitigate harm caused by the for-profit sector.

Hence, when on the pages of *Harvard Business Review*, Michael Porter and Mark Kramer (2011), who previously used to champion value creation as an exclusively shareholder-focused internal process of creating competitive advantage for individual companies (e.g. Porter, 1989, 1991, 1996; Porter & Kramer, 2002; Porter & Millar, 1985) writes about the need for an innovative re-conceptualization of capitalism and its relationship to society, the power of a new discourse of a "reformed capitalism" is clearly made evident. Porter and Kramer (2011) argue that not only will this enhance competitiveness of companies, but also simultaneously advance the economic and societal conditions in the communities in which they operate. The "big idea", as these

authors put it, is that “a narrow conception of capitalism has prevented business from harnessing its full potential to meet societies' broader challenges” (p. 4). They seem to agree with the frequently heard sentiments that only through reinventing capitalism and unleashing a new wave of social innovation will the societies and communities be able to add jobs and “unleash” more growth. According to them, such shared value creation accompanied by job creation, poverty reduction and addressing a myriad of other societal harms and constraints (sometimes dubbed as “wicked problems”) rests on the ability to innovate and to re-conceive not only products & markets, but also, supposedly, the boundaries between nonprofit and for-profit organizations (Porter & Kramer, 2011). The only question not answered is whether this “boundary-spanning” lead towards more “businessification” of the social or more “socialing” of the business.

Bornstein (2007: 238-246) describes what he considers to be the six qualities of successful social entrepreneurs. He also described the ethical qualities of the motivation of social entrepreneurs, an internal vision of a different world and describes the “heroic efforts” of social entrepreneurs (p. xvi). However, he does not see social entrepreneurs as being necessarily motivated by altruism.

Defining social entrepreneurship is not a problem-free enterprise in more ways than one. There are many different and competing labels, and alternative definitions of these labels found in the literature, such as Social Enterprise, Sustainable Venturing, or Conscious Organizations, etc. Fauchart and Gruber (2011) have described the social entrepreneur as a “missionary” entrepreneur. Trivedi (2010) elaborated a social-ecological framework of SE, underscoring the complexity of the institutional and cultural contexts in which individual social entrepreneurs interact with their environment. This, in

turn, largely determines a style, form and scale of their enterprises as well as the impact they are willing and able to bring about. Also, the management field is known for attempting to package knowledge and popularize two- or three-word conceptual labels, such as Knowledge Management, Learning Organization, and Entrepreneurial Organization (Ortenblad, 2010). Many of these two-word combinations have resulted in incompatible, or hard to reconcile “odd couples” (Alvesson & Kärreman, 2001). But, is the label “Social Entrepreneurship” an “odd couple” or, in any way inappropriate for the type of knowledge we try to convey when using this label? The term “SE” sometimes is criticized for having an inclination of turning into a “catch all phrase” or a “buzzword” (Shapiro, 2013; Forouharfar et al, 2018). Although more rare, some scholars have focused on social and ecological entrepreneurs who are doing work on degrowth and post-growth approaches (e.g., Houtbeckers, 2016; Koch, Buch-Hansen, & Fritz, 2017).

Examples of value-based organizations described in recent literature range from a Conscious Capitalism (e.g. O’Tool & Vogel, 2011), a shared-value (Porter & Kramer, 2011) organization that is primarily a profit-driven company, but does business in some socially responsible and/or environmentally sustainable way, and, perhaps is even mindful of the triple bottom line (Elkington, 1994) all the way to a Social Economy (e.g. Moulaert & Ailenei, 2005; Novkovic, S. & Brown, L.A., 2012), a not-for-profit philanthropic organization that directs 100% of its donated funds toward social causes. Social enterprises and social entrepreneurs fall in between, or perhaps, on the edge of these two realms. Most, if not all of the unique concerns that social entrepreneurs have to contend with arise due to the added challenges of navigating these two worlds simultaneously.

One of the most intriguing questions to explore, then, is whether on the edges of mainstream and social entrepreneurship worlds Christian social entrepreneurs feel their faith makes any difference and whether they are benefiting from some cross-pollination of ideas conducive of sustaining this new, and arguably nobler form of entrepreneurship. Or, do they end up with a Frankenstein effect of some sort, creating a dysfunctional enterprise due to some inherent, existential incompatibility of “social” and “enterprise”? Indeed, some scholars do believe that “...SE represents a harmful marriage between opposing values” (Zahra et al, 2009: 527).

Some scholars believe that the unique space that social entrepreneurship occupies in the economy is exactly on the edges or intersections of the public, private and nonprofit sectors. But, the way they define this intersection is quite narrow; they attribute social enterprises with two characteristics: They argue that such enterprises exhibit a hybrid nature, meaning that while social or environmental mission takes the precedence in the organization, it must be able to generate some internally earned revenues. However this definition seems to be quite narrow as there are some models of social enterprise based on the idea of a so-called “sharing economy” that either completely does away with flow of money or even creates local substitute for national currencies.

Several researchers have demonstrated that social and economic value-creation hybridity of social enterprises can be assessed on a scale rather than with a yes-no binary categorization. In essence, how much social there is in a business venture or how much business there is in a social organization vary wildly on a case by case basis due to various factors (See for instance Zeyen, 2015 or Chambers & Davies, 2015). Similarly, an individualistic versus communitarian social entrepreneur seems to be a false

dichotomy. Newbert and Hill (2014: 246) question whether "...SE represents a niche activity undertaken in a niche context" or whether this balancing social mission and financial outcomes is an activity that all successful firms undertake. According to Hemingway (2005: 236), the social entrepreneur has the same "vision and drive associated with the 'regular' entrepreneur," and this drive is found in both not-for-profit and for profit businesses (see also Thompson, 2002). In general, there remains confusion in the literature about how we should consider SE in relation to the field of entrepreneurship. As an example, in the same article, Arend (2013: 314) refers to SE as an "infant field" and an "infant subfield".

2.4.3 Critical Social Entrepreneurship

Max Weber (1958, originally 1904-5) wrote extensively on his disenchantment with the dominance of instrumentalism and materialism in the modern world.

A similar critique to that proposed by Weber on the predominance of instrumentalism and materialism is found in the literature on SE (e.g., Bull, 2008; Cho, 2006; Dey & Steyaert, 2018; Hervieux & Voltan, 2018; Mair, Robinson & Hockerts, 2006; Peredo & McLean, 2006; Seelos & Mair, 2005). For example, Peredo and McLean (2006) deconstructed the "social" and the "entrepreneurship" in SE and illustrate the wide variety of interpretations of these concepts connecting to different motivations and goals. Spear & Lautermann (2013) similarly suggested that there are different cultural interpretations of social that create ambiguities in understanding concepts such as social value creation and social innovation. According to Spear & Lautermann (2013), the

concepts of social value and social capital, often found in conjunction with SE, follow a utilitarianism (neo) classical economic calculus. Hjorth & Bjerke (2006: 119) similarly concluded that SE discourse is “overly economic and individualistic.” Dey (2010) argued that SE uses a neoliberal political model as a basis of rationalization and promotion of reduced government support in the social realm. Seelos and Mair (2005) critiqued the portrayal of the social entrepreneur as a super entrepreneurial social hero.

Other scholars both within SE and within the broader area of entrepreneurship have criticized a technical and instrumental approach to SE. Some of this critique has found much of the SE literature to be reductionistic in that it continues to focus more on efficiency than on being effective in solving social problems and filling social needs. For example, Spear & Lautermann (2013: 185) suggests that in order for SE to be a new academic field it “should be able to justify the usage of the term ‘social’ as a tool to specify a distinctive form or particular dimension or quality of entrepreneurship.” Wankel and Pate (2014) emphasize the importance of defining and measuring success in SE. In critiquing Miller, Grimes, McMullen, & Vogus’s (2012) article on the role of compassion in social entrepreneurship, Arend (2013: 314) suggests “fledgling fields may be better served with theory that first focuses on a ‘usual outcome’ that serves as a baseline from such adjustments.”

2.4.4. The Identity of the SE

Wry and York (2017) go further in suggesting that the potential for social enterprises to deal with social and environmental problems, “necessitates understanding the entrepreneurs who create these organizations” (p. 456). These authors’ work has focused on theory development around how role identities and personal identities influence the development of social enterprises. Other scholars have specifically considered how identity, sensemaking, and boundary theories apply to the relationship between religion and entrepreneurial action (e.g., Smith et al., 2019). This follows, given that a review of the literature in organizational and management theory found that religion matters for identity (Tracey, 2012). According to identity theory, individuals build their idea of “self” from multiple identities (e.g., social, role, group, personal) (Ramarajan, 2014; Wry & York, 2017). Ashforth and Vaidyanath (2002: 363) suggest that “the more religious the individual, the more likely that he or she will seek out a work role that is consistent with the religious identity or that allows the expression of that identity.” Smith et al. (2019) highlight how the application of religion to boundary theory, or the management of work-life boundaries, relates to antecedents and outcomes of entrepreneurial action.

Building on identity theory, Wry and York (2017) develop a typology of entrepreneurs to illustrate how social and financial goals are prioritized and tensions between these two logics are resolved in different ways by entrepreneurs. According to these authors, balanced entrepreneurs, who are better capable of balancing social and economic aims, are “capable of thinking in more interactively complex ways” than other types of entrepreneurs, and occasionally feel that “short-term trade-offs will lead to long-term alignment” (p. 450). According to Wry and York (2017), the balanced entrepreneur

holds “knowledge and competencies [and social relations] that are relevant to both social and financial aims”, thus allowing them to be more creative and integrative and even seek “broader contextual changes” (p. 451).

Social identity theory in particular highlights the differences among individuals with regards to how central religion and spirituality are in their conceptualizations of self (Weaver & Stansbury, 2014). According to Balog, Baker, and Walker (2014: 173),

An entrepreneur that possesses a strong sense of who he/she is as an individual, along with resilient coping mechanisms (both of which could be aided by their religious and/or spiritual values), may be better equipped to deal with the rollercoaster of emotions and stress during their start-up process and in the continued management of their businesses.

From a Christian perspective, Sandelands (2003: 175) has argued, “What if God is not a transcendent reality beyond our own but is instead the one true reality behind our own?” Dyck and Purser (2019) similarly suggest that an authentic faith-based religious experience is often regarded as “a paradoxical simultaneous deep understanding of ‘self’ coupled with a complete letting go of ‘self’” (p. 269). Although outside the scope of my review, well-known religious scholars such as Buber, Eckhart, and Merton describe the Christian identity as dying to self and taking on the self of Christ.

2.4.5 Storytelling and Entrepreneurship

In addition to its existential meaning-making function, storytelling in the type of entrepreneurship (e.g. cultural, institutional, social) that constantly struggles to balance its mission with financial sustainability, has been studied as a tool for mobilizing various valuable resources and legitimizing their mission (e.g., Lounsbury & Glynn, 2001; Roundy, 2014; Zilber 2007). Garud and colleagues (2014) extend the storytelling research to show that projective storytelling also serves as a type of planning and communication tool for entrepreneurs to plot the future and establish plausibility and expectations of results.

Storytelling is a popular topic among social entrepreneurship practitioners as well. For instance, the Faith & Leadership website (www.faithandleadership.com) in its effort to promote and explain the idea of Christian social entrepreneurship, features full-length articles on the stories of various such enterprises (e.g. Elevation Burger, Sari Bari, The Loft Coffeehouse, Thelma's Cafe; MORTAR). Similarly, Abilene Christian University has made recordings of their 2012 conference called "Social Entrepreneurship – What is Christian Social Entrepreneurship?" (Brown et al, 2012). Much of the two 45-minute recordings is constituted by various stories of "business as mission" social entrepreneurial ventures. My own experience with the "Soul of the Next Economy" conference (Calgary, AB) and AST Colloquium on Social Entrepreneurship (Halifax, NS) is that most of the programing of these conferences devoted to social-purpose entrepreneurship was taken up by exchanging stories on social entrepreneurial initiatives. Because storytelling is recognized as an important medium for entrepreneurial learning (e.g. Warren, 2004), many social entrepreneurship conferences such as these allocate substantial time to storytelling in order to celebrate, encourage & inspire each other, and

learn about various forms of Christian-faith inspired entrepreneurship. However, curiously, despite such popularity of storytelling in the social entrepreneurship community of practice, as Roundy (2014) points out, only a limited number of research studies have focused on storytelling solely in the social entrepreneurship context.

2.5 Role of Religion and Spirituality in Entrepreneurship and Social Entrepreneurship

As highlighted in Chapter 1, the literature has also shown how religion is formative for personal identity (Emmons, 2003), seen as helpful in dealing with hardship and suffering (Pargament, 2001), connected to pro-social motivation and behaviour (Lam, 2002), and continually present in workplaces (Ewest, 2018) and culture, politics and societies throughout the world (Wuthnow, 2020).

Despite a high level of secularization and atheism present in the marketplace and various organizations, some scholars hold that the entrepreneur's faith still plays a key role in entrepreneurship (Busenitz & Lichtenstein, 2019). Yet, the literature has largely overlooked the relationship between entrepreneurship and religion (Smith, Conger, McMullen, & Neubert, 2019; Tracey, 2012).

Balog, Baker, and Walker (2014) were among some of the first scholars to provide a broad review of the influences of religion and spirituality in the field of entrepreneurship. Their systematic review of 30 empirical studies addressed the influence of religion and spirituality on a variety of factors such as motivations, attitudes, behaviors, and values for the entrepreneur. They concluded that,

An entrepreneur that possesses a strong sense of who he/she is as an individual, along with resilient coping mechanisms (both of which could be aided by their religious and/or spiritual values), may be better equipped to deal with the roller coaster of emotions and stress during their start-up process and in the continued management of their business (p. 173).

According to Spear (2007), a large number of social enterprises are initiated by faith-driven individuals or by religious organizations. The Christian faith-inspired Mondragon or Antigonish cooperative movements certainly were one of the first contemporary expressions of what we now refer to as “social enterprises”.

In a study of entrepreneurs, Dougherty, Griebel, Neubert, and Park (2013) found that entrepreneurs (more than non-entrepreneurs) view God as being engaged and engage in spiritual practices such as prayer. In another study of Kenyan and Indonesian microenterprises, Neubert, Bradley, Ardianti, and Simiyu (2017) found that spiritual capital, constructed as faith maturity, increased innovation and sales for these businesses. In a recent article on faith and entrepreneurship, Neubert (2019) suggests that, “integrating faith into scholarship has the potential to advance knowledge, enhance explanation of importance organizational phenomena, and contribute to human flourishing” (p. 260).

Although there has been little scholarly work on the motivations of social entrepreneurs (Marra & Seibert, 2018), Marra and Seibert (2018) have developed a conceptual model of motivations for social entrepreneurship, which includes religious belief as a motivator, and a holistic way of integrating faith and work.

2.5.1 Prosocial Motivations of Social Entrepreneurs and Religion

Some scholars have theoretically considered the altruistic motivations of social entrepreneurs in general (e.g., Miller, Grimes, McMullen, & Vogus, 2012), but there has been little empirical study. Although a detailed review of the vast literature on prosocial motivation and behaviour is outside the scope of my literature review, several scholars across a variety of disciplines provide evidence of religion seeming to be an antecedent of prosocial motivations and behaviours, for example in the fields of psychology (e.g., Norenzayan & Shariff, 2008; Shariff & Norenzayan, 2007), public administration (e.g., Perry, Brudney, Coursey, & Littlepage, 2008), religious studies (Lam, 2012); social psychology (e.g., Pichon, Boccato, & Saroglou, 2007), and sociology (e.g., Becker & Dhingra, 2001) and sociology of religion (Wilson & Janoski, 1995). Neubert and Halbesleben (2014) also suggest that spiritual calling has been viewed as a prosocial motivation. Miller et al. (2012) highlight the role of compassion as a pro-social and other-focused motivation in SE.

Porth et al. (2003) suggest that the identification of an authentic spirituality requires understanding underlying values and motives. Diddams et al. (2005: 314) suggest a wholistic approach and view spirituality as being “closely linked with a working-out of morals, relationships, and those personal values which guide one’s everyday choices and actions.” Others have described how spirituality guides one’s interpretation of ethical behavior (Garcia-Zamor, 2003: 362; Gull and Doh, 2004; McGhee and Grant, 2017). There are other studies in the literature on the positive relationship between religiosity and ethical organizational behaviour (e.g., Weaver & Agle, 2002) and corporate social behaviour (e.g., Mazeereuw-Vander Duijin Schouten,

Graafland, & Kaptein, 2014). What matters the most to many spiritually- and faith-based individuals is developing “an authentic sense of self to serve others”, in all realms of life, including one’s business (Driscoll, McIsaac, and Wiebe, 2019: 157).

2.5.2 Spirituality, Organization, and Workplace Research

In chapter one, I described the increased academic attention to the field of management, spirituality, and religion in general.⁵ Although a more thorough review of this field is also outside the scope of my thesis, I mention here a number of recent overviews of the field (e.g., Benefiel, Fry, & Geigle, 2014; Tackney, Chappell, & Sato, 2017; Tracey, 2012). The role of faith and religion still remains largely overlooked in organization and management studies (Chan-Serafin, Brief, & George, 2013; Tracey, 2012). In general, from a social and scientific legitimacy perspective, religion has been viewed as a taboo topic among many scholars (e.g., Chan-Serafin et al., 2013). However, some scholars have studied the role of religion in organization studies, and specifically studied Christian organizations. Some of this literature is reviewed next.

A variety of scholars have studied the role of religion in the field of management and organizational studies, and specifically studied Christian organizations or managers (e.g., Brügger and Huppenbauer, 2019; Creed, Dejordy, & Lok, 2010; Lynn, Naughton, & VanderVeen, 2009; Miller, Ewest, & Neubert, 2019; Nelson, 1993; Tracey, 2016), or studied organizations and workplaces from a Christian perspective (e.g., Brügger and

⁵ In the reference to the field of management, spirituality, and religion, I include the many variations of academic work in the areas of workplace spirituality, spirituality in the workplace, faith at work, and others that are included in the literature.

Huppenbauer, 2019; Wiebe & Driscoll, 2018; Dyck & Schroeder, 2005; Dyck & Starke, 2005; Dyck, Starke, & Dueck, 2009; Dyck & Wiebe, 2012; Ewest, 2018). Delbecq (1999) found that faith-based narratives provided evidence of individuals indicating how life changing transformations enabled self transcendence. The concepts of Radical Management (Christie, Dyck, Morrill, & Stewart, 2004; Dyck & Schroeder, 2005; Dyck & Weber, 2006) and Entrepreneurship (Dyck & Neubert, 2008) discussed elsewhere are also underpinned by insights from Christian thought.

Brügger and Huppenbauer (2019) suggest that much of the research in the field of management, spirituality, and religion on Christian organizations, or using a Christian frame, either views Christianity as a subcategory or compartmentalizes Christian faith and work. For example, Miller et al. (2019) focus on different forms of faith-work integration. According to Brügger and Huppenbauer (2019),

Within such integration-frameworks, Christians are considered mainly as representatives of a particular tradition of faith, religion, or spirituality. They are not so much examined as specific people with specific practices and self-understandings, but rather as examples of the superordinate problem of integration. Thus the adoption of an integration-paradigm tends to obscure or disguise the very possibility of an investigation of what it means to live as a Christian at work as a research question in its own right (p. 7).

Brügger and Huppenbauer (2019) call for research that moves beyond this integration-paradigm in order to better understand “the dynamics of the lived Christian experience at work” (p. 8).

2.5.3 Christianity, Entrepreneurship, and SE

Other scholars have also studied the relationship between Christianity and entrepreneurial activity (e.g., Cullen, Calitz, & Boshoff, 2013; Parboteeah, Walter, & Block, 2015).⁶ However, a limited number have empirically studied the relationship between Christianity and social entrepreneurship (e.g., Brown, Little, Litton, & Lynn, 2012; Griebel, Park, & Neubert, 2014; Manuel, 2017). In an exploratory study of Christian entrepreneurs, Griebel et al. (2014) found that their sample saw their faith as highly individualized and significantly shaping their entrepreneurial activities. In Cullen et al.'s (2013) exploratory study of Christian entrepreneurs in South Africa, these authors found additional Christian entrepreneurial characteristics that built on previous studies of entrepreneurs and Christian entrepreneurs. Table 2.2 summarizes their categorizations of Christian entrepreneurs' entrepreneurial characteristics (Cullen et al., 2013: 40).

Table 2.2: Christian Entrepreneur's Characteristics according to Cullen et al (2013)

Research Findings – additional Christian entrepreneurial characteristics

- Opportunity recognition for someone else
- Living and working in harmony
- Offer time, skills, and resources to community
- Incorporate prayer into business
- Uplift and develop others
- Bring glory to God
- Work is an act of worship
- Serving God

⁶ Other scholars have studied entrepreneurs following other faith traditions, such as Muslim entrepreneurs (e.g., Essers & Benschop, 2007; Gümüşay, 2015).

Christian entrepreneurial characteristics

- God's calling
- Improved ethical judgment
- Understanding of role in life
- Christian biblical and theoretical perspectives
- Conduct business being guided by the Holy Spirit
- Working with God's control
- Diligence
- Reliance on God

Secular entrepreneurial characteristics

- Risk takers
- Imaginative
- Locus of control
- Creative
- Tolerance for ambiguity
- Need for power and achievement
- Organizer of resources
- Opportunity obsessed
- Entrepreneurial orientation
- Desire for personal control
- Desire for autonomy
- Opportunity recognition
- Family background

General entrepreneurial characteristics

- Ambition
- Perseverance
- Motivation
- Tenacity
- Optimism

- Initiative
- Passion

One of the more systematic attempts within the social entrepreneurship literature to elucidate what key Christian values Christian social entrepreneurs identify with is provided by Haskell, Haskell, and Kwong (2009). The central premise of their theory, applied to one of their case-study organizations, Dreams InDeed, is that the five values that can be extracted from the life of Jesus are: passion (enduring sacrifice); humility (serving with respect); faith (embracing risk); wisdom (applying insight); and, finally the overall integrity of words spoken and deeds done (Haskell et al., 2009: 538).

According to Reber (2009) Christians serve the creative God who has imparted aspects of His creativity into His people. “Christians derive a two-fold motivation for their own lives: energy for the here and now and hope in view of the whole” (p.122). Therefore, in a sense, Christians are already adept at simultaneously navigating two realms with opposing logics: the temporal, physical body – a temple of sacred soul, that has its material needs; and, the eternal, sacred soul that is virtuous and requires spiritual nourishment (Reber, 2009: 122). Similarly, Snow (2015) promotes seeing others as our neighbors as an important aspect of Christian virtue. The Multistream Entrepreneurship approach (Dyck & Neubert, 2008) aligns well with the expression of Christian virtues and values in business proposed by some scholars of Catholic social thought, namely provision of “Good Work” and “Good Goods” (Annett, 2016; Melé & Schlag, 2015; Naughton, 2017). This involves consciously narrowing down business activities to fulfilling only the real needs of society, instead of “mining gold” from manufactured

wants (see also work by organizational scholars, such as Battilana & Lee, 2014; Miller, Grimes, McMullen, & Vogus, 2012).

2.5.4 Religion in Business in General

I also acknowledge the vast theological literature on the relationship between Christianity and business in general. In some cases, this literature has been applied in various business disciplines. For example, Wiebe and Driscoll (2018) show how the Christian faith worldview challenges a hierarchy of power, status, and money, and de-centers individual success and profit maximization. Van Wensveen Siker (1989) categorized five types of Christian business ethics based on Niebuhr's (1951) theological categorization of the relationship between Christ and culture. These are 1) Christ against Business, 2) Christ of Business, 3) Christ above Business, 4) Christ and Business in Paradox, and 5) Christ the Transformer of Business (van Wensveen Siker, 1989: 884). Like Niebuhr, van Wensveen Siker concluded that given the richness and complexity of human lives, no individual ever conforms perfectly to one type, and we can benefit from considering the various five perspectives.

Finally, others have researched the dark side of religious influence on employees, entrepreneurs, and entire communities and societies (e.g., Chan-Serafin, Brief, & George, 2013; Miller, 2019; Park, Dougherty, & Neubert, 2016). For example, scholars in the area of management, spirituality, and religion from a variety of disciplines have cautioned against spiritually exploiting employees and customers to global economic ends (e.g.,

Bell and Taylor, 2004; Driscoll and Wiebe, 2007; Long and Driscoll, 2015; Porth, Steingard, & McCall, 2003).

2.5.5 Faith-based Social Enterprise as Hybrid Organization with Competing Logics

Organizational scholars have mostly focused on the logics of market and financial, with the predominant goals of short term gain and maximizing share price (e.g., Almandoz, 2014; Thornton, Ocasio, & Lounsbury, 2012). However, the social enterprise is an example of an increasing number of hybrid organizations described as seeking to solve social and ecological problems by balancing competing logics (Greenwood, Raynard, Kodeih, Micelotta, & Lounsbury, 2011) or embracing paradoxical tensions (Gümüşay, Smets, & Morris, 2019). According to Greenwood et al. (2011), the successful blending of seemingly incompatible logics in a hybrid organization requires a strong organizational identity that can overcome prior attachments to particular logics.

In my study, I explore how social entrepreneurs experience these tensions that arise from balancing being a Christian, entrepreneur, and social change agent. For example, there are Scriptural bases for the incommensurability of market and religion logics (e.g., Matthew 6:24 describes serving God versus serving Mammon). Similar tensions have been found in other major world religions. For example, Boone and Özcan (2016) illustrate this through study of an Islamic bank in Turkey. Thornton et al. (2012) similarly conclude the incommensurability between Islam and market logics. Dejordy, Almond, Nielsen, and Creed (2014) explored the incompatibility between faith and market, describing religion as a greedy logic (p. 331).

However, using a case study of an Islamic bank in Germany as an example of a hybrid organization, Gümüşay, Smets, & Morris (2019) show how this organization is able to both fluidly separate *and* integrate market and religious logics. Kraatz and Block (2008) describe hybrid organizations as the structural embodiment or incarnation of multiple logics” and “multiple things to multiple people” (p. 244). Although my study focuses on the individual level of the social entrepreneur, this review of some of the organizational level work on competing logics is relevant to my study. I will pick up this topic again in discussing some of the literature on the opposing logics of individualism and communitarianism in the next section 2.6.

2.6 Communal and Communitarian Approaches to SE

Another such concept popular in the faith at work movement is “community feeling.” It is a natural ability to identify oneself with a greater community. According to Suvada et al. (2014), many Christians believe that the healing of individuals comes from the community and not the other way around. According to Herdt (2015), individuals can become virtuous (i.e. having the strength of will to fulfill their duties with commitment to specific moral ends) only “...with and through the influence of others” (p. 11).

Aligned with indigenous traditional knowledge and drawing on Catholic and Anabaptist-Mennonite social teachings, some organizational scholars have described how Christian community feelings go further and eventually include all of humanity and even extend to animals, plants, and inanimate objects, and finally, even to the cosmos

(Driscoll, Wiebe, & Dyck, 2012). Given the state of our environment, many social enterprises therefore focus on ecological problem-solving.

One of the most salient factors that may affect an entrepreneur’s social value, as well as a communitarian orientation, is the type of moral agency he or she possesses - the more morally driven an entrepreneur is, the higher the relative importance he or she ascribes to social value creation versus economic value creation. For instance, using variations in the entrepreneur’s moral agency, Ridley-Duff & Bull (2013: 217-218) have proposed a five-level framework for understanding and classifying entrepreneurs based on their concern for social value creation that parallels their level of “ethical capital.” It is summarized in Table 2.3 below.

Table 2.3: Level of ethical capital and entrepreneur’s social value-creation concern (Ridley-Duff & Bull, 2013: 217-218)

LEVEL OF ETHICAL CAPITAL	DESCRIPTION & COMMENTARY
Level 5: (Superior) Active, intended moral agency	Entrepreneurs with active, intended moral agency who not only subordinate business activities to the creation of social value imperative, but also share control and ownership in a communitarian “democratic organization” (e.g. employee cooperatives similar to Mondragon), thus gaining a higher level of political legitimacy. Therefore, it is clear that the level 5 social entrepreneurs are driven by a communitarian logic (Ridley-Duff & Bull, 2013).
Level 4: (Amplified) Active, intended moral agency	Entrepreneurs with active, intended moral agency who prioritize social value creation through socially innovative business models over economic value creation — the latter being an important, but often secondary objective. Social change may be such an entrepreneur’s primary driving motivation, as was shown in the case of Muhammad Yunus of Grameen Bank. According to this view, commercial methods are seen merely as support for social and/or environmental mission, which is the primary focus.
Level 3: Active, intended moral agency	Entrepreneurs with active, intended moral agency who create socially responsible and environmentally sustainable ventures consciously and purposefully. Thus, this creates social value

	through the strategic integration of ethical thinking within their overall business models. This is the top end of CSR practices that can be described by the old adage of “doing well by doing good.”
Level 2: Passive, intended moral agency	Entrepreneurs with passive, but intended moral agency. For these entrepreneurs, once again, only “business case” criteria appear to drive the intention toward creating social value: “Good must be done for reason of profit” (Friedman, 1970) is the motto.
Level 1: Passive unintended moral agency	Entrepreneurs who possess passive, unintended moral agency, with no conscious commitment to social value creation. Such entrepreneurs are characterized by “Machiavellian ethics moderated by rational self-interest” (Ridley-Duff & Bull, 2013: 219). Such individuals may be seen as adhering to the Friedmanian conviction that the only social responsibility their business is required to have is to increase profitability.

The identity enactment of social entrepreneurs as either driven by an individualistic logic or communitarian logic is clearly related to the type of moral agency and is worth exploring as part of my inquiry. The two competing conceptualizations of “where the entrepreneurship in SE comes from” (Peattie & Morley, 2008: 93) - “heroic” individualistic change agents or from groups and communities (Peredo & McLean, 2006) represents an unresolved paradox. In other words, social entrepreneurs may frame entrepreneurship within a logic of an association of individuals or a community of persons (John Paul II, 1981). Logics and values shape the identities. “Logics comprise shared meanings systems that justify particular values and goals, while identities specify the practices through which these values and goals are pursued in particular context” (Wry & York, 2017: 439). Therefore, social entrepreneurs linking their identities to opposing logics of individualism versus communitarianism may exhibit disagreements over the meaning and practices of SE. Alternatively, they may resolve this paradox by adopting a duality view of individualism-communitarianism logics where these two

logics are seen as interdependent and no longer opposing each other. According to Bosse and Phillips (2016), social entrepreneurs exhibit voluntarily bounded self-interest, forgoing concern for maximizing profits in favor of maximizing the purpose (i.e. creating positive social and/or environmental impact).

Compassion, a particularly strong force behind generativity, is defined as “comprised of three interrelated elements: noticing another’s suffering, feeling empathy for the other’s pain, and responding to the suffering in some way” (Frost et al, 2006: 846). Giving, receiving, or witnessing compassion is theorized to be a particularly strong generative force that activates positive spirals, increasing positive impact (Frost, Dutton, Worline, & Wilson, 2000; Boyatzis, & McKee, 2005; Dutton, & Workman, 2015). More often than not, compassion, as a generative force opens up new vistas, expands resources, and creates new insights (Frost, 1999; Carlsen & Dutton, 2011; Dutton, & Workman, 2015) and is said to have positive effects on organizations in general (Frost et al, 2006), as well as being an important motivator in social entrepreneurial behavior (Dees, 2007; Pittz, Madden & Mayo, 2017; Miller et al, 2012).

In this chapter, I have reviewed some of the relevant literature bases for my study. In some ways the review reflects the complexity of my topic of research. For example, I struggled with questions such as where to review the literature on faith-based entrepreneurship, under my review of the entrepreneurship literature or under a review of the influence of religion and spirituality in management? In the end, I intentionally left in some redundancy. Although I see additional gaps in the literature, I underscore the limited study of the phenomenon of faith-based social entrepreneurship. Also, for purposes of my study I do not focus on a critical perspective of Christian SE, although I

see this as a huge gap in the literature I reviewed. I return to this in my final chapter where I discuss implications for future research in this area. In the next chapter, I will introduce my methodology and specific research methods.

Chapter 3 - Phenomenological Encounters and Autobiographical Reflexivity

Scholarly research is a systematic inquiry, a process of “finding out”, and, at the same time, a moral act on the part of a researcher striving to contribute to the common good of the society (Clough & Nutbrown, 2012). None of this is attainable without considering researchers’ worldviews and positionalities in social science research, even if masterfully veiled (Clough & Nutbrown, 2012; Creswell, 2009; Prasad, 2017; Seidman, 2013; Silverman, 2013). As Clough and Nutbrown (2012) suggest, there is an intimate relationships between researchers and their research focus. In these authors’ words, “the notion of a ‘hygienic’ and sanitized approach to research is, we suggest, mythical” (p. 77).

Following a long-standing practice within the qualitative research tradition, and, in particular, a phenomenological practice, I’d like to explicitly examine my own curiosity on the topic, my worldview, my epistemological and ontological assumptions, as informed by my own life story. Therefore, I use this chapter as a means to soul-search as to what constitutes my positionality and worldview as a social, organizational – more specifically, management & entrepreneurship scholar, and how, in turn, all of this informs various methodological and methods-related choices I have made and will outline in Chapter 4.

This chapter, therefore answers calls for researcher reflexivity and identifies insights from various phenomenological encounters in my own lived experience that are relevant to this research undertaking of mine.

The recognition of the importance of reflexivity in research transcends disciplinary and methodological boundaries. As various authors have pointed out (e.g., Prasad, 2017; Robson, 2002; Seidman, 2013; Vagle, 2018; Van Manen, 1997; Yanow, 2015), researchers working in a variety of research traditions — postpositivist and positivist; poststructuralist or functionalist; qualitative or quantitative ; and, studying a variety of topics — organizational and management theory; education and pedagogy; psychology and psychiatry; and so on; all have called for some degree of reflexivity in research (e.g. Alvesson, Hardy, & Harley, 2008; Macbeth, 2001).

The emphasis on reflexivity is amplified in postpositivist – interpretive and poststructuralist research, in particular. A recent surge in autoethnographic research (e.g. Ellis, 1999), a purely reflexive approach to ethnographic scholarship, epitomizes what sometimes is called “the reflexive turn” in social sciences. Autoethnography has been proposed as an untapped source of knowledge creation: “personal memory is a marvelous and unique source of information for autoethnographers. It taps into the reservoir of data to which other ethnographers have no access” (Chang, 2008, p. 55). More recently, autoethnography has been applied to organization research, including the field of entrepreneurship (e.g., Fletcher, 2011; Shepherd, 2019). While autoethnography is not one of my chosen methods, it is instructive that such autoethnographic reflexivity is believed to enhance cultural analysis through exploration of “...personal experiences and feelings from the ‘field’” (Chang, 2008, p. 44). When this takes place, interpretation

becomes rich with narrative detail, allowing a reflexive researcher “[to dig] wider into the cultural context of the individual stories co-mingled with others” (Chang, 2008, p. 54). Seidman (2013, pp. 35-36) unpacks the importance of autobiographical reflection by suggesting that, like most things, research has autobiographical roots and interviewers need to identify those autobiographical roots, in particular in the context of in-depth interviewing.

Rather than seeking a “disinterested” position as a researcher, the interviewer needs to understand and affirm his or her interest in order to build on the energy that can come from it. Equally important, researchers must identify the source of their interest in order to channel it appropriately. They must acknowledge it in order to minimize the distortion such interest can cause in the way they carry out their interviewing.

Finally, interviewers must not only identify their connection with the subject of the interview; they must also affirm that their interest in the subject reflects a real desire to know what is going on, to understand the experience. ... That usually means in some way or another they [researchers –DI] must be close to their topics. On the other hand, to be open to the process of listening and careful exploration that is crucial in an interviewing study, they must approach their research interests with a certain sense of naiveté, innocence, and absence of prejudgments (Moustakas, 1994, as cited in Seidman 2013, p. 85).

Indeed, reflexivity acquires a totally new level of importance when approaching a phenomenon to study from the phenomenological perspective. In the phenomenological research, as van Manen (1997) points out, the lived experience is the Alpha and Omega of the methodology and that “The Lived Experience is the breathing of meaning” (p. 36). In line with the (existential) phenomenological philosophers, such as Heidegger, Merleau-Ponty, Sartre, Kierkegaard, Stein, etc., the researchers working in this tradition understand the reflecting on the lived experience as the very route of never ending *coming-alive*, constant *becoming* of who we are. Phenomenology, then, becomes a way of *being* and *becoming*, not just researching (Anderson, 2016; Brockelman, 1980; Calcagno, 2014; Smith, Flowers, & Larkin, 2012; Vagle, 2018). Specifically, it becomes

a way of living an empathetic life, “looking at what we usually look through” (Vagle, 2018, p.12). Outward empathy in phenomenological life and research is the core for understanding meanings that others ascribe to their own lived experience and helping others to mine these meanings. Max van Manen (1997) describes a desired inclination of a phenomenologist/researcher towards the so-called "phenomenological nod" as a way of empathetic “borrowing” of others’ experiences for better understanding of the phenomenon at hand:

A good phenomenological description is an adequate elucidation of some aspect of the lifeworld — it resonates with our sense of lived life.... [A] good phenomenological description is something that we can nod to, recognizing as an experience that we have had or could have had. In other words, *a good phenomenological description is collected by lived experience and recollects lived experience — is validated by lived experience and it validates lived experience.* This is sometimes termed the validating circle of inquiry (p.27, emphasis in original).

Likewise, Edith Stein – a German Jewish existential phenomenologist and the Canonized Catholic Saint known as St. Teresa Benedicta of the Cross, explicitly gives empathy the central role in her phenomenology. According to Stein, empathy involves “yielding knowledge of oneself as a person by arguing that the person and his or her individual and collective life *provide the grounds for all philosophical and scientific inquiry*” (Calcagno, 2014, p.14 – emphasis added).

Life is encounter; phenomenology is encounter. To be reflexive in a phenomenological manner means to engage with phenomenological encounters in our lives that in turn allows constant development of our (inward and outward) empathetic capacities and the capacity for “phenomenological nods” (Vagle, 2018) of understanding the meaning of experiences from within the life world of another. I, too, believe in the centrality of inward and outward empathy: honing our sensory capacities to notice and

make sense of various phenomenological encounters in our own lives is the necessary (of course, not sufficient) condition for effectively researching lived experiences of others. Therefore, I offer my own autobiographical reflections on several occasions examining phenomenological encounters from my own life. These encounters are part of my own *becoming* and have informed my curiosity about the phenomenon of interest for this study, for adopting a qualitative approach, and for using interpretive phenomenology as my particular methodology.

Phenomenological encounter — Nomadic lived experience. I came to Canada to start my doctoral program at SMU and through some of my coursework encountered a rich world of postpositivist scholarly work. This took place at the same time as several not-so-pleasant encounters - my substantial financial losses in the engineered stone business (despite seemingly highly sound business concept and “market logic” behind it); the Russian invasion of my homeland of Georgia and experiencing first hand the dread of war — being besieged; and the global financial crises which revealed the deficiencies of modern global capitalism and insufficiencies of mainstream economics & management thought - all had converged together. All of these contextual events provided a fertile ground for embarking on another nomadic journey. My way of thinking and trajectory of my life, in general, were at a turning point.

By then, I was already an experienced nomad. The nomadic lifestyle had permeated my entire life since the age of four, when I accompanied my parents for my father’s four-year-long gig as a Soviet engineer in the (now, ill-fated) city of Homs, Syria. At various points in my life, I have lived, studied, and/or worked/done business in six different countries - USSR, Syria, newly independent country of Georgia, USA,

France, and Canada. As a young adult, I left my birthplace in 1992 at the age of eighteen and lived in five very different cities over a ten-year period in the United States; then, returned to Georgia while continuing to be engaged in professional and entrepreneurial activities not just locally, but in France and the United States. Next, it was Canada calling our name.

Anchored only in the Orthodox Christian faith, that in turn has anchored my marriage of 25 years, I am a nomad in every other sense, having engaged with an eclectic array of interests, jobs and entrepreneurial projects. This nomadism of mine put me through the repeated experience of being a stranger in many different contexts. As Pachirat (2006, p. 373) points out, such perpetual strangers can't help but appreciate “..the world as a complex and multilayered place where meanings are continually negotiated and renegotiated.” So, I was able to muster courage from my previous nomadism and made a series of decisions in truly nomadic spirit yet again, starting my life, in essence, anew, moving - together with my family, to a new country on a permanent basis and, since then, we have truly crisscrossed this beautiful country of Canada “From Coast to Coast”.

My doctoral training has helped me to come to grips with epistemic nomadism as well - a paradigm shift in my views of practice, theory and research in business and entrepreneurship. No longer was I so eager to privilege a functionalist-positivist, rationalized and mathematized scholarship of economics, management, entrepreneurship, or organizational life in general over alternative types of knowledge. My training in social constructionist and interpretivist research traditions helped me to see the power and efficacy of rich “thick” descriptions and localized interpretations of human lived

experiences. The training in critical thought and in the research traditions of the “post” helped me to see economic relationships, organizational life and the entire concept of modernity with skepticism when viewed through lenses of power, domination and conflict. Even though I enjoy working in certain research traditions more than in others, since then I believe that, taken individually, none of the research traditions is totally flawless without drawbacks or weaknesses. Applying a Yin-Yang balancing-type (Li, 2016), a triangulation-based framework appeals to me the most as the one with the best promise for multifaceted insights into the phenomena of interest. Multiple triangulation design (Bijlsma-Frankema & Van de Bunt, 2002) that draws on one or more of the following: alternative analytical frameworks and/or methods; alternative data sources; multiple co-researchers; methodological theories; or even “incompatible” paradigms — has the greatest potential for a surprise and for generating the closest picture to the 360-degree insight into a phenomenon of interest that a single research project can hope for. As a result of my (admittedly, protracted and off-again/on-again) journey through the Sobey PhD program at Saint Mary’s University, I have felt inspired and instructed in multiple ways and have acquired new aspiration to continue honing my skills in crafting, what Vagle (2014) refers to as “high-amplitude sensory analysis” – somewhat related to what Grey (2012) describes as, both “intensive and expansive” research:

...intensive in that it entails a detailed, even laborious, engagement with fine-grained empirical material. Complex organizations [or any other complex social phenomena-DI] are just that, and organization studies needs to do justice to this complexity. ...Alongside this intensiveness runs an expensive approach to analysis in which the insights of organization studies broadly conceived are mobilized in order to make sense of empirical detail. It is important that the two go hand in hand: intensive detail lapses into empiricism if not held within a broad analytic frame; and expansive analysis lapses into abstraction if detached from empirical detail (p. 270).

Having said the above, I hasten to add that the classic understanding of empiricism, which is an epistemology focused on “objective” data for justification, is no longer where I squarely belong as a researcher. Such an approach has a significant role for certain types of theory-testing research projects. I have a preference for doing phenomenology — of existential and interpretive variant. This type of research seems to be closer to my heart and soul. An existential phenomenological methodology places a human being and her or his personal or social experience at the center of scholarly inquiry. It is not worried about what one can know about the world “objectively”, but rather it embraces our sense data as a given; speculates how we receive that data through the subjective lived experience; and, generates insights from the retrospective meaning-making of the life world.

In summary, my phenomenological encounter with a phenomenon of nomadism has been nudging me towards becoming someone more fully aware of and comfortable with the meaning and place of the “multiple belonging” — “...a nomadic style of thinking which is open to encounters with others - other systems of thought or thinking environments” (Braidotti, 2006, p.139) in my life and scholarship alike.

This nomadic way of thinking shows up in many aspects of this research of mine. For instance, when reviewing the literature, I am comfortable to draw on the works from different research traditions and paradigms, and diverse trans-disciplinary streams of literature. In the analysis phase, I combine interpretive phenomenological analysis with narrative psychological analysis. In addition, I embrace diversity that my research coinquirers bring to this scholarly endeavor.

Being comfortable with multiple belonging and a nomadic style of thinking affords me methodological choices that I see most fitting to the objectives in my given

research pursuit. Specifically, I have conducted this dissertation inquiry in a qualitative, postpositivist, interpretive and narrative research tradition. Others have used narrative analysis to study social entrepreneurship (e.g., Fuller & Tian, 2006).

I adopted an interpretive (existential) phenomenological (Heidegger, 1962/2010; Smith et al., 2012) stance, rather than an essentialist, Husserelian “pure phenomenology” one. My research lens as applied to organizational and entrepreneurship theory is based on multistream rather than mainstream (Dyck, 1997), and effectual rather than causal (Sarasvathy, 2001) worldviews. This is in line with the recognized increasing number of scholars going beyond positivistic [and mainstream] research perspectives and approaches in the field of entrepreneurship (Read, Sarasvathy, Dew, & Wiltbank, 2016b, p.528).

Phenomenological encounter – Entrepreneurial lived experience. I turn to my memory and find myself tapping into the reminiscences of the early 1990s. The unimaginable was actually happening – the once mighty Soviet empire was crumbling. It was, in fact, happening much faster than anyone had hoped or anticipated. What we thought would take a decade was happening within a year’s time. The Communist tyranny – the most recent incarnation of Russian imperialism, was counting down its last minutes. The year was 1991.

On that day, 17-year-old I and several other young people stood in front of the newly created governmental committee at the Ministry of Justice of the then still-Soviet Republic of Georgia. The Communist party had, at last, sanctioned the law allowing various non-governmental organizations (as well as business cooperatives) to be formally registered by the citizens. It was not yet, though, simply a formal procedure. More than

anything, the process resembled a tribunal. We were there to make a case for registering an association - the “Georgia Association of Young Businessmen”, in front of the aging Communist committee members. They were all Soviet lawyers and members of the Communist party – they could not otherwise have risen to their high ranks. Answering their questions, we proudly announced the chief goal of our nascent organization: to popularize and promote the idea of *free enterprise* and to facilitate youth involvement in entrepreneurship. The most senior member of the committee was particularly unimpressed – “We have not *yet* established that what you intend to do is good for the society,” he said in a stern voice.

His words sounded so anticlimactic. We stood there not knowing whether to respond or not. He did seem utterly convinced of what he had just said. As a well-trained (or “brainwashed”, I thought) communist nomenclature member, he read “entrepreneurship” and “free enterprise” as “greed” and “exploitation.” And, of course, capitalist exploitation and greed in all their forms were an unwelcome and disconcerting step backwards for the “progressive Soviet society.” He saw our organization threatening to corrupt the country’s youth with the “rotten” ideas of the West. Perhaps, there were, indeed, some risks involved in our aspirations. May as it is, he was himself a prisoner of the past – he could not — indeed, would not see the end of the Soviet empire and the utopian dream.

I felt resentment towards everything he and his words represented. Part of me wanted to make a snappy response, something along the lines of “you and your utopian ideas had your chance.” But the truth was that all I really understood at that moment was my raw repulsion towards the Soviet past – repressive, oppressive and limiting to my

youthful thirst for freedoms. That made me want to run towards capitalism with my arms wide open and to embrace the freedoms I thought it promised. “Everything I will study and do in my life shall be as far away from the doctrines of the likes of him as possible,” was the quiet resolution I made.

About the same time this was taking place, two researchers from the University of California – Michael Burawoy and Pavel Krotov - were apparently talking to a young apprentice (probably, not much older than I) at the Polar Furniture Factory in Arctic City, Russia proper. The researchers were doing a participant ethnographic study of the transition from socialism to capitalism. One of the researchers writes:

A young apprentice asks me whether life is better ‘over there’ [in the U.S]? I shrug my shoulders and say it depends on who you are. I ask him what he thinks. ‘Of course, it’s better,’ he replies, ‘there’s everything there.’ For him and his generation capitalism is simply a dream, a fantasy displayed on television in second rate American films (Burawoy & Krotov, 1992, p.36).

Indeed, my generation, whether in the core of the Soviet empire or on its peripheries, had formed into a hybrid cultural community – a hallmark result of any colonial encounter as described in a Postcolonial theory with the concept of “hybridity” (Bhabha, 1988). At that time, Russians, Georgians, Ukrainians, etc. - all felt fed up with Soviet propaganda of a utopian and ever-elusive “promised land” of communism. As for my 17-year-old self, I shared with my Soviet peers a fantasy about the West as a “place of opportunities” and about free-enterprise, global capitalism as a panacea to all the ills that afflicted the Soviet society I grew up in. Culturally my peers and I across the fifteen Soviet republics were products of the Soviet colonial encounter that, to this day, 27 years

after the Soviet Union officially ceased to exist, still colors many of the grand narratives, as well as various social and organizational practices and even daily life in the post-Soviet countries, including Georgia — albeit in a surprising way.

“Westernism”/“Americanism”, “Europeanism” and “Eurocentrism” in contemporary Georgia are embraced as the dominant grand narratives, largely thanks to the reaction to the Soviet colonial past. It is the same raw repulsion towards the Soviet colonial encounter that my 17-year-old self was experiencing that compels postcolonial Georgia to be uncritically West-centric in the pursuit of extreme-right, libertarian, “private-business-interests-trumps-all” grand narratives and economic policies. Being “more Catholic than the Pope” in the adoption of the free-market/free-enterprise libertarian ideas, is a way for the Georgia society to symbolically make a radical break from the despised Soviet colonial past using the discourse of “necessity of elite-led neo-liberal transitions” (Chari & Verdery, 2009, p. 15). The example of the latter is, for instance, the draconian labor law passed in 2005 tailored to the business interests at the expense of the rights of the labour (no minimum wage requirement; no limits to the length of the workweek; no legal entitlement for overtime pay; a maternity leave; or even an annual vacation) unless specifically negotiated in the employment contract. The faux-isomorphism that a former Soviet Republic of Georgia is experiencing in terms of adopting what it thinks is “the Western” values represents a stark testament to the global allure and pervasiveness of the materialist, laissez-faire economic doctrine privileging private business interests.

For me personally, an experience of establishing and leading one of the first non-governmental organizations (“Georgia Association of Young Businessmen”) in what was

then still a Soviet Socialist Republic of Georgia (USSR), was immensely empowering and inspiring entrepreneurial training. In line with our declared mission, besides having to run the association as a membership organization and organizing various talks/discussions about free-enterprise and commerce, my peers and I used to gather young people (16 to 20 year-olds), engaging them in small, revenue-generating intermittent entrepreneurial projects, such as contracting with the importers to help them distribute various goods (refrigerators, candy, etc.) to the newly established and not well-organized private retail sector. Our activities were interrupted as the capital city of Tbilisi plunged into a 15-day civil war that destroyed the centre of the city and any hopes for normalcy as the protracted state of emergency and military curfew ensued.

Undeterred, however, we were now motivated to do something that would contribute to trying to bring a sense of normalcy to the life in the city. After intensive brainstorming and armchair dreaming, we hashed an ambitious plan and pushed for an approval from the Military Council for a 4-hour-long TV-thon charitable concert (performance) we called “For New Georgia” that would bring together the most prominent Georgian performers (singers, musicians, dancers) most of whom had left the country for the search of artistic fulfilment in the West. The concert took place to the full house at the historic Tbilisi Opera and Ballet theatre with direct live coverage on the National Public TV channel. The TV-thon was a success – it raised a sizable amount of donations and provided cultural nourishment to a city in ruins. But, on a personal note, it turned out even more impactful setting two major trajectories in my life: that of a family life, as this was where I made meaningful connection with Maia - my wife-to-be; and, that of my continued nomadism, as this was when one of the foreign benefactors of the

TV-Thon – Mr. Gian Franco Bonomi, decided to sponsor the first year of my studies in the United States.

The next entrepreneurial project of mine was in the States. Motivated by a search for a way to reunite with the love of my life and inspired by the story of Tbilisi-Atlanta sister city relationship, with the support of one of very few mentors I've been lucky to have in my life – Dr. James Anderson, I spearheaded “Savannah (GA, USA)-Batumi (Georgia) Sister City” NGO and its grant-financed programs, including the Summer School of Arts exchange program that brought Maia to the States and marked the beginning of our life together as a family.

Then, came other projects: starting up an export management company and diversifying into owning and operating specialty retail holiday store franchised outlets in the South-Eastern United States; establishing a global sourcing and import-distribution consultancy practice in Georgia; investing, as a majority shareholder, in an engineered stone manufacturing company also in Georgia; helping my spouse to launch her seasonal specialty retail store of Oriental and Mediterranean treats and gifts in Victoria, BC, as well as establishing a business & educational consultancy partnership – Destination Canada, together with one of my former MBA students. Even currently, my spouse and I are in the middle of developing our Bed & Breakfast and Taxi Fleet family businesses in Tbilisi, Georgia, and dreaming of a new initiative dedicated to either children with special needs and/or lonely seniors – two vulnerable groups in Georgia that do not receive sufficient attention.

I didn't hit a goldmine in any of these entrepreneurial ventures, but the experience and thrill of being part of such diverse entrepreneurial endeavors and earning & losing a

small fortune before I turned 35, has been rather invigorating and instructive in more ways than one. Moreover, some of these entrepreneurial projects were not in the category of wealth creation projects. Most importantly, I have never regretted pursuing any of these projects, even the one that was financially quite devastating - the engineered stone manufacturing, largely due to the unfortunate timing of the investment (the manufacturing plant had launched just on the eve of the 2008 Russian invasion (Beehner et al, 2018) of Georgia, followed by the 2008 worldwide financial crises that brought most of the construction industry to a screeching halt (Green et al, 2010; Papava, 2011) in Georgia.

My experience is that my entrepreneurial lifestyle is inseparable from and has been shaping every area of my life – particularly my family and academic life. For instance, while I did get my first taste of working in academia early on in my life, back in 1995, as a graduate assistant to a university Provost in the United States, the start of my academic career was also connected to my entrepreneurial endeavors: I taught my first university-level course in 2004 when I was invited as a “clinical” instructor to design and deliver an undergraduate course in export-import management based on my own practical entrepreneurial experience in the area.

It is in my academic life that my entrepreneurial and nomadic spirit have really fused into a two-sided coin with a sense of purpose in making a (hopefully positive) impact on the individuals in my classes and in the programs I have directed. In academia, I have been practicing “intrapreneurship” and “nomadic thinking”. Most of my courses are “multiparadigm” in content and have included some type of entrepreneurial or service project-based learning. I haven’t shied away from developing and teaching a wide

diversity of courses either. In fact, I have taught courses in all but two areas of business school curriculum - finance and accounting. Moreover, my entrepreneurial mindset helped me to experiment with and, eventually, spearhead an effort to create and launch a new international dual degree EMBA program in cooperation with one of the leading European business schools - Grenoble Graduate School of Business (Grenoble, France).

Reflecting on the phenomenon of entrepreneurial lived experience of my own, I come away with several insights that have affected the focus and approach and the design of this study. Firstly, I have a deep personal curiosity in learning more about entrepreneurship and other entrepreneurs in order to understand myself better and become a better mentor/teacher to students of entrepreneurship.

Secondly, even though one thing that all of these entrepreneurial projects had in common was me – as the lead entrepreneur, they were very different from each other. These projects traversed different temporal, spatial, sectoral/industrial and relational localities. Perhaps, because of this contextual diversity, my practice of entrepreneurship, or what I did and how I did it, differed from one project to another. One thing that never changed was a feeling of adventure and gratification bringing about something new, whether it was a charitable concert or a seasonal holiday store.

How my entrepreneurial journey proceeded in each of these cases, to my surprise, didn't resonate with either a so-called "Great Person" School of Entrepreneurship (no, my "inborn" sixth sense or intuition didn't guaranteed the success); or Psychological Characteristics School of entrepreneurship (my psychological characteristics were not fixed – they fluctuated based on my mood and context, and, more importantly, experienced more permanent change over time as I entered different life stages); or the

Classical School placing disruptive innovation at the heart of entrepreneurship (if there was any innovation in any of my entrepreneurial projects, these were innovations with small ‘i’, not the capital “I” as in an earth-shattering, “disruptive” way).

The process-based, opportunity-discovery school seemed closest to my lived experience, but I never felt as though any of my entrepreneurial projects had emerged thanks to ‘unearthing’ some objectively existing opportunities. My experience felt more like a constant experimentation with, what I’d call, ‘subjective visions of plausible business opportunities’. Most of these experiments never went anywhere and I doubt I can even recall most of them in any detail. Yet, others - that got some traction and “critical mass” of support from outside, materialized into something tangible. Moreover, even those of my experimental subjective visions that did materialize into something, inadvertently used to mutate into something very different than I had initially imagined. Also, my confidence in the success of the latest iteration of my “experimental vision” of a given business opportunity usually fluctuates almost on an hourly basis, sometimes hanging on a thread waiting for the next “yes” from one more collaborator or another self-selected stakeholder.

Therefore, my entrepreneurial life story has been a collection of “short stories” that sit next to each other: story of a practice or practical doing; story of a relational and social process; story of a co-dependence on effective cooperation with other collaborators/stakeholders more than on effective competition with the rivals; story of sustaining and securing my family materially; story of learning-on-the-go; and so on. Certainly, the main plot of this collection of “short stories” has not been the search for wealth – rather, the key theme connecting these entrepreneurial projects has been my

action directed towards bringing about something new by embodying my “experimental plausible visions” into full-fledged new opportunities of various kinds.

My entrepreneurial life story, therefore, resonates with Fletcher & Watson’s (2007) sentiments as well:

The relational and emergent quality of entrepreneurial processes is rarely made explicit in accounts of entrepreneurship... It is usually invisible, glossed over or synthesized into broader entrepreneurial discourses about business plans, market research, competition, cash flow/financial projections and the like. ...[entrepreneurial activities are] dynamic and constantly emerging, being realized, shaped and constructed through social processes (p.127).

The serendipitous and relational, effectual nature of entrepreneurial action seems to be “written out” of most of the academic literature overemphasizing causal, “plan-and-compete” aspects. “Effectuation entrepreneurship” (Sarasvathy, 2001) doesn’t mean “not-planning.” Rather, planning has been almost a real-time, fluid, changing, emergent and on-the-go experience for me. Never at a start-up stage did I have the luxury of retiring into an armchair for weeks or months to write a detailed business plan. Plausibility of my envisioned business opportunity used to be always highly fleeting and fragile and would fizzle out if I had poured valuable time into gathering perfect information. Instead, action, learning-on-the-go and constant problem-solving intersubjectively and relationally was what my own experience felt like. Metaphorically speaking, I felt like solving an Enigma-like cypher over and over in order to crack the code of getting the entrepreneurial project successfully off the ground or to figure out how to keep it going. Grey (2012) in his book that analyzed Bletchley Park - a British secretive organization credited for “breaking” the wicked Nazi secret code of communication - the Enigma cypher, notes that it is a misnomer to say that the Enigma cypher was *ever* “broken.” Not only were there multiple versions of the Enigma machine used by the Germans, but also each of

these machines had "...approximately 1.59×10^{20} settings. This challenge was compounded by the fact that the settings for such machines were typically changed daily" (Grey 2012, p. 21). Therefore, 'breaking of the Enigma cypher' in itself was a continuous, emergent and evolving process rather than a singular event. Metaphorically speaking, every entrepreneurial start-up situation has its own Enigma codes to keep solving continuously, iteratively and intersubjectively. This is not just an ongoing, iterative process, but also a highly complex one because, much like the Enigma cypher settings, "the terrain keeps changing and the task is to carve out some momentary stability in this continuous flow" (Weick, 2001: 9) of socially effectuated and co-created reality.

Effectual, co-creation (Read, Sarasvathy, Dew, & Wiltbank, 2016a; Sarasvathy, 2001) practice is what could characterize my entrepreneurial life story the best. This worldview asserts that "ALL people can co-create successful ventures with nothing more than resources already within their control and stakeholders who self-select into the process" (Read et al., 2016b, p. 531), capitalization emphasis in original). Hence, I have felt more authentic teaching entrepreneurship based on this worldview to my students rather than based on the classic "business plan and competition" approach. To my delight, I saw that my students in the classes that I have taught from this perspective exhibited signs of becoming confident experimenters willing to give entrepreneurship a try.

Therefore my key take-away from examining my own practice and teaching of entrepreneurship is that entrepreneurship for me did not take place so much at the nexus of "heroic" individuals and objectively pre-existing opportunities, as Shane and Venkataraman (2000) proposed, but rather mostly at the nexus of individuals with active

agency willing to experiment with an entrepreneurial mindset and practices, on one hand; and the wider, social, relational, communitarian, stakeholder-saturated ecosystems on the other. An individual's willingness to try entrepreneurship is important, as no one can win a game they don't play. This is a necessary but not sufficient condition, however. It truly takes a village to co-create an enterprise that is efficacious for both – the entrepreneur(s) and the stakeholders.

So, as I set out to operationalize my curiosity about entrepreneurship into a dissertation research project, I found myself reflecting on several things:

- 1) How to go about capturing the more inclusive notion of entrepreneurship I have experienced which is beyond just “wealth creation” or even broader than a “value creation” conception? “Entrepreneurship” literature nestled within the broader entrepreneurship literature conceptualizes entrepreneur's practices as “...efforts to bring about new economic, social, institutional, and cultural environments through the actions of an individual or group of individuals” (Rindova, Barry, & Ketchen Jr, 2009: 477) As discussed in the section on the research coinquirers, this definition became the foundation for deciding on a sample frame for this study.
- 2) In light of the insufficiencies of global capitalism and mainstream management/entrepreneurship/economics thought that came to light through the spectacular events of the 2008 worldwide financial crises, where could I look for inspiration and hope for the new generation of entrepreneurs? In my teaching, I had already incorporated a lot of ideas from the social entrepreneurship field. I had met few “social entrepreneurs” (some of them not very comfortable or sure of

this label), most notably a Canadian husband-and-wife team employing disadvantaged youth in Southeast Asia to produce some handcrafted items that they then sold in Canada; and an accomplished engineer from Georgia who abandoned his successful international career to devote all of his life to beekeeping, beekeeping education, and conservation of the bee population. They were all Christians in search of the life well-lived and told their stories in an inspirational way. Their stories resonated with the anchor in my own life story – Christian faith, and my own contemplations on living out my faith in my practice as an entrepreneur. Their stories also resonated with an idea of “multistream” (Dyck & Neubert, 2008) or a “radical” moral (Dyck & Schroeder, 2005) approach to managerial and (I argue, by extension) to entrepreneurship practices that de-emphasize a materialist-individualist logic while emphasizing virtuous practices “consistent with God’s character” (Dyck & Schroeder, 2005, p. 716). Hence, I decided to closely examine how real people are experiencing the practice of prosocial, virtuous entrepreneurship that they think is “consistent with God’s character”. I believe, individuals who are engaged in prosocial entrepreneurship and identify themselves as Christians, have something valuable to contribute to our understanding of less self-interested-materialist-individualist.

Chapter 4 - Methodologies, Assumptions and Methods

No, I mean I think that objectivity is a myth. What you're doing is bringing your particular perspective to a situation. That voice needs to be heard, but also in a setting like that it also gets heard within the context of how other people see things...I think that kind of modern cultural idea that you can have an objective perspective on what's happening, it's not just a myth, it's a delusion. It's a dangerous delusion. It sets somebody up as an expert who can see what's really happening, as opposed to a community that relate to each other. [CI-12.02]

In this chapter, I summarize various theoretical frameworks, ontological & epistemological assumptions and methods I have chosen in light of my own worldview and positionalities as discussed in Chapter 3. I describe the process of research, including my coinquirers, data collection and record-keeping. I also discuss quality parameters and how I have addressed them in the process of the research.

First, however, it is apt to reflect on the role of theory in qualitative research. In order to ensure quality of a qualitative inquiry, Bradbury-Jones and colleagues (2014) underscore the importance of integration of two different types of theories in such research: (1) discipline-based, "substantive" theories that are specific to the topic at hand and (2) more "formal" theories that operate at a methodological level. The first, discipline-based, "substantive" theories present concepts that relate to the discipline's phenomena. In the context of this research, for instance, such substantive theories that inform the general domain of this study are represented by (a) the "immense tent" (Martin & Osberg, 2007, p. 30) of broad entrepreneurship and, specifically, social entrepreneurship research literature (e.g. Brest, 2010; D'Intino et al, 2007; Hervieux & Voltan, 2018; Ilac, 2018; Marra & Selbert, 2018; Rindova, 2009; Sarasvathy, 2001; Steyaert, 2007; Wry & York, 2017); and (b) an equally immense tent of literature at the

intersection of spirituality & religion with the organizational research (e.g.; Driscoll et al, 2019; Dyck, 1997; Dyck & Schroeder, 2005; Gumusay et al, 2019; Haskell et al, 2009; Mele & Schlag, 2015; Neubert et al, 2017; Toth, 2004). Given the cross-, inter- and trans-disciplinary character of the domain of the study, substantive theories from some other disciplines (e.g. philosophy, ethics, Christian studies, psychology) also inform this research.

Bradbury-Jones & colleagues (2014) caution doing so; but, in fact, in postpositivist, interpretive qualitative studies, such “substantive” theories are predominantly used as a means of making sense of research findings. While few of the discipline-based theories mentioned above have guided the research at all phases, many of such theories were called upon to make sense or juxtapose inductive findings of qualitative inquiry towards the end of this research project.

The second type that Bradbury-Jones and colleagues (2014) consider is more “formal” theories that operate at a methodological level (e.g. grounded theory, phenomenology, etc.) (Bradbury-Jones, Taylor, & Herber, 2014). These are the theories that underpin all the methodological, processual, and methods decisions and need to be consistently applied throughout the entire research process.

On the methodological level, the following theories and research traditions, methodologies, epistemological and ontological assumptions, and analytical methods have guided my dissertation research.

4.1 Methodology

4.1.1 - Qualitative Metatheoretical Orientation.

I have adopted a qualitative metatheoretical orientation grounded in subjectivist, rather than objectivist epistemology (Alavi, Archibald, McMaster, Lopez, & Cleary, 2018; Overton, 2006; Prasad P., 2017; Silverman, 2013). Such qualitative metatheoretical orientation is relevant when the goal of research is to better understand the meaning of unfamiliar, complex, and evolving phenomena (Van Maanen, 1979).

P. Prasad (2017) suggests that many social science scholars, especially in the areas of psychology, management and organizational studies, or economics, are firmly in the intellectual grip of positivism and are obsessed with a fantasy of being a mathematized mirror image of hard (natural) sciences. Prasad (2017, pp. 4-5) goes on to illustrate how Weber (1949) explained this phenomenon by the fact that the assumptions and traditions of *Naturwissenschaften* — the science of the natural world characterized by the natural biological or inanimate phenomena of interest and “laws of nature”— are uncritically applied to *Geisteswissenschaften*. The latter, he explains, is the field of knowledge-creation concerned with social, economic, and cultural worlds with no natural laws to be discovered, but rather constituted by human action & interaction; cultural production; self-reflection; and interpretation and meaningful understanding.

Many qualitative researchers, by inertia, continue to subscribe to positivist ontology and epistemology (Prasad P., 2017). One must be careful not to confuse a language-based data collection method with an authentic use of qualitative methodology,

especially from a positivist perspective. Including a few qualitative questions in the questionnaire is not in the same category as studies grounded in the (postpositivist) qualitative worldview that posits that a single true reality is not apprehensible and discovery of some generalizable, universal causal laws is not the exclusive motivation for scholarship; that the objective and subjective realities are not mutually exclusive; that the researcher's voice ought-not to be obscured; and that inquiry is not value-sterile or concerned with detaching empirical findings from values (Denzin & Lincoln, 2000; Guba & Lincoln, 1994; Racher & Robinson, 2003).

Interestingly enough, while some social scientists are dealing with the angst of measuring up to the mirrored image of "hard" sciences, there is a strong movement in the natural sciences proper that are calling for reconceptualization of a certainty-seeking, reductionist positivist worldview in knowledge-creation. For example, Dr. Stuart Kauffman is a medical doctor and theoretical biologist that advocates sustaining complexity in research and has this to say in his book – *Reinventing the sacred: a new view of science, reason, and religion* (Kauffman, 2008):

Values are part of the language appropriate to the nonreducible, real, emergent, activities of agents. ...Agency is emergent and real, but not reducible to physics, I shall argue, because biology is not reducible to physics. The biosphere, I will argue, is laden with agency, value, and meaning. Human life, which is certainly laden with agency, value, and meaning, inherits these qualities from the biosphere of which it is a part (p.12).

The Nobel-Winning Physicist – Frank Wilczek, in his book *A beautiful question: finding nature's deep design* also advocates to better address complexity by adopting complementarity as the cornerstone of contemporary knowledge production. Complementarity is the idea that two different ways of regarding reality can be both true/complementary, even if contradictory (Wilczek, 2015):

From his immersion in the quantum world, where contradictions and truth are near neighbors, Niels Bohr drew the lesson of complementarity: No one perspective exhausts reality, and different perspectives may be valuable, yet mutually exclusive...To address different questions, we must process information in different ways. In important examples, those methods of processing prove to be mutually incompatible. Thus no one approach, however clever, can provide answers to all possible questions. To do full justice to reality, we must engage it from different perspectives...Complementarity is both a feature of physical reality and a lesson in wisdom (p. 324).

Doing research based on the postpositivist qualitative worldview, sometimes referred to as the narrative tradition, stresses the importance of language, narratives, and constructed essence of the reality; and leans more towards right-brain, less authoritarian, more artistic craftwork qualities (Prasad, 2017). This worldview is a natural fit for exploring lived experiences, meaning and moral questions. Anderson (2018) points out how the right hemispheric functions that open us up to the wisdom of lived experience contrast the left hemispheric functions that open us up to narcissism, self-interested individualism, power, and greed. I believe, this is the best fit for my research exploring the lived experience of social (prosocial) virtuous, Christian-identifying entrepreneurs.

4.1.2 - Interpretive (Hermeneutic) Phenomenology.

I have committed to working in the phenomenological philosophical tradition (Brockelman, 1980; Heidegger, 1962/2010; Seidman, 2013; Stein, 2012) with the focus on the centrality of subjective lived experience (Anderson, 2016; Seidman, 2013; Van Manen, 1997). A phenomenological methodology is best suited "...to study what it is like as we find-ourselves-being-in-relation-with others and other things" (Vagle, 2014, p. 20). In this research, I am interested in the experience of the phenomenon of Christian social

entrepreneurship in the lives of the research participants, and other phenomena affecting this experience.

Much of economics and business research is essentialist and reductive, presuming that many complexities of real life or lived experience can be simplified to the elemental, core features or hypotheses to be studied. However, human science inquiry is about the study of conscious beings, not some natural science phenomenon, who subjectively and intersubjectively engage in the construction of social reality, as well as meaning-making of their own lives. Hence, due to the complexity that arises from the multitude of subjective and intersubjective constitutive elements (variety of phenomena) of lived experience that flow together, sustaining such complexity in the research becomes of paramount importance. Personally, as a researcher, I feel a need to do justice to both complexity and complicatedness manifested in all aspects of human existence and experience. Phenomenology — specifically interpretive phenomenology, offers an appropriate framework to do just that. As a way of studying lived experience, “[i]t is seeing the world without taxonomizing, classifying, or abstracting it. It does not test hypotheses or theories, but offers plausible insights” (Van Manen, 1997, p. 9). Dr. Robert Lanza (2009), an American medical doctor, scientist and philosopher, in his book *Biocentrism: how life and consciousness are the keys to understanding the true nature of the universe* advances his own, biocentric philosophical take on the “Theory of Everything”. In a nutshell, what Dr. Lanza says is that our perception of the universe and the reality “out there” is not a static reality, but rather an ongoing process involving human consciousness. Space and time for Dr. Lanza become simply the tools our mind

uses to weave information together into a coherent experience – the language of consciousness.

The differences I have with Dr. Lanza on the origin of life and consciousness aside, his view of the phenomenon of our mind using its temporal and spatial senses to weave information into a coherent conscious experience is an appropriate segue into this next section of my work. It dovetails with the idea that “Phenomenological research is the explication of phenomena as they present themselves to consciousness” (van Manen, 1997, p. 9). How do phenomenon present themselves to our consciousness? How do we become aware of something and incorporate that something into our consciousness? There is unity here, between our consciousness and our life on earth: we become conscious of various phenomena only through our encounters with these phenomena in our lifeworld; and, then our consciousness helps us weave the story of our life and our lived reality into a coherent whole (Anderson, 2016; Heidegger, 1962/2010; Seidman, 2013; Van Manen, 1997). Hence the centrality of our lived experience of phenomenon is a source of knowledge and meaning of that phenomenon.

Holt and Sandberg (2011) point out that phenomenology in organizational scholarship has been mostly applied in an “indirect mode” through phenomenology-inspired interpretive and constructionist approaches such as Harold Garfinkel’s ethnomethodology; Karl Weick’s sensemaking theory; Anthony Giddens structuration theory; David Silverman’s action-research framework; or Gareth Morgan’s metaphor usage in organizational theory development. The same authors point out that considerably rare are the attempts to use phenomenology in organization research in a more authentic “direct mode” that holds biggest promise “to open up new areas of inquiry and new ways

of investigating organizations” (p. 239). Examples of the “direct mode” phenomenological approaches include: (a) general calls for framing organizational and/or entrepreneurship research in either transcendental (Husserlian) or existential (Heideggerian) phenomenological models (e.g. Berglund, 2007; Gartner, 2013; Sanders, 1982; Skoldberg, 1998; van Manen, 2007) in contrast with scientific/normative, calculative rationality-based scholarship; (b) explorations of various phenomenon in the broader organizational scholarship context (e.g. Sandberg & Dall’Alba, 2009; Chia & Holt, 2006); as well as (c) studies focused on phenomena within specific literature streams, such as entrepreneurship (e.g. Hansen & Herholdt-Lomholdt, 2018; Popp & Holt, 2013; Shaw et al, 2011) and social entrepreneurship scholarship (e.g. Anderson & Gaddefors, 2016; Nandram et al, 2019). Such “direct mode” usage presupposes writing up the research focusing on the key principle within phenomenology that “subject and world are always already entwined” (Holt and Sandberg, 2011, p. 239), which also means the relentless focus on the “enigma of existence” (van Manen, 2007, p. 19) from the subjective lived experience perspective.

Unless a phenomenology research project is conducted in the Husserlian “pure (essentialist) phenomenological” tradition, it also, by necessity, represents a scholarship in the interpretive research tradition (Denzin, 1994; Denzin & Lincoln, 2008; Denzin & Lincoln, 2018; Geertz, 1973; Prasad & Prasad, 2002; Smith et al., 2012; Yanow, 2015) *and the reality as social constructed* (Berger & Luckmann, 1966) by conscious humans possessing situated agency constituted by beliefs (Bevir, 2006; Pachirat, 2006).

Interpretive research seeks to understand phenomena at a personal rather than distant and abstract level (Smircich & Stubbart, 1985). It is an epistemological approach

to exploring human actions (in this case - prosocial virtuous entrepreneurship practices) in their “expressive, meaning-focused dimension” (Yanow, 2015, p. 5). Poststructuralist traditions, for instance, do not fully align with the interpretive one because poststructuralism does not accept “an animating, explanatory role played by [participant’s personal] belief” (Bevir, 2006, p. 376). An interpretive research tradition, on the other hand, holds the conscious subjects to be the primary frame of reference seeking to elucidate the meanings that such agentic subjects attach to actions, objects, and events. Therefore, for interpretivist researchers, “material reality comes into being through acts of social interpretation and meaningful sense making”(P. Prasad, 2017, p. 13).

From the phenomenological worldview, however, reality from a *human sciences* perspective cannot be split into a subjectivist-objectivist dichotomy. Van Manen (1997) explains how objectivity and subjectivity are not mutually exclusive in a human sciences context:

“Objectivity” means that the researcher is oriented to the object, that which stands in front of him or her. Objectivity means that the researcher remains true to the object....“Subjectivity” means that one needs to be as perceptive, insightful, and discerning as one can be in order to show or disclose the object in its full richness and its greatest depth (p. 20).

Therefore, having adopted the phenomenological worldview I have not made any assumptions about what is or is not “real.” Instead, my focus is to explore the phenomena of interest beginning with how my coinquirers experience things in their particular context. As Moran explains (2002, p. 15): “the whole point of phenomenology is that we cannot split off the subjective domain from the domain of the natural world as scientific naturalism has done. Subjectivity must be understood as inextricably involved in the process of constituting objectivity.”

4.1.3 - Storied Nature of Human Life and Narrative Identity.

Given the nature of interpretive phenomenology as explained above, my dissertation research is also underpinned by the ideas of the narrative methodology and the centrality of the storied nature of human life (Clandinin, 2006; Clandinin & Connelly, 2000; Clandinin & Murphy, 2009). This approach is based on the following argument:

People shape their daily lives by stories of who they and others are and as they interpret their past in terms of these stories. Story, in the current idiom, is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. Narrative inquiry as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study (Connelly & Clandinin, 2006, p. 375).

The life narrative then not only aids us to study lived experience phenomenologically, but also allows us to elucidate what kind of narrative identity (Akerlof & Kranton, 2005; McAdams, 1985, 1996, 2018) the autobiographical storyteller is constructing. The theory of narrative identity conceptualizes identity as an ongoing

...Autobiographical project, a personal myth that situates a person in the world, integrates a life in time, and provides meaning and purpose. If you could literally see it (and read it), it would look like a bound novel. You would see or read the chapters, and you would likely focus in on particularly important, self-defining scenes, episodes that jump out for their psychological import, like high points, low points, and turning points (McAdams, 2018, p. 361).

Broadly speaking, narrative research methodology (not just specifically the method of narrative analysis) takes the storied nature of human existence as an ontological foundation and narrative inquiry as a way of thinking about and studying the experience as its epistemological approach. Among other things, we humans are homo

fictus – ardent producers and consumers of stories whether it is around a campfire, a dinner table or in more formal settings.

Almost forty years ago Bertaux and Kohli (1984), prominent sociologists, pointed out that (autobiographical) life stories had been widely used to produce insightful research in many different areas such as sociology, ethnography, psychology, history, and so on. By then, they contended, there had been a “renaissance” of sorts in the use of life stories; and life stories had already been shown to be fertile grounds for mining insights by researchers focused upon the symbolic in social life; meaning in individual lives; and upon the combination of the two – the holistic exploration of life trajectories in sociocultural contexts (Bertaux & Kohli, 1984). Stories we tell as humans are artifacts of our lived experience – our encounters with any phenomenon of interest in the lifeworld (Clandinin, 2006). The life story then allows access to the totality of a person’s experience in the context.

In order to operationalize the above methodological choices, the importance of language and “text” as the artifactual (“data”) embodiment of all of the above cannot be underscored. I have chosen hermeneutics (Gadamer, Weinsheimer, & Marshall, 2004; Smith et al., 2012) – the theory and method of interpretation, as a tool for the analysis. Martin Heidegger is the most influential theorist of hermeneutics (Vagle, 2014). His existential, hermeneutic phenomenology is concerned with interpretation of our *being* which in reality is a researcher’s interpretation of interpretations offered by those sharing their lived experiences with a researcher. It is the person experiencing a phenomenon in his or her life world doing the first interpretation, reconstructing their experience and its meaning-making through some type (written; verbal; or even symbolic/image) of text that

the researcher (re)-interprets for fuller meaning. The value of hermeneutic phenomenology is in its focus on both – readily visible (manifest) and tacit (hidden) meaning.

4.2 Methods

As Denzin and Lincoln (2018) point out, any qualitative research (interpretive phenomenology is no exception and even more so) is not only a project of inquiry, but also a project of morality, allegory, and therapy. These authors suggest that “[t]he researcher’s story is written as a prop, a pillar that, to paraphrase William Faulkner, will help men and women endure and prevail...” (2018, p. xvi).

The purpose of this research is to explore the lived experience of prosocial entrepreneurship practices of individuals identifying as Christians in the context of the growing sense of inadequacy of the global capitalism and mainstream materialist-individualist market logic. I aim to highlight the personal experience of a small number of such prosocial enterprising individuals, to tell their stories to a world which, largely, remains oblivious and perhaps even antagonistic to them in some instances, simply because their work is not known or run against the grain of some of the hegemonic grand narratives. This goal of mine is based on my beliefs that (a) the world of ours survives due to good work that generative and prosocial people like my research participants do in this world for others and for the common good; (b) for the good life worth living one has to work and pray with humility, in a conscious, purposeful manner; and, in the process, be willing to be patient with the way we humans are – flawed, complex, but all God’s

creations; and (c) how aspects of a Christian experience carrying out prosocial entrepreneurship practices holds potential to produce meaningful insights about the nature of such phenomenon, if for no other reason but the fact that the life of Jesus that Christians try to emulate is an exemplary historical account of prosocial deeds and sacrifices.

Denzin & Lincoln (2018) suggest that, “The open-ended nature of the qualitative research project leads to a perpetual resistance against attempts to impose a single, umbrella-like paradigm over the entire project” (p. xiii). A few years ago, when I was just starting my journey into this research together with my faculty supervisor, an idea of a study focused on narrative psychology was the initial inspiration of ours. However, in the process, as it frequently happens with qualitative research projects, the richness of the topic and of the coinquirer (research participant) narratives nudged me to the next iteration of the research design. For the purpose of this research, it seemed fitting to use two analytical approaches, one based on an interpretive phenomenological framework and the other on a narrative psychology analytical framework, using a special type of narrative - the autobiographical life stories, as told by and from the participants’ subjective points of view, as “data”. There are opportunities for other future alternative studies, such as ones using discourse or critical discourse analysis, that can be applied to the amassed textual data of almost one thousand pages which may yield yet another layer of insights into the phenomenon of interest. Tapping into the human hallmark characteristic, namely the narrative ways of thinking is the common ground here, but employing these somewhat complementary as well as overlapping analytical frameworks yields richer insights into this sparsely-studied phenomenon.

Interpretive Phenomenological Analysis of Life Story Interviews. Prominent philosophers that are credited with developing the phenomenological school are Edmund Husserl (1859-1938), Alfred Schutz (1899-1959), Martin Heidegger (1889-1976), Maurice Merleau-Ponty (1908-1961) and Jean-Paul Sartre (1905-1980). As Pivcevic explains, the label “phenomenology” originates from two Greek words: phainomenon (an “appearance”) and logos (“reason” or “word”) (Pivcevic, 1970/2014).

Heidegger’s work – *Being and Time* (1962) is considered as the seminal work that established existential and hermeneutic-interpretive variant of the phenomenology school in contrast to his teacher Husserl’s transcendental and essentialist-reductionist phenomenology school of thought. The former attacks essentialism and the latter is a type of essentialism (Brockelman, 1980).

In terms of commonalities, both of the branches of phenomenology recognize the centrality of existence and concrete experience. Existential phenomenologists, however, are primarily concerned with the dilemma of meaning and the best way to try to get to such a meaning in their opinion is to reflect interpretively on an empirical lived experience of a phenomenon in question (Brockelman, 1980). For an hermeneutic, Interpretive (existential) Phenomenology (IPA) analysis (Gadamer et al., 2004; Seidman, 2013; Smith et al., 2012; Van Manen, 1997) or Heidegger’s existential phenomenology, due to its complex and multilayered/multidimensional nature, the lived experience is conceptualized as – “...embodied, cognitive, affective and existential” (Smith, 2012, p. 34), requiring a holistic phenomenological analysis. Such holistic analysis is an in-depth reflection on a lived experience of a phenomenon aided by hermeneutic interpretation of the “text” representing such experience. This is in contrast with the Husserelian “pure” or

transcendental phenomenology that is always in search of a reductionist “essence” of a phenomenon.

Heidegger’s *appearing* is what a researcher must ruminate on when doing interpretive phenomenological analysis. Appearing is a metaphoric concept Heidegger uses in his philosophy to denote how a phenomenon is lurking behind a nebula, in the process of getting ready to shine forth through the textual data, “...but detective work is required by the researcher to facilitate the coming forth, and then to make sense of it once it has happened” (Smith, 2012, p. 35). Such detective work must make explicit what has been until this point merely implicit within the textual depiction of lived experience. This includes constant movement, or oscillation between “part” and the “whole” – labeled as the “hermeneutic circle”. The hermeneutic circle is not some mechanistic, step-by-step method, but rather a part of a worldview underpinning the philosophy of interpretive phenomenology.

The coinquirers experience a phenomenon similar to the hermeneutic circle of their own in the process of a live, face-to-face life story interview used in this research: coinquirers are “put on a spot” to oscillate between a “part” — reconstructing some of the key events from their past lives — and the whole — putting the whole life narrative in perspective generating meaning [as Alea, 2018, underscores – “spontaneously”] in the very act of narrating. By engaging in this hermeneutic circle of their own, the participants end up enriching their lived experiences by mining the meaning in the process in the intersubjective context. Moreover, the meaning they make of their experience through narrating affects the way they go on to carry out that experience within the local context.

Narrative psychology analysis of life history interviews. The Life Story Model of Adult Identity (or “narrative identity”) (Erikson, 1959; McAdams, 1985, 1996, 2006; McAdams, Diamond, de St Aubin, & Mansfield, 1997) is a branch of research within the corpus of knowledge sometimes referred to as “narrative psychology” that focuses on how human tendencies of “story making, storytelling and story comprehension ...make a case for the storied nature of human action” (Sarbin, 1986, p. vii). As used in a broader social sciences context, rather than in the narrow field of psychoanalysis, narrative identity analysis is one of the relatively newer approaches that conceptualizes/visualizes (adult) “...identity as an internalized and evolving life story, providing, in Erikson’s evocative words, both a ‘retrospective’ and ‘prospective’ sense of a life in time” (McAdams, 2018, p. 361). Such retrospective, meaning-giving life stories are only accessible to the mature adults who have reached the so-called “autobiographical author” stage (McAdams et al., 2006) of human development and often exhibit signs of generativity – the seventh stage of psychological development espoused by the psychoanalyst Erik Erikson in 1950 and defined as a concern for establishing and guiding the next generation in an active manner that includes productive and creative aspects (Slater 2003).

According to McAdams (2018), narrative identity is a unique story of how one comes to be the person they are becoming. Much like a novelist, the autobiographical author may write and rewrite certain smaller stories nestled within their life narrative several times until the story fits the narrative identity of the author. Williams (1997) alludes to the same phenomenon in his exploration of interiority – inner life, and identity-

making/meaning-making through intersubjective conversations/negotiations with
'obscure' others:

The self is not a substance one unearths by peeling away layers until one gets to the core, but an integrity one struggles to bring into existence. ...I must explain myself if I am to attain what I want, and as I try to bring to speech what is of significance to me in such a way as to make it accessible to another, I discover that I am far from sure what it is that I can say (pp. 29-30).

Therefore, the life stories as told by the participants spontaneously, in intersubjective, interactive interviews are not expected to be verbatim and a "complete" account of their memories. Rather, they are to be reconstructions of memories, or stories about memory. But, this, McAdams (2018) argues, is what a more representative expression of narrative identity looks like.

Another important point is to do away with an illusion that a person telling their life story is the exclusive creator of their life narrative. Because the life stories are artifacts of the lived experience that took place in a wider sociocultural lifeworld, the "autobiographical author" is, in reality, merely a co-author with the host of other co-authors – other people in author's life, as well as those co-authors long passed away from this world that had contributed into grand narratives of the local (sub-)cultural context of the author. In this sense, according to McAdams (2019),

In constructing narrative identity, human beings plagiarize shamelessly from their respective cultures, borrowing and appropriating master narratives, common images and metaphors, and prevailing plotlines from a set of canonical cultural norms... It is the self-defining collaboration of a lifetime (p. 14).

4.2.1 Research process.

4.2.1.1 - The coinquirers

I used purposeful sampling in my recruitment methods. Because, phenomenologically speaking, I was interested in exploring how Christian individuals experience social entrepreneurship, my recruitment efforts were focused on individuals who openly profess the Christian faith as their religion who have launched initiatives and entrepreneurial projects by bringing about something new and positive with a primarily non-commercial purpose. Both at the stage of initial recruitment as well as during the interviews, the participants positioned themselves as Christians and as having started-up at least one such initiative or entrepreneurial project. Their life stories told from a Christian moral-point-of-view have something valuable to contribute to the field of social entrepreneurship. Like me, many of my co-inquirers view the life of Jesus on earth as perhaps one of the oldest exemplars for those who wish to engage in social/prosocial/ultrasocial virtuous entrepreneurship practices. Neglecting to examine and make visible religious/spiritual values and moral-point-of-views that underpin the practices of entrepreneurs produces an incomplete and distorted understanding of the phenomenon (Dyck & Schroeder, 2005; Haskell, Haskell, & Kwong, 2009; Weber, 1904/1958).

In line with the qualitative worldview, as a principal investigator I see myself as an instrument of the research – hopefully well calibrated, attuned and reflexive, but just an instrument. The research participants are indeed the key coinquirers and co-creators of

this research. They are the ones digging deep in their “interior life”, interrogating their lived experience and articulating the stories from their lives in which they feel “properly or honestly at home” (Williams, 1997, p. 30). The assumption that there is no difficulty in using speech and storytelling in this manner in order to attain self-knowledge is false. This is, in fact, strenuous intellectual and emotional labour on the part of all of the coinquirers.

Therefore, recruitment of the coinquirers is of utmost importance, as the quality of the inquiry depends on the fit and commitment of these coinquirers to the study at hand. It is from them that I have to “...’borrow’ their lived experiences and reflections on their experiences” (van Manen, 2016, p. 62) to examine the phenomenon of interest. What are the characteristics of those whose experiences and reflections will be insightful for this research project? Rubin and Rubin (1995, p. 66) identify three requirements for choosing participants for qualitative interviewing: (a) their first-hand knowledge of the cultural arena and experience being studied; (b) if different perspectives may be present in the given cultural arena, the interviewees with range of points of view must be selected; and (c) obviously, the selected individuals must agree freely, willingly and voluntarily to talk.

In order to satisfy these requirements, as mentioned above, I used a “purposeful sampling” technique designed to select the participants that identify themselves as Christians and who currently are engaged in some type of prosocial, multistream (Dyck & Neubert, 2008) entrepreneurship activities with a social, environmental, community or other overarching goal. Financial sustainability is important, but secondary to such goal.

Following approval from the Saint Mary’s University Research Ethics Board (see Appendix A for documentation), I approached 21 prospective participants that, to the best

of my knowledge, fit the above description. In fact, four of these prospective participants were the inspiration for my study. I had met them in three different contexts and locations quite some time before I reached the dissertation phase of my PhD studies. I met two of them at Saint Mary's University in Halifax, NS, when looking for guest speakers for the inaugural course in Social Entrepreneurship I was helping to develop; one of them at a Christian private university in Alberta during an inaugural conference – “Soul of the Next Economy,” that my colleagues and I spearheaded; and the fourth person — at a Christian K-12 school my eldest son used to study overseas. As I learned about their Christian faith-inspired work, I wanted to know more. The three self-screening questions I used were as follows: (1) "Are you a Christian? Do you confess Christianity to be your religion?" (2) "Have you launched and lead any initiative in the face of opposition or limited resources, bringing together the human and financial resources necessary to pursue social, environmental, cultural, or community objectives?" And, (3) "Are you comfortable with sharing and reflecting on the full story of your life in a confidential setting?" (See A for attached letters used as recruitment, full disclosure, and follow up tools).

In terms of the target number of the interviews, there is no magic number and it is difficult to determine *ex ante* how many interviews will be “enough” (Robson, 2008; Creswell, 2009; Seidman, 2013; Rubin & Rubin, 1995; McCracken, 1988). This is simply because there is no objective of generalizing the finding that would allow calculations of statistical significance based on the size of the sample in relation to the population size. Study designs, such as in-depth phenomenological interviewing with repeated interviews, that produce more data per participant, require a lower number of interviews (Robson,

2002) in order to satisfy two criteria (Seidman, 2013) for adequacy of the sample size: (a) sufficient numbers to reflect the range of points of view; and (b) saturation of information (or category saturation) - that is to keep going until further interviewing no longer allows a researcher to hear anything new. More idiographic-focused designs suggest up to six participants (Smith et al, 2012).

Taking the above into consideration, my initial target was ten participants. I was able to recruit fourteen participants. I was hoping to use a snowball sampling technique, after approaching the four prospective coinquirers that I had in mind as fitting the above criteria. However, it quickly became evident that snowballing was producing the leads that were too similar to other participants. Therefore, I switched to additional canvassing and was able to recruit entrepreneurs from a wide variety of projects; industries; goals; denominational affiliation, etc. In the end, my attendance at two conferences in 2018 – the Atlantic School of Theology Social Entrepreneurship Colloquium in Halifax, NS, and the Entrepreneurial Leaders Forum in Toronto, ON, were instrumental in my effort to generate additional leads. The rest of the prospects I had met either in the course of my academic or community work, as well as through LinkedIn canvassing.

4.2.1.2 - Long qualitative interview content and process of data collection

Based on Seidman (2013), my data collection was designed as the series of three interviews: (1) focused life history interview that established the existential context and its meaning focusing on the past life history prior to the launch of the entrepreneurial initiative; (2) focused on the lived experience of the phenomenon of interest – in this case

current prosocial entrepreneur activities; and (3) focused on the future life script, as well as meaning-making of the coinquirers' experiences and intellectual and emotional connections between their lives and their entrepreneurial endeavors. Czarniawska (2004) suggests that participants often answer interview questions in narratives, especially when questions focus on life stories, as in my research context.

Eleven out of fourteen participants agreed to be interviewed three times, and three of these ended up agreeing to an additional fourth session as well in order to get through all the questions without causing the coinquirer fatigue. I accommodated the other three participants by conducting an abridged version of the three interviews in a single 80-minute session; in a single 120-minute session; and in a 2-session version with a total of 150-minutes. These participants cited time constraints when requesting an abridged version of participation. I felt, it would be more of a loss to the research project if I did not accommodate them and did not get a chance to hear these unique, albeit abridged life stories. Overall, I conducted 40 sessions of interviews, collecting over 55 hours of recorded material that has resulted in almost one thousand pages in transcribed text.

The coinquirers brought to the research project significant diversity in more ways than one. While I did not collect specific demographic information, additional information presented here on my sample came out of their sharing of their life stories. The group consists of four female and nine male coinquirers, ranging from their 30s to early 70s based on their life stories and responses to the "life chapters" question. The participants invariably voluntarily spoke of their marital status: one participant had never married; three are divorced; one was a widow, but remarried; all but two of the participants have at least one child. One participant is a first generation Canadian, and

one participant is from Eastern Europe. All others are Canadian-born. Coinquirers brought to the research diverse Christian backgrounds. While they are all currently active in practicing their Christian religion in one way or another and may have moved from one denomination into another, the coinquirers reflected on their experiences being part of Eastern Orthodox; Catholic; Anglican; Protestant – Lutheran, Baptist, Evangelical, Presbyterian, and United Church; and Mennonite communities currently or in the past.

The enterprises my coinquirers lead are equally diverse. Five of them are based and operate in the Maritimes region; two more are based in the Maritimes, but operate internationally; three are based on the Canadian West coast, two of them operating internationally; two are based in the Prairie Provinces – one operating domestically only and the other – internationally; one is based in Ontario and operates domestically; and, finally, one is based in Eastern Europe, operating internationally.

The enterprises represented a diversity of industries and organizational forms. Overall, my coinquirers represented several different types of social enterprises: one represented a missional non-profit enterprise; two of them represented a support cottage industry for church communities; two represented an enterprising project to support a non-profit and public educational institutions; three of them represented stand-alone non-profit organizations; and six of them represented stand-alone for-profit organizations: farming; handcraft-making; community-organizing; faith-based community development; business consulting; education & training; global health; social service; and retail and food service. My study therefore included a rich variety of cases. Table 4.1 provides a data overview. Table 4.2 summarizes coinquirer profiles.

Table 4.1 – Data Sources

COINQUIRE R CODE	# OF INTERVIE W SESSIONS	INTERVIE W TIME PERIOD	TOTAL LENGTH OF RECORDED INTERVIE S (in min)	ACCOMMODATIO NS & OTHER NOTES (all interviews were digitally recorded, +detailed notes)
CI-01	3	2/21/19- 03/01/19	330	Videoconference
CI-02	3	3/20/19- 3/29/19	190	In-person
CI-03	4	2/26/19- 3/4/19	240	Audioconferencing; An extra session to cover the 1 st , life context, interview questions
CI-04	3	2/22/19- 3/05/19	270	Videoconference
CI-05	4	3/06/19- 3/27/19	285	Videoconferencing; An extra session to cover the 2 nd , current venture, interview questions
CI-06	2	3/24/19- 3/27/19	150	In-person: Abridged version of two interviews
CI-07	1	3/29/19	75	Videoconferencing: abridged version of one interview
CI-08	1	5/28/19	125	Videoconferencing: abridged version of one interview
CI-09	3	6/04/19- 6/17/19	270	In-person
CI-10	3	6/11/19- 6/25/19	270	In-person
CI-11	3	6/17/19- 6/27/19	180	In-person
CI-12	4	11/04/19- 11/11/19	240	Videoconferencing: an extra session to cover 3 rd interview questions
CI-13	3	10/26/19- 11/01/19	260	Videoconferencing
CI-14	3	11/05/19- 11/12/19	380	Videoconferencing

Table 4.2 – Coinquirer (CI) Profiles

COINQUIRER CODE	TYPE OF ORG STRUCTURE	PRIMARY GOODS/SERVICES	AREA OF OPERATIONS	OTHER NOTES
CI-01	Independent non-profit	Handcraft – vocational training	Canadian operating internationally	Spousal team
CI-02	Support enterprise for a non-profit	Second hand goods & shelter	Local Canadian operation	Spousal team
CI-03	Independent for-profit	Farming	Local Canadian operation	Family owned
CI-04	Independent for-profit	Co-op & community development	Local Canadian operation	Multiple co-op involvement;
CI-05	Independent non-profit	Community development	Local Canadian operation	Parallel to freelance work; Non-traditional model
CI-06	Independent non-profit	Local capacity building;	Canadian operating internationally	Parallel to other employment
CI-07	Independent consultant	Co-op and social enterprise development	Local Canadian operation	Multiple SE involvement
CI-08	Independent for-profit	Global educational service	Canadian local & international	Multiple entrepreneurial & SE involvement
CI-09	Independent for-profit	Food distribution	Local Canadian	Multiple outlets of the same business
CI-10	Faith-based, affiliated w/church	Monastic community development	Canadian local operation	Multiple cottage handcrafting industries
CI-11	Cost-recovery, affiliated w/public	Community-building – experiential	Local Canadian	Other primary employment

	educ. Institution			
CI-12	Independent for-profit	Org. development consulting	Local Canadian operation	Multiple organizational leadership
CI-13	Independent for-profit	Global Educational Services	Canadian operating internationally only	Primarily grant-funded
CI-14	Faith-based, affiliated w/church	Farming	Non- Canadian, operating internationally	In cooperation with church and other farmers in the community

The interviewing posture I used is in line with the qualitative interviewing based on Seidman (2013) and McCracken (1988): (1) its objective is to allow respondents to tell their own story in their own terms, while the investigator keeps a low, unobtrusive profile (McCracken, 1988); and (2) after establishing the life history context of the participants' experience in the first ("focused life history") interview, the second one allows the participants to reconstruct the actual details of their experiences with the phenomenon of interest (in this case - being a Christian social entrepreneur) in that context; and, the third interview encourages the participants to reflect on the meaning their experience holds for them and their future life in light of various personal values and beliefs (Seidman, 2013).

These three interviews, as per Seidman, should be at least three days apart from each other in order to allow participants to mull over the preceding interview. This also helps to reduce the impact of idiosyncratic interviews that may arise due to a participant having a difficult day or being sick or being otherwise distracted during a single

interview (Seidman, 2013, p. 40). I was able to follow this guideline with all but one participant out of the eleven that agreed to do three interviews. Seidman also suggests keeping the length of a single interview around 90 minutes. The length of a single session varied between 45-minutes on the lower end to 120-minutes on the high end. Without allowing the interview to continue this long, the above two principles are not possible to be implemented. On the other hand, participant's fatigue during interviews longer than two hours may affect the quality of responses.

A semi-structured qualitative interview uses what sometimes is called an "interview guide" (Bryman et al., 2011) based on the analytic and cultural categories reviewed in the steps 1 and 2 of the qualitative circle. McCracken (1988: 34-37) suggests the following components to be incorporated into such an interview guide or questionnaire: (1) Set of biographical questions with which to open the interview; (2) Set of so-called "grand-tour" questions that are phrased in general, open-ended and non-directive manner and serve the purpose to "spring" respondents to talk; (3) Flexibility to deploy so-called "floating prompts" that serve the purpose of sustaining forthcoming "grand-tour" testimony without being too obtrusive or suggestive; these include non-verbal prompts, such as "eyebrow flash", as well as verbal prompts such as repeating the key term of the respondent's last remark with an interrogative tone; and (4) Set of "planned prompts" that "give [the respondents] an opportunity to consider and discuss phenomena that do not come readily to mind or speech".

The three interview guides are attached (see Appendix B). I synthesized Seidman's (2013) phenomenological 3-interview-sequence method with McAdam's (2009) narrative identity life story interview method. The interview guides were adapted

from the McAdams' "Life Story Interview" and McAdam's "Faith Politics and the Life Story Interview guides (McAdams, 2009), but have been modified with a few additional open ended questions focused on coinquirers' entrepreneurial projects. The first interview aimed to establish the past life context of the coinquirers focusing on the critical life events from the earliest memory up to the launching of the coinquirer's current entrepreneurial initiative. The second interview focused on the current experience of having launched and running the enterprise from the day they started actively working on the idea of launching it up to the day of the interview. And, the final, third interview focused on the future, prospective chapters in the coinquirers' book of life stories, their values and personal philosophies, as well as reflections on everything they had recounted in the previous two interviews.

McAdams provides a set of planned prompts as part of the Life Story Interview guide. These prompts are structured around the important life events (e.g. low point; high point; turning point; transcendental experience; challenges; failures; regrets; etc.) that elicit a variety of life stories. In preparation for each interview, I wrote out some additional "floating" prompts to be used if necessary to nudge a participant. One variety of such additional planned prompts is a "contrast prompt", asking the respondent to compare and/or differentiate between "x" and "y"; another one is a "category prompt", allowing the investigator to go after anything that did not come out in grand-tour questions; the third type is "special incident prompt" asking respondents to reflect on exceptional, "strange" incidents that relate to the research topic and that provide an opportunity to make visible those expectations that are usually hidden; and finally, the forth kind of "planned prompt" is an "auto-driving prompt" – which is much more

obtrusive than others but may be highly useful in some cases; respondents are asked to comment on stimuli of some kind – a picture, video, document, etc. (McAdams, 2009).

The combination of having almost-a life-long lived experience of entrepreneurial activities, on one hand, and deep curiosity about the world of Christian social entrepreneurship, on the other, has helped me to grapple with the paradoxical challenge of being an interpretivist researcher. In other words, I believe I am somewhat able to “be close to the practice of organizing while keeping enough distance to be able to problematize it” (Czarniawska, 2008, p. 133). As a researcher working in the interpretive tradition, I needed to keep (and even manufacture) distance in order to be able to defamiliarize taken-for-granted views and sharpen my ability of surprise observation. For instance, certain beliefs about the entrepreneurial process in general and SE in particular are by now probably “submerged beneath the surface of [my] consciousness” (McCracken, 1988, p. 23). In order to open myself to a range of insights related to SE and Christian social entrepreneurs, I needed to somewhat distance myself from these discourses. I have certain advantages as a traditional serial entrepreneur and a New Canadian. I was indeed not very familiar with the inner workings of the Canadian brand of social enterprises, and even Canadian business realities to a certain degree still remained at a distance. This is similar to the distance that ethnographers manufacture when they purposefully stay away from their own culture and then come back to study it. I didn’t have to manufacture distance this way, as my entrepreneurial experience has been mostly profit-driven and I have lived most of my life in various different cultures outside Canada. However, manufacturing distance in my respondents, which is also necessary in

order to allow them to surface their own deep-seated beliefs and assumptions (McCracken, 1988), was at times an interesting challenge.

On the other hand, paradoxically, I also needed to maintain closeness in order to better understand the research participants' interpretations of their lived experiences. In the context of my thesis, maintaining closeness means that from time-to-time I drew upon my own lived experience as an entrepreneur, as well as relied on Seidman's (2013) model of the three-interview sequence approach that allows for gradual and meaningful exploration of the world of a research participant in their own "native" context. Therefore, much like an ethnographer, I believe I have been well-positioned to be both an insider and outsider in order to achieve my research objectives.

4.2.1.3 - Managing Quality in Interpretive Phenomenological Research

As Prasad (2017) points out, strategies of employing a variety of methods in gathering and analyzing data for a qualitative research "...cannot be abstracted or removed from the broader intellectual tradition within which the researcher is working" (p. 283). Different scholarly traditions make different use of these data collection and analysis strategies to produce insightful qualitative research work. While there is no requirement that qualitative analysis conform to some "truth" standards, it must be plausible and portray characteristics of "good intellectual craftsmanship" (McCracken, 1988, p. 52).

What constitutes then "good intellectual craftsmanship" in the context of this research and how to assess it? Traditional positivist measures of research quality –

validity and reliability, are considered inappropriate and even misleading by many qualitative researchers, especially by those working in the social constructivist and interpretivist traditions (e.g. Stenbacka, 2001; Creswell & Miller, 2000; Flick, 2007). Instead, qualitative researchers use various qualitative measures of quality, such as effectiveness in terms of “generating understanding” (Stenbacka, 2001, p. 551); rigor and “dependability” (Lincoln and Guba, 1985: 219) and “trustworthiness” (Seale, 1999, p. 266), to name a few.

Per Kierkegaard’s existential philosophy, one of the overarching and intriguing paradoxes of our existence is that sometimes we discover the absolute in the relative. Similarly, Reason & Rowan (1981, p. 490) suggested that “...often the most personal and particular is also the most general”. According to Smith (2012), in the interpretive phenomenology research context where generalizability is not the goal, rather than universal generalizability what lends the validity to the outcomes of the study are alternative criteria such as commitment, rigor, transparency and coherence. I believe, I have conducted my research in the manner to ensure these standards of good craftsmanship have been met. In particular, rigor is enhanced by both – application of the sequence of three qualitative interviews that allowed me to spend considerable time with each of my coinquirers, as well as by employing two complementary frames of data analysis that guided me to look at the amassed textual data through two different lenses of existential phenomenology and narrative identity. In addition, having my supervisor review and code a sample of interview transcripts and later review and discuss my theme development aided in better ensuring standards of rigor, transparency, and coherence.

Also, as per McAdam (2006), I embedded an audit-like question at the end of each interview, asking my coinquirers as to what their experience of these interviews had been. Participants expressed their appreciation in being able to reflect on their life stories. For example, individuals reported how life events were “determinative in my, in my life” (CI-04.) and “made me who I am” (CI-02 and CI-11). Most participants shared a sense of “completeness” (CI-04), “connection” (CI-02), “conversation” (CI-12), and “confirmation” (CI-09; CI-03) at the end of the interview process. The following quotes illustrate how participants voiced their views of the internal validity of the chosen research methods:

...[S]omehow because I was sharing them [they] all became connected [CI-02].

It’s interesting to look back, you know, and see how things fit together [CI-11].

...[A]fter the [second] interview...I sort of felt, oh, I need to tell more about this story. There’s something that’s missing...So it is more of a sense of completeness...I felt like I was, I was stopped...This one [third interview] is giving them [the first two interviews] more of a sense of completion I like [CI-04].

In particular, the following quote by one of the participants highlights the value in the three interviews and the time in-between for reflection, mutuality, and trust-building between the researcher and participant:

The interview itself is incredibly effective...I mean you can’t separate different parts of me...Your ability to ask questions and then build on those questions is wonderful. It’s not an easy interview because on several occasions, I mean, the emotions are so strong I have to stop, which doesn’t happen that often, you don’t have the opportunity that often to reflect at that level. So, and the ability that you have to establish the trust in order for that to take place is wonderful [CI-13].

In this chapter, I have described how I made various decisions pertaining to the dissertation research. I have examined theories, methodologies and methods at work and

have summarized the process of data collection. In Chapter 5, I will explain my process for analyzing my data.

Chapter 5 - Thematic Analysis Procedure

According to Smith et al. (2012), when writing up the results for Interpretive Phenomenological studies with more than six coinquirers, the researcher should focus on crafting a phenomenological narrative using the superordinate, recurring themes as organizing categories. In this chapter, I discuss and graphically illustrate the entire process of the research. Then, in the following chapter I present my results of the essential recurrent themes found among my coinquirers.

5.1 – The Process

In this section, I first briefly recap the overall purpose, the most general guiding research question and the key sub-questions for my dissertation research. Then, I describe the details of the data analysis methods and processes employed in the two intertwined modes of analysis that constitute this enquiry.

The overall purpose of my dissertation research is to examine the life stories of prosocial entrepreneurship practices of Christian social entrepreneurs in the context of a growing sense of inadequacy of global capitalism and the mainstream materialist-individualist market logic. I aim to highlight the personal experience of a small sample of such prosocial enterprising individuals, to tell their stories, which in many ways run

counter to a world which, largely, remains oblivious and perhaps even antagonistic to their stories, in some instances, simply because their work is not known or runs against the grain of hegemonic grand narratives. By giving a voice to the actual experiences of this cohort of Christian social entrepreneurs, this enquiry has produced valuable descriptions (Moustakas, 1994) of various facets and aspects of the coinquirers' experiences of the phenomenon of interest (Vagle, 2014) – namely, living out the multiple identities of being a Christian, an entrepreneur, and a social change agent, all at the same time.

The central research question — described as the most general question to guide a study of lived experiences (Creswell, 2009; Miles & Huberman, 1994; Moustakas, 1994; Seidman, 2013; Vagle, 2014; van Manen, 1997) is as follows: *what is it like to experience the (sometimes contradictory) multiple identities of being a Christian, an entrepreneur, and a social-change agent?* The aim is to explore softer, implicit aspects of lived experience (Anderson, 2016) of this phenomenon from my coinquirers' perspective. The research does not aim to do any psychoanalysis of the coinquirers or to generate universally generalizable theory.

Each of the two intertwined, complementary modes of analysis has addressed more specific research subquestions related to the narrative identity construction grounded into the narrative study of lives and adult identity (McAdams, 1985, 1996); and, questions related to meaning-making of the lived experience grounded into an existentialist interpretive, hermeneutic phenomenology (Seidman, 2013; Smith et al, 2012; van Manen, 1997).

Interpretive Phenomenological Analysis of Life Story Interviews. From the phenomenological perspective, the dissertation provides insights into the varied ways that entrepreneurs themselves approach and subjectively experience the phenomenon of Christians engaging in social entrepreneurship, making visible the significant commonalities and significant differences in the way that Christian social entrepreneurs make sense of their own lives, their entrepreneurial activities, and their faith. The subquestions addressed from this perspective are as follows:

- What meanings do Christian social entrepreneurs make of their own lives, their entrepreneurial activities; their religious faith; and of the things happening to them? What role do the key Christian commitments, variety of virtues, gratitude, generativity, redemption, compassion, or other existential and theoretical categories such as suffering, play in such meaning making?

Narrative identity analysis of life history interviews. From the narrative study of lives and adult identity perspective, the research sheds light on how the research coinquirers came to be who they are becoming, forming their narrative identities and negotiating "...multiple-and potentially conflicting- meanings and motivations" (Wry & York, 2017, p. 439) of a Christian, an entrepreneur and a social-change-agent.

- What kinds of narrative identities do those individuals construct who profess Christianity as their religion and who are currently experiencing life as the lead entrepreneurs in various social-, environmental-, cultural-, or community-purpose-driven initiatives in order to provide their lives with unity, purpose, and meaning? How did they come to be who they are becoming as individuals and as entrepreneurs? How do they experience an interplay between multiple

identities of being a Christian, an entrepreneur, and a social-change agent, etc.?

- How are these narrative identities situated in, and even constitutive of, ongoing interpersonal roles, and intersubjective or communal relationships?
- What methods, if any, do Christian social entrepreneurs use to accomplish “being a social entrepreneur”? And, what difference, if any, does it make to their work as social entrepreneurs that they are Christians? Is my coinquirers’ “brand” of social entrepreneurship in any way different from the common conceptions/definitions of social entrepreneurship?

Data Analysis. The dissertation research has benefited from employing the above-mentioned complementary as well as somewhat overlapping analytical frameworks that build a picture that is holistic as well as subjective, yielding richer insights into this sparsely-studied phenomenon of Christian social entrepreneurship. Creswell (2009, ch1) and Swanson and Holton (2005, ch1) identify attributes of qualitative research in line with the above as follows: it is inductive in nature; focuses on multiple meanings stemming from subjective lived experiences; sustains the complexity of a situation; involves a small number of coinquirers; and is a phenomenon explored from the coinquirers’ viewpoints, those who share some subcultural attributes and shared patterns of behaviour.

A complex and challenging process of qualitative “data analysis” in a broad “...’transforming data’ sense – referring to virtually anything one does in the management and reporting of data,” (Wolcott, 1994, p. 24) consists of the three interrelated activities of (1) describing — providing the descriptive accounts of the data; (b) analysing proper

— identifying essential features and themes of the data; and (c) interpreting — providing insightful, meaning-rendering and/or thought-provoking commentary to the description and analysis of the data.

The part-whole-part process – sometimes referred to as the “Hermeneutic Circle,” is the key commitment in the interpretive phenomenological analysis (Vagle, 2014). The description-analysis-interpretation framework then becomes a constant iterative process drawing upon a variety of strategies that the researcher deems appropriate for the task at hand. One of the distinguishing hallmarks of this type of interpretive phenomenological analysis is that there are no prescriptive right or wrong ways of going about it (Smith et al., 2012). However, a suggested menu of strategies includes processing data line-by-line and assigning codes; identifying emergent patterns and themes – convergence, divergence, nuance, etc; gestalt, holistic framing to illustrate the relationships between the themes; developing narrative profiles of each coinquirer; and a selective/highlighting approach identifying particularly revealing or nuanced statements or phrases, etc. (Seidman, 2013; Smith et al., 2012; van Manen, 1997).

While collecting and analysing data cannot be fully separated in qualitative research, Seidman’s (2013) approach that I have employed in this research argues for avoiding any in-depth analysis of the data during or in-between the interview sessions while the data gathering is in process. Of course, mental or written notes of salient points do take place during each interview session, but imposing meanings too early on in the process may close down interpretive intuition of the researcher without the benefit of having heard the full set of interviews first.

I conducted face-to-face in-person interviews with five of the fourteen coinquirers. The rest of the interviews were conducted via videoconferencing software – either Zoom or Skype. All interviews were audio-recorded. Based on the review of my notes after each of the interviews, I identified additional formulations of various follow-up questions to be added to my repertoire of questions. As an example, for instance, when I did not hear any explicit statement about Christian faith in one of the first interviews, I formulated the following follow up question: “What do you know and believe about Jesus Christ?” I decided to ask this question at the end of an interview only if a coinquirer never made explicit their Christian belief, which was rare.

The audio recordings of the interviews were digitally sent to the third-party transcription service-providers. I then loaded transcribed interview documents into Atlas.ti, a qualitative data analysis software, to support this research. Coinquirer names were changed in the process with alphanumeric codes P-01.01 to P-14.03, meaning “Coinquirer#1, interview#1” and “Participant#14, interview#3,” respectively. This was done to ensure the anonymity and confidentiality of Coinquirers, as well as to facilitate the analysis. Altogether, there were 40 interview transcript documents loaded into Atlas.ti 8.0.

Atlas.ti is designed to assist qualitative researchers to store, organize, code, and find insights and relationships in unstructured text-based data. Additional features of Atlas.ti 8.0 include importing text files, coding information, linking various codes by noting relationships between them, and producing various queries such as all quotes coded with a specific code, etc.

Immersing oneself in the text is an essential part of any qualitative data analysis. According to the Interpretive Phenomenological Analysis (Seidman, 2013; Smith et al, 2012; Vagle, 2014; van Manen, 1997), as well as Narrative Identity (McAdam, 1996, 2009 & 2013) analysis framework, the process of making sense of the data starts with the holistic reading of the entire textual data. Because my data collection process spanned over almost a year, I did not read all of the transcripts at the same time. Rather I read several batches of the interview transcripts at a time, developing and expanding my codebook inductively as I added more interview transcripts to the mix.

As I immersed myself in the text, I selected quotes from various interview transcripts, assigned appropriate codes, and, most of the time, made brief notes as to why I selected the quote or assigned it that particular code. The codebook evolved into the three parts containing: Narrative Identity codes; Entrepreneurship & Business-related Codes; and Existential & Transcendental codes.

After having coded all the documents with these codes, I printed queries under each theme and proceeded to re-reading the quotes under each of the themes, and then proceeded to making initial notes. At this stage, however, I realized I had not fully stayed true to the approach that all of the key texts on the Interpretive Phenomenological Analysis (e.g. Seidman, 2013; Smith et al, 2012; Vagle, 2014; van Manen, 1998) agree on: not to impose categories/themes too early on; and, as described in Smith et al. (2012: 90) to make sure interpretation is inductively inspired by, and arisen from, “attending to the coquirer’s words, rather than being imported from outside” using theoretical concepts. Because of this realization, I decided to bracket the work I had already done and “reboot” the analysis of the interview transcripts anew.

As I rebooted the analysis, I used the following comprehensive approach based on the combination of key methodological suggestions from the hermeneutic phenomenology and narrative identity scholarship (Seidman, 2012; Van Manen, 1997; Smith et al, 2013; and Vagle, 2014; McAdam, 2005; McAdam, 2013). I have included critical analysis of design for the study, depicted in a Figures 5.1 and 5.2, showing a variety of research activities used, starting with the sample recruitment through the first iteration, as well as the “rebooted” stage of data analysis.

During the rebooted analysis stage, working with the nearly thousand pages of text amassed through the 42 individual sessions of in-depth interviews, I was committed to approach the interview transcripts with an open attitude, fully re-immersing myself in the text, reading and re-reading the passages, and working inductively to develop emerging categories and themes and to aggregate them into the final super-ordinate themes. As the result of the rebooted approach to analysis, the following comprehensive set of activities were implemented that has generated both phenomenological interpretations and narrative identity analysis of the interviews in an inductive manner:

STEP 1: Reading the full transcripts of the interviews: finding an effective and expressive way of sharing data (Seidman, 2013) was the goal for this first step. This is in line with the data description stage in Wolcott’s (1994) interpretive framework.

Seidman (2013) and Smith & colleagues (2012) underscore that the researcher must be mindful of the significant difference between what one can see in a text presented on paper versus on the screen. The paper has an advantage as a medium. Also,

Smith and colleagues (2011) emphasize the importance of watching/listening to the audio-video recording of the interviews as the researcher reads the hard copy of the transcripts, writing down powerful recollections of the interview experiences as well as the most striking initial impressions.

Therefore, I printed out full transcripts of the interviews anew, grouped the interview transcripts coinquirer by coinquirer, and, having bracketed my previous analysis, I started reading them again while listening to the recordings. Parallel to working with the hard copy of the transcripts, as suggested by Seidman (2013), I used computer assisted qualitative data analysis software – Atlas.ti, only as a data-organizing tool. Specifically, as I marked and labeled the passages in the hard copy of the transcripts, I did the same in the software copy of the transcripts so that I could easily generate queries of the interview passages grouped according to the specific emergent themes.

As I proceeded with the process, I kept identifying and bracketing/highlighting and “*labeling*” (as suggested by Seidman, 2013 - rather than “coding”) interesting passages to (tentatively) organize/file these passages into two descriptive forms:

- (1) (tentative, emergent) categories/themes; and
- (2) Individual coinquirer narrative profiles;

Attentiveness to vivid keywords or sentences that are good “literary” representations of various ideas or types of stories found in the transcripts is an important skill to aid the researcher in producing these descriptive data presentations. Of course, at this stage the categories and themes were constantly in flux – diverging/spinning-off and/or converging/merging/folding into each other. Therefore, everything was treated as

having an emergent, tentative character. For traceability, I identified the marked passages with the coinquirer number and interview number.

STEP 2: Re-reading the selected passages of the interviews: The goal at this stage is to enter into the “dialectical process” (Seidman, 2013) with the interview material.

I printed the interview passages organized under each emergent category/theme and re-read these passages responding to the coinquirers’ words with the exploratory commentary (Smith et al, 2012) (this is also in line with the “analysis” stage in Wolcott’s interpretive framework) in order to identify essential features/relationships and re-shape the emergent themes. In this process, the researcher concentrates his intuition and intellect on the following types of commentary:

1. Descriptive comments [e.g. “Volunteered story of negative experience”; “Death”; “Major change”; “Repeated several times – must matter”; “Major questioning of the self”; “I checked if he was okay – a very emotional moment;” etc]. These comments highlight the coinquirers’ own interpretations and meaning making of the stories/narratives that they have told. The researcher must keep in mind the difference between a narrative and a story: “a narrative” in the wide, general meaning of the term is anything – the whole or the part, that the coinquirer has told in an interview; narrative as a story (Denzin, 1989), on the other hand, is a constitutive part of an overall narrative, something that has protagonist(s)/actor(s); specific happenings/events; a plot with the beginning, middle and the end; and, some kind of complication in the middle with the consequences/conclusions in the end.

2. Narrative and Linguistic comments: comment on the types of stories & narratives, as well as striking language in use. My commentary under this category included the narrative identity-related notations about the stories of redemptive and/or contamination events; stories about the tension between quest for individual power & freedom versus need for love and community; narratives of expressions of generativity – need to promote prosocial action & well-being of future generations, and to leave a positive legacy; as well as the coinquirers’ sense making of various key happenings in their life, and development of coherence & continuity of their self-concept.

The linguistic comments relate to the following: various metaphors [e.g. failures aren’t failures but “doors closing and new ones opening”]; work as “expression of gratitude”; “seed” as a metaphor of creation; “the circle way”; “I ate that...”; etc]; adverbs hinting at the expected or unexpected nature of coinquirers’ experiences [e.g. “suddenly, ...” “as one would expect, ...” “surprisingly, ...” etc]; language that indicates the coinquirers making sense of phenomena in their consciousness [e.g. “I thought...” “I understand...” “I noticed...” etc]; dramatic language that either may turn out to be a rhetorical tool used by the coinquirer, or something more pervasive in their overall life story; and, various repetitions, voice inflections, and displays of emotions that may provide additional insights in the coinquirers’ meaning making of their lived experience. For example, some of my coinquirers during an interview became extremely emotional when describing a stressful or traumatic part of their past or current life story or when they mentioned affirmation of the good fruits or positive impact that their work is bearing.

3. Provisional conceptual comments/questions [e.g. “Is he overwhelmed?” “Was the old *self* right?” “Why a laughter or hesitation here?” “Seems like this had a major impact?” “Extraordinary openness about embarrassment/disaster/atrocities/sins. Why allow oneself to be so vulnerable?” etc.].

Other types of commentary under this category include the researcher’s search for the answers to questions such as: What and why has something in the interview aroused my interest? What are the surprises here? What are the things that are in line with the certain predispositions I bring to the data? And so on. The contradictions, inconsistencies or unusual passages may turn out to be particularly rich in additional insights and, hence, must be noted accordingly.

STEP 3: Hermeneutic interpretations. While the seeds of tentative interpretations are already contained in the products of step 1 and 2 above, and even in the interviewing process itself, most of the in-depth hermeneutic interpretation takes place at this stage. The purpose of such analysis is to identify what the researcher has learned and understood from the interviews. Particularly interesting may be the passages that may seem not to fit in any single category/theme. The researcher writes an analytic notes/memorandum that explains what has aroused an interest in such a passage, saving the memorandum for the final interpretation in the overall context of the entire data-set.

The researcher must also write similar analytical memoranda about each emergent category/theme, as well as about the coquirer’s profiles. In the process, the researcher must be attentive to and articulate in writing the following: What connective or diverging

threads are there among the experiences of the coinquirers? Are there some sub-groupings of the coinquirers that describe their experiences in more similar terms with each other? How does the researcher understand and explain these connections?

Once such memoranda are written up, the researcher can start finalizing the list of super-ordinate themes using the following tactics: 1. Abstraction: grouping several emergent themes under a new super-ordinate theme label; 2. Subsumption: identifying several emergent themes as representative of another emergent theme, the latter becoming the super-ordinate theme subsuming the former; and 3. Polarization: contrasting and exploring oppositional relationships [dualities, dualisms, paradoxes, and positive/negative representations of the same phenomenon] between or within the emergent themes, possibly generating new dialectical super-ordinate themes (Wolcott, 1994).

Finally, the researcher must bring it all together, connecting the dots under the discussion of the analysis sections. Such discussion can be guided by the following questions and goals:

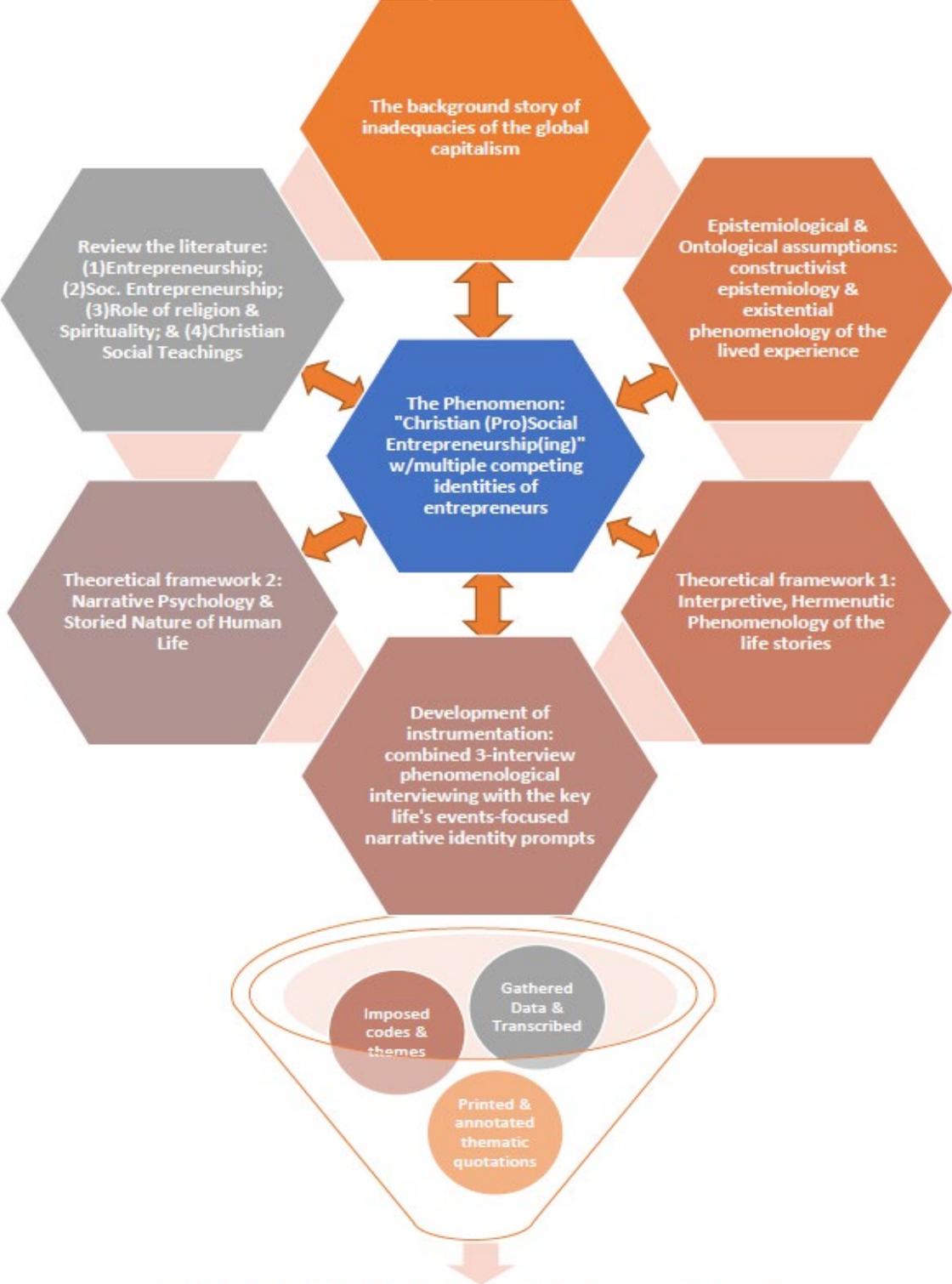
- What does the researcher understand now that they did not understand before the study? How has the research opened up thick description of which we assume to know?;
- Highlight surprises versus confirmations of instincts; newly acquired nuanced understandings based on the super-ordinate themes;
- How these understandings can be put in a “dialogue” with the variety of extant theories and concepts in the relevant philosophical and discipline-specific scholarly literature; Point out consistencies and inconsistencies;

- At a higher level of abstraction, how do these understandings contribute to the phenomenological understanding about “*the project of life, of living, of what it means to live a life*” (van Manen, 1997, p. 12)? More specifically, how are the four key existential phenomenological themes of the interconnected lifeworld - “Spatiality” (lived space); “Corporeality” (lived body); “Temporality” (lived time); and “Communality” (lived human relation to the other humans/communities, and to the absolute Other - God) (van Manen, 1997, pp. 101-102) been illuminated by this study?;
- What are the meanings that the researcher has made of his work?;
- What has the whole experience of doing the study been like to the researcher?;
- What wholistic narratives of the responses to the initial research questions has the researcher produced? The super-ordinate “themes are the stars that make up the universes of meaning” (van Manen, 1997, p. 90). What is the wholistic, phenomenological narrative of the “universe of meaning” in regards to the phenomenon of interest?; and finally,
- What additional micro-analytic interpretations and insights can be derived from the hermeneutic circle principle – now moving from the whole (the superordinate themes) back to the parts (specific coinquirers and their passages)?:
 - Specific language in use, or sequence or commentary offered by the coinquirers may present itself in a different light now that the completed analysis of the superordinate themes is available;

- Take a second look at some of the passages not from the “Hermeneutics of Empathy” point of view, but from the Freudian “Hermeneutics of Suspicion” (Ricoeur, 1970) point of view. Now that the entire set of interviews have been analysed and the superordinate themes interpreted, some of the coinquirers’ passages may acquire more dubious character. What wasn’t mentioned by the coinquirer that others seem to talk about freely? What does the coinquirer’s specific way of narrating his/her story tell us about the ‘written-out’ parts of the story? What doesn’t fit in the story? Does the coinquirer’s attempt to look competent seem like a cover for just coping? Are there signs of underlying “ideological intentions” that may be motivating the coinquirer to tell the story in this particular way?

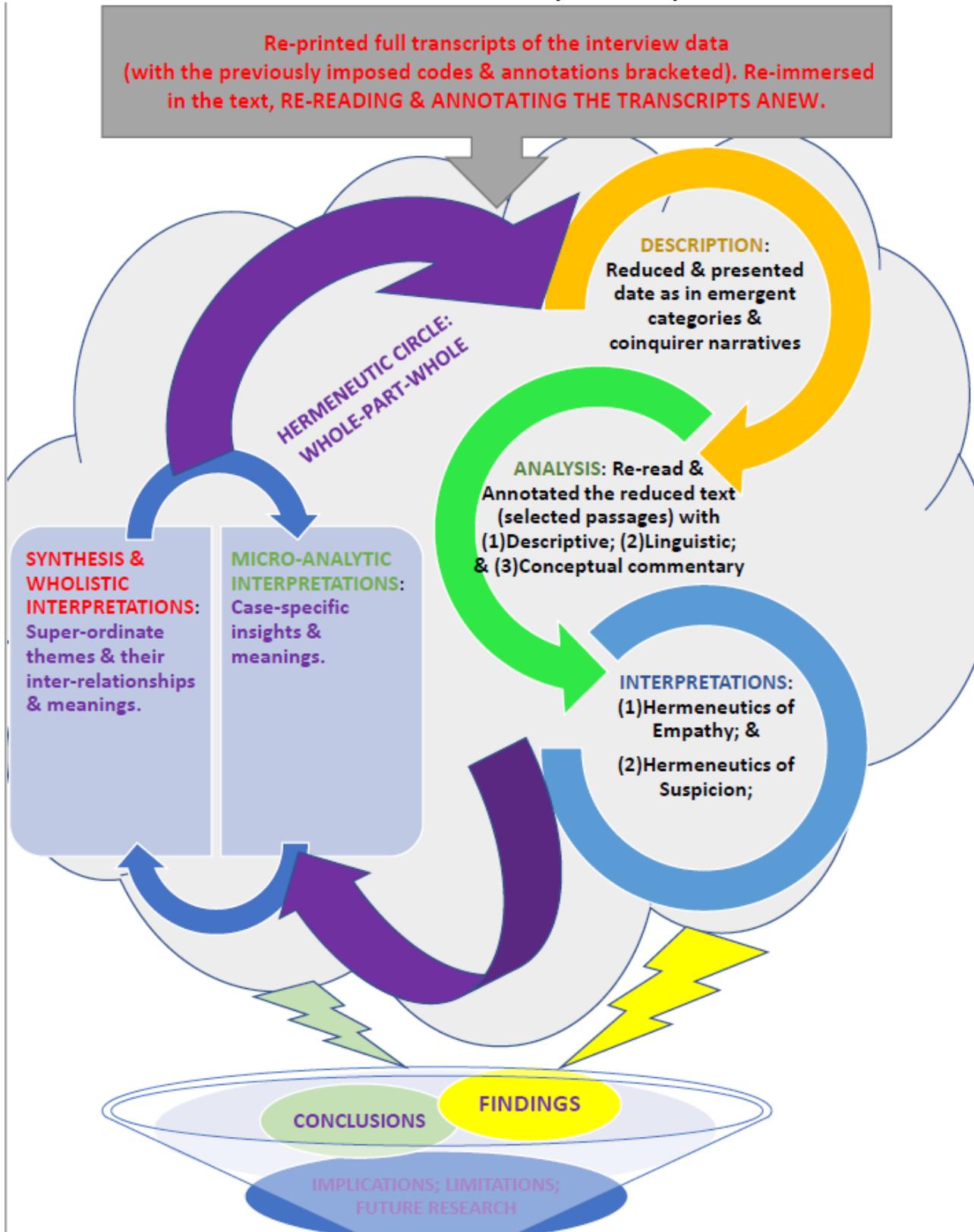
The results section of the thesis contains (a) the hermeneutic interpretations organized under several sub-sections in the remaining part of this chapter according to the superordinate recurrent themes and several micro-analytic topics; and (b) the next chapter that presents the final integrative phenomenological discussions.

FIGURE 5.1: Overall research process and first cycle of analysis



STOP! RETHINK & REBOOT! Bracketed imposed codes & annotations & rebooted the analysis process (see figure 4.2)

FIGURE 5.2: Second cycle of analysis



Chapter 6 — Results: The Essential Recurrent Themes

In this chapter, I provide narrative accounts of the individual recurrent superordinate themes summarizing, condensing and illustrating what I consider to be the key group-level insights. My results as presented here illustrate my findings generated after the iterative analysis of my interview data described in the preceding chapter. Also, staying committed to the hermeneutic circle principle of part-whole-part movement, along the way I provide several intriguing micro-analytic comments focusing on some extreme or unusual phenomena at the individual coinquirer level. The themes were developed to be in common across the 14 coinquirers.

6.1 - Weaving Coherence & Continuity of the Core Self-concept

The first theme I explored was how coinquirers saw their current self-concept reflected in their past life stories. Invariably, as predicted by narrative identity theory, as my coinquirers reconstructed their significant memories of their past life, they kept weaving together a coherent and continuous self-concept by making sense of those memories from their current vantage point. One of the good examples of this is a story of one of my coinquirers meeting a classmate after several decades. In small talk, the classmate revealed to the coinquirer that, secretly, schoolmates referred to him as “the mystic” in school. The coinquirer then hypothesized that perhaps this nickname – “the mystic,” prefigured his choice of radical faith and devotion in his mission working in a Christian church. The quotes found in Table 1 illustrate prophetic stories or stories that

are retrospectively interpreted by my coinquirers as pre-figuring their self concept, their futures, or their simple contentment with the experiences they share. These appear to be formative (seen by some as God’s way of forming their character). As one person said, “I would not trade what I have gone through for anything else because it has formed me. It has shaped me. It has put me on this road. It has made me an instrument of God’s favour for whatever He will use me for [CI-01.01]. Another coinquirer described being “bullied” as a child, a counsellor introducing him to wrestling, taking up competitive boxing, and reflecting on how this all helped him to come to terms with the idea that, “In life, you have to be fighting the good fight.” A sample of relevant quotes are displayed in Table 6.1.

Table 6.1 – Coherence and Continuity of the Self Concept

SOURCE	Coherence & Continuity of the Core Self-concept
CI-01.01	<p>“As a child,, I fell in love with the Old Testament. I knew nothing about God, I knew nothing about church, but I basically fell in love with the movies that talked about bible stories. And <i>I remember vividly longing to be alive or born in that time period. To be back in the time, to see, you know, the heroes of the faith that stood tall, that lived their faith out and in many ways I think I fell in love with God long before I knew who Jesus was</i> because I didn’t know who Jesus was. I’d seen glimpses of him in some of these epic stories, but I had seen the people and the way they responded with this faith that was [long pause] unreal, like not unreal in a bad way, but it was something that was alive and attractive, and it was something I wanted. But I – I had no idea what it was. I had no way to describe it.”</p>
CI-01.01	<p>One of the things that I have reflected on before and as you asked me this question it came to my mind again, was would I trade my life and circumstance and everything that’s gone on to become a believer earlier in my life. Many have asked me – “Oh, man, hearing your story, imagine what would have happened if you had started when you were twenty years younger.” To which I find myself again saying – “No, thank you!” Because, <i>if I didn’t have the life and experiences that I’ve had, I would not have compassion for those who are still weak in their faith or looking for a way to live their faith out...</i></p> <p>“I was also very defensive of people. Like <i>I'm a “defender.”</i> There was a guy who sat behind me in class named Carl — I can't believe I</p>

CI-02.01	remember his name. And, he had, he would do leather work and he was making things like whips and whatever you could make out of leather. Well, they did not like that at that college. They thought he was some psychopath, [Laughing] whereas I was like, it's just a craft. Why are you kicking him out? And <i>I was like, all defensive of him so. ...I'm a guardian</i> — I think if I wasn't doing this I might be a policeman or something. ...But, this is sort of guardianship in a different way. ...Absolutely. <i>Yeah, it's like caring for the weak and vulnerable.</i> ”
CI-07.01	“In fact, - in, in, the sweat lodge – [one of the Cree] <i>elders said my spirit name was - pihesowak ka kitotwaw onâawihowêw, which is Cree for “Thundering Healer”</i> . You know, I'm a pretty – I was a street fighter. And - so - I kinda [SIC] had a decision to make, I guess. For some reason, I glommed onto this word called grace. And - I - In particular, I was listening to a song by U2, by the Christian rock band called U2, and they have a song called "Grace," and the lyrics went something like, "Grace makes beauty out of ugly things." ...So, I went on a search for what grace is all about. - And I came to define it, in my research, as choosing love when love is not the rational choice.”
CI-08.01	“Well in grade eight, first year of high school, lots of fights. I was in a new school and in a new area, so being a new kid, being small, the bullying, whether I was getting bullied or someone else. I just never shied away from a fight [chuckles]. And one of the counselors that I had at this school got me involved on the wrestling team and it was a good way to wanting to [sic] leverage my size, because there was [sic] weight classes, and funnel that aggression and fighter within me in a positive manner. ...I'm gonna use the fighter analogy, as a competitive boxer for over 20 years. ... <i>In life, you have to be fighting the good fight.</i> ”

These kinds of reconstructed past life memories are the type of self-defining stories that “explain how he or she continues to affirm a sense of ‘inner sameness and continuity’” (Erikson, 1963: 251) across different situational and role contexts (McAdams, 2018: 364). Many of these stories contained a keyword metaphor or two providing accessible imagery of the coinquirers’ self-concept: e.g. “the Guardian”; “the mystic”; “an instrument of God’s favour”; “Protectress Mother Bear”; “Pacifist Mentor/Healer”; “Fighter of the good fight.” These are early stories giving clues of how the coinquirers became who they are becoming. The choice of metaphors in the quotes

above appear to emphasize spiritual, prosocial and/or entrepreneurial side of the coinquirers' narrative identity.

6.2 - Meaning-making of Life's Complications: Responding to Disruptive and Perplexing Life Experiences

In the "Redemptive Sequence", as described by McAdams, the initial negative sequence is "redeemed" or salvaged by the good, emotionally positive outcomes. In contrast, "Contamination Scenes" (McAdams, 1996, 2006, 2009) represent a somewhat opposite concept to the "Redemption Self-narrative". In the former, a good or positive event or state becomes bad or negative and, in the latter, bad turns to good. It must be noted that due to the storied character of the redemptive and contamination sequences, frequently the quotes are long. This gives the reader the ability to journey together with a coinquirer through their life story that may start out as a contamination sequence, but eventually, retrospectively, acquire a more redemptive character, or vice versa. These types of stories that my coinquirers tell and reflect on frequently feature some disruptive or perplexing life experience (e.g. loss of a loved one; loss of a job; being frustrated in their work; emotional or physical health issues; experiencing or witnessing pain & suffering; etc.) and are followed up with an retrospective reflection of its role or impact in a coinquirer's life. Also, some of the quotes show coinquirers overall espoused personal philosophy regarding how they aspire to respond to these kinds of disruptive or perplexing life experiences.

Table 6.2 – Responding to Disruptive & Perplexing Life Experiences

SOURCE	QUOTES RELATED TO RESPONSES TO DISRUPTIVE AND PERPLEXING LIFE EXPERIENCES
CI-01.01	<p>“It's a buying trip for [social enterprise]. So, we go to the Philippines, we got to Laos, we go to Cambodia and we end up in the Philippines and then I get this call from [Christian not-for-profit], who I used to work for...They said, "Well, are you in a position that <u>you can help us</u>. There's been an earthquake and tsunami in Japan and we would really love if you could help us there, because you spent four years there...So, I arrive in Japan before the rest of the [] team arrives, greet them all, help to get the base established, etc. And discover along the way that they're thinking and planning that I might become the country director for this project that's going on. ...<u>I would love to do this. But my wife is not so sure</u> about this, because there was all the radiation poisoning that was going on in Japan and the communication lines weren't always good. I would go several days without being able to communicate with her. And <u>she was starting to get very worried and starting to put pressure on</u> [not-for-profit] to communicate with me. And you know, it was becoming clear that she really wasn't comfortable with me being there and I really, <u>I was really struggling</u> with what do I do there. Is God calling me back to Japan and opening up this opportunity to be here? You know, by then, [social enterprise] was up and running and successful. What were we doing with that if we moved to Japan? I [was] <u>really really wrestling with this</u>, especially with the way we had broken from Japan. <u>I was still wounded</u> by that whole having to leave it all behind and end up back in Canada...I was so <u>emotionally charged</u> with and <u>confused</u> about the situation. I actually had a <u>breakdown</u> in Japan and they said, you know, they thought it was time for me to go back. But it was like ripping the band-aid off on a wound that wouldn't heal. It was <u>painful</u> and to deal with my wife. ...I felt strongly attached to and called to in Japan, yet I couldn't and didn't want to get there without her. ...I ended up coming back to Canada...And so, I just, basically, <u>just closed that chapter</u>.”</p> <p>“...Let's call it '<u>Toxic Years</u>'. ...We were just <u>closing the company I was going to have to go look for work</u>, basically I was <u>at risk of losing</u> my new house and all the resources that we had accumulated. And, it was about that time that we had, at our church, there was an opportunity for my oldest son to go on a <u>mission</u> with the senior high school students. He was only in grade nine and really didn't qualify but I went and talked to the pastor and said, “You know, would it be possible for my son to go with you maybe if my wife or I</p>

<p>CI-01.01</p>	<p>accompanied him and went?" And he said, "You know, that would be great, but it would be better still if your whole family could come." And I explained to him, you know, we had just closed our business, we had debt to pay because of that, we were in debt, and I was unemployed, at risk of losing my house, et cetera, I don't see how it could be possible for me to go, or our whole family to go. And he said, "Well, pray about it." So <u>we prayed about it for a month</u> and then he came back to us and said, "So, what are you thinking?" And we hadn't resolved the situation, you know, we still were in the same place, I [sic] without work, the situation getting more dire, and [long pause] he said, "Well," he said, "I appreciate your situation, but would you give me an answer one way or the other." And, my wife and I prayed about it and we weren't sure why but <u>we had a sense that we were supposed to go on this trip</u>. So we called him back and said, "Okay, <u>this step of faith and obedience</u>, we will take this step of faith, and we don't know what's going to happen here." Well, he turned around in that same phone call and said, "That's great. Oh, by the way," he said, "<u>a donor has come up</u> and has donated money for you and your family to go [laughs]. I said "Wow!" That was – that was interesting. That was an answer to prayer, I guess. I – you know – we – we were just shocked by it, but then the next day, I got a phone call, out of the blue, for a recruiter who'd gotten my name and I still to this day don't know where he'd gotten my name from but he phoned me up and said, "Look, I've heard about you, I would like to have you come in for an interview for a job that begins on April 1st. And I looked at the calendar knowing that I was probably gonna be on this mission trip. And April the 1st was the day that we got back from the mission trip on the calendar. So I went to the interview, got the job, found out there was [sic] really no other candidates and <u>to this day I still don't know how I got the job</u>... And I can write a whole book on that aspect of what has transpired in our lives.</p>
<p>CI-01.03</p>	<p>"I don't want - to compare myself to be Apostle Paul, but in many ways, I do see myself as having been <u>rescued for a purpose</u>. - And that purpose, I hope to instill in others - moving forward. And I hope to find a way to recreate or to bottle, if you will and <u>hand out that passion, that compassion for justice and for the love of God and the love of our neighbors</u>, but not just to end there - but to be an active - <u>to be an active faith</u>. I -I want to find a way to <u>wake up our sleeping churches and get them motivated</u> and moving forward. To some extent, we are doing that when we go, we tell the story. People are encouraged, they want to come and be involved, they want to volunteer and as we gain momentum, I think there will be more that continue to come."</p> <p>"I'm the <u>oldest of five or six</u> technically. And so I took care of them through a lot of bad stuff. Like, you know, <u>a lot of fighting</u>, a lot of physical fighting, not, I don't know, it's not what you would typically</p>

CI-02-01	<p>think, but picking up stuff and smashing it, that kind of thing. It's, it's still scary for kids. So <u>I was kind of the family protector</u> and I, that's a <u>low point</u> in a sense. But I also knew I had to go...I took the bus, I <u>moved out</u>. My mother at the time, she still had custody of my three young siblings. ...Eventually she lost custody and my dad raised them as a single dad, but at that time she was at the bus depot with me. And she had my little brother [], [chokes up] he was a toddler, in her arms and they were waving — <u>low point symbolism</u>, [voice shakes] because <u>I felt like I was abandoning them</u>...[My mother was] such an incredible lady, but so much of her life and <u>our life together was really wasted, spent in very stressful upheaval</u>. And then when it was her <u>final hours</u>, ...I <u>did get a moment with her</u>. ...She was resting and <u>I held her hand and I, and my mother had very youthful, small hands, soft as mittens</u>. I just told her that it was okay to go...So I just said, you know what? <u>Pray about it. Ask God how you can be released</u>. [Lowering voice] <u>And then she died, like within hours</u>. So, and then during that process, when she was gone, I silently sat in the bed beside her and nobody was there. And I wept like I've never cried before for like, I think three hours. [Lowering voice] ...I was just like shaking and I was like, oh, <u>I cried everything out of me</u>.”</p> <p>“Looking at the good, seeing the positive because <u>I have been through a lot of difficult things</u>. ...I was <u>accused falsely of stealing</u> [lowering of voice] ...That was big, cause I almost left [organization] because of it. And yet I was able to push through and then I don't, <u>I tend to just be this type of person who won't remember necessarily all the bad things</u>. That's why I could get over what my mother did and just go and be by her side and maintain a relationship with her. And so the <u>common thread might be attitude of forgiveness; and energy too</u>.”</p>
CI-02.03	<p>“[The low point in my life] would be the death of my first wife. ...She was my life partner for almost 27 some years at that point. And we had two children. [Despite the pain of loss] it was a very encouraging time because I knew that when I was in the, in, in a position of need there were other people that would rally around and support me and gave me the time to do that. So this experience showed me the importance of that: I'm not just creating enterprises for a singular activity, but I'm actually developing community or the sustainability of the people that need those at any time when, when things are going well or when</p>
CI-04.01	<p>things are going badly. So that, that type of respect and, and caring of love I received [lists church colleagues, family members, community members] was really very important for me.”</p> <p>“When there’s things outside of our control and <u>when burdens are too heavy for any of us to handle</u>, we need to look upward, you know? Even atheists will pray [chuckles], you know? ...There’s just stuff outside of our control and there’s certain things we can’t handle on our own. So <u>it’s taught me I need good supports around me in family and friends</u>. And also, it’s taught me who my true friends and family are.</p>

CI-08.01	<p>...So I felt discernment. But <u>I also rely on and I know that this is something that God’s doing in my own life to hone my character and advance—and he’s done this historically throughout history with many, many men in particular where he’s honed them and gracefully broken them to rebuild them up to even greater heights and blessing in the future. But sometimes <u>we need to prepare ourselves and our character so we don’t fall into the trap of—that power and money can bring.</u>”</u></p>
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While every person has a unique life story to tell, these stories, as mentioned elsewhere, are essentially the stories of *how I have become what I am still becoming*. The stories of personal pain and suffering, or partaking in others pain and suffering abound. Most of these stories have two narrative moves: for a period, life is proceeding in a more or less predictable, tolerable, comfortable or even (arrogantly) blissful way; then, some type of unexpected, or unexpectedly difficult pain or suffering becomes a lived reality, interrupting life proceeding; a conscious and/or subconscious effort to make sense of the meaning for the pain and suffering ensues, and an impact on the person’s psyche appears. How does a person emerge as a “better, not bitter” person, as one of my coinquirers put it, from these perplexing life experiences? What or who becomes a source of light in a moment of life’s darkness? The absolute majority of my coinquirers tell the story of being comforted by their religious faith, their trust in God’s providence, sometimes even a mystical, transcendental experience in their times of difficulties. The role of human communion with and ministry to each other in overcoming these difficult moments is also clear from these life stories. Many of my coinquirers experienced such human ministry as divinely inspired. Sometimes a traumatic experience takes longer to heal or acquire a meaning. Sometimes time and retrospective insight is the only remedy

that turns these life’s contamination sequences into redemptive narratives of a deliverance from suffering to an enhanced state or status.

6.3 – Reactions to “Business as Usual”

The penultimate type of pain that many of the coinquirers have reflected upon is about a “business as usual” meaning-deficient experience of work or their business lives. Alternatively, there are standard schema of worldly pursuits, a rat race of sorts, or trying to follow a well-traveled path of success towards bigger and bigger material comfort. Many of these experiences related to, what one of my coinquirers described as “...*a sense of dread that I was one of those people who had that kind of...*” job, work, business that felt dehumanizing, devoid of meaning, denigrating or alienating.

Table 6.3 – Reactions to “Business as Usual”

SOURCE	QUOTES RELATED TO “WORK/BUSINESS AS USUAL,” STATUS-QUO, AND/OR ‘GOLD-DIGGING’/’MATERIALIST PURSUITS
CI-01.01	<p>“...[I]n my business life, I was [long pause], <u>I was somewhat brutal</u>. In terms of, <u>I would run over people that got in my way, on the way upward</u>. And so <u>success meant the next position, the next opportunity, the next greatest thing</u>. And it’s funny, that <u>I would pray for this, you know...</u>I found myself with a company that was literally rolling in money. The partners were – had more money than they knew what to do with. <u>We were buying new houses, new cars, we were just very, very successful. Everything we did kind of touched, turned to gold</u>. But, <u>my relationship with my wife was falling apart</u>. Now if you ask her at that time, she would tell you that, “mmh, no there wasn’t anything really unusual going on.” I seemed to be a little more moody, but it turns out that the <u>struggle was happening inside me</u> and again looking back on this I guess in making this prayer I had rationalized that if God was going to be number one in my life he was gonna have to change or intervene in my personal relationships because my wife and children were number one in my life and God was nowhere on the horizon...<u>I was feeling this tremendous, tremendous pressure, in my head</u></p>

<p>CI-02.01</p>	<p>especially, that this relationship with my wife was coming to end. It was just <u>constant conflict</u>. <u>There was this constant pressure and I came to the conclusion that I was going to have to leave my marriage. And just as I thought I couldn't take this anymore, my head was going to explode, I heard a voice, a small, quiet voice, simply say, "Turn to Jesus." And at that moment, that tension and that pressure just drained away.</u> And that prayer that I'd forgotten about came flooding back into my mind [laughs] and I thought, "Oh, God is real." And so, right there, and then, I got on my knees, prayed to receive Jesus into my life. <u>And that began, such a transformation, that's why I call it a Damascus Road experience because I went from running away from God saying, "I can't hear you! I can't hear you!" to running towards God with arms open wide and not able to get enough. A zeal in my life. But I had a problem, because, as I reflected on what had kept me from becoming a believer earlier, I realized that the challenge was that I had watched lots of good people sitting in the church. I had seen people who were strong believers who prayed, who sang hymns, who were pillars of the church [long pause] and I would see them inside the church and I would see them outside the church, and they weren't the same people.</u> ..And so I came to realize that that was the thing that kept me from becoming a believer, this hypocrisy, if you will. This <u>double standard</u> of saying, "I'm a Christian." Because I've listened to sermons for 13 years and I would look around and say, "Are you people hearing what I'm hearing?" And I would be passionate about it. But I would look for a response and nobody would respond the way I thought they should, the way they should have been living out in their lives. And so when I became a believer I had to deal with this. What was I gonna do about this? [long pause] And <u>I became a bit of a zealot [laughs].</u></p> <p>"I don't have a business degree and so I had to learn how to lead as I went along. ...I'm an I am an active learner, read tons of books, blah, blah, blah. And I'm good with people. I believe I have a spiritual gift of leadership as well. However, in Regina, <u>we grew and we were at this point of bursting where I was going to be the COO and how am I going to handle all this? And these major donors on our board and friends of ours said: 'Well, here's what you have to do. You have to stop being friends with your staff. You need to take this to a corporate professional level.'</u> And, <u>so I listened to them and I didn't like it [raises voice] and actually got an ulcer. It was terrible! ...I realized that was the worst advice I ever got. Because I had already developed a friendship. It's like if you work with your spouse and suddenly just because your business grows a certain size, are you going to stop being married? No! And, also the fact that yes, we're a business, but we're also all serving God here. And that means we're like family.</u> ...I got sick, really sick...I felt anxious all the time...And so I was on all these drugs. But, the way it turned around for me was for me to just accept that these people who I</p>
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<p>CI-05.01</p>	<p>admired and respected, very wealthy and successful — is like, doesn't mean they know everything. And that wasn't the right advice for me. ...<u>I began to care about them [staff] and show them I cared about them.</u> And you know what? I told them all. <u>I told them I had been given this advice and It was wrong...</u>And so, for me this is an important part of who I am...<u>I'm very flexible, relational, and I'm a different kind of person.</u></p> <p>“[My spouse and I were] starting a conversation, I guess with ourselves and with each other about what it actually means to thrive, to be happy, to be content. ...We decided to travel and we took a couple of months off, got married, went backpacking and, we spent a lot of time in countries, we — we spent a lot of time in Lao actually and in countries in Southeast Asia. And it was very formative for both of us. ...The disparity was huge, in terms of the people that we're meeting and staying with. [They] really seemed much more grounded and they had a greater sense of contentment than anyone that we were spending time with in Alberta who were really chasing, chasing, chasing all of the time. ...And I'm sad, but that would've been my first real sense of, what it takes, or how much more it means when someone gives, when it's more challenging for them to do that, but they give anyway. And in, in Alberta, when I say that people were chasing all the time, when we were in our twenties, we were starting our careers. Everything was about, get a job, make the money, buy a house, buy a car, buy a big TV, show it off to your friends. Like that was very much the, the cycle, you know, post-university people that we were hanging out with. And the work that we were involved in was about building up this, this, you know, middle class lifestyle, and a lot of our friends in Alberta, you know, they invite you over when they bought the big house and they bought the big car and ...it looked good and that was more of their focus at the time. ...Everybody had money and they were throwing it around and it was great place to get a career started for sure. Tons of opportunities, but that generosity of spirit wasn't necessarily there — it wasn't something that we felt at a time. And, and as we travelled, it was a fair amount of kind of, yeah, observing that self-sustaining lifestyle, uh, as a part of not being trapped or obligated., to, to work in a particular way, the way that we felt trapped when we were in Alberta. ...And it really, it changed our lives dramatically and we came back and flipped everything on its head and, and started a new, — a new path.”</p> <p>“...I won, I graduated, and I got the job that everybody in an MBA program wanted. I was employed in one of the big five consulting companies and living the MBA dream. And at that time, I really believed that I was winning, that I could do good for myself, of course, while remaining an ethical and good person. But, slowly, things were making me doubt that this was what I wanted to do. I remember, when</p>
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<p>CI-06.01</p>	<p>we were working on a large consulting project, studying the feasibility of natural gas supply pipelines in Nova Scotia. The company was making it look like it was an easy job to lay all of these pipelines through Nova Scotia and basing its bid on this assumption. I shared my concern that because of the rocky natural environment in Nova Scotia, I did not believe it was as easy to build this infrastructure as the company was portraying. And I was told point-blank that this didn't really matter, and it was all about whatever is going to tell a lie in the prettiest way, would be the winner of the bid process. I thought this is not supposed to be like this....[then] one night, I was watching Monster.com commercial. It was playfully talking about how it would look like if children were to dream of being paper pushers when they grew up, something similar to becoming part of the middle management – routine, boring or meaningless jobs. I had a sense of dread that I was one of those people who had that kind of a job, especially in light of the disappointments, such as the one with the natural gas infrastructure project”</p> <p>“...She had offered me basically 80 percent of the company...However, I found, <u>either our friendship or the business was not going to survive.</u> We did venture financing so I was able to take it on and, grew revenues probably threefold in the first year, and was on a real good trajectory. <u>Everyone around me was blowing sunshine up my butt and I was, you know, the power and ego was coming back in, [and] as much as I still had my faith, I probably wasn't acting like a good Christian man.</u> We had a large private equity deal [going]. ...Long story short, between the delays in the big private equity deal, which was over \$10 million, which would have paid me and my family \$1 million, <u>it went from this huge swing of financial success to [the investors] not coming through. They outright lied. It was fraud. I had all these costs and liabilities and people I had moved and gave contracts to that it became very, very difficult to survive and had to make the decision to shut down the [social</u></p>
<p>CI-08.01</p>	<p><u>enterprise]</u> in December. And the sad thing about this is <u>I ‘killed the baby’ so to speak, that my best friend owned, and I still owe her money...</u> And I feel I let her down, in addition to my family, students, you know, this huge burden attached to that. And even tougher was <u>my step-father</u> who I grew up with, who is very conservative, <u>never understood</u> [voice shakes] business or why I did what I did and took the risk, had actually [chokes up] had taken money from the house he sold to give me the seed financing to start the business. And <u>I haven't been able to pay him back yet.</u> ...It's been the <u>most painful lesson, in my life</u> [chokes up] and it has <u>let down a lot of people,</u> and I feel responsible for that, I've learned from it and it <u>will make any ventures I do going forward that much better because there were certain mistakes that were probably made, and certain things outside of my control.</u>”</p>

CI-08.02	“God’s plans are so much bigger than we can fathom when we get out of our own way. And it’s very <u>difficult to not be that analytical, business minded person I’ve been trained to be.</u> ”
CI-10.02	“And we are not a private company, and <u>we will not act like a business.</u> ”
CI-12.03	“If it’s the <u>market</u> that you need to master in order to control it for your purposes, then that’s a <u>monologue</u> , not a dialogue.”

Part of my coinquirers’ experience of becoming an autonomous entrepreneur seems to be because it affords them an opportunity for emancipation from slavery to various idols, and/or “business as usual,” not least from the time-for-money work life model frequently devoid of purpose and meaning. “Idolatry” here is used in a symbolic, or metaphorical way, with a broad meaning similar to how Ignatieff et al. (2011) use it to describe anything used in a secular quasi-religious way that can become an idol to be worshipped. One of the coinquirers also said as much using this metaphoric language of “idols”. Here are a few exemplary stories from my coinquirers that fall into a “Recovering from Idolatry” or “Emancipation from Idolatry” symbolic narrative category:

One of the coinquirers tells a story of falling to the sin of adultery while being far away from family in a quest to earn more money. For years they could not get away either from the lucrative revenue or what they described as a hollow relationship. In retrospect, as this person recalls the scare of their life, of being diagnosed with AIDS that turned out to be a false positive, they make sense of their AIDS scare as a wake-up call from God that, in turn, prompted them to put their priorities straight. Indeed, very soon after this event the coinquirer returned to his family and decided to dedicate themselves to God-pleasing, wholesome

farming work, as they describe it, that earns them a fraction in comparison to what they were making in the high-paid engineering job.

Another coinquirer tells a story of scrapping years of high-cost graduate education and a successful career they had built once they realized they could no longer be part of the deception and transactional relationship culture prevailing in their industry. The coinquirer went back to graduate school to pursue one of the helping professions and, then, launched an international nonprofit project to empower adolescent females in disadvantaged societies internationally and has enticed their children to take part in this work.

Yet another coinquirer tells the story of sacrificing a lucrative business followed by a lucrative career in a high-tech industry in order to develop a “business as mission” enterprise that helps to free and empower former slaves in one of the most impoverished communities overseas.

Similarly, another coinquirer tells a story of obsessively running high-intensity, high-profit family businesses for years that eventually negatively affected their health, and their family as a whole. The coinquirer, retrospectively reflected on their experience concluding that the financial success was not worth the negative outcomes. In fact, the coinquirer downsized to smaller, more sustainable, ecological entrepreneurial startups with environmental missions. These startups bring in much less in terms of revenues, but the coinquirer sees them as much more meaningful due to witnessing awe and wonder of God’s creation in the course of running these businesses and the unique, positive environmental impact they are having.

Yet, another coinquirer retired prematurely from a successful career, cashed their inheritance and retirement and spent all their fortune on building up a faith-based “community of life” in a rural part of the country, developing various micro cottage industries to support the needs of the community

Other things one can get a glimpse of in the quotes and narratives above is the coinquirers motivation for change, sometimes of radical-systems character, in other times more focused on regaining sense of connectedness with others, service to others, community-feeling and meaning. Interestingly, the change first starts from within, however.

6.4 - Entrepreneurial Spirit

There were many descriptions of an entrepreneurial spirit provided, such as having “absolute grit”, being “adventurous” “pioneers”, “embracing opportunities”, or having a “fire in your belly to do more and not be limited by perceptions of opportunities”. The first set of quotes below show some exemplary examples of how coinquirers’ narrative identities included conceptions of an entrepreneurial spirit, in particular the last four make reference to their past experiences as “young entrepreneurs.”

I think that's one of my strongest suits is that I can fly by the seat of my pants. I have this gut instinct, if you will, to just know I have to do this and we're doing it. ... And so that high risk factor that I have [CI-02.01].

...[W]e look back and reflect that yes, we were adventurous and yes, we were entrepreneurial and yes, we were, we were willing to be pioneers as opposed to settlers. So what we literally did was we sold everything that we had in our house, ... And we took two suitcases and four children and moved to Australia on a one year work visa and we gave it a year to see [CI-03.01].

I started my first business when I was 10...And then in university I had [a] contracting business that I built up and sold while I was going to school and during the summer. So, there was that entrepreneurial spirit in me from a very young age. ...Something that is absolutely ingrained in me at this stage is, not limiting potential and embracing opportunity...And looking to solutions and not just, pardon the expression, bitching and complaining about problems. Wanting to do something about it [CI-08.01].

One of the things that I remember when I was a kid was I collected newspapers, I collected...fruit baskets, I would collect—do bottle drives, ...always won first place for selling the most magazines. ...So there was just this kind of young entrepreneurial sales person that kept bursting out in what I was doing and in many ways ...[CI-12.01].

We were then youthful Golddiggers – the same three young friends, desiring to seek fortune abroad. ...There is an opportunity, so let's go and whatever will be – will be [CI-14.01].

These quotes above also show how coinquirers articulate their inclinations towards leaps of faith and resonate with personal qualities of having courage and faith.

6.5 - Spirit in Entrepreneurial Spirit

However, many of my Coinquirers ultimately engaged in a search for more of a Christian-faith perspective of their entrepreneurial spirit. This second set of quotes illustrates, what I'd title as "the Spirit in entrepreneurial spirit" narrative. In such narratives, the Holy Spirit is part of, in or behind the coinquirer's experience of entrepreneurial spirit - sometimes acting as moderator, sometimes as motivator, and sometimes as supporter.

I am more of a risk taker. I always land on my feet and even when I don't land on my feet, I can recover again - has been the case of my many career job opportunities, etc. But my wife was not comfortable with that kind of uncertainty. She needs the stability and, you understand, being entrepreneur there's no such thing as [laughs] a firm tomorrow. It's based on what you're building and doing today and maybe it'll be there to walk on, maybe it won't be. ... And so, when I've

talked about this in the past with people, it's left me feeling frustrated all over again, but I think the thing that has changed is that since the last time I talked about this, I think that experience I had with God where, basically, I had to lay my hands open and just trust him with everything [CI-01.02].

And so, we made the decision that we would, again, take a chance, take a risk and see what we could do with [social enterprise]. So, September of 2018, by then we had made the decision and told the [partner organization] we were parting company...And we said, "God, we can't fight this battle. You know, you have to fight this battle for us. So, we put it all in God's hands and said, "God, if you want this to happen, you're going to have to make this happen somehow. We don't know how this is going to work" [CI-01.02].

I love change. That's probably from moving so much when I was young, it got me used to that. ...It fulfils the lifelong dream I had because I love business...I feel very [Sic] called that like a vocational calling that I'm to serve God. ...This allowed me to do both. And that's the biggest thing about being -- doing the work. I do not just mean [social enterprise], but all of it. I get to do everything I love [CI-02.01].

6.6 - Start-up Motivations

The narrative of start-up motivation is important. When the coinquirers reconstruct these narratives, they retrospectively try to capture the most important reasons why they brought about something new into this world. Consequently, these start-up motivation stories tell us plenty on the subject of my coinquirers' narrative identities, values, and, especially, their particular reconceptualization of what it means to be an “entrepreneur.”

Table 6.4 – Startup motivation stories

SOURCE	START-UP MOTIVATION QUOTE
CI-01.02	“...[O]n one of our trips [abroad], ... [I] met with a ... missionary who was working with the..., the <u>poorest of the poor</u> , and basically, we sat and we talked together and we <u>dreamed</u> ---we dreamed about the idea of creating a vocational training center in which we could <u>create work and train people, and equip them</u> for a better life and a holistic ministry. ... So, that's - that's how [Social Enterprise] began. It began as a way to basically

CI-02.03	<p>help with the people that we knew overseas in various countries, to help bring their products to market and help their communities with ways in which we could get more - a <u>fair market price</u> for their products into their communities and <u>create more work</u> on a <u>sustainable</u> basis.”</p> <p>“...Somebody said, so do you consider yourself a starter. ...I didn't until that moment I, I just was following God, I was being obedient. But then when I got here I was like, oh, I am a starter and then the, the term social entrepreneur popped up the decade ago almost. It's like, oh, that's me hmm [Laughing] ...because it's actual entrepreneur versus just serving a bowl of soup. I don't know why I get excited. I have to think about that for [Sighing] a minute. [Laughing] ...its like, why do you love gardening? Why do you love anything? It's just, I feel like I'm wired to do it and I get a lot of fulfilment out of it. ...I love to come here and reorganize the shelves. [Laughing] And so I get to, there's a side of me that gets to make things look good and maybe that's an outlet I have not had because I'm not a crafty person. ...I mean, [Sic] and not only that, if you have a garden, it's actually a lot of work. And yet people who are avid gardeners don't consider it work. It's fun for them, and that's me here. This is my garden – ‘fig plant’!”</p>
CI-04.02	<p>“We made a commitment to each other that we would <u>work with each other</u> to, further our, our personal goals in, in <u>addressing the world</u> when we got married and in 2006 my work with the [church] had come to a point where I needed to spend much more time on <u>climate change</u> and on <u>developing a cooperative</u>. ...I have a, wanted to have the first-hand experience of <u>being a social enterprise developer or a co-op developer</u> right from the beginning...to be stewards of the environment.”</p>
CI-05.02	<p>“[Social enterprise is] ... <u>engaged in the system</u> at the same time that it's <u>doing systems changing work</u>... And, I absolutely see my work as systems change”</p>
CI-06.02	<p>I think about...the <u>community of young women that we develop</u>. And I just know that it's in the strength of that community, that, that there will be some <u>safety</u> for those, for those kids and probably <u>encouragement and support</u>.”</p>
CI-07.01	<p>“I decided to work with some of my coworkers to fill a need, which was to <u>connect people</u> to practitioners, people who were actually doing social enterprises. There's way too many people talking about it, studying it, you know, saying their creating ecosystems, financing whatever and there's way too few people actually doing it. - And so we set up a new social enterprise...and - so, it's a place to - for <u>people to connect to practitioners</u> to do those two things, <u>to train non-profits to be more entrepreneurial</u> and <u>to train civil servants to create markets for solutions</u>.”</p>
CI-08.01	<p>“Well, the [social enterprise] came from my PhD research and developing a model.... And, just this <u>desire to help people live into their ‘what if’</u></p>

CI-09.02	<p><u>potential and achieve world class levels of success</u> and give them, you know, the frameworks to do that.”</p> <p>“We got hit by a hurricane here... We’re almost an island so I sat in the dark and I started to think about, “<u>What am I gonna feed my children?</u> For food, for—and it ended up being the next nine days without electricity..., but then I started asking, “How are we doing as a province? Do we have enough food? Is [sic] there any storage outfits? We’re in trouble.”...So I started asking questions to farmers and to governments, to find out how much we have and I realized the answers were horrifying and terrible, terrible business model. And I realized—found out that <u>we have about three days of food left, if we were cut off from the rest of the world.</u> That <u>scared me to death.</u> And because we wait—Nova Scotians wait for nine/ninety percent of our food to come from away, we rely on the United States, and Mexico, and India, and [chuckles] Venezuela—everywhere. New Zealand! why do we have apples from New Zealand? It’s a climate change disaster and it just makes no business sense...And so I realized, I sat there and I said, “Okay. Well, you know, I have to do something. This is too scary. We have to <u>rebuild the farmers</u> of Nova Scotia”</p>
CI-10.02	<p>“So I always say the <u>Holy Spirit was present</u> there. So, so on the whole, it was <u>the positive effect, giving like a second life and new energy</u> and, to <u>start something new.</u> We had no idea what it would become. We had <u>no intention of founding something which would become bigger,</u> but at least to support [the community]...”</p>
CI-11.02	<p>“So, I thought, what can we offer more locally so that <u>people can experience...</u>, - practice it as a <u>spiritual practice</u> - discover its value and then, do so in a way that's <u>less expensive and less costly,</u> in terms of time as well. - A shorter experience - a <u>more local</u> experience....How were we going to experience the <u>whole journey</u> as something special and not just the destination?</p>
CI-12.02	<p>“I had left my university post, early 2002 and, so, as I was thinking about that transition, thinking it through, I realized that I wanted to do something that had to do with <u>helping develop the capacity of leaders, of leadership,</u> because I think leadership is a better word for, as we talked about it earlier, is a better word to describe the set of relationships that's involved in <u>leading an organization in the direction of flourishing.</u>”</p>
CI-14.03	<p>“There is some kind of positive, life-giving energy that emanates from the beehive when you open it. ...A friend of our family’s asked me to go with him to countryside and help him with his small bee farm – once, twice... And, then, the third time and on, I was the one pushing him: “Let’s go!” It was that much of a pleasant experience to acquaint myself with these little creatures. ...Once I had come into contact with bees, I started to read and educate myself about them and I was even more intrigued. <u>I saw beekeeping as something without a single flaw – no waste; all around positive work</u> - even the bite is beneficial [laughs]. I knew I wanted to be a beekeeper. <u>God so willed that I was at the right place and time because</u></p>

	<p>together with local craft, vineyard- and grain-farming, beekeeping was one of the local traditional trades that Archbishop was trying to revive and preserve in his Archdiocese with Patriarch [‘s] blessing.”</p>
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These startup quotes demonstrate how launching a start-up is beyond the narrow conception of money-making. These quotes clearly demonstrate that “entrepreneurship” in my coinquirers’ narratives are imbued with the sense of living and acting in communion with their fellow humans, with their communities, with Creation, and with God. These quotes also point towards “entrepreneurship” that is prosocial in nature. The coinquirers seem to describe their start-ups in line with a “social entrepreneurship” mission-driven conception as motivated by a search for “a better world,” for flourishing community, for solutions, for healing and empowering of others.

6.7 - Effectuation

A relational and effectual lived experience of “social entrepreneurship” is illustrated in the next set of quotes. According to Sarasvathy (2001), effectuation is an approach to carrying out entrepreneurial activities in an emergent, relational way (and not in a traditional causal logic-way) building stakeholder commitments to co-create the outcomes. In the quotes below, coinquirers acknowledged their dependence on others – or variety of stakeholders, throughout their lives and in their social enterprises. As one person stated when describing their enterprise, “It needs champions; it needs supporters; it needs people to be involved.” Some exemplary quotes illustrating this dependence, mutual interdependence, and interconnectedness are found below.

Table 6.5 – Effectuation and dependence on stakeholders

SOURCE	QUOTES Acknowledged dependence on others & communities and effectuation
CI-01.02	<p>“So, we came back, September, end of September, started speaking in churches, met with some of our <u>key supporters</u>, really explained what was going on and the need that we were going to have to raise eighty thousand dollars...So, we went back and started talking to our <u>donors</u> and one of our first donors that we met with said, "You know, we're going to give you twenty thousand dollars in a matching grant donation program." ...So, oh, and the interesting part, remember how I said we were going to lose the truck and all this money? The [<u>partner organization</u>] basically said to us, the regional leaders, who really didn't agree with us leaving the way this all unfolded, instead of agreeing to give the money and the truck to these other people, they basically said, well since you have not become a full blown charity to raise your own financial support, etc, which we had to do, <u>we will give you the truck.</u>”</p>
CI-02.02	<p>“The biggest thing for sure is the <u>volunteers, getting them, training, getting everybody on the same page.</u> ... We're actually <u>short of volunteers.</u> ...In the first hundred days, we had trained over a hundred volunteers. ... I'm speaking in a couple of different churches and just really trying to get the word out, not only as just a store here, but ‘if you can help two to four hours a week that would be great’.”</p>
CI-03.02	<p>“...It's that excitement to see what somebody else has created from something that I've grown. ...It's like when the Lord, you know, [tells us that]... some of us water, some of us plant. ...It's like that collaboration of, well, — I couldn't make the beer or the Nacho chips or the pasta or the all these other things, but getting with other people that become like artists to see what they will see, the opportunity for [their] business, what they will create it, it's, it's so encouraging.”</p>
CI-03.03	<p>“Two years ago I was in Toronto. I had completed a sales show. I just wanted to go home. I was tired, I had five hours drive ahead of me and I'd had a <u>contact card</u> for a gentleman who owned the bakery. I thought, okay, I should go out of my way and stop. And we ended up having a really good visit. Half an hour visit ended up six months later, him contacting me to do product development of flours. ...Now instead of a hundred kilos, its a thousand kilos order, you know, and that all came from that <u>one little cordial visit</u> that I called to do at that time...I just always keep those kind of examples in front of me that you, you <u>never can underestimate what a telephone call, what an email, what any of that will do. And then all the little will make the difference.</u>”</p> <p>“If there’s <u>five people in the room and we all have diverse skills, then it works much better...</u>”</p>

CI-04.02	<p>“You know, my priest was talking about saving souls. I know. <u>We need the Earth to have the souls on.</u> So it’s all one.”</p> <p>“[This is] a cooperative initiative, and I think if you give people the space and you literally back away, well, I seen it. I think <u>people rise up</u> to that.”</p> <p>“I think this has to do with the way in which we have gradually and slowly built our enterprise, with <u>everybody being a stakeholder</u> in the enterprise.”</p>
CI-05.01	<p>“We showed that a small community, <u>through collaboration and through cooperation with all the services,</u> could provide in-depth services from birth to death for those with disabilities. ... That was all through collaboration.”</p>
CI-05.02	
CI-12.03	<p>“I’ve been sitting on ideas and inventions and products for twenty-five years. And I’m <u>working with people</u> to get those things out there, so there’s <u>other, multiple streams of income.</u> That would get around the difficulty of being a sole proprietor.”</p>
CI-13.01	<p>“We now have an opportunity to export [product] to the United States. It’s not just my farm – other local “[occupation] friends” are <u>all participating in this collectively</u>...I think God’s blessed our <u>partnership with our partner on the other side of the ocean,</u> because he is also the same type of person – <u>he grows his business with us slowly and synchronously.</u>”</p> <p>“...[B]ecause we’re a <u>husband and wife duo,</u> we kinda can do both because my gifting’s and talents are in business, his are in frontline mission work.”</p>
CI-13.02	
CI-14.03	<p>“There is one important thing that also happened. The person who connected me with the Archbishop who offered me to launch this farm supported me in the start-up process out of his pocket. He was subsidizing me for a year and a half. Imagine, he was paying me a monthly stipend and covering operating expenses during that time so that I could get the farm off the ground. This was truly a noble gesture considering that he didn’t want any ownership share in the business and didn’t ask for that money to be repaid.”</p>
CI-02.02	
CI-14.02	

Many of the interviews contain thoughtful reflections on the significance of my coinquirers’ lived experience of intersubjectively negotiated entrepreneuring activities that depend on the relationships with variety of stakeholders - their spouses, children, parents, coworkers/business partners, volunteers, beneficiaries, or community members. Here is a good example of such narratives (this one was told in a context of leading a group of volunteers in an international charitable mission):

We're not individuals where, where we're a group of people that support one another and you know, and in that, that way, no job is too big or too small. Right? You step in and you do what you need to do, [for] what the community needs, right. And partnership with [local] communities very [much] re-teaches you to that. ... Oftentimes that means I'm assisting not directing. [CI-06.02]

In the quotes above, one can clearly see a more human, realistic, and humble take on what it takes to succeed in terms of co-creating the outcomes together with others and being on a receiving end of love, support and goodwill. The coinquirers recount their lived experience of “social entrepreneurship” as highly relational and intersubjective phenomenon, with the success dependent on collaboration, contribution, goodwill and success of others. Theirs is not a narrative of a superhero saving the world singlehandedly, but of someone inviting others into conversations leading to positive consequences.

6.8 - Good Goods, Good Work, and Good Wealth

Using the 2012 document based on the Catholic social principles named “The Vocation of the Business Leader” and issued by the Pontifical Council for Justice and Peace (PCJP), Naughton (2017) provides the following definition:

Good goods are about producing goods that are really good and services that really serve. *Good work* is organizing work so that people develop their gifts and talents. *Good wealth* is creating sustainable wealth so that it can be distributed justly. ... While each of these goods and their corresponding principles, policies, and practices deserve more elaboration, the point is that these goods create the *conditions* for people to flourish in their connection to the work of business. (p. 194 – original emphasis)

Good goods. The next series of quotes illustrate the narratives of goods, service, or experiences that the coinquirers’ startups provide not in terms of specifics of the features or other classic attributes, but in terms of what good do they do for the world and

others. The products, service, and experiences provided by my sample of Christian social entrepreneurs as described by them include “natural, biological, wholesome products”; “local, hormone-free meat”; “providing shelter”; “locally grown, quality, and ancient grains”; “beekeeping”; “developing community of life”; “mentoring social entrepreneurs”; and “building a knowledge-sharing community”. However, the way my coinquirers described them seemed to have more to do with their connection to a prosocial and virtuous orientation. For example, if we consider the first quote in Table 6.6, although the social enterprise provides a product/service of consulting and training, it is described by the social entrepreneur as a product that builds a “bridge to the poor” and facilitates “connections” and “networks” among “people with skills” and “people without skills” so that “people can then go out and become agents of transformation.” The three pillars of their product/service are described as, “The first pillar is spiritual formation, the second pillar community development, and the third pillar being skills development...” The prosocial and virtuous motivations are seen in “trying to move people from the generational poverty”...to “a better life and better future” and “showing a community the ocean, so that they can be prosperous for generations to come.”

Table 6.6 – Good Goods

SOURCE	QUOTES RELATED TO GOOD GOODS
CI-01.03	<p>“[Our organization has] been focused on building a bridge for the poor to - be able to - bring products into first world nations and essentially create a market for their products. That's where it started, but along the way - we began to sense that it needed to have been changed to be more than just product sales. ...[Long Pause] — myself, especially - I'm focused on trying to move people - from the generational poverty or their circumstances into - a better life and better future. ...Facilitating connections, networks, people with skills, people without skills, bringing them together to be able to then - as I say, move people further along. I, I am a strong believer in something that I heard a long time ago, or, at least, the first part of this.</p>

<p>CI-12.03</p>	<p>You know the story of ‘give a man a fish and he’ll be hungry, but you teach a man to fish, of course, and he can then provide for himself’. - But the vision for [social enterprise] takes this a little bit further and the vision for [social enterprise] really, in my opinion, is about showing a community the ocean, so that they can be prosperous for generations to come. ...Now, we can't do that for everybody, so we've had to focus on one community to develop concepts and ideas and business opportunities, so that we can further enhance a model that we're working towards - a model that, essentially, has three pillars to it. A - The first pillar is spiritual formation, the second pillar being community development and the third pillar being skills development and - around that core training, we want to wrap the apprenticeship opportunities, so that there are business opportunities that people can graduate into....What we are creating is a model for business incubation that has some values woven into it and, and - skills that people can then go out and, and become agents of transformation.”</p> <p>“...[Y]ou have been placed in this creation to exercise <i>stewardship for God’s good purposes</i>...So it doesn’t mean that we don’t have material resources that need to be cultivated, curated, whatever...Garden is a good analogy. How are you tending your garden as a benefit of everyone?...[T]he Indigenous spiritualities that talk about [that] have an awful lot to teach us.”</p>
<p>CI-14.02</p>	<p>“We established an informal network of local “[Farmer] Friends” who are committed to producing <i>natural, biological, wholesome products</i>. We are likeminded people, supporting each other and we are much stronger this way. Just one aspect of it is collectively standing on guard of the natural environment, because this makes a huge difference. If the environment is polluted, it affects...[our] product. We work together to make sure there are some protection measures in place, ... so that there is no use of pesticides, for instance, or some other pollutants.”</p>
<p>CI-09.02</p>	<p>“We absolutely have to have <i>local, hormone-free meat</i>. If we can’t get local meat we don’t have it. ...One of my favorite people in the world called the Chicken Man—he was one of the first in Nova Scotia that’d come and started doing free-range chickens. And he was on his way to deliver to us one day and his truck broke down. So he called me. He said, “Lil, I can’t make it in. The truck broke down.” And I said, “You know what? Go home and fix your truck. We’ll deal with it. No big deal.” So the next day we didn’t have chicken. So a customer said, “May I order a chicken sandwich.” And I said, “We don’t have any chicken today because the chicken truck broke down yesterday, but he’s here today so we’ll have chicken tomorrow.” You know? And she said, “Wow. Why don’t you just go get chicken at Sobey’s or Superstore?” And I said, “That’s not the chicken I want to serve here and I won’t bring it in.” And she goes, “You’re really serious about this.” And I said, “Yes, I am.” And she goes, “Good. Don’t change.” And I said, “I won’t.”</p>

The quotes above illustrate how the coinquirers seem to link products, services or experiences they create to the principle of “creating the conditions for people to flourish” (Naughton, 2017: 194) which is encapsulated in the Catholic social tradition of good goods, good work, and good wealth. In these narratives, the coinquirers interpret the goods, services and experiences they provide as intrinsically good, wholesome, nourishing, imbued with efficacious quality, and/or transformative in a good way.

Similarly, in their narratives my coinquirers described different aspects of good work (Table 6.7). This included work on a personal, entrepreneur level, as well as work for others involved (employees, family, etc.) in the social enterprise. In these narratives on “good work”, my coinquirers tell the stories understanding their work as development of gifts and talents for themselves and other; connected to one’s values, not alienating; balanced in moderation, rather than possessed by obsessive workaholism; engaging family (spouses, kids) in some ways or even co-creating the enterprise with them; localized and connected with the community; manageable/sustainable/smaller in scale as to not make life just about working or not to jeopardize the main purpose, etc. Many of them link these understandings of work to their aspiration to do what is pleasing to God, what’s Godly. One of the coinquirers, in response to the question about the meaning of work he does as part of his enterprise, pointed to a flyer in which he had explained his work in the following way: “Honeyman [the name of his enterprise], like a bee capping honeycomb with beeswax, seals the God-pleasing work with the sense of gratitude and love.” Another coinquirer stated, “I put all my effort and creativity in [social enterprise and] traditions. There are sometimes heartbreaking setbacks, - I start things anew. But it’s worth it – it seems to me that this is a righteous work, good work...” [CI-14.03].

There are a couple of examples among my coinquirers' ventures where the goods/services they deliver is creation of good work for others. For instance, one of my coinquirers liberates people from denigrating, slave labour by creating vocational transformation community where former slaves have a chance to acquire a new skill, vocation and earn living with human dignity.

Drawing on several Scriptural references, the first narrative in Table 6.7 sees this social entrepreneur connecting God's work in him/her (“[God has] equipped me and prepared me for a future”; “Because of what He’s done for me, I feel a strong passion to help others in the same way”) to his/her work in preparing others for good work (“we’re also to help others and we are also to help equip them”). The second and third quotes see this social entrepreneur describing work as a “barter system”, “true training”, and “helping people locally” through the work provided by the social enterprise.

Table 6.7 – Good Work

SOURCE	QUOTES RELATED TO GOOD WORK
	<p>“For me, this is as <u>strong sense of calling that I'm responding to</u> and [Long Pause] — and when we lived in Japan and I traveled all over and saw the extent of poverty around Southeast Asia. - Something in me broke, and, and, [Inaudible - 0:16:01.12] really a strong sense of purpose in that <u>I needed to be a part of the solution somehow</u>, to - so, a passion in me grew for not only what God had given and the skills he had equipped me with, but to take on something that was much bigger than myself to - achieve a goal that, that many would say is impossible, but, I mean, you look back on [social enterprise]...<u>because of passion and because of commitment and obedience to seeing it through, so, in a sense, there's sense, a strong sense of purpose and calling and desire to see this happen.</u> [Long Pause] — I am, I am convinced that <u>Bible is giving its instruction or commands in how we are to live our lives.</u> When I read in the Bible about God's commands to take care of the poor, to provide for the needy, the sick, those in prison, etc., etc. - And I look at what has transpired in my own life. You know, many years of opposition to God and a sense of, I, I, really didn't know who this was or what was going on, and yet, even at that time, <u>I had skills that were growing and developing and I came to</u></p>

CI-01.03	<p><u>the realization that when I did become a believer, that this was no accident. God had not only become my savior but had equipped me and prepared me for a future that was in response to what he's done for me. Because of what he's done for me, I, I feel a sense of strong passion to help others in the same way,</u> not only to see them become believers - which is the element of hope, but also to equip them to love their neighbors and take care of their neighbors - and to do so in ways that - are skilled. If you look at a number of passages in the Bible, Isiah 58, for example, which talks about, you know - true fasting and what - God talks about in that passage how you're not to - Why do you waste your time on strife and struggling and fighting with one another. This is what I want. This is true fasting, to go and take care of the poor and feed the hungry and etc., etc. And when you match that up with - Micah 6:8, which says - What does God desire of you old man, to love God, to act justly and to love mercy. - I'm not getting that exactly right, but Micah 6:8 gives instructions that we are not only to love God, but we're also to <u>help others and we are also to help equip them.</u> The Book of James is all about that. Talks about faith and deeds, in balance, or faith becoming the basis for deeds to pour out of and not the other way around - not deeds to earn faith or to earn a way into heaven, but out of strong faith and a trust that God is everything, then there is this obligation, this sense of purpose, this sense of desire to do all that you can, to take everything that you are, your skills, your abilities, etc. to pour into - what you can in your life and, you know, <u>I may live five more years. I could live another thirty or forty years. Whatever happens in that time, I'm ready now to go to heaven. I feel complete in a sense of completeness.</u> I'm not working to earn merit or to earn the praise of men or, or anything else. It's just a sense of I'm here for a purpose to continue to bring others into the kingdom and to draw others.”</p>
CI-02.02	<p>“It's the social entrepreneurship at two levels. It's not only what we're doing right now, which is selling items. I get this for free and I sell it for 10 cents. I just made 10 cents for the charity. ...It helps me to educate the public because <u>people love that all the money here stays in Nova Scotia. ...They love, love, love that point.</u> ...But, also the <u>people coming in learning job skills, for say, an eight week program here. It's like a barter system. I'm training you so you can put something on your resume and, then, in turn I'm getting some free labour too. So it's kind of a win-win.</u> That's why I want to be careful not to take advantage. It has to be <u>true training,</u> not just like ‘I don't want to use you for free cause you're...’, you know [Laughing]. ...It's not part of the moneymaking. It's really the outreach. ...That allows us to truly funnel most of the funding into -- not back into the store, but into <u>helping people locally.</u>”</p>
CI-02.02	<p>“I was still working many, many hours. And so one of the choices we made when coming here was near one, we're not going to live in the mission. We're going to start with our own place because <u>we don't want to burn out. We want to, we're like 40 instead of 30. So let's have a bit of a</u></p>

	lifestyle too. ...I'm in a turning point right now because I've just hired a COO and suddenly, I'm only in charge of half of the mission.”
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My coinquirers often also use transcendental language to illustrate the strength they believe they get from the communion with God and communion with others when doing good work – God’s work for people. For instance,

I’m no longer myself, I am this other entity that is under Christ and God. And serving Him that way in all I do. That’s a spiritual maturity that I’ve only really come to grasp relatively recently at a deep, deep level. And to be in a position now to be called into impacting and helping others [through my enterprise]. [CI-08.01]

or

The presence of the body, the body of Christ in the Eucharist, these, these, you know, these things are, are critically important. If Jesus were here, he would be asking a lot of questions about what we're doing right? You know, how have we, you know, visited the imprisoned and clothed the naked and fed the hungry and tended to the sickly, how have we done that? How have we --what sacrifices have we made? And I think it becomes an, again, at the risk of sounding judgmental, I think it becomes easy to write a cheque and I think that we're supposed to do the hard stuff. [CI-06.02]

Similarly, in their narratives my coinquirers described different aspects of good wealth (Table 6.8) such as references to modesty, sustenance, sufficiency and sustainability aims of revenue/profits/wealth; “doing more with less” and not throwing money around; wealth that remains in local communities, speaking to just distribution; wealth that is not created through bad practices; etc.

Table 6.8 - Good Wealth.

SOURCE	QUOTES RELATED TO GOOD WEALTH; MODERATION; SACRIFICE; “DOING MORE WITH LESS”
CI-01.02	“We're going to have to start saving money again, but we're going to have to raise this with our constituency about getting a new vehicle and still move forward with our plans to buy land and to do other things, which was another thing we couldn't do under the [partnering organization]. We talked about it as a board and we said Well, you know the sales that were

CI-02.01	<p><u>due from the [social enterprise] products, which up to now, we had never touched to pay our own salary - it all stays within the business, pays for creating work, etc. We said, we examined whether we would use that and touch that. We said no, we're not going to touch that. We're going to trust God for it, etc."</u></p> <p>"I've been in mission work my whole life and sometimes it's difficult in that like talking about results of your choices, <u>you're never going to get rich if I could do what I do for charity and business. I'd be millionaire for sure, multi-millionaire. So it's like, it's still a sacrifice when you think about it, but I don't think of like me, I mean I'm not sitting here thinking about it with you because you're probing me [Laughing] and God takes care of me. ... God's always got our back. We have enough. We have more than enough. ...It's very easy to get into greed. Absolutely. And so it's just important right from the outset to say, no. Yes, maybe it is a sacrifice...I'm like, okay, if the guy <i>running the gym</i> is telling his followers to sacrifice to get what they want, how much more so should we do it for the kingdom? That's my little sermon for today. [Laughing]"</u></p>
CI-02.02	<p>"...Corporate world versus flexible Souls. ...We're friends, but working together was tough. The difference is she's a perfectionist, and I know that nothing will get done if you are a perfectionist. We just got to make it happen and go with it and yeah, it's going to be last minute, but you're going to be amazed how much we can get done. <u>We just don't have the capacity like the company she used to work for who has hundreds of employees say. ...Another thing is I had to be willing to let her have her way and some things that ended up costing us more and the biggest regret was the truck. She thought for sure we needed a truck. So we leased a truck and I was like, oh, this is terrible. It's gonna be so expensive, you know, a big semi-truck. You know what I mean? Anyway, that worked out because after she was gone, we were supposed to get it in December. She was done in November. They said "this has never happened except for once in my 30 years, but your truck's not ready."</u> [Whispering] I was like, score. ...So, <u>he got us out of it and we don't have a trouble. ...Little things like I have an extra fridge that we could have used in the staff lounge or the volunteer lunchroom...</u>[J]ust always having to fight little issues like that to say. I had to go and say, "This is a hard line. No, we're not doing it."</p>
CI-03.02	<p>"So I would say on an emotional and personal level, [social enterprise] <u>stretched me to the max.</u>"</p>
CI-09.02	<p>"You know, I mean, so we can make a little bit of money but it's not a lot. So that's <u>the sacrifice we make [in] just growing a local living economy.</u>"</p>
CI-12.02	<p>"<u>You never know where those [product] are going to come from. But that combination of excitement and panic, I think if you can't handle that, you can't go into entrepreneur world. And the other part of it was going into my primary audience, my primary client base, market, non-profits and churches, who tend not to hire consultants and coaches, they don't think</u></p>

	they can afford that. So, <u>you're not going to get big bucks and it's a harder sell than it often is in the more secular for-profit center.</u> "
CI-13.01	"Because when you're working with the vulnerable, you're also undervalued by society in general and unless you move to an incredibly high level your <u>financial remuneration is nowhere</u> what you earn in other fields."
CI-14.03	"Perhaps this is <u>not going to bring in huge profits</u> , but will provide more stability in terms of income. <u>I don't even want large orders because that would mean radical change in the way we farm and in our lifestyle.</u> "

6.9 - Right Opportunity, Right Risk, and Right Relationship

Likewise, my coinquirers seem to interpret what I am calling right opportunities, right risk, and right relationships that parallel the three goods from the Catholic social tradition (good goods; good work; good wealth). These three additional "rights" transcend a cooperate-or-compete dichotomy and dehumanizing corporate practices. The opportunities they seek, the risks they take, and the relationships they build, not always, but most of the time, facilitate, rather than hinder, the good work, good goods and good wealth described above.

Right Opportunity and Risk. From a reported prosocial motivation of "breaking generational poverty", some coinquirers presented a narrative that illustrated the importance of scale and reach in the opportunities sought out through their entrepreneuring initiatives.

We're interested in trying to reach as many people as we can with work and opportunity and we're trying to work and build a model that is reproducible so that others can take this model and reproduce it again and again. The people we will reach will be taught how to reproduce this model so that they can take this and carry it onward [CI-01.03].

So now I not only set up a worker cooperative; now I want to get trained to help other people set up cooperatives, not just worker cooperative but all types of cooperatives [CI-04.01].

Again, in most cases, coinquirers did not describe using a metric of economic success in assessing opportunities or even qualifying methods of assessing success in terms of impact measures. Some made statements about escaping a “corporate environment” and “So what if it does fail? At least I’ve tried it.” These themes point towards the higher importance and meaning the coinquirers ascribe to *doing* and *working* rather than to *succeeding* or *achieving*. There were references to growing their social enterprise “slowly”, “conservative[ly]”, and “not bringing in huge profits” and to seeking out “small suppliers” rather than large ones. Several of the narratives described below in the theme related to sufficiency also fit here. One person spoke specifically of the value of “shared risk” with others rather than individual risk in addressing problems.

Again, the role of self-reflection and attentive listening and self-influence was described by some of my coinquirers related to the opportunities they followed through on and the risks they took (e.g., “listening to the voice that says, ‘don’t go there...Just wait the opportunity’s not right” [CI-03.03]). Many referred to the role of God, their faith, or a religious person in helping the social entrepreneur to see and seek out opportunities. This is exemplified in the following examples:

I’m being pulled, and part of it, like I said before, is this calling...There’s this God thing going on. There’s a spiritual piece...Opportunities are presenting themselves, seemingly out of nowhere [CI-08.02].

We had the opportunity to begin planning...I began to realize as I looked backwards, to see the journey that we had been on, that God had taken us through Japan, back to Canada, in order to get us to Cambodia [CI-01.03].

I stepped out in [in narrative of religious-based] faith, believing that it was going to be a good opportunity [CI-03.02]

I had to think hard whether to take this opportunity or not...But my trust in the archbishop’s spiritual guidance and his blessing, also his reputation of nurturing his parishes with love, helped me to take this plunge [farming SE] [CI-14.02].

Right Relationship. In coinquirers lived experience, “right relationships” can be seen as human, loving and empathetic connections with others – whether it be the family members, local farmers supplying their business or employees in their companies. In their life stories, my coinquirers described the importance of right relationships with family members, co-workers, other stakeholders, and even competitors, as exemplified in the following examples.

I don’t look at that as competition. I look at it as a responsibility that maybe I’ve got a few more years experience of hard knocks that I help others avoid and she brings to the table a whole different set of skills that I don’t have. So it’s, it doesn’t become competitive [CI-12.02].

One of my pet peeves is people who bash [competitor] on our [social media] page. If you say [competitor] sucks, go to [my social enterprise] because first of all, competition is healthy...[T]heir being there doesn’t hurt us...It’s actually not that much of a detriment to us that they’re here [CI-02.02].

The following quote illustrates nicely how one coinquirer weaves together right opportunity and right relationships in a community context.

I think that patience in being an entrepreneur, with our constituency, it senses a creative tension between having lots of ideas and wanting to move on them, but disciplining yourself to not get too far ahead of others in the community and to keep stepping back and listening to their concerns about what you want to do...You can’t graph [it] out in a strategic plan. It really is one conversation after another [CI-12.02].

6.10 - Faith, Trust, and Obedience

Many of my coinquirers told stories about their faith and trust in God’s will and support, throughout their lives and in their social entrepreneuring activities. Others described a “deepening understanding of their trust in God” and “mutual obedience” as guiding principles.

All I know was we had taken a step of faith, in obedience, to trust God, who provided, [chokes up] and provided, and provided. And so that became, an ongoing theme in our lives: again and again and again as we took a step of faith towards God, He blessed us. He lavished his blessings on us [CI-01.01].

...[W]e really didn't feel like God was done with us yet [CI-01.02].

Many of these stories were imbued with the sense of letting go of control and waiting patiently for God's timing, as illustrated in the following quotes.

...[S]o I now believe that the Holy Spirit does what she's going to do in the time that makes sense. I don't get to control that [CI-11.02].

So I just, sometimes I visualize that God is the CEO, not me. And so I constantly never feel like, "oh, I don't have a picture or what do I do?" It's like, I just need to wait, I need to make an appointment with the CEO and He knows where the business needs to go, and He knows what needs to be developed and we need to have a board meeting, you know [Laughing] [CI-03.03].

And so, I said, "Okay God, you're – you're in control. I will do what you want. I will make a commitment to go to wherever this [entrepreneurship] leads and however it leads"... CI-01.01].

Some described this type of radical faith as empowering and fostering a deeper commitment to good opportunities and good risk. The following story told by one of my coinquirers provides an exemplary story related to this theme. Facing anxiety and an impending debt deadline of \$5,000, she tells of how she placed her faith and trust in God and how one piece of her start-up serendipitously (or miraculously) fell into place.

[My startup] better work because people are quitting their jobs and want to come with me and I've got a lot of people's, you know, lives at stake now. ...The kids were crying like, [imitates high-pitched voice] "Ah Mom's gonna lose the house!" So I woke up in the middle of the night, hardly could breathe, I was like [sic] such anxiety. ...I told myself, "I'm gonna give it to God, because I have no idea how this is gonna happen. I've tried my best. Go to sleep and tomorrow we'll start." So, I went into work and of course I'm happy at work because everybody's building, the carpenters you know, and I'm like, "This is gonna be great!", while I'm sweating [knowing we were short \$5,000 for utility deposits]. And a gentleman came in – he was a dishwasher person...He walks in the door and he says, "...You know I heard you're trying to do this. I was a good friend of your brother...Well, if I didn't come in and help you ...your brother would just shoot

me, you know.” Now my brother [] had just passed away...“Now don’t tell anybody I’m gonna do this for you. I’m doing this for your brother. I can outfit you with a dishwasher in the back. ... It’s a custom, unique thing that’s why it costs a lot. But I can get that for you. ...You just use my dishwashing soap and I’ll get you a dishwasher in the back.” And I said, “Are you kidding me?” [voice raises] I said, “You are the angel I needed!” So I got to cancel immediately the dishwasher that I ordered and how much do you think that dishwasher was exactly? Five thousand dollars! [CI-09.02].

Faith and trust in God is closely connected to the next theme presented, that of transcendental self and commitment to a Christian philosophy.

6.11 - Spirituality and Christian Commitment to Personal Philosophy

Invariably, my coinquirers’ life narratives are highly spiritual in character. The stories of spiritual, transcendental experience abound. Most, except perhaps one of the coinquirers, frequently use explicitly religious (often Christian) language in their narratives, describing spiritual, even mystical experiences, life’s lessons and their personal philosophy in their language. References were made to “spiritual moments”, “spiritual promptings”, “visions”, “messages”, “still small voice in your heart”, “constantly feeling God’s helping hand”, and even “pow” to describe transcendental, mystical experiences, often related to the creation and launch of their social enterprise.

I was sitting in church quite a few years ago, before the [social enterprise], and thinking about how—the environment and climate change and just the way we’re treating God’s world. And I thought that God must be so sad and thinking that we’re not doing a great job and how sad he must feel. And I said, in church to myself, to God, I want to be a steward. I want to help you. I want to be on the team. However you want, use me; I want to be used for the better, for the good of the environment, for the world. For the animals, the birds, for everything. And that’s I think where it [idea for SE] started cause since then it was like God went, “Oh, thank you, great!” [CI-02.02].

And I don’t know where that came from, but I do remember hearing that *small voice* again, saying, “That’s where you’re going.” ...That began a series of events, *spiritual promptings* actually, which God gave me a *vision* for launching

[enterprise]... And it became clear that I needed to take this *step of faith* [CI-01.01].

Others described their version of a commitment to a Christian philosophy connected to their transcendental self.

Regarding self-knowledge, ...I hope it doesn't sound too spiritual, but I think it focuses around Micah, where it says, "to act justly and to love mercy and walk humbly with your God." I think, justice and mercy are things that very much motivate me to continue in the kind of work that I do [CI-13.03].

You know - I'm - I'm - a person who has many flaws and rough edges and - many, if you will, thoughts about life and passions about life, but if there's anything that's seen in me, my hopes and my desires, it's that it reflects something of the character of God, that people, when they look at my life, they see - if you will, through the mirror darkly as [Saint] Paul talks about, they see the character of God. I'm a poor reflection of it, in many ways, but I would hope that, that my legacy would point people to that [CI-01.03].

Their spiritual narratives seem to treat the word “Christian” at times as a noun, in the sense of somebody culturally belonging to Christendom, and at other times as an adjective – in the sense of necessity to modify actions and a way of being. Different interpretations of what is meant when somebody says I am a Christian are also discernable. Some appear to be applying their Christian faith in a more radical, almost Abrahamic⁷ way to their lives; others less so. In addition, sometimes coinquirers described variability in interpretations of following a Christian philosophy in their enterprise. For example, in the narrative below, one coinquirer relates different perspectives on Sunday shopping among Christians.

I'm not going to judge you: if you say you were a Christian, then you are; it's not up to me to determine that...I just see that everyone is imperfect. It's more about letting go of legalism. ...Opening the store on Sunday, nobody wanted to do that. I'm like, the Bible says one man considers one day special and one man doesn't,

⁷ This references Abraham's story of faith and trust in God when he was tested by God as found in Genesis 15 in the Bible.

we -- if you don't want to shop on Sunday, that is your prerogative. But we are opening on Sunday. So that, that's like a social entrepreneur example right there. [Laughing]...And then I talked to [husband] because I would not have opened Sunday if he was like 100% against it. He was surprisingly for it. ...We didn't have much backlash. A couple of donors reached out and they just, of course, they didn't do it face-to-face cause they're chicken. So I'd never really responded, but they just said, you know, [Lowering voice] we're very disappointed that you opened on Sunday...[CI-02.02].

A couple of stories even contained a hint of a more instrumental “Christianity,” or “where is my reward?” attitude. Some also described the human limitations to following through on their Christian philosophies. As CI-01.03 in the quote above relayed, “I’m a poor reflection of it, in many ways...” Another coinquirer suggested that, although Christian spirituality was at the core of who they were, “that doesn’t mean that it’s manifest all the time and with all people” [CI-13.03].

However, there is also a common, superordinate theme one can discern: along with interior spiritual growth, this group of Christians seem to tell the narratives of exercising Christ’s agency in the temporal world, integrating their lives around the key Christian commitments such as closer communion/solidarity with their neighbors, other human beings; receiving, accepting God’s love and allowing that love to shine forth into the world in the form of “*getting their hands dirty.*”

6.12 - Wisdom, Listening, and Learning

One other hallmark of this group seems to be that they are self-critical and humble, continuously willing and ready to learn and grow. While they are drawn to communion with God, instead of “playing God” by passing judgments and punishing/rewarding others in the name of God, they seem to focus on transforming, first

and foremost, the self. My coinquirers tell plenty of stories of inward and outward empathetic journeys and reflect, as the result, on becoming more caring towards Creation or even inanimate things, more forgiving and radically hospitable (including people with radically different religious beliefs). Many pointed out that they understand maturity in faith as being less dogmatic or legalistic, and more forgiving & tolerant.

Many spoke of the “different ways that learning can happen”, “a new insight from something that I’ve read or heard or experienced” [CI-04.03] and the connection to others outside one’s faith tradition. For example, “I reflect upon what I know from my tradition. I go to church; I value that, but I also value other people’s experiences and don’t see them as exclusive” [CI-07.01]. Others referred to being “lifelong learner[s]” and maturing in their learning and discerning processes (“you mature in the art of discernment”) [CI-10.03].

In particular, there were excerpts of narratives that spoke of listening, specifically a humble, attentive listening to “God”, “Jesus”, “Christ”, “Holy Spirit”, “message” of “Mother of God”, “ancestors”, “Saints”, “nature talking to me”, “what people are listening to”, “Elders”, and “self” or “conscience”. Connected to their stories of learning, many described the importance of “watchful attentiveness” [CI-10.02], “being wide awake” [CI-03.02], and “showing up in a curious way” [CI-12.03]. One coinquirer described a role of tuning into what God was “encouraging in me, others, and then nature. That’s my role - to be a good listener and then try to respond appropriately to that” [CI-04.03].

These narratives also connected listening with learning, whether that learning came from God (e.g., “being instructed by Jesus”), nature (“feel nature talking to me”),

other people, or oneself (“self knowledge”). For example, the following quote illustrates a wholistic connection between listening and learning in all aspects of life.

There’s always something going on that could change my perspective in the world and I just need to keep listening and learning about that... That goes for every aspect of religious, social, economic, yeah the whole thing [CI-04.03].

These social entrepreneurs seem to balance self-learning and collective learning.

Many referenced the value in self-reflection and discernment. A couple of people specifically described the Ignatian spiritual exercises, a discernment (examination) and prayer process they integrated into their day. One person cautioned, drawing on the virtue of prudence and the importance of spiritual direction from the living and non-living, “And after many, many years you, you learn to discern by yourself, but you have to be always prudent, always prudent about it” [CI-10.03]. Another quote talks about learning from the failures:

I learned...I’m going to build a failure box. So I put this box in front of me and that’s a fail. So I jump in the box and I’ve failed...Once you know you’re okay with failure, there’s no stopping you...And that’s one thing I’ve been learning my whole life. I have to digest my emotions so I can swallow things and carry on. [CI-10.03]

At the same time, many spoke about how, “learning gets better embedded in community” [CI-12.02]. The following coinquirer uses a jazz metaphor to illustrate the value in a conversational, collective, connected learning process and connects it to entrepreneuring.

So, it’s like jazz – dialogical, it’s conversational constantly. As jazz musicians would say, “call and response...”. You’re putting out an idea; you expect a response. The response shapes the way you were thinking about the idea and so you respond with a new wrinkle or a new perspective. It has occurred to you as you listened to the other person’s response, so the other person’s response becomes a call to you. And your response to their call becomes a call to them [laughs]...And in that back and forth, new possibilities, new ways of seeing

things, new ways of doing things, innovation happens. That's what entrepreneuring is all about [CI-12.03].

An exemplary quote from one of my coinquirers weaves together the subthemes described in this section of listening, learning, and wisdom, drawing on spiritual guidance from Scripture, specifically from the Proverbs.

What I've been learning and learning from this [life experiences] is always keep your mind open, keep it flexible to change...[W]hen Proverbs talk about wisdom, get understanding, get insight, hold onto them. It's about being wide awake and it's, it's about going out all the time with your eyes and ears open and listening to what people are listening to...[I]n the end, I'm still doing what I set out to do...It just wasn't the way I thought it was going to be...I kept listening to the voice that said, what if, what if this [social enterprise] fails;...took a few months for me to, to change that question [CI-03.02].

6.13 - Situational Effects

In the coinquirers' realistic and relatable life narratives there is a theme of the constant journey through different levels of spiritual development – not in a deterministic, step by step progression, but more similar to a juggling metaphor, attempting to add more and more items to keep in the air in terms of spiritual and other commitments. As seen even in the second half of the last quote above [CI-13.03], this predicates the possibilities for occasional failures and restarting the juggling process again. The situational impact creates constant oscillation between alternative priorities and the levels of spiritual life due to the realities of lived experience (van Manen, 1997) of the four existential influences:

- i. spatiality (moving around; spatial separation and locality; etc),
- ii. temporality (demand on one's time changing based the seasons of life; family lifecycle; even times of the year);

- iii. corporeality (physical limitations; mental and/or physical health impact; aging); and
- iv. communality (impact of “stakeholders” – seen or ‘tacit’)

The quotes below provide the examples of the coinquirers experiencing the effects of one of the four existential influence affecting their life and work. Some quotes also are about overall realistic reflections on the realities of fluctuating levels of commitments to various values and virtues through ebbs and flows of life.

Table 6.9 – Situational Effects

SOURCE	QUOTES RELATED TO SITUATIONAL EFFECTS
CI-01.02	<p>“The women who had, of course, received this <u>[Christian] training</u> and who had accepted Jesus went home and they were telling their families and their husbands and it was the husbands who put up the <u>resistance</u> and they basically said "We don't want you going there, anymore." Because their limited understanding of Christianity was that it causes division in families. It causes people to be angry and fight and etc. so lots of misconceptions of the Christian belief and what it is in practice. And so <u>our numbers dwindled</u>, but we had a core group of probably about six or seven that stayed with us through the training and after that, we then, after the training was done, <u>we continued to do the greeting-card making</u> and eventually, some of the people started to come back again. Again, <u>we're still doing the devotional time, but not the intensive Christian training.</u>”</p>
CI-02.01	<p>“If I could change one thing, that would be ... just <u>wasting time with too many boyfriends</u>. <u>[Laughing]</u> ...But it absorbed my life for many years. ...Very much mimicking my mother...Because I haven't had children, I do feel like I'm ahead of a lot of people my age in my life's seasons. But I think that slowed me down even more. ...I was glad I married young! because <u>I think if I had not found [husband] in my life, I probably would be a mess like my mother.</u> ...<u>God just brought us together</u> and I did not know that connection at the time. It wasn't like I married him to stop dating boys, but in hindsight, <u>I can see that that saved me.</u>”</p>
CI-11.03	<p>“Well, I don't know if I'm just congratulating myself <u>[laughs]</u> - but I think the <u>theme is service</u>. I think the theme is service. I think that's what all of my life has been oriented towards. <u>I certainly have my moments of selfishness, just like everybody else, and there are seasons of my life when I have been more selfish, perhaps.</u> But that particular orientation is - mathematically - quite important to my life.”</p>

CI-13.02	<p>“The ideal would be a steady stream of basic income. - <u>Now, at this right moment, I don't have that. That's why it makes me so uncomfortable.</u> ...So - that would be why the thought is multiple streams of income, so that there is a base salary. If I had a basic income, like that, I would only be working on projects that are meaningful and I would pick and choose those, whereas, <u>right now, I have to be less selective</u> and look more at, what can I do to earn me income here”</p>
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6.14 - Generativity and Prosocial Values

As mentioned elsewhere, building up of a good society relies on prosocial and generative individuals. Erikson’s (1959) work views generativity as the prime virtue of adulthood. According to him, generativity is a person’s concern for caring after others; creating conditions for flourishing and welfare of future generations and making the world a better place. My coinquirers tell the stories of becoming more and more concerned about these ideals. In fact, as a group, they seem to be a group of highly generative, prosocial individuals as exemplified in the following quotes from their interviews.

Table 6.10 – Generativity and prosocial values

SOURCE	QUOTES RELATED TO PRACTICAL EXPRESSIONS OF GENERATIVITY / CARE / PRO-SOCIAL ACTIONS / DEEDS
CI-01.02	<p>“We have been advocating for the poor, speaking about the quality of the work they do, talking about their circumstances and about how Jesus has to be the hope. Work in itself is not enough, but it is a part of it and essentially, it's not good enough to just say, you know, I bless you and wish you well and here's Jesus. We needed, <u>we were absolutely convinced and strong advocates for justice and compassion ministries that it has to be holistic, that it has to be a combination of three strong pillars. of spiritual formation, of community development work and of skills training and then wrapped around that, opportunities for apprenticeship to grow into jobs.</u> So, we had that vision early on in [social enterprise] and over the last year, as we prepared to go to Cambodia, I really had an opportunity to really focus on this vision and begin to describe it and define it and refine it</p>

CI-02.01	<p>again and again and again form the years of things God was showing us and teaching us.”</p> <p><u>“I didn't realize was how ingrained in the community we were and how the community felt about us...And we got a standing ovation from all the sides of government. ...So to just see that the <u>impact that we could make after 10 years all the way down to the political stream</u>, it was very meaningful to me because you just don't know. And a lot of times as human beings, we don't find out ever the impact we have in people's lives or if we can be motivating to other people or encouragement in any way. And so it was really significant to me...That <u>it meant something to the Lord and to our neighbours.</u>”</u></p>
CI-02.02	<p><u>“The single most important objective for [social enterprise] store is to make <u>money to pay for our charitable outreach programs...</u> I don't want to have a building that doesn't have a ministry in it itself, that's why I was like, what ministry can we have in a thrift store? ...We do have a classroom and it will be fully utilized, which will help...We can have a <u>job readiness program</u>. Who needs job readiness? <u>People with special needs and by special needs</u>. It's not just disabilities, its addictions, mental health. ...They've never held a job. [Raising voice] <u>Let's teach them</u> the things they're going to [need to] know if they want to get into the workforce one day.”</u></p>
CI-03.03	<p><u>“...[D]on't let anybody or anything tell you that your efforts or your involvement or your voice or your business can't be a change for the better, can't inspire change, can't create a new paradigm...”</u></p>
CI-09.03	<p>“And—and I tell people, the industry that will be most affected of all the industries in the world, everything in the world, put all industries in a basket, the one that will be most affected by climate change is food. Because it's weather driven. ...And the loss of—and the big thing too is—it breaks my heart at the loss of [bio]diversity. And food sovereignty is a fight that I—the [bio]diversity is scary. ... I wave this flag really hard because it is the answer to poverty, communities, economics, beautiful rivers, and it's so—there's so many positive things when it comes to the local food, diversity, you know, sovereignty, happiness”</p>
CI-11.03	<p>“I think, somewhere along the line, from my parents, but mostly from other people I was exposed to at a young age, I've just inculcated that value of community service - service to the church, service to the wider world, as just being essential to what it means to be human....The meaning of life is where you take...whatever gifts and blessings I've been given are constantly being poured through me....It's never just for ourselves and I can't imagine that stopping just because I've stopped earning an income. That theme will continue - I think, until I'm physically incapable.”</p>
CI-13.01	<p>“...The meaning comes from working with [chokes up] those who are vulnerable because of the issue of social justice, because they should be supported. The issue of equity, a recognition that those who have the greatest need require the greatest support. [voice shakes] And that's the way society should be structured because I'm also an idealist. That's the</p>

	<p>way society should be - not the material society we live in. So it's a constant battle between spirituality, materialism, and idealism and social justice and equity, those factors operating. It is a theme throughout my entire career."</p>
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As seen from the above quotes, while the coinquirers operationalize their generativity and prosocial motivations in a variety of ways, creating change for a better, kinder, more caring world is a common thread in the coinquirers' prosocial attitudes. These sentiments connect with community-building, ensuring health & sustainability for future generations, and caring after the most vulnerable in this world.

6.15 - Virtues in Action

While many of the stories and quotes from the coinquirers' interviews exemplify a variety of virtues in action, the quotes found in Table 6.11 represent the narratives when the coinquirers directly referred to these virtues as an important part of their personal ethics. Particular virtues are listed after quotes. Coinquirers referred to particular virtues guiding decisions throughout their lives and in their enterprises. Coinquirers described their "formation" through life experiences and how these experiences shaped their character.

I begin with the theological virtue of love or charity. According to Christian philosophy and theology, the theological virtues of faith, hope, and love connect to the grace of God. Here, I focus on the virtue of love or charity, as faith was described in another theme above connecting to trust and obedience to the will of God. In particular, most coinquirers wove the virtue of love or charity into their life stories. For example,

one person declared after describing love as both agape (charity) love and good deeds, “I want that [love] to be the story of my life.” Another described how, “The image of God is the self-giving love that God demonstrates.” Many reference the commandment of “loving one’s neighbor as oneself” and everything “being a participation in God’s love”, a love that is “silent and bigger than the world.” Others connected love to specific action, for example to “stewarding land”, “hosting people”, and “community-building”, as well as to a desire to share their love with others through their actions.

Table 6.11 – The Virtue of Love

SOURCE	QUOTES – RELATED TO VIRTUE OF LOVE/CHARITY
CI-02.03	<p>“I am a licensed Reverend, by the way. ...The Bible says His love and, and in the old King James it will say charity, [00:40:00] which for me has a connotation of both agape love and good deeds. And to me that's, I want that to be the story of my life. [Long pause] The other thing that embraces it is acceptance of [Lowering voice] everybody. The rich, poor, smart not so smart [Raising voice] [Laughing]. People with disabilities, people with addictions. Because you have to be able to just see that they're human. Strip all that away! It could be any one of us and society doesn't work unless you have young, old people with kids, people without kids, grandma’s, aunties. And so to me that's the ideal world. ...Well, I have hope. ...One of my main life messages for people is hope...And then joy. That's kind of my personal life word is joy....But joy is really just my life word. ...I would like to have people around me that know and love Jesus and believe that it's not works that save you. It's your faith. It's Him. But I can't always, and so there's just always a tension for that; for staff...It's your, it's your faith in His grace. And the good works prove that you're Christian. You know they are Christians by our love. And so, again, with a love — that's charity, that's good deeds. And I got my love. So if I'm treating you in that way, that's evidence of my faith.</p>
CI-04.03	<p>“I realized that I've been able to do things in my life because of where I was born, who I was born of and things like that. And it's, it's always been a part of who I am. That part of my purpose in life is to use those gifts and privileges to help make the world better [00:20:00] for others. And, yeah. So, so for example, the, the great commandment of, to love your neighbour as yourself. I take that very seriously, that doesn't mean that I don't love myself. It means that I need to love my neighbour as I love myself.”</p>
CI-12.03	<p>“The energy of the universe is the energy of God. It’s the energy of forgiving and reconciling love. So, for me, everything is a participation in God’s love.”</p>

CI-03.01	"It's a big part of all of our story, even the love of the land there and the farming in the work community there, it's still very, very dear to our heart."
CI-10.01	"I don't know to describe it because you go into, they're very private things, but a visit of the Holy Spirit, where suddenly ...your heart is enlarged, ...and there is nothing to tell except that there is the extremely deep feeling of being surrounded by love, which is silent and bigger than the world."
CI-13.01	"Well I'm praying at the same time that God's love will work through everything I do to show these people love...Can I show these students that Christ incarnate is in my love?"
CI-05.03	"..[A]ll this love is kind of at the core now in a leadership role, weaving people together, is kinda my, my profession and hosting people is my passion, it, it's pretty intimately woven with my belief systems."
CI-11.03	"Love enables us to be strong when we sometimes don't feel strong. So, it has a power to enable a good life, a noble life, a meritorious life and when we talk about being created in the image of God, this is what it means - to be a loving person - to be relationally responsive and responsible. That's the image of God. The image of God is not the human form or my blue eyes or ten toes. That's not the image of God. The image of God is the self-giving love that God demonstrates and so, I'd say that's the single most important value."
CI-14.03	"The two values that I hold dear and believe to be the road to salvation are the values from the New Testament: Love of and loyalty to God and being in His likeness; and love of and being there for my neighbor. I also believe that the related value is love for one's country and homeland."

The theme of virtues in action is further broken down in to explore my coinquirers' reference to the role of cardinal virtues, as developed by Plato and Christian philosophers, in their lives and social entrepreneuring activities. These include prudence, temperance, justice and fortitude.

Some coinquirers seemed to draw on prudence in referencing a "deepening understanding of wisdom." Several made specific references to discussions of wisdom found in the Bible. Because I include wisdom as a separate theme below connected to learning, here I focus on the three virtues of temperance, justice, and fortitude.

In particular, temperance was described as being put into action by one person through tempering greed from the beginning stages of their social enterprise. “It's very easy to get into greed. Absolutely. And so it's just important right from the outset to say, no.” [CI-02.01] Another coinquirer referred to restricting the size of orders as an example of tempering growth. “I don't even want large orders because that would mean radical change in the way we farm and in our lifestyle.”

Justice was seen in the many references made to fairness and equity. One person described mercy and justice as “very much motivate[ing] me to continue in the kind of work that I do.” The following quote by an individual who does global healthcare work connects the concept of justice to Image of God and the dignity of all people in how he puts justice into action in his social enterprise.

Paul Farmer's a physician who runs an organization called Partners in Health. And he says that the root of all problems in the world is the idea that some people have more value than others right, so I would say everybody has a name. Everybody's been given a name. Everybody is a person. Everybody holds value, the same value we need to step into work that, that creates a world where there is fairness and equity, in justice where we are and we're healing, treating people the way we want to be treated [CI-06.01].

One coinquirer described how love underlay where his courage came from.

I had no problem stepping out. I realized that you have to live your life full, do not be fearful. So I packed that up, dealt with that fear, and it led to, you know, fear and love are always in the middle of decisions. You have to—you either do something for fear—out of fear, or you do something because of love. They are—you peel back everything, that's what it is. And so I had to really go towards love. And don't be fearful [CI-09.01].

There were many other examples of other virtues being put into action. In addition, multiple virtues were often interwoven throughout life stories. For example, the

following quotes by two of my coinquirers seem to tie together the virtues of gratitude, duty, kindness, and love in a context of Christian sharing with and in community.

Those expressions [worship and prayer] of, of thankfulness and of -- and a sense of *responsibility as sharing with the community, being part of a community passing on the hope and confidence* that with it, that there is a God of love and that, that God of love is within us is, something that I feel is important and that that can be done very intentionally through traditional and religious expressions that I experience [CI-04.03].

Because of what Jesus does in us and what we do in each other's lives, we hope to be freed for and freed from, so we are freed from anxiety. We're freed from domination by false powers, false tyrannies. We're freed from the tyranny of death. We're freed from false Gods. [clears throat] And we're freed from, you know, a self-preoccupation. We're *freed for, you know, self-giving - for love - for generosity - for kindness*. We're freed for friendship, neighborhood - neighborliness - neighborliness – neighborhoodship [CI-11.03].

Another person described the role of generosity as a guiding virtue, drawing on “John 10:10, where Jesus says, ‘I have come that you may have life and have it in all abundance.’” Forgiveness and love were also commonly referenced together [“Because Christ is love. And love of thy neighbour goes hand in hand with forgiveness”]. The formation of virtues in my coinquirers through their life experience is also common to this theme. For example, in the following part of one coinquirer’s story of a particular low point and stressful experience, reference is made to formation of gratitude, humility, forgiveness, and love.

To learn that my terminal illness diagnosis was a false positive felt like a beginning of another life to me. You know what kind of a person I became instantly? At that moment, I was ready to love and hug every human on earth – I truly saw Christ in everyone. I no longer gave any significance to a person’s flaws or weaknesses. I saw the best I wanted to see in that person. This type of extreme feeling of forgiveness and love lasted in me for some time and I always try to regain it and experience it again and again CI-14.01

6.16 - Sustenance and Sufficiency

One of the persistent themes in the narratives of my coinquirers is their self-bounded material desires, also relating back to the virtue of temperance described above. Rather than revenue- or profit-maximization and economic growth, they appear to primarily use a language of sustenance (“perfect size of community”; “beautiful local economy”), sufficiency (“what actually enough is”). These are further evidenced in the quotes in Table 6.12. An exemplary quote is found in the second to the last example, in which business growth and growth of a business partner is described as growing “slowly and synchronously.”

SOURCE	SUSTENANCE AND SUFFICIENCY QUOTES
CI-03.02	“...so developing relationships with and sourcing out and <i>finding the small</i> manufacturers.”
CI-05.02	“We are finding each other in community where the conversation is about what actually enough is and how that would change...[C]apitalism doesn’t understand the word enough...[I]t is about thinking differently about economy, and where enough rests, for each of us...But in my mind, there is a perfect size of community.”
CI-05.02	“And so she was saying...you know, the growth potential, you do this and do this to this and then it’ll be this, and all of us, we are just kind of staring at her like, wow, I don’t think you get it.”
CI-09.02	“I feel I do something powerful as a restaurant. I see the farmers come through the back door...And then we start this beautiful local economy...[T]hen we started doing everything we could local.”
CI-01.02	“I would have taken the organization in a slightly different direction or expanded it differently, but up to now <i>it’s been conservative growth instead of more of an expansive growth.</i> ”
CI-14.03	“Perhaps this is not going to bring in huge profits, but will provide more stability in terms of income. I don’t even want large orders because that would mean radical change in the way we farm and in our lifestyle. For instance, if I were to get an order for twenty tons of [product], we would need to change certain things that I do not want to change. I think God’s blessed our partnership with our partner on the other side of the ocean, because he is also the same type of person – he grows his business with us slowly and synchronously.”

CI-10.02	“If you are a person who is very intense, it’s not going to help, you know, you have to use moderation in everything. ...[W]hen I see them pushing, pushing, I say “There are limits to the pushing. If you want to go far, you use moderation.” In French, we say [Inaudible]— “if you want to go far, be kind to your horse.” [Laughing]. ...Some break because they were too, how do you call it? “Strong headed”! So moderation, moderation.”
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Table 6.12 – Sustenance and Sufficiency

To summarize, as mentioned elsewhere, there are three main types of “short stories” that sit next to each other that comprise my coinquirers’ narrative identity: (a) stories of a spiritual being, describing spiritual growth, mystical experiences, and their interest in having a personal relationship with God – or, in short, the stories of their *Spiritual Self*; (b) stories of becoming more and more concerned about and committed to specific types of community, social, environmental or cultural causes – or, in short, the stories of their *Committed Self*; and (c) stories about their expression of an entrepreneurial spirit (such as having “absolute grit”, being “adventurous,” “rebellious,” or “pioneers”, “embracing opportunities”, or having a “fire in your belly to do more and not be limited by perceptions of opportunities”) and their entrepreneuring activities – or, in short, the stories of their *Entrepreneurial Self*.

Each individual theme that were identified, such as for instance the recurrent theme of reactions to the unsatisfactory status quo, disagreeable “business as usual” situations, do find expressions under all three of the superordinate narrative identity themes of *Spiritual Self*; *Committed Self*; and *Entrepreneurial Self*. In terms of *Spiritual Self*, such story may be retold as “Turn-to-Jesus” story; but it also may have an aspect that speaks to one’s *Committed Self*, such as commitment not to treat people as interchangeable cogs in a wheel, but maintain care-focused relationships in the new start-

up; and from *Entrepreneurial Self* perspective, this story may speak about taking a plunge to start a non-revenue-generating community development project in order to disrupt the status quo.

For instance, in the following table 6.13 that offers some examples of the individual themes under the three narrative identity categories we can see how the recurrent theme of “Good Goods; Good Work; and Good Wealth” has connections and expressions under each of the three narrative identity categories. Under the *Spiritual Self*, one of the coinquirers’ stories describes their organizational development consulting project as helping a small community to tend to their “...garden for God’s good purpose.” Under the narrative identity category of *Committed Self* another participant describes vocational training community they established as “bridge for poor” that allows them to escape snares of a generational poverty. And, yet another participant, under the narrative identity category of *Entrepreneurial Self* describes their effort to pull together a local “community of practice” to farm in certain way in order to ensure uniform quality and marketing of locally produced farm product. It is also clearly observable that one and the same example can fit in more than one individual themes and/or the three different narrative identity categories.

Table 6.13 - Examples of the individual themes under the three narrative identity categories

	SPIRITUAL SELF	COMMITTED SELF	ENTREPRENEURIAL SELF
<p>COHERENCE & CONTINUITY OF SELF-CONCEPT (self-defining stories affirming inner sameness across time and circumstances)</p>	<p>“Instrument of God’s favor.”</p> <p>“The mystic.”</p> <p>“I fell in love with God before I knew who Jesus was. ..It was something I wanted.”</p> <p>“God [was] telling me ...to be an earth warrior, a Protectress of food. A Protectress of life!”</p>	<p>“Thundering Healer.”</p> <p>“...If I didn’t have the life and experiences that I’ve had, I would not have compassion for those who are still weak...”</p> <p>“I’m a ‘defender.’ ...Yeah, it’s like caring for the weak and vulnerable.”</p>	<p>“Young Entrepreneur”</p> <p>“Fighting the good fight.”</p>
<p>RESPONSE TO PERPLEXING & DISRUPTIVE LIFE EXPERIENCES</p>	<p>Taking “Step of faith & obedience” to participate in a non-profit Christian mission trip despite being “...at risk of losing my new house and all the resources that we had accumulated”</p> <p>Getting over and pushing through with “the attitude of forgiveness, and [positive] energy too” to lead a non-profit despite being accused of stealing from the organization, or maintaining relationship with the</p>	<p>“Rescued for a purpose ...[to] hand out that passion, that compassion for justice and for the love of God and the love of our neighbors – to be an active faith.”</p>	<p>Learning will make any venture so much better.</p> <p>Finding strength and inspiration thanks to receiving caring love in the wake of the spouse’s death from the church colleagues, family members and community at large to create “...enterprises [not] for a singular activity, but actually [to develop] community or</p>

	<p>mother despite some tough childhood memories of what she had done.</p>		<p>the sustainability of the people that need those at any time when, when things are going well or when things are going badly.”</p>
<p>REACTIONS TO STATUS QUO OR LACK OF MEANING</p>	<p>Having a “Damascus Road Experience,” transforming spiritually “from running away from God to running towards God with arms open wide and not able to get enough” as a response to a voice from within to “turn to Jesus” when decadent lifestyle of excessive wealth was causing constant pressure and almost ended their marriage.</p>	<p>Choosing care-focused, less formal management style despite the Board suggesting more formal “corporate professional” armlength relationship with the employees.</p> <p>Committing themselves to a helping-profession after experiencing “a sense of dread” of having a “routine, boring, meaningless” job that at times required moral compromises.</p>	<p>Starting up a community development project focused on giving to others as a life-changing response to a lifestyle of constant, self-centered chasing after material possessions.</p> <p>Approaching entrepreneuring decidedly differently, refusing to “act like a business” for just the private gain.</p> <p>Reflecting on the learning from the past venture how “power and ego” caused him not “acting like a good Christian man,” caused lots of hurt to others and making a resolution to use this learning to</p>

			“make any ventures I do going forward that much better.”
START-UP MOTIVATIONS	<p>Discerning God’s Will to do God’s good work by becoming a beekeeper – a vocation he saw as “...something without a single flaw – no waste; all around positive work - even the bite is beneficial.”</p> <p>Discerning the presence of the Holy Spirit when “...start[ing] something new” and “positive,” not necessarily with “...intention ...to become bigger” but rather “...to support [the community].”</p>	<p>Starting a social enterprise to develop a [vocational] community of rescued young women.</p> <p>Co-developing the first start-up environmental cooperative as an expression of spousal team’s commitment to “...addressing the world” by being “...stewards of the environment.”</p>	<p>Being motivated to do more than just “serving a bowl of soup” through [social] entrepreneurial start-up.</p> <p>Being motivated to monetize his PhD research by developing a teachable framework for those aspiring “achieve[ing] world class levels of success”</p>
ENTREPRENEURIAL SPIRIT	<p>Inspired by a prayer in the church to start the specific type of SE.</p> <p>Uncertainty of there being “..no such thing as a firm tomorrow” for an entrepreneur made easy to bear by “lay[ing] hands open and just trust[ing] [God] with everything.”</p>	<p>Entrepreneurial motivation explained: “hope it’s not too spiritual, justice & mercy are my motivators.”</p> <p>Entrepreneurship allowed “...[me] to do everything I love” – social-cause enterprise, running business, and serving God.</p>	<p>Letting go of religious legalism to keep a social enterprise shop open on Sundays.</p> <p>The side businesses at the early age of 10 and, then, in the university made entrepreneurship “ingrained in me, ...not limiting</p>

			potential and embracing opportunity, ...and looking [for] solutions.”
EFFECTUATION	<p>Saving souls by saving the Earth through environmental entrepreneurship, because “we need the Earth to have the souls on.”</p> <p>Collaboration with other entrepreneurs to co-create goods seen as expression of the Lord’s teaching that “some of us water, some of us plant...”</p> <p>The entrepreneur feels that “...God has blessed [the] partnership with [the] partner on the other side of the ocean, because he is also the same type of person – he grows his business with us slowly and synchronously,” without taking too much risk or being greedy.</p>	<p>Acknowledging that buy-in from local communities to make a social enterprise flourish is essential and that’s why he finds himself “oftentimes ...assisting, not directing” when on the ground.</p> <p>A special-needs care-provider social enterprise “...showed that a small community, through collaboration and through cooperation with all the services, could provide in-depth services from birth to death for those with disabilities.”</p>	<p>As an entrepreneur learned not to “underestimate what a telephone call, [or] what an email” can do after a single courtesy visit resulted in a new product development and large orders.</p> <p>A fellow entrepreneur subsidized a start-up farm for a year with small stipend to the entrepreneur and cash for operating expenses to get the new farm off the ground without requesting any ownership or repayment.</p>
GOOD GOODS; GOOD WORK; GOOD WEALTH.	Through faith-inspired organizational development consulting service, showing how to tend to one’s organization and the	“Bridge to poor” to help them earn living through vocational training and showing the way.	Initiating an informal “Community of Practice” for local farmer-entrepreneurs to collectively self-manage quality

	<p>people within "...to exercise stewardship for God's good purpose."</p> <p>An entrepreneur develops a self-concept of an "Entity under Christ," an "Agent of Christ," and pursues entrepreneuring activities "...impacting and helping others."</p> <p>An entrepreneur "...[is] convinced that Bible is giving its instruction or commands in how we are to live our lives ...to take care of the poor, to provide for the needy, the sick, those in prison, etc." and develops several social-purpose entrepreneuring projects "...not only [because of] what God had given and the skills he had equipped me with, but to take on something that was much bigger than myself."</p> <p>An entrepreneur is fully conscious that if she were using her entrepreneuring skills in a corporate</p>	<p>A social-entrepreneur restaurateur "...absolutely [has] to have local, hormone-free meat" to provide healthy meals to the patrons and refuses to restock with commercially farmed chicken even on a temporary basis.</p> <p>Social-purpose enterprise brings many setbacks and heartbreaks to an entrepreneur but he is relentless and finds the meaning in even starting anew when necessary "...[because] it's worth it – it seems to me that this is a righteous work, good work..."</p> <p>Providing counselling support to those with the greatest needs is seen as good work by an entrepreneur: "...The meaning comes from working with [chokes up] those</p>	<p>of products & environmental standards and "...to [produce] natural, biological, wholesome products ."</p> <p>Incorporating a "model for business incubation [within the social enterprise] that has some values woven into it and, and - skills that people can then go out [of the experience] and, and become agents of transformation [on their own]."</p> <p>An entrepreneur is happy she could make "...[just] a little bit of money [which is] not a lot," and that's her conscious decision to contribute to "...growing a local living economy."</p> <p>An entrepreneur consciously focuses his organizational</p>
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	<p>world instead of a social enterprise she would have more material wealth, but she doesn't even want to think of this as a sacrifice because, she reasons, "...if the guy running the gym [I heard] is telling his followers to sacrifice to get what they want [getting in shape], how much more so should we do it for the [God's] Kingdom?"</p>	<p>who are vulnerable because of the issue of social justice, because they should be supported. The issue of equity, a recognition that those who have the greatest need require the greatest support."</p> <p>A social entrepreneur sees self-care and slowing down to prevent a burn-out by moving out of a mission and into a family home as part of <i>good work</i> that allows her to continue being active (albeit relying on others more) in a social enterprise, as well as "...hav[ing] a bit of a [family] lifestyle too."</p> <p>A farmer-entrepreneur does not pursue larger orders and larger scale farming because larger revenues are less important than maintaining wholesome, non-commercial</p>	<p>development consulting practice on a segment of non-profits and faith-based institutions even though he knows this will limit the revenue potential.</p>
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		farming practices and more balanced lifestyle.	
RIGHT OPPORTUNITY; RIGHT RISK; RIGHT RELATIONSHIPS.	<p>An entrepreneur trusts spiritual guidance by his pastor and sees changing his engineering vocation to small-scale community farming as the right opportunity.</p> <p>An entrepreneur describes closing commercially oriented ventures and starting small-scale farming social enterprise as an experience of “...stepping out in faith” because she saw this as the right opportunity.</p> <p>An entrepreneur is convinced that the right opportunity to develop his social enterprise must be holistic, combining three pillars of (1)seeing Jesus as the hope through “spiritual formation;” (2)doing “community development work” to bring people together and strengthen sense of the community; and</p>	<p>An entrepreneur wants to create right opportunity for as many of the people as possible who may be in danger of being enslaved due to the generational poverty by way of scaling-out or sharing his tested, proprietary “reproducible” model with others in an open-source manner.</p> <p>An entrepreneur seizes the right opportunity to incorporate a life-coaching and job-readiness training within the social enterprise thrift store even though the classroom takes up valuable commercial sales floor space.</p> <p>An entrepreneur is convinced and tells so to her stuff that the social and environmental issues such as climate change, food security, and</p>	<p>An entrepreneur sees risk of failing in a new social entrepreneurial start-up as the right risk because he wants to escape noxious “corporate environment” and the cause is the right cause worth trying for: “So what if it does fail? At least I’ve tried it.”</p> <p>An entrepreneur develops an empathetic, appreciative inquiry-based organizational development consulting service offering that emphasizes development of right relationships by engaging in “One conversation after another” and by “stepping back and listening.”</p>

	<p>(3)providing “skills training and opportunities for apprenticeship to grow into jobs.”</p> <p>Spousal entrepreneurial team have laboured for ten years to sustain a social enterprise and even though there was much uncertainty to continue on with it they see this as the right risk to take because they felt God was providing them with “affirmation after affirmation that no, we were on the right path [and needed to] continue with our calling.”</p>	<p>food-related illnesses made her business into the right opportunity to pursue and that if these issues didn’t exist she would not have launched this particular business that addresses these issues: “None of us would be sitting here. You’d be working somewhere else because I would have never opened [this particular type of business], if there wasn’t such an emergency.”</p>	<p>An entrepreneur feels that “God is the CEO, not me” and having periodic ‘board meetings’ with God to discuss new projects in order to discern the right opportunities is essential to her work.</p>
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The virtues can be conceptualized as excellent character and behavioural tendencies acquired by an individual during his or her existential life journey of ontological becoming. These virtues, when practiced, allow individuals to navigate variety of existential complexities, paradoxes and challenges that are part and parcel of human existence and the lifeworld. To live a virtuous life is to live a good life. Yet, when studying entrepreneurship, scholars mostly sidestep “the role of virtue in entrepreneurship” (Cornwall & Naughton, 2003, p. 63). As Solomon (2003) says, “...it is value and virtue that make business life rewarding and meaningful” (p. xiii). Moreover, it is value and virtue that make life in general meaningful and rewarding given the

existential problems borne by the human condition such as “...including but not limited to the fact of morality and temporal finitude, the conditions of material scarcity in which we typically operate, the hierarchical structure of social life, innate limitations of strength and ability, and the temptations posed by desire for bodily pleasure and aversion to pain” (McMullin, 2019, p. 69).

Below, in the table 6.14, I have summarized the three most frequently mentioned virtues by my coinquirers – (1)Love, charity & forgiveness; (2)Temperance and humility; and (3)Justice, as they relate to the three aspects of the coinquirers’ narrative identity (Spiritual Self; Committed Self; Entrepreneurial Self). While there are many different ways of classifying, taxonomizing or grouping various virtues, my rationale for focusing on these specific virtues that stand out in my coinquirers’ life stories and grouping them in this particular manner are as follows:

(1)There is criticism of so-called virtue “enumeration problem” or a tendency to multiply virtues ad infinitum and presenting a single agent as possessing too many of them, which is unrealistic (McMullin, 2019; Russell, 2009). Therefore, I focused on the limited number of virtues, most prominently featured in my coinquirers’ life stories as guiding their decisions throughout their lives and in their enterprises; And

(2) Virtue of justice stands apart, because since Plato, justice is seen by many virtue ethicists as a kind of super-virtue, or the ultimate global condition of human excellence and flourishing.

I grouped love, charity and forgiveness in a single virtue cluster. The giving or receiving of unconditional, (Agape or charity) love are reported by most of the

coinquirers and many of them directly connect such love as the source energy for being charitable and forgiving (e.g. “God’s energy of forgiving and reconciling love”). This resonates with the pan-Christian theological reasoning that “God is Agape (Charity or Unconditional Love)” (I John 4:8); that “the greatest virtue is Agape (i.e. Charity or Unconditional Love)” (I Corinthians 13:13); and, that “We love, because He first loved us” (I John 4:19).

I also put temperance and humility in another single cluster of virtues. Virtue of temperance – moderation or voluntary self-restraint, is hardly possible without genuine humility. As Kraemer (2011) points out humility isn’t something celebrated in the business circles and, moreover, genuine humility isn’t this “aww shucks, it was nothing” mentality that usually is a way of getting more praise by the recipient. Genuine humility is rooted in realistic self-knowledge. It sensitizes a person to the dangers of unrestrained needs of their autonomous ego, its desire for capricious freedom, its tendency to inspire false overconfidence, and its propensity to deluding a person into self-aggrandizing thinking and condescending towards others. It is with such self-knowledge and skepticism towards one’s autonomous ego that a person can acquire virtue of temperance – ability to exercise self-restraint and moderation in variety of circumstances.

Table 6.14 - Examples of the virtues in action under the three narrative identity categories

	VIRTUE IN ACTION: LOVE, CHARITY, FORGIVENESS.	VIRTUE IN ACTION: TEMPERANCE & HUMILITY	VIRTUE IN ACTION: JUSTICE
SPIRITUAL SELF	“Because Christ is love. And love of thy neighbour	Less judgmental and legalistic attitude towards	A coinquirer is committed to “...acceptance of

	<p>goes hand in hand with forgiveness”</p> <p>After experiencing God’s mercy of the terminal illness diagnosis turning out to be a false positive, a coinquirer “truly saw Christ in everyone. I no longer gave any significance to a person’s flaws or weaknesses. I saw the best I wanted to see in that person. This type of extreme feeling of forgiveness and love lasted in me for some time and I always try to regain it and experience it again and again.”</p> <p>“The energy of the universe is the energy of God. It’s the energy of forgiving and reconciling love. So, for me, everything is a participation in God’s love.”</p> <p>“I don't know to describe it, but a visit of the Holy Spirit [is like] where suddenly ...your heart is</p>	<p>others; tolerance towards people of different Christian denomination or different faiths.</p> <p>Realizing that even being next to the monastery can’t help when seasonal harvesting regimen interferes with the spiritual practice of attending worship</p> <p>Ready to adjust one’s perspective in humility by “listening and learning... That goes for every aspect of religious, social, economic, yeah the whole thing.”</p> <p>Realizing in humility that discerning God’s will requires intersubjectivity and only “...after many, many years you, you learn to discern [the Will of God] by yourself, but you have to be always prudent, always prudent about it.”</p>	<p>[Lowering voice] everybody. The rich, poor, smart not so smart [Raising voice] [Laughing]. People with disabilities, people with addictions. Because you have to be able to just see that they're human. ...I would like to have people around me that know and love Jesus. ...But I can't always... ...[So if] I'm treating you in that way [justly], that's evidence of my faith.”</p>
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	<p>enlarged, ...and there is nothing to tell except that there is the extremely deep feeling of being surrounded by love, which is silent and bigger than the world.”</p> <p>“The two values that I hold dear and believe to be the road to salvation are the values from the New Testament: Love of and loyalty to God and being in His likeness; and love of and being there for my neighbor. I also believe that the related value is love for one’s country and homeland.”</p>		
<p>COMMITTED SELF</p>	<p>“Love your neighbour as yourself. I take that very seriously. That doesn't mean that I don't love myself. It means that I need to love my neighbour as I love myself.”</p> <p>A coinquirer sees love at the core of her passion for the community</p>	<p>;</p> <p>Not being able to choose contracts due to a dry spell – educational cons.</p> <p>A coinquirer, who is an elder in a community, instructs others to know their limits in humility and use temperance even in work:</p>	<p>“Everybody's been given a name. Everybody is a person. Everybody holds value, the same value we need to step into work that, that creates a world where there is fairness and equity, in justice where we are and we're healing, treating people the way we want to be treated”</p>

	<p>development initiative and her taking “the leadership role [of] weaving people together, hosting people, [which is] intimately woven with my belief systems.”</p> <p>“When we talk about being created in the image of God, this is what it means - to be a loving person - to be relationally responsive and responsible. That's the image of God. The image of God is not the human form or my blue eyes or ten toes. The image of God is the self-giving love that God demonstrates and so, I'd say that's the single most important value [for me]”</p> <p>“Because of what Jesus does in us and what we do in each other's lives, we hope to be freed ...from domination by false powers, false tyrannies. We're</p>	<p>“[W]hen I see them pushing, pushing, I say “There are limits to the pushing. If you want to go far, you use moderation.”</p>	<p>A coinquirer feels the need to bring justice to the natural environment: “[I] feel nature talking to me.” She engages in activism with an attitude that “...[D]on't let anybody or anything tell you that your efforts or your involvement or your voice or your business can't be a change for the better, can't inspire change, can't create a new paradigm...”</p> <p>“...The meaning comes from working with [chokes up] those who are vulnerable because of the issue of social justice, because they should be supported. The issue of equity, a recognition that those who have the greatest need require the greatest support. [voice shakes] ...So it's a</p>
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	<p>freed from the tyranny of death. We're freed from false Gods. ...We're freed for, you know, self-giving – for love - for generosity - for kindness. We're freed for friendship, ...neighborliness”</p> <p>“...I think the theme is service. ...I think that's what all of my life has been oriented towards. I certainly have my moments of selfishness, just like everybody else, and there are seasons of my life when I have been more selfish, perhaps. But that particular orientation [service to others] is ...quite important to my life.”</p> <p>“The Bible says ‘His love’ and, and in the old King James it will say ‘Charity’, which for me has a connotation of both Agape love and good deeds. And to me that's, I</p>		<p>constant battle between spirituality, materialism, and idealism and social justice and equity... It is a theme throughout my entire career.”</p>
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	<p>want that to be the story of my life.”</p> <p>“Well I’m praying at the same time that God’s love will work through everything I do... Can I show these students that Christ incarnate is in my love?”</p>		
<p>ENTREPRENEURIAL SELF</p>	<p>"It's a big part of all of our story, even the love of the land there and the farming in the work community there, it's still very, very dear to our heart.”</p> <p>“Love. The reason for that is, everything else, health, money, can be stripped away. But if you’re stripped of love you give or love you receive, everything is really shallow...So that’s it. ‘The greatest of these is love.’”</p>	<p>Once you are okay to learn with failure, there’s no stopping you</p> <p>Switching to employment in-between entp proj.</p> <p>“It's very easy to get into greed. Absolutely. And so it's just important right from the outset to say, no.”</p> <p>“We are finding each other in community where the conversation is about what actually enough is and how that would change... [C]apitalism doesn’t understand the word enough...[I]t is about thinking differently about economy, and where enough</p>	<p>A coinquirer is committed to justice in terms of others’ voices being heard in entrepreneuring and describes it: “So, it’s like jazz – dialogical, it’s conversational constantly. As jazz musicians would say, “call and response...”. You’re putting out an idea; you expect a response. The response shapes the way you were thinking about the idea and so you respond with a new wrinkle or a new perspective. It has occurred to you as you listened to the other person’s response, so the other person’s response becomes a call to you. ...[N]ew possibilities, new</p>

		<p>rests, for each of us...But in my mind, there is a perfect size of community.”</p> <p>“Perhaps this is not going to bring in huge profits but will provide more stability in terms of income. I don’t even want large orders because that would mean radical change in the way we farm and in our lifestyle. For instance, if I were to get an order for twenty tons of [product], we would need to change certain things that I do not want to change.”</p>	<p>ways of seeing things, new ways of doing things, innovation happens. That’s what what entrepreneuring is all about.”</p> <p>A coinquirer is committed to justice and to giving the local farmers just access to the market for their goods: “I feel I do something powerful as a restaurant. I see the farmers come through the back door...And then we start this beautiful local economy...[T]hen we started doing everything we could local.”</p>
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In the next chapter, I will discuss these findings by pulling together various analytical themes focusing on the hermeneutic interpretations of the findings, providing a conversation with existing entrepreneurship and social entrepreneurship literature, as well as some of the relevant concepts and ideas from the philosophy of existential phenomenology; scholarship on narrative identity; and Christian thought.

Chapter 7 – Discussion

Phenomenology has played a significant part in organizational scholarship, in general, as well as entrepreneurship research per se. As was suggested in my justification for my methodology and methods used in this study (see Chapter 4), Holt and Sandberg (2011) point out that considerably rare are the attempts to use phenomenology in organization research in a more authentic “direct mode” that holds the biggest promise “to open up new areas of inquiry and new ways of investigating organizations” (p. 239). Writing up a phenomenological work in this “direct mode” requires taking up and dialoguing with relevant concepts and ideas from various phenomenological philosophers in order to frame “the conditions of meaning in a way that transcends the subject-object dichotomy in social science” (van Manen, 2007: 239). Moreover, from a phenomenological point of view or not, entrepreneurship frequently is conceptualized as going beyond a single-dimensional phenomenon of commercial endeavor, and revealing itself as a multidimensional one that carries characteristics of an artful praxis that entails an empathetic engagement with diverse phenomena from all spheres of life (Berglund, 2007). This nudges entrepreneurship scholarship towards distinctly a “multi- and trans-disciplinary characteristic” (Ulhoy & Neergaard, 2007, p. 477).

Martin Heidegger – the founder of the existential, hermeneutic phenomenology paradigm, proposed that there is no deficit of reason in scholarship; instead what we do need more of is openness and reflection (Carlisle, 2012). Following Heidegger’s call for more openness and reflection in scholarly work, van Manen (2007) posits that writing up research in a phenomenological genre includes harnessing the power of *pathic*

(relational, situational, corporeal, temporal, actional) knowing that dwells in the felt sense of “the practice of living” (p. 13). This aims, among other things, “to open up possibilities for creating formative relations between *being* and *acting*, between who we are and how we act, between thoughtfulness and tact” (p. 13 – emphasis added) and present rigorous human science as “...’soft,’ ‘soulful,’ ‘subtle,’ and ‘sensitive’ in its effort to bring the range of meanings of life’s phenomena to our reflective awareness” (p. 18). To a certain extent, as van Manen (1997) points out, such writing genre, like poetry, connotes more than it can explicitly express, becoming “an ethical corrective of the technological and calculative modalities of contemporary life” (van Manen, 2007, p. 12) and authoring “a sensitive grasp of being itself” (van Manen, 1997, p. 132).

Accordingly, in this chapter I pull various analytical themes together and discuss the hermeneutic interpretations of the findings, linking them to and dialoguing with not only the existing entrepreneurship and social entrepreneurship literature, but also with some of the relevant concepts and ideas from the philosophy of existential phenomenology; scholarship on narrative identity; and Christian thought. I start out by framing the discussion around the narrative identity themes found in my coinquirers’ life stories; then, I proceed to framing my discussion around the phenomenon of Christian social entrepreneurship as it appears through the lived experience of my coinquirers⁸.

⁸ As Seidman (2013: 13) points out, “the word a researcher chooses to refer to the person being interviewed often communicates important information about the researcher’s purpose in interviewing and his or her view of the relationships.” From a range of possibilities (e.g. Interviewee, respondent, subject, informant, co-researcher, coinquirer), I have chosen to use a word “coinquirer” to signify that this was a non-hierarchical, cooperative inquiry in which I have relied on a certain type of double hermeneutics: first, the coinquirers reconstruct and interpret their lived experience in their interview responses; and, only then, I am able to engage in hermeneutic interpretations of the coinquirers’ own interpretations. To say in another way, the research insights depend on both – the quality of the initial reflections and interpretations offered by the coinquirers, as well as on my own hermeneutic interpretations of the latter.

7.1 – Redemptive Narratives of “Recovering from Idolatry”

Narrative identity captures the phenomenological representation of one’s past, present, and future. The coinquirers of this research, as a group, tell a powerful narrative of highly adventurous individuals with entrepreneurial spirit who create change or something new with vision and passion. However, most, if not all of the coinquirers, present a life narrative that is not about being a “merchant-entrepreneur,” or a person of commerce. Their entrepreneuring activities are not primarily about selling or buying, or amassing the greatest possible personal wealth, or, in some instances, not even about the economic activity in the narrow sense of its meaning. Instead, as discussed below, my coinquirers engage in entrepreneuring in a broader sense of the word proposed by Steyaert (2007): “entrepreneuring” for Steyart is a generative and traveling conceptual attractor that allows moving of entrepreneurship towards “a social ontology of becoming” (p. 472). In this sense, the term ‘entrepreneuring’ signifies activities that interconnect an individual’s expression of their entrepreneurial initiatives with their own personal *lifeworld*⁹ and another existential phenomenological concept of life as constant *becoming*¹⁰.

In fact, as illustrated in Chapter 6, entrepreneuring for some of the coinquirers is decidedly more radical systems-change, community-focused work. One of the coinquirers described how their initiative took currency out of the equation of their

⁹ Natural, *lived world* with all its complexity, rather than the world as it is ‘scientifically’ measured, transformed, correlated and represented (Vagle, 2014: 22).

¹⁰ “The [phenomenological] philosophical assumption is that the individual is being, becoming, and moving through the lifeworld in intersubjective relationships with others and with intentional relationships with other things” (Vagle, 2014: 22-23).

enterprise model. There is a model in line with the so-called “sharing economy” or “circular economy” models. These types of models are basically systems-disruptive, more sustainable alternatives to individualistic-consumerist market exchange models and may incorporate any and all of the following principles such as a barter, honor-based exchange; reusing-repairing-refurbishing-recycling goods to increase their longevity and reducing landfill; sharing use of underutilized goods; community-run “library of things” and so on (as in e.g. Esposito et al, 2017; Korhonen et al, 2018). Coinquirers’ narratives contained few sentiments that would point towards an opportunistic, “profit-maximizing” tendency or desire to not leave any money on the table as characterized by a more mainstream materialist-individualist approach to entrepreneurship as described by Dyck and Neubert (2008). In other words, my coinquirers’ narrative identities, constitutive of their life stories as told by them, seem to be centered neither on transactional relationships, “everything-is-an-extension-of-commerce” attitude; nor on the pursuits of maximizing personal wealth and financial returns. On the contrary, in their responses to the interview questions, most of them emphasize their vocation, service to others, and community-building as the key narratives of their lives with entrepreneuring activities serving as a tool for these valuable ends. The following non-ambiguous unredacted statement by one of the coinquirers is a good illustration of this insight¹¹:

Many of the beekeepers I have mentored in the community have become preoccupied with the commerce. They have turned into businessmen. I am not trying to become a businessman myself. I want to remain a beekeeper, an activist beekeeper — not a merchant. Nothing will make me to change this viewpoint [CI-14.03].

¹¹ In rare cases, to retain the full illustrative power of the words as spoken by the coinquirers, some decontextualized quotes are used without redacting them with various disguises. Using a stand-alone quote in such decontextualized manner minimizes the risk of identifying the author by juxtaposing it with other similar quotes.

One of the main functions of narrative identity is to help an individual retrospectively see his or her life as having an internal consistency and continuity (McAdams, 2013; McAdams et al, 2006). As illustrated in Chapter 6, when trying to weave a coherent, continuous sense of self-concept, most of the coinquirers use metaphors such as “guardian”, “protectress”, “mystic”, “healer”, or “mentor”. Even when talking about the history of launching their current projects or enterprises, most of them connect their motivations to service to others, building up of common good for a community or all people, and virtues of love, kindness, compassion, and gratitude, relating these prosocial motivations to their Christian faith. In short, based on the life stories my coinquirers have provided, it appears that they strive to integrate their lives around the pan-Christian ideals of “doing good” and “bearing good fruit” (good goods produced through good work using and making good wealth) as the unifying theme for their sense of self over time. As indicated in Chapter 6, they provide self-reported evidence in the form of various vignettes and life story anecdotes showing how they go beyond mere declarations and in their life stories consciously and purposefully transform themselves and their enterprises from the mainstream mold of the world, sometimes at significant financial cost. For instance, coinquirers spoke of their “creating community of life,” “helping others set up cooperatives,” “outreach,” “advocating for the poor,” “training and equipping people for a better life,” and “new economy,” and “systems changing work,” to name a few.

However, it is also important to note that the overwhelming majority of my coinquirers were very open and frank about their own struggles with self-interested, selfish, and “triumphant winner-take-all” predispositions in their past life stories. For

instance, many of the coinquirers describe being intoxicated with various self-serving desires at an earlier stage in their life, not the least that of “gold-digging” (a metaphor¹² used by one of them); engaging in a rat race of “constantly chasing” (another metaphor in use) of more material success (or career advancement; or accolades of academic or entrepreneurial business acumen, etc.); or “drawn offside” (yet, another metaphor used) of God’s priorities. Based on the responses to the interview question on the chapters in their past life story, my coinquirers’ narratives align with either the middle adulthood or maturity stages in Erikson’s (1959) description of development that occurs throughout the lifespan, placing many of them in a category of seniorpreneur having launched their most recent entrepreneuring projects in their maturity stage of development. This means that, as depicted in the life narratives my coinquirers told during the long qualitative interviews, they have had opportunities for personal and spiritual growth through ups and downs of their lived experiences.

While more common types of stories such as loss of a loved one, or severe illness, or some painful accident were frequently used as examples of low points or turning points, most of the coinquirers labeled at least one, and sometimes more than one, story from their life as either a “Low point story” or a “Turning point story” that relate to experiences of sobering up from intoxicating pursuits of worldly desires – whether for money; power or fame; hedonistic pleasures (substance abuse, sexual proclivities); excessive, deceitful or ruthless/competitive work; prideful perfectionism; or even zealous religiousness. According to the narrative identity theory (McAdams, 1996; McAdams,

¹² Metaphor used by the coinquirers are important to meditate on. They provide rich context for interpreting meaning because, as Lakoff and Johnson (1980) discuss in their much-acclaimed book “Metaphors We Live By,” metaphors are not just language reducible to mere poetical imagination or rhetorical flourish. A person using a simile or a metaphor, by virtue of consciously or subconsciously selecting this particular way to communicate provides a window into their thought process and their own meaning-making.

2018; McAdams & Josselson, 2001), the life stories that are told and labeled as “Low Points”, “Turning Points” or “High Points” are significant and revealing. These stories about major transitions and critical moments in life help answer the central question in narrative identity: How do people make meaning out of the changes and transitions in their lives? Hence, the choice of the type of stories told under these categories and how they are told are the key mechanisms that reveal narrative identity of an individual telling them. Therefore, the common thread that runs through many of the “low point”/“turning point” stories, as described in Chapter 6, reveals that what’s significant to my coinquirers’ narrative identities is their sense of developing deeper self-knowledge and spiritual growth.

When reflecting on their life’s journey, many of the coinquirers’ stories or statements easily lend themselves to be interpreted as the signs of developing such virtues as wisdom/perspective in combination with transcendence/spirituality. For instance, a statement by one of the coinquirers such as, “anything external can be made into an idol” is a good illustration of these sentiments. In fact, most of the coinquirers seem to be describing their life’s narratives as a very particular type of redemptive story. In a redemptive life narrative “...adults may narrate the moves from suffering to positive outcomes in their lives in terms of atonement, emancipation, upward mobility, recovery, enlightenment, psychological development, or some combination of these” (McAdams, 2013, p. 47). Based on the coinquirers’ interview responses, many of their life narratives can be interpreted to represent variants of, what could be labeled as, “Recovering from Idolatry” redemptive narratives. This could mean recovering either as in renouncing their own attachment to some “false gods” (metaphor-in-use), or as in healing from the

traumatizing impact of idolatrous environment they were part of. The following is an interesting quote describing this sentiment:

We're freed from false Gods. [clears throat] And we're freed from, you know, a self-preoccupation. We're freed for, you know, self-giving - for love - for generosity - for kindness. We're freed for friendship, neighborhood - neighborliness - neighborlyness - neighborhoodship...We're freed from certain things - but we're freed *for* certain things. It doesn't mean we're 'scot-free', in the sense that we don't owe anybody anything. On the contrary, we're- because all of these false claims are removed, we have these freedoms now to share [CI-11.03].

Becoming, first, aware and then emancipated from the “life-as-a-self-centered-project” is one of the recognized existential (Hernandez, 2011) as well as psychological development (Erikson, 1959) journeys through life – from early childhood through maturity. This journey usually results in development of at least some level of generativity - “the prime virtue of adulthood,” as Erikson (1959) labeled it. Generative adults exhibit commitments for welfare and service to others (McAdams, 2006). My coinquirers tell the stories of aspiring to develop an amplified sense of generativity, and, at the same time, paradoxically, they also tell the stories of a need to acquire a higher level of autonomy. The latter - desire and need for autonomy, is one of the most salient characteristics of enterprising individuals as found in the entrepreneurship literature (e.g. Davidsson, 1995; Su et al, 2020; van Gelderen, 2019). How do the coinquirers, then, reconcile these paradoxical aspirations?

Paradox scholars have called for the study of exploration of tensions arising from the balancing of competing demands or logics (e.g., Putnam, Fairhurst, & Banghart, 2016; De Keyser, Guette, & Vandenbempt, 2019; Keller, & Sadler-Smith, E., 2019); Poole & Van de Ven, 1989; Smith & Lewis, 2011). Similarly, other paradox scholars, Schad, Lewis, Raisch, & Smith (2016), describe the idea of the “unity of opposites” (p.

36). Retrospectively, most of the coinquirers seem to make sense of the above-described paradox of their lived experience simultaneously striving for autonomy and service-to-others (that parallels their entrepreneuring and generativity sides) in a way that transforms this dualism into a duality. In their life narratives their entrepreneuring, autonomy-seeking side is no longer in conflict or separate from their generative side. Rather, similar to a way that substantially resonates with what French Christian existentialist philosopher¹³ Gabriel Marcel (1889-1973) would describe as “Creative Fidelity” – or fidelity to *meaningful* freedom, the coinquirers quest for autonomy is purposeful: most if not all of my coinquirers’ life narratives are about their journey towards amplified experience of fidelity to others – individually or communally. One of them used “mutual obedience” to describe this. Interestingly, “Mutual Obedience” is also a spiritual discipline enshrined in Chapter 71 of the “Rule of St. Benedict” and refers to, what I would describe, as self-bounded freedom by and for love and service to others.

The type of less individualistic, more relational entrepreneuring that my coinquirers desire and work towards, that was described with the themes of generativity and prosocial and effectuation in Chapter 6, is in line with a type of autonomy and freedom Gabriel Marcel’s philosophy proposes as authentic freedom in contrast to his description of “*capricious freedom*” based on ill-advised egocentrism (Hernandez, 2011: 88). According to Marcel, authentic freedom and individuality are not found in doing more of what our materiality desires or dictates, but in freely building “*fidelitous*”

¹³ The existential-phenomenological concepts and philosophical frameworks, particularly of Christian-existential variant, are at work throughout my dissertation. Heidegger (2010), as well as van Manen (1997) set examples of explicitly incorporating existential philosophical themes in phenomenological method. Doing so is in line with the phenomenological worldview as proposed by Heidegger and others according to which the nature of lived experience requires us to recognize that we are not typically ‘subjects’ grasping ‘objects’, but rather agents immersed in the world in a way that belies such a divide. Hence, analyzing meaning depends on existential framing of striving to be who one is in the world.

relationships with others in order to experience freedom as “efficacious for significance, meaning, and virtue” (Hernandez, 2011, p. 88). In contrast, capricious freedom only leads to the objectification of the self as a result of uncritical pursuit of an idolatrous materialism (Hernandez, 2011).

A “Recovering from Idolatry” redemptive life narrative, as told by many of the coinquirers, then, is shaped by the conscious efforts to deal with the existential human struggle to reconcile the tension between material desires of one’s bodily existence and the spiritual needs that render coinquirers’ lives meaningful to themselves. Most of the coinquirers narrate transcendental experiences and affirm their commitment to the spiritual development consisting of two interrelated aspects of “lived human relation or communality” (van Manen, 1997: 101) – communion with God and communion with fellow human beings. These narratives align with the view of physically and culturally embodied spiritual being, much like Jesus is portrayed in the Bible. As described in my literature review, scholars from a variety of disciplines such as philosophy, psychology, neuro- and cognitive sciences (McMillan et al., 2019), as well as Christian theologians and other religious thinkers, view human beings in a holistic way. Holism views humans as culturally and physically embodied souls, or embodied consciousnesses - as both material (body) and immaterial (mind/spirit). According to the Augustinian¹⁴ dualistic holism worldview, while soul and body are viewed as distinct substances, God created, redeems and will glorify humans as whole embodied persons (Cooper, 2009). Highly generative Christians in my sample, as a group, in most of their narratives provide a relevant example of balancing the material and immaterial, finite and infinite in their

¹⁴ As in St. Augustine’s philosophy.

goal-setting, motivations, risk management, decision making, and stakeholder relationship. Their lived experience of entrepreneuring as *becoming* seems to play an important role in this.

7.2 –Entrepreneuring Self

It is this wholistic view of self as an embodied soul requiring both – material and spiritual sustenance, that seems to underpin the life narratives of my coinquirers. Their experience of the Entrepreneuring Self seems to be meaningful to them because it primarily affords an opportunity for emancipation from slavery to various idols, not least from the time-for-money work life model frequently devoid of purpose and meaning. As Ignatieff and colleagues (2011) point out:

The idea of idolatry calls all believers, secular or religious, to sobriety; it asks them to subject their own enthusiasm, their overflowing sense of righteousness, to a continual scrutiny. Religious persons aware of the dangers of idolatry scrutinize their worship for signs of pride, zeal, or intolerance towards other believers; nonbelievers ought to guard against Voltairean contempt for the religious convictions of others (p.87).

Although aligning with some of the more recent literature on entrepreneuring, many of my coinquirers portray their current entrepreneuring activities as a means of integrating their need to seek material sustenance, on one hand, and to nourish the soul with meaningful communion with others and with God. According to Steyaert (2007), the “verb” entrepreneuring re-connects entrepreneurship with the realms of creative and creating. Under this approach, the discovery of opportunities and wealth-creation are no longer the heart of the matter (Steyaert, 2007; Weiskopf and Steyaert, 2009). Rindova and colleagues (2009) state that, “By viewing entrepreneuring as change creation through

removal of constraints, an emancipatory perspective both departs from and complements” the dominant wealth-creation view of entrepreneurship (p. 479). In the context of my coinquirers, the constraint-removal aspect of motivation to launch their enterprise is strong – no matter what type of symbolic “idol” required their obsessive “worship”, they seem to have used purposeful, prosocial entrepreneuring to get beyond the constraining effects of such idolatry. Many stories told by the coinquirers illustrate this change-creation, constraint-removal aspect of their entrepreneurial activities that speaks to their spiritual need to exercise their free will for what they believe to be the valuable ends.

This is nicely illustrated in the following quote:

I look at all the blessings in my life right now...[I]t wouldn't matter what the business, what the career was, if I just had those people I love and care for, who I feel love and care for me...I could transition to anything.

The emancipatory perspective of entrepreneuring as proposed by Rindova et al. (2009), requires de-emphasizing of a pursuit of wealth-creation down to mostly sustenance needs, while amplifying the pursuit of self-transformation and positive impact on stakeholders, characterized by search for autonomy; authoring; and making-declaration (purpose-related claim-making). Similarly, an important part of the motivation of the coinquirers is to generate the means for material sustenance for themselves, their families, their communities and/or their organizations. Analogous to what Herzberg's (1971) motivation-hygiene (two-factor) theory holds in the context of job attitudes, the pursuit of sustenance is important, but is just a baseline hygiene factor dictated by physical and physiological material needs of the coinquirer or of the community he or she serves. If the hygiene factor of generating sustenance is poorly met, this is experienced as a short-term worry, pain or even suffering. Many of my coinquirers

do tell the stories of facing such pain as part of their entrepreneuring activities – in the past or present. Part of their narrative is about “multiple sources of revenues” to address this issue. This includes things like creating opportunities for additional earned-revenue generation, or external funding acquisition; going back to part-time or even full-time employment parallel to continuing running their project; doing freelance work; cashing in their retirement or even family inheritance to bankroll their enterprise. What is absent from their narratives is any reports of a decision to quit or to scrap a prosocial value proposition. This is exemplified in the following quote:

We just wrestled with God and said, “God, you’ve given us this call. We’ve been carrying this burden for ten years. Do you want us to give this up? What do you want us to do?” We were prepared to give it up. But we kept getting affirmation after affirmation that no, we were on the right path. We needed to stay the course and continue with our calling. [CI-01.02]

My coinquirers’ entrepreneuring then is no longer bound to be just a mainstream, wealth-maximizing endeavor, or even an economic activity in a narrow sense, but rather a multistream (Dyck & Neubert, 2008) down-to-earth activity as found in the entrepreneuring literature discussed above. This further resonates with what Hjorth et al. (2003) say:

Ordinary people perform “real” entrepreneurship in their creations and initiatives as they pass beyond the habitual, the passive and the docile, in which consumerism, work life, and the education attempts to slot them (p. 102).

It appears that the key motivator and *raison d’etre* for the research coinquirers’ entrepreneuring activities appear to be their spiritual needs to live out their faith relationally with others and to grow spiritually. For my coinquirers, these spiritual needs seem to serve the same kind of motivator function as psychological needs for achievement and growth serve in Herzberg’s Hygiene-Motivator theory context. These

spiritual needs are expressed by bringing something new and good (as one of the coinquirers put it – “God-pleasing”) about, such as a better way to ensure health or well-being of community members; the experience of community-feeling; the care for some aspect of God’s creation; alleviation of pain and suffering; and so on. Similar to what Herzberg found in terms of job attitudes, the hygiene factor of earning money only removes dissatisfaction and anxiety about sustenance, but does not provide meaning and satisfaction if the faith and spiritual factor is compromised.

Regardless of the type of entrepreneuring activity, the common thread is that the coinquirers seem to experience this aspect of their *being* as something that resonates with finding an outlet for “Creative Fidelity” – Gabriel Marcel’s name for finding a creative outlet as a natural, full expression of embodied soul created in likeness of the creative God; and, by these very activities bringing themselves in closer communion with others, rather than creating destructively (Hernandez, 2011). Hence, it can be argued that creative fidelity that parallels visions of more effectual, relational and emergent characteristics of entrepreneuring that disrupts social ills (e.g. loss of community-feeling and personal ‘usefulness’; poverty; environmental degradation; injustice; other forms of evil in the world) is more important for my coinquirers, than a Schumpeterian creative destruction-way of entrepreneuring that entails incessantly destroying the old and making way to disruptive new technologies of production. This speaks to the importance of “fidelity” in properly channeling of the creative impulses of embodied existence demonstrated by the coinquirers’ stories that encompass fidelity – or being tied relationally with others, in their entrepreneuring activities [e.g. see the themes of start-up motivations, effectuation or reactions to “business as usual” as summarized in Chapter 6].

If entrepreneuring means freedom, “Creative Fidelity” is then the way of living out that freedom. Moreover,

Freedom is belonging; therefore the *disponibilité* which makes belonging possible is a constituent of metaphysical knowledge and not only a moral virtue. Freedom is not a matter of clenching my fists against intrusion from the outside. It is a realization, a letting-go, a letting-be of being (Gallagher, cited in Hernandez, 2011, p. 88).

Indeed, the Entrepreneuring Self aspect of the narrative identity of most, if not all of my coinquirers is constitutive of “Creative Fidelity” and “Freedom as Belonging” stories imbued with the mutual obedience and service to others.

As part of their narrative identity production, my coinquirers tell many stories of purposefully transcending their egocentric self-interest, as described with the theme of generativity and prosocial in Chapter 6. The potential for spiritual transformation gives them the spiritual resources to do so, as has also been found in other studies (e.g., Neubert et al., 2017). Pan-Christian thought also recognizes that humans are constrained by their material being, yet capable of radical and continual transformation. In fact, the Marcelian existentialist ideal of “Creative Fidelity” that describes many life narratives of my coinquirers presupposes experiencing the embodied existence not just as belonging to oneself only, but as enabling presence to respond to others as embodied, sensing, creative, participative being, “...reciprocally support[ing] the pursuit of possibilities for the self and others” (Hernandez, 2011, p. 75). This requires relational and continuous learning and deep personal transformation in the process, analogues to what my coinquirers describe in their stories of intersubjective learning and personal change over time, becoming more attuned to the needs of various stakeholders. This seems to contradict many mainstream theoretical approaches to entrepreneurship conceptualizing

the trait-based personality of entrepreneurs as more or less stable over time driven by individualism and a high need for personal achievement (McClelland, 1961) and a strong internal locus of control (e.g., Rotter, 1966).

Whereas Wry and York (2017) developed a typology of entrepreneurs to illustrate how social and financial goals are prioritized and tensions between these two logics are resolved in different ways by entrepreneurs, my coinquirers do not fit in a static, compartmentalizing matrix. Theirs is a narrative of a dynamic, *continuous becoming* a Christian social entrepreneur – a narrative of someone who engages in prosocial entrepreneuring activities relationally while constantly striving to integrate all aspects of their life around their Christian faith. Theirs is a narrative of realistic lived experience that exhibits constant and dynamic oscillation between different levels of amplification of priorities. For example, some of my coinquirers describe how based on their “seasons of life”, as one of them put it, or stages in their entrepreneurial initiatives, or even seasons of the year, the situational impact may affect their spiritual or prosocial priorities. Their spiritual practices, for instance, suffer when those who are in the agriculture-related enterprises have to attend to a time-sensitive, narrow-window-of-opportunity-dependent harvesting activities; or, worse – a momentary slip up and fall to temptation to sin may set someone a few steps back on the path of their spiritual development; or, early start-up intensity may make a person less available to her or his family; the prosocial agenda may get less attention when acquiring the next client is a matter of satisfying mere sustenance need; etc. My coinquirers do not feel a need to perfectly balance their various “selves”, but rather consciously integrate all of them and acknowledge their unique individual gifts as well as the dynamic and relational aspects of this balancing act.

In the middle of these life-world situational forces, what lends consistency and continuity to the coinquirers' current life story is their commitment to self-examination; and self-correction from their faith perspective. In fact, Hechanova-Alampay and dela Cruz (2009) describe social entrepreneurs as self-reflective visionary leaders. Similarly, in a study using phenomenological analysis, Ilac (2018) found self reflection and values at the heart of coinquirers' responses, as well as a changing mindset related to a desire for social change and visioning for a more positive future. Self-leadership behavior-focused strategies that emphasize self-observation, self-cuing, self-goal-setting, self-reward and self-punishment are also becoming more common practice in entrepreneurship education and training (D'Intino et al., 2007; Neck, Neck, & Murray et al., 2018).

My coinquirers describe a self-reflection and self-influence process that seems to go beyond self-reflection and holding pro-social values at a cognitive level. The process of self-reflection and self-influence my coinquirers describe connects to a deeper Heart and Spiritual level and is more intersubjective and relational. The key emphasis, for instance that D'Intino and colleagues (2007) point out about the behaviour-focused strategies of self-leadership is that these are almost exclusively individual, self-directed actions. Also, while recognizing that individual differences such as "optimism, happiness, psychological flow, consciousness, personality models, self-monitoring, need for autonomy, emotional intelligence, and diversity factors including age, gender, and cultural differences, and the work-life interface" (p. 107) may provide alternative self-influence mechanisms, there is no mention of "spirituality," "faith" or "religion" as having the potential for the same. With a humble and conscious deep reflection through their life narratives, many of coinquirers seemed to acknowledge that God's wisdom is

“mysterious” and “hidden” (1 Cor 2) and this holistic wisdom cannot be achieved by their individual cognitive efforts.

My coinquirers’ narratives appear to be somewhat unique in that their self-influence mechanisms are (a) highly relational, as described elsewhere (e.g. “mutual obedience” or communion stories); and (b) motivated and framed by their Christian worldview and faith. Specifically, the narratives of striving to stay true to continuous, conscious effort to integrate their life around their Christian faith is the most salient story of self-influence mechanism for many of my coinquirers. My coinquirers have not told any alternative narratives either of beliefs or deeds, that life ought to be split into two compartments: one, perceived as more spiritual, “mystical,” holy, and faith-focused, and the other focused on worldly pursuits of wealth-maximizing in the economic realm of human existence – “You cannot serve God and mammon (riches)” (Matthew 6:24). It is precisely such a vision that can cause Christian self-secularization (Schmemmann, 1973, pp. 118–124) and an “Enron-with-a-smile” type of “Christian entrepreneurship.” One of my coinquirers reflected on a sign across the threshold of the church door on the way out that said “the church starts here” and pointed out how this informed his striving to go out and integrate his Christian faith and his works, or become a “doer who acts” (James 1). Similarly, the life story of most of my coinquirers is about continuous becoming, in other words continuously becoming more adapt in integrating, rather than segregating faith and their entrepreneuring works.

Like Wry and York’s (2017) “balanced” entrepreneurs, the Christian social entrepreneurs in my sample appear to be “capable of thinking in more interactively complex ways”; some described how “short-term trade-offs will lead to long-term

alignment” (p. 450). According to Wry and York (2017), the balanced entrepreneur holds “knowledge and competencies that are relevant to both social and financial aims”, thus allowing them to be more creative and integrative and even seek “broader contextual changes” (p. 451). As mentioned previously, many of my coinquirers described their entrepreneuring activity as being directly related to broader radical-Christian Humanist, and radical-social challenge to the status-quo of a mainstream materialistic-individualistic system (Dyck & Schroeder, 2005). More importantly, what differentiates my coinquirers’ lived experience of prosocial entrepreneuring from Wry and York’s (2017) findings is that “the balancing” is not primarily of a financial vs. social character, but rather a spiritual vs. prosocial character of their activities. As mentioned above, for my coinquirers the financial debits and credits matter, of course, but at the hygiene-factor level. It is their Christian worldview, not the investor-financier lens that seems to frame the stories of my coinquirers’ entrepreneuring activities, including imaginative, creative and integrative aspects of their work. This is akin to entrepreneurial application of theological ideas brought forward, as for example by theologian (and Catholic Saint), John Henry Newman, such as his idea of imagination being powered by the soul, and shaped by Christ, by His parables, by His life, death and resurrection (Dive, 2018).

In addition to knowledge, competencies, and social relations relevant to balancing tensions between competing logics, as modeled by Wry and York (2017), my coinquirers also rely heavily on spiritual riches” (similar to what other scholars describe as spiritual capital”¹⁵). The themes of spiritual riches are frequently present in my coinquirers’

¹⁵ I believe that “spiritual capital” has a doubly suspicious connotation that most of the coinquirers would find objectionable. Firstly, it sounds as if spirituality is commodified into an object of economic value “intended for exchange” (Appadurai, 1986: 3). Secondly, “spiritual capital”, as a form of “symbolic capital” (Bourdieu & Wacquant, 2013), seems to imply that spirituality is just another facet of a larger economy of power received not as a gift but appropriated at the expense of others and wielded as a tool for domination.

narratives conveying both the coinquirers' experience of God's grace as a spiritually enabling and healing gift of love from Jesus Christ, and something that shines forth and is freely shared with others in gratitude for God's love. Moreover, whereas Bridge (2015, p. 1017) argued that the social enterprise has "no special dispensations or easier paths" than any other enterprise simply because a label of social has been introduced, several of my coinquirers provided evidence of what they believed to be direct spiritual interventions, miracles or "special dispensations" if you will, that they attribute to their social enterprise's success such as the beekeeper who described a complete stranger driving up to his remote location and making an unexpected large purchase exactly at the moment when he was alone mulling over how to meet various financial obligations; or another coinquirer describing how he wrote down all the complex and seemingly impossible things that had to take place in order for their missional enterprise to become a reality and see these pieces of puzzle falling into places; or Amanda describing resources falling into place as if her prayers through a hole in the ceiling had instantly been answered; or, another coinquirer's story of a tough HR-union bargaining about his early retirement conditions come to a swift and successful end when he invoked the name of God, thus making it possible to build a community with this money, etc.

Almost every research coinquirer, explicitly or implicitly, reflected on what it means to them to read the biblical message found in Genesis 1:26: "Then God said, 'Let us make [hu]man beings in our image, after our likeness.'" Meditation and reflection on being created in God's image and God's likeness seem to serve many of my coinquirers as the guideposts for their "potential" and "striving" as individuals. Similar to what Marra

Thus, "Spiritual Capital" may be an appropriate symbolic metaphor for more mainstream application of "spirituality" to the economic sphere, perhaps found in the context of a "Health and Wealth – Prosperity Gospel" entrepreneurship.

& Selbert (2018) found in their study, many of my coinquirers tell narratives of their entrepreneuring motivations being inspired by their Christian faith, specifically connecting their strivings towards likeness of God and living Christ-like to their non-commercial missions. When considering launching an entrepreneuring project, theirs is the story of finding their strength in humility and modesty, not arrogance or infallibility. This is what seems to inform most of them in their life, including their entrepreneuring activities.

While a couple of my coinquirers did recount past life stories of being deluded in having magical properties of “turning everything into gold with a touch,” the current perspective of my coinquirers as presented in Chapter 6 does not see any single entrepreneur, including themselves, as being endowed with superior God-like or magical attributes, dispelling the notion of a lionized or heroic (social) entrepreneur that society sometimes attributes to the entrepreneur or social entrepreneur. The conceptions of “heroic” individual social entrepreneur has been criticized as being a product of individualistic mainstream cultural influences that do not correspond to the lived experience of “real” social entrepreneurship, where relational, collaborative, communal and collective action is what successful purpose-driven enterprises are about (Light, 2011; Lounsbury and Strang, 2009; Nicholls, 2010; Seanor and Meaton, 2007). All of my coinquirers contrast the normalizing of superhuman and masculine discourse in entrepreneurship. In their lives, the hero appears to be Christ working from within the social entrepreneur and entrepreneuring activities throughout their lives. In contrast to heroic Nietzschean Übermensch (Superman) attributes of the individual entrepreneur, most of my coinquirers exhibit a meekness or humility around their individual role in the

success of their enterprises. Similar to what others have found in the case of faithful Christian leaders, meekness is embodied in many of my coinquirers' stories as a virtue (Molyneaux, 2003) that curbs notions of superior entrepreneurial acumen or skill. As illustrated in Chapter 6, they often use transcendental language to illustrate that without the strength they get from communion with God and communion with the other, it is impossible to go for disrupting injustice, hunger or environmental degradation, or disrupting loss of community-feeling or disrupting evil in general, for instance as one of my coinquirers stated, "There's just no way it can be done on our own."

Within the overarching tension of material (body) - immaterial (soul), another type of paradoxical narrative emerges in the coinquirers' life stories. On one hand, most of the coinquirers, paradoxically, seem to be telling many stories of being committed to the "leaps of faith" or taking risks in the face of uncertainty in their lives, whether in family affairs or in their social enterprise startups. They see value and feel affirmation in taking these "Leaps of Faith" decisions, sometimes based on nothing else but trust in God's providence. In some instances, they exemplified taking great risks when the outcome was one of great service to the other. On the other hand, most of them also punctuate their "Leap of Faith" narratives with stories of cautious, more deliberate approaches to certain decisions. Similarly, Weerawardena & Mort (2006) found in their study that social entrepreneurs are suspended between the need to display risk management behaviours, on one hand, and their desire to achieve the social mission and financial sustainability, on the other. The latter study did not look at the role of religious faith or spirituality in social entrepreneurs' way of navigating this tension, however. While their study found that it was the risk of financial losses and/or the risk to

growth/scaling up the enterprise that drove “risk management behaviours” among the social entrepreneurs, my coinquirers approach this in a more spiritual way. It seems that risk management for them is primarily driven by their concern not to affect others around them in a negative way, striving to minimize the negative “footprint” of their agency around them, acting as Agents of Christ instead. Most of the coinquirers seem to resolve the paradox in a spiritual way by seeing the “Leap of Faith” and “Cautiousness” as a duality – not the dualism, in that they are able to sustain both of these elements as no longer separate or opposite, but interdependent parts of the spiritual whole of decision-making as “Agents of Christ,” in some instances boldly taking the proverbial plunge into the abyss of the unknown with faith in God and other times acting with a sort of self-bounded agency in seemingly less intimidating circumstances. This is illustrated in the following quote:

...[T]his is something that is going to basically be faith-building or faith-shaking. So, I basically had to let go, and then trust that God was in control...[I]t became clear that we were being called to do this and the pieces just kept falling into place.

In their practice, the coinquirers thus appear to transform entrepreneuring from the mold of the world. Their entrepreneuring perspective is of emancipatory character, countering a conventional, mainstream entrepreneurial perspective. It is more aligned with a multistream entrepreneurship (Dyck & Neubert, 2008), a radical, less materialist-individualist approach (Bell and Dyck, 2011; Dyck and Neubert, 2010; Dyck and Schroeder, 2005; Dyck and Weber, 2006). A radical-less-materialist-individualist multistream entrepreneurship entails more reliance on practicing personal spiritual virtues as part of the economic activity and strives to balance multiple forms of well-being (e.g. financial, social, ecological, spiritual, psychological/mental/emotional, physical,

communal, aesthetic/cultural, etc.) for multiple stakeholders (e.g. self, family, community, employees, partners/suppliers/clients, beneficiaries, customers, natural environment, etc.). However, due to lived world realities, the coinquirers recount stories of continuously wrestling with market-managerialist isomorphic pressures, as well as general material sustenance pressures, winning most battles, but not always, for example describing the “constant battle between spirituality, materialism, and social justice and equity.”

Thus, for most of my coinquirers, their narrative of *Entrepreneurial Self* can be metaphorically summed up as a narrative of their existential becoming as Agents of Christ to accomplish His work through a type of multistream prosocial entrepreneuring. This narrative of *becoming* of theirs is infused with the amplified conscious awareness of the tensions and struggles between Christian humanist and prosocial values, on one hand, and financial & materialist pressures on the other. In their narratives, my coinquirers appear to rely particularly strongly on the virtues of love/charity/forgiveness, courage, and justice to guide their prosocial actions, as well as temperance (modesty/humility/meekness) to deal with the tensions between material and spiritual.

7.3 – Spiritual Self

Most of the narratives of the Spiritual Self offered by coinquirers fall into three types of narratives: 1) Stories related to a personal journey to spiritual development and growth; 2) Communion with God and mystical experiences affirming one’s faith; and 3) Communion with others – “Christ is in our midst” experiences.

The coinquirers' personal journeys on the path of spiritual development were relayed by them as being impacted by many things, but the most common type of narrative in this regard relates to how they process, make meaning of, and respond to the lived experience of the personal ups and downs (e.g. marriage, accomplishments, travels/adventures, becoming a parent, personal failures, pain, suffering, tragedy, illness, strife, etc.). While a lot of their stories start out as contamination narratives where a good situation is spoiled by a negative turn of the events, most of these stories then are retrospectively reframed as more redemptive type of experiences that made the coinquirers "...better, not bitter", as individuals and as Christians.

Coinquirers paradoxically place their trust in the certainty of God in the midst of the uncertainty of their lives ("embracing uncertainty"). They spoke of learning from their own suffering or from witnessing the suffering of others. The key learnings that most, if not all, of my coinquirers point out from living through or witnessing perplexing, painful twists of life relate to the significance of faith in God and fellowship with others. This resonates with Toth's (2004) point that an entrepreneuring Christian "must also attend to the world as a region of unfathomable complexity, ignorance and peril. In order to prevail over such difficulties, the entrepreneur needs to understand how necessary it is for people to make constant efforts of initiative, sympathy, discovery and love" (p. 9). Rather than portraying themselves as singlehandedly, heroically dealing with these perplexing or painful situations, whether in their personal life stories or their social enterprise stories, my coinquirers invariably recount how communion with God and with their neighbors gave them hope, strength and resilience to respond positively. The coinquirers offer transcendental stories of rooting oneself in God-enabled alignment with

God's intentions and trusting in God's support in times of trial and tribulation, whether this was a difficult life lesson learned along the way or another "leap of faith" they were taking. These sentiments ultimately connect to the wisdom and perspective of letting go of the obsessive need to "succeed" and being in control of the outcomes, and focusing rather on faithful and diligent effort to "never stop rowing;" or "fighting a good fight" (two metaphors used), meaning to never stop putting in honest work to the best of one's ability and circumstances. Haskell et al. (2009) connect this to the value of faith as exemplified by the life of Jesus and posit that enduring faith ought to be important for Christian social entrepreneurs.

The relational aspect of the coinquirers' spirituality cannot be understated. Both the mystical, transcendental experiences, as well as the giving or receiving of unconditional, agape love, and/or community-feeling are reported by many of the coinquirers as the most meaningful and spiritual episodes in their life stories. In other words, self giving is more important than self improvement, and yet the two are connected. Some described this as the participation and contribution to "God's energy of forgiving and reconciling love." Invariably, my coinquirers make reference to the importance of this type of agape or charity love as the foundation of their Christian spirituality. As one of the coinquirers said,

Love. The reason for that is, everything else, health, money, can be stripped away. But if you're stripped of love you give or love you receive, everything is real shallow...So that's it. The greatest of these is love.

This resonates with the pan-Christian theological reasoning that "God is agape (Love)" (I John 4:8); that "the greatest virtue is agape (Love)" (I Corinthians 13:13); and, that "We love, because He first loved us" (I John 4:19). This resonates with Toth's

(2004) remarks about this type of faithful act being akin to risking one's own identity as a Christian who is willing to follow Christ's "will for cross" or "divine risk" (p.9), an example expressed in concrete acts of neighborly love. He further connects this to the difference such a Christian worldview creates for entrepreneurship: "If the actions of the entrepreneur are genuinely acts of neighbor love, then truly, the ground of his or her undertaking of risk lies in this very same lure of divine love fully expressed in Christ's self-sacrificial love" (p.10).

Similarly, many coinquirers report positive experiences in the context of bettering themselves as individuals and as Christians. They report becoming wiser, more forgiving, kinder, more considerate and compassionate, more grateful, less anxious in the face of uncertainty, and so on. In an existential-phenomenological sense, as per Heidegger, we are what we *do*, not what we necessarily achieve – faithful undertaking of something is more important than certainty of outcomes and achievements, because the latter are virtually beyond our jurisdiction (Shepherd, 2015, pp. 287-288). This is exemplified by many narratives running through the interviews. As one coinquirer said: "There has been a lot of uncertainty...[T]he older I get, the more comfortable I am with that uncertainty to be able to say, not sure how this one's going to turn out."

The coinquirers seem to both fall back on their religious faith as an aid to make sense of their lived experience, as well as sometimes self-correct their current understandings and beliefs. One of the most common formative impacts of these highly negative or positive experiences seems to be some type of change in one's understanding of spirituality, faith and God. The lessons drawn seem to align with one of the key virtues of Wisdom & Perspective, defined by Peterson & Seligman (2004, p. 182) as a superior

type of judgment and knowledge, distinct from intelligence, that enables a person to give wise advice to others, and to make sense of one's own conduct and meaning of life.

Haskell et al. (2009) see wisdom and applying insights as one of the key values exemplified by the life of Jesus that Christians can rely on in their social entrepreneurial ventures.

To summarize, while the coinquirers represent many different faith traditions within Christianity, there are some common ways these coinquirers, as a group, narrate their lived experience of *Christian Spiritual Self* as the expression of receiving and giving Agape love to both God and fellow humans, thus striving towards closer communion with God and with their neighbor; and ability to periodically re-examine the self with humility and modesty, and self-correct as necessary. As discussed above, many of the aspects of their Spiritual Self also relate to the competencies Christian social entrepreneurs rely on.

7.4 – Committed (Prosocial) Self

As discussed above, the coinquirers' narrative identity includes both Spiritual Self and Entrepreneurial Self. In fact, for most of the coinquirers it seems the Entrepreneurial Self identity is a type of expression of their spirituality - *becoming* Agents of Christ and to act in synergy with God's will. Most of the interviews, then, quite naturally contain narratives that deal with the coinquirers' understanding and efforts to discern the will of God both for – (a) their lifeworld or everyday natural context of situations and relations they find themselves situated in; as well as (b) conscious, reflexive and purposeful commitments to specific vocation, initiatives and activities in their lives. Most coinquirers emphasize the importance of action, or as one of them put it

“getting hands dirty” in order to enact and align what they, as Christians, believe is good (or as one of the coinquirers put it, “God-pleasing”) and what they spend their time on in this temporal world. The coinquirers’ life stories are full of consciously and purposefully reflecting on the meaning of “good life” and “the good” in general, in line with Christian Humanism (as opposed to Secular Humanism) as per Mele and Schlag (2015).

Based on the wisdom and perspective of what they believe is good, the coinquirers then elaborate the narrative identity of the *Committed Self*— a narrative of commitments to a specific personal theory of change.¹⁶ As an example, I extrapolate a faith-based variant of theory of change from Amanda’s narrative as follows: *Serving God and integrating the life around her faith has inspired her to support the local smaller-scale farmers supplying fresh, healthy whole foods produced in ecologically sound ways to the local communities; in turn, this contributes to improving human health and ecology, as well as local food security.* I believe, it is instructive to read how Amanda narrates her commitments that I have summarized. Here is a quote from the third interview with her:

I think it was God or somebody, the universe, telling me, ‘This is coming; we need you to be a soldier. We need you to be an earth warrior, a Protectress of food. A Protectress of life!’ ...I’m very awake. I want to educate the rest of the world on the right way to eat. The right food system to buy from that will help solve climate change...Small-scale sustainable farmers are cooling down the planet. ...The [local] farmers are like, they hug us...I had one farmer say to us that ‘you guys are the—true—only true [business] that actually really truly buys all kinds of local. People, other [businesses] buy a little bit, and they’ll call me every few months. But you guys are like [claps hands] every week, every week, every week, - that makes a difference.’ ...I just told some of my staff the other day, ‘If

¹⁶ Brest (2010) defines a theory of change as “the empirical basis underlying any social intervention — for example, the belief that a young person’s close relationship with adult role models can reduce his susceptibility to violence, or that regular visits by registered nurses to first-time pregnant women can improve parenting skills and children’s outcomes” (p. 49).

there was no such thing as climate change, we would not be sitting here. None of us would be sitting here. You'd be working somewhere else because I would have never opened [this particular type of business], if there wasn't such an emergency on food security. Like real food, I would have never opened the [food-related business].' Vision for food security, [locally], and Canada. And I'm going to talk about all these issues and I'm going to show them, show everybody, try to build this, this roadmap to health. Because I'm on a—this is my—and I'm going to get on the road and I could present it to everywhere: 'We Can Eat our Way out of Climate Change' [laughs] ...And in there, I'm going to show people how to go from poverty, to health, in simple ways...

This lengthy quote from Amanda's interview is illustrative of what most of the other coinquirers do in their narrative:

(a) They reconstruct stories of taking cues from various sources as to what is good, as in God-pleasing, efficacious for others or society at large. This kind of reflexivity is in line with Martin's (2005) note that social entrepreneurship has a reflexive dimension to it. However, Martin and others (e.g. Nicholls, 2010) see reflexivity in social entrepreneurship as more of an isomorphic practice. For instance, Martin (2005) underscores that it is social activists who are recasting themselves as social entrepreneurs through reflexive practice. My coinquirers' engage in a decidedly Christian-faith inspired reflexivity, mentioning sacred authoritative texts such as the Bible and God's word as the leading source for aiding them in reflecting on what is good, God-pleasing and in line with the God's will. Jesus Christ, as well as the Christian saints and other good spiritual people (elders, ancestors, etc) my coinquirers respect also serve them as exemplars for making sense of what an Agent of Christ, an agent of goodness ought to look like.

(b) With gratitude and sense of obedience, they reflect on the gifts given to them in life – time and place of their presence, knowledge, experience, awareness, redemption, spiritual riches, and other tangible and intangible resources, and articulate how they combine these with their faith-informed, Christian humanist perspective on what is good

when deciding what to commit their lives and enterprises to. This is similar to the so-called “bird-in-hand” principle that effectual (Sarasvathy, 2001) entrepreneurs follow, starting by looking at what they have at their disposal and experimenting with various possibilities these accessible means can be animated or activated; and finally

(c) They then elaborate the narratives of how they effectuated good opportunities, co-creating them relationally with others, to bring about a certain type of difference, good change or good impact into their external environments, communities, and the lives of others. This aligns nicely with Weiskopf & Steyaert’s (2009) suggestion that, “The focus is no longer on the entrepreneur as someone who is surveying the world from above, sees people (workforce), material, and so on from a detached point of view, and applies a reductive analysis, so that they become information, values or commodities ...[and] rationally combines these factors in order to produce an output” (p. 196).

As I predicted, many of my coinquirers during interviews became emotional as they described a part of their past or current life story dealing with pain, trauma or suffering of self or others in their lives. However, it was more surprising to me to see that another type of memory that evoked strong emotional reactions in many of them related to a part of their past or current story where they received clear feedback from others about the positive impact of their work. This can be interpreted in two ways: 1) the ultimate meaning these coinquirers find in their lives is connected to making a positive difference in others’ lives. This sense of oneness, or communion with their neighbor provides them with critical spiritual nourishment. One of the coinquirers reflected on an emotional moment of hearing how their enterprise made a tangible difference in someone’s life in a way that was described with an Eucharistic metaphor: “I ate that

[gratitude] for a month”; and 2) without such feedback and validation, the knowledge of what is “good” is incomplete; In other words, for most of my coinquirers to hear and internalize Christ’s admonishment - “be light to the world” and “love your neighbor” is important, but it’s also important for them to get affirmation from other human beings that what they do, in fact, amounts to their positive *presence* in the lives of others or in the community at large. As one of the coinquirers expressed themselves, this is opposite to “living like a tourist.” According to Gabriel Marcel’s Christian existential reasoning as described by Hernandez (2011), the mystery of this kind of positive, loving, self-giving presence is that the more one gives himself or herself over to being present for others, the more they become truly present for the “self” by enriching their inner world with new senses of personal usefulness and meaning.

One of Bornstein’s (2007) six qualities of successful social entrepreneurs is the willingness to self correct. For many of my coinquirers, as discussed in the section on the Entrepreneurial Self above, there is a willingness to self correct based on both a willingness to listen to the inner spirit and conscience, either addressed implicitly or explicitly as the voice of Christ within; as well as a willingness to be attuned, in “mutual obedience” with others, to the impact they are having on their neighbors, their environment and other stakeholders. One coinquirer described, “disciplining yourself to not get too far ahead of others in the community and to keep stepping back to listening to their concerns about what you want to do.” The vision of a different world of which Bornstein speaks, in my coinquirers’ narratives, is the co-created building of God’s kingdom, where human *becoming* and entrepreneuring meet.

At the same time, many of my coinquirers describe their experience of doing their work in and for their communities as “[I just] go and do it”; they acknowledge that their entrepreneuring, like their *becoming*, is at a deeper level than “rationally planned out” and calculated action. Or, rather, they rely on another type of rationality – “supra-rationality” (Mele & Schlag, 2015, p. 4), an integrative rationality that blends human reason and spirituality together, to guide their creative activity: There is God and their Christian faith in that, but their pro-social goals are not strategically formulated. Neither is there an accounting or “measuring” of their work for God. Simply put, for most of my coinquirers it is the embodiment of it, a way of being and a way of becoming.

7.5 Summary of Narrative Identity Discussion

For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks. (Luke 6:43-45)

He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

From the narrative identity perspective, a model of identity as a collection of life stories has evolved over the last few decades (McAdams, 1985, 1995, 2013; Singer 2004; Dunlop, 2017) and is conceptualized as the following:

Single-authored short-story collection [where] ...the individual stories ...are not like chapters; they do not add up to a novel. ...What holds the small stories together is the authorial voice, ...the recurrent themes, and the fact that ...all of the stories relate ...to [the author] as she develops over time (McAdams, 2018: 363).

These idiographic short stories sit next to each and shed light on an individual's personal meaning-making of the past, present, and (projected) future autobiographical scenes. These stories invariably include redemptive (negative to positive) or contaminated (positive to negative) imagery, multiple perspectives, mixed emotions, tensions/dialectics/polarities and paradoxes, expressions of values or virtues, and ultimate reconciliation of all of these elements into some coherent and continuous identity.

The research coinquirers were selected to participate in the study because they profess Christian faith, as well as exhibit entrepreneurial spirit. Therefore, it is no surprise that most of them speak to these themes in their life narratives. What is interesting is the specific types of stories that they use to make meaning of how they *became who they are still becoming* and what various components of their multifaceted identity mean to them.

As Christians, my coinquirers tell many stories of coping with the nature of tensions, dialectics, polarities and paradoxes and steadfastly navigating them in their lives. Their wisdom and perspective related to inherent existential tensions and paradoxes of life is informed by their Christian faith, the mystery of the Incarnation itself – “The Word became flesh and lived among us” (John 1:1-18), and by “many contradictions and inconsistencies about God” found in Scripture (Rohr, 2019, p. 173); for example God is both hidden and revealed, eternal and temporal, infinite and finite, alpha and omega. Other paradoxes found in Scripture include sacred and profane, strong and weak. No wonder, that the overall perspective on life that is apparent from the narratives of most of my coinquirers, with all the life's ups and downs, tensions and paradoxes, is still in line with Marcel's perspective that life is not really a problem to be solved, but a mystery to be lived and loved (Hernandez, 2011). Similar to a study by Gümüşay, Smets and Morris

(2019) in another type of religious faith-inspired business - Islamic banks, I found integration and separation in engaging the competing logics found among the Christian social entrepreneurs in my study.

The overarching key redemptive narrative that shapes the narrative identity of my coinquirers is that of “*Recovery from Idolatry*.” This redemptive imagery, just like any redemptive imagery in the life stories is a wider concept than the commonly understood religious meaning of it, as deliverance from suffering to a better world, existential despair or existential crises in their lived experience. From an existentialist perspective, these perplexing moments in life relate to our human tendency to tie our identities to meaningless things and/or to any worldly qualities that can crumble (e.g. notions of perfectionism in anything).

Redemptive narrative in a life story is more broadly about how one becomes a better person by overcoming these perplexing moments in life. This may or may not include religious or spiritual aspects. However, given my coinquirers’ Christian background, most of them (except perhaps one coinquirer) tell their redemptive life story in explicitly religious terms, including short stories of divine presence, mystical experiences, a state of grace and being guided by the Christian teachings in making sense of the journey. Theirs is a redemptive story of becoming aware of various impediments (“idols” are symbols of such impediments) in their lives that, at one point or another, had entrapped them in either a delusional state of egocentric comfort, futile search for fulfillment in material pursuits, and/or meaning-poor or alienating work life.

Many of my coinquirers’ narratives of emerging from these perplexing life moments can be described as striving to become a self-author of a meaningful, faithful

life. The “life as authoring” concept first originated from the Russian philosopher and literary scholar, Mikhail Bakhtin, and holds that an individual who authors his or her own life instead of just being a character in somebody else’s story, must approach the world with some act of authoring – “...directed towards the Other and ...anticipate the Other’s response” (Kozulin, 1991, p. 338). While my coinquirers’ paths of *becoming* are naturally very different, the common feature is that the self-authorship is being applied in an attempt to get closer and closer to an aspirational image of an Agent of Christ in this world. This overall narrative identity of *becoming* an Agent of Christ is constituted of an interplay between overlapping and integrated three main “Selves”: “Entrepreneurial Self,” “Spiritual Self,” and “Committed Self,” as detailed above. It must be noted that these three narratives of “Selves” are not compartmentalized, segregated or static stories; but rather these three aspects dynamically and continuously melt, even morph into each other, one informing the other through various dialectics and trials and errors of lived experience.

Moreover, some coinquirers do not consciously partial out Entrepreneurial Self from the other two identities of Spiritual Self and Committed Self that are more readily understood and articulated verbally by these coinquirers. For instance, Entrepreneurial Self – a creative, initiative-taking side of one’s identity may hide behind the veil of radical faith as only a natural expression of the way the coinquirer understands the meaning of living-out the faith in this world. Similar to what Driscoll and colleagues (2019) found in the small business context, my coinquirers make sense of their Entrepreneurial Self-identity as a way of putting their spirituality and Christian-faith in practice, putting entrepreneurship in the service of their faith, rather than the other way

around. In this Christian humanist existential model of entrepreneuring, the Committed Self serves as the humanistic value expression of Spiritual Self, while the Entrepreneuring Self is a way of animating Spiritual and Committed Selves in concrete activities (see figure 7.1). Integration, not segregation, dynamism not staticity, appear to characterize my coinquirers' ever-aspirational *becoming an Agent of Christ* as a form of Christian social entrepreneurship.

7.6 Phenomenon of Christian Social Entrepreneurship

Looking through the prism of the coinquirers' lived experience, how does the phenomenon of Christian Social Entrepreneurship appear? What is the meaning they ascribe to what they do as authoring individuals, that when looking from outside it appears as entrepreneurial and (pro)social in nature?

According to Boutillier (2013), the meaning of "entrepreneur" is most frequently associated with someone "...who wants to control his life and to get rich" (p. 582). Many scholars in the field have critiqued this meaning of entrepreneurship as "...a bit too narrowly focused on wealth creation via new ventures" (Rindova et al, 2009, p. 478). I note that my coinquirers did not show any signs of being ideologically inclined specifically towards the corpus of "social entrepreneurship." While a couple of my coinquirers seemed to whole-heartedly embrace the rhetoric of "social entrepreneurship" (admittedly, possibly under the influence of having recently attended a social entrepreneurship forum), most of them did not use a label of "social entrepreneurship" to describe what they do. A few of them explicitly objected to a label of "entrepreneur" on

the grounds of a mainstream, “wealth-seeking-through-new-ventures” connotation of the word.

Others objected to the term “social entrepreneurship” because of the market-managerialist connotation they felt “entrepreneurship” added to the mix. For some of my coinquirers, once the label “entrepreneurship” is coupled with “social”, it seems to bring with it powerful influences of a market-managerialist discourse closely tied to the label “social entrepreneurship.” This echoes Zahra and colleagues’ (2009, p. 527) position that “...SE represents a harmful marriage between opposing values.” The “odd-couple” (Alvesson & Karreman, 2001) of “Social+Entrepreneurship” does seem to exhibit ideological characteristics. This is so because people come to “believe” (Fairclough, 2010, p. 9) in the basic tenets of the market-managerialist discourse underpinning the dominant (wealth-seeking market-managerialist) understanding of “entrepreneurship” as a primary focus of “Social Entrepreneurship”. The pervasive claim that social entrepreneurs are required to learn new, additional skillsets that are related to the market-managerialist approach is one such discursive imperative. Some examples of such skillsets include, but are not limited to: overall business jargon (versus more problem-specific or vocation-specific language); “competitive strategy” (versus cooperative community with common goals); “corporate professionalism” (versus relational, humanistic demeanor); “supply and demand analysis” (versus need for support, dignity, peace); and “measuring performance indicators” (versus theory of change evaluation).

This claim is still reinforced in much of business research, business management textbooks, or other authoritative texts (e.g. newsletters or circulars of influential foundations, think-tanks, etc.). Even when it is not mentioned, it seems to be part of the

underlying assumptions of the text. Many ideologically-inclined social entrepreneurs spend hefty budgets on attending social entrepreneurship forums; “business coaches;” and formal training focused on a market-managerialist paradigm. Clearly, this claim has a power of ideology as it affects particular areas of “social”. The fact that indeed some of these market-managerialist approaches may be of certain utilitarian value to budding social entrepreneurs does not undermine the ideological character of the claim. As Fairclough (2010) notes: “Notice that even if we did conclude that ... a claim is ideological, that would not make it necessarily or simply untrue” (p.9). For instance, we may reason that business parlance and “measuring performance indicators” under the condition of requirements imposed by the funding agencies will be of practical utility to a social enterprise. However, as Fairclough (2010) points out – “this is not the inevitable ‘law of nature’ as it is often represented, but the product of a particular economic order which could be changed” (p.10).

One of my coinquirers, indeed, went as far as to adamantly and repeatedly state that they understood their work to be about not just any type of change, but about radical “system-change” objectives that question the very precept of the existing economic order. Despite representing a wide variety of enterprises as described in chapter 4, all but one of the coinquirers explicitly articulated an understanding of their work as part of their entrepreneuring activity as a way of positively changing some part of the existing status quo. Three of them even enshrined this transformative commitment in part of the name of their enterprises (e.g., Against the Grain; Transformational Education; and Next Mile).

These ideas are found in the entrepreneurship literature, however they are a minority perspective, as was outlined in my literature review. For example, Warren and

Anderson (2009) point out the empowering effects of entrepreneurial discourse or being identified as an entrepreneur: "...emotion, sentiment, sometimes even passion, fill out our intensely human understandings of what it means to be an entrepreneur" and "...words, deeds and actions combine to reach beyond the rational" (p.148). The caveat, of course is that while this is indeed an empowering feeling for an individual who identifies themselves as an entrepreneur, there is a temptation to take this empowerment "...to unbridled aggression to inflict damage on the less powerful, the weakest" (p.149).

Interestingly, almost all of my coinquirers understand their entrepreneuring activity differently from a mainstream materialist-individualist, wealth-seeking-focused perspective. For one, most of them are not expansionists, but prefer to operationalize their positive impact in a localized, "Small-is-Beautiful" way. Even the ones that have some international dimension to their social enterprise stress the importance of either a very slow, sustainable growth or/(and) highly localized entrepreneuring activity adapted to the local communities in another country. In general, the coinquirers' life stories seem to move in the trajectory of moving away from excess and becoming more and more watchful of, what I describe as, their "Egocentric Footprint" – negative impact one's lack of *presence* in Marcelian terms (constitutive of being available to and in communion with other) and/or self-absorbed words or actions can have on anyone or anything else in the world (Hernandez, 2011). One can hear this in the stories of regrets that my coinquirers tell. Most of them refute any usefulness to regret anything else in life, but conscious or inadvertent negative effect they had on others, the Creation, or even things around them. Hurting a parent's feelings or spouse's feelings, or not being compassionate enough with mentees or pupils are classic stories. But there are surprising stories of lamentations about

neglecting to take care of communal items (e.g. one of the coinquirers lamented how female members of the similar community had more care for kitchen items than he did); about neglecting crops, farm animals or the environmental suffering either by delayed action or inadvertently by a wrong course of action.

In my analysis, the lived experience of most of my coinquirers shows that when it comes to balancing the seemingly polarizing tripartite identity of “Entrepreneuring Self,” “Spiritual Self,” and “Committed Self”, it is the three strengths of character - Temperance, Transcendence, and Wisdom & Knowledge that animate all the rest of the virtues in Peterson & Seligman’s (2004) classification (Courage, Humanity, & Justice). In the spiritual sense, when it comes to the Christian view on life, as many of my coinquirers explicitly have testified during the interviews, “Love [part of strength of Humanity above] is a crucial virtue, which gives support, inspires and harmonizes all other virtues” (Mele & Schlag, 2015, p. 4). Practically speaking, however, it is the amplified strength of Temperance that is the most unique in the entrepreneurship context and in our day and age, and in our cultural context. Hence, I believe, the amplified emphasis on the narratives of Temperance is the differentiating factor of the (pro)social entrepreneuring activities of most, if not all, of my coinquirers.

Under the influence of mainstream market-managerialist discourse, however, in the extant literature even on social entrepreneurship, some place a strong emphasis on growth and scaling up that sounds oddly familiar to a growth-imperative uncritically imported from the competitive commercial business paradigm that aligns with the “entrepreneur-as- Übermensch” or “heroic entrepreneur” discourse: “He is constructed as a heroic figure who holds the promise (and bears the load) of revitalizing

society/economy/organizations and leading us into the promised land of economic growth and prosperity” (Weiskopf and Steyaert, 2009, p. 185). For instance, Drayton (2002) put it this way:

Identifying and solving large-scale social problems requires social entrepreneurs because only entrepreneurs have the committed vision and inexhaustible determination to persist until they have transformed an entire system (p. 123).

Drayton is regarded as the father of the modern-day social entrepreneurship movement, having founded “Ashoka: Innovators for the Public” back in 1980 and said to be among the first to have used the phrase of “social entrepreneurship” in the modern context at that time. The foundation has grown into a mammoth global non-profit organization wielding disproportionate power in the field of social entrepreneurship. To Drayton’s credit, however, as illustrated in an admittedly somewhat propagandistically titled article – “Everyone’s a Changemaker: Social Entrepreneurship’s Ultimate Goal” (Drayton, 2006), he later softened his “entrepreneur-as-saviour” rhetoric that saw “solving large-scale social problems” and “transforming an entire system” as the imperative for all social entrepreneurs:

“[The] value-based faith is the ultimate power of the first-class entrepreneur. It is a quality others sense and trust, whether or not they really fully grasp the idea intellectually. ...[such] entrepreneur’s own life story is in itself a beacon encouraging hundreds of others to care and to take initiative. ...The most important contribution any of us can make now is not to solve any particular problem, no matter how urgent, ...[but to] increase the proportion of humans who know that they can cause change” (pp. 81-82).

While he still sounds highly ideological, his sentiment seems to have changed to a somewhat more communal perspective, appreciating smaller scale incremental change rather than stressing an imperative for transformational “problem-solving.” This also resonates with the call to focus on “taming rather than solving” (Hervieux & Voltan,

2018, p. 291) social issues, leaving a door of inclusivity open for more localized, grass-roots, “small-is-beautiful” (pro)social entrepreneuring that my coinquirers’ life stories celebrate. By the same token, while growth usually means hierarchy, bureaucracy, power and privilege and all the unintended consequences of the above, similar to other social entrepreneurs, most of my coinquirers tried to avoid these pitfalls by employing “scaling-out,” open source collaborative practices rather than focusing on ruthless competitive ones. In coinquirers’ lived experience the phenomenon of Christian Social Entrepreneurship appears to be shaped by cooperation rather than competition, to connect with communities of support and practice, to share knowledge, and to work toward unsettling the system by more communal, cooperative, and collaborative means. This also aligns well with Hervieux and Voltan’s (2018) findings that social entrepreneurs represent actors that are largely concerned “with creating an ecosystem to support social entrepreneurs” (p. 279).

My coinquirers are very different as individuals. Their entrepreneuring activities correspond to their unique life paths. While there were a couple of life’s narratives that overall seem to have developed based on the coinquirers’ early life expectations, the absolute majority of them reflected that they would not have been able to foresee where they are in their lives now and what they do as part of their entrepreneuring initiatives. Even when discussing their current entrepreneuring activity, stories of some unexpected twists and turns of how the development of the project has proceeded abound.

In the midst of this uncertainty and unpredictability, the coinquirers continue to do what they can, given the gifts and circumstances of their lives, to be Agents of Christ bringing positive change to the world, some in a form of developing a small community

of life and love, others attempting to revolutionize how the solutions for wicked social problems are marketed to government agencies, and anything in between. For my coinquirers, success is not only not defined by their bank account, but neither is it defined by the scale of their impact. What they may seem to worry about more is how well they fulfill their interpersonal roles – e.g. am I a good father? Or, a good spouse? Or a good teacher/pastor/mentor? Or, a good community member? Or a good boss? Or a good neighbor? Etc. But they do not compete with anyone on “success expressed in some metric.” Two of my coinquirers, in fact, spoke in highly market-managerialist parlance about growth as a scaling up and increasing impact aspiration. However, even these narratives were tempered by statements illustrating a realistic, non-obsessive perspective given their specific circumstances. Overall, the sentiment I heard most often is that as long as they feel they are making the best use of their God-bestowed gifts and life’s circumstances, they felt they were on a right path and, therefore, rejoice in gratitude. This points to the commonly accepted Christian perspective that everyone must examine their own life in light of the unique endowments they have been given:

For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith (Romans 12:3).

This is also in line with the general social entrepreneurship literature that speaks of highly local-context-sensitive and lead-entrepreneur-dependent properties of the social entrepreneurial phenomenon (Defourny, 2001; Grant, 2008; Parkinson & Howorth, 2008; Teasdale, 2012).

One of the key insights from the lived experiences of my coinquirers is that deep and personal reflection about right and wrong is work, a type of necessary spiritual work. Entrepreneurship in and of itself, for instance, is neither immoral nor moral – it is amoral. Like many things in this world, it can serve good or evil. For instance, Jones and Spicer (2009) argue that if entrepreneurship is about libertarianism, imagination, risk-taking, unsettling the status-quo and calculating rationality, then “Marquis de Sade, from whom we take the reference to modern ‘sadism’, is an entrepreneur” (p.131), and an effective one too. But to what end? “To intervene violently” and create “...a cruel and perverted world”? (p.137), as Jones and Spicer (2009) suggest Sade did.

On the other hand, Warren and Anderson (2009) state that, “entrepreneurship can be magnificent” (p. 148). Christian or not, anyone could savour the image of Jesus walking on earth – wasn’t He a magnificent social entrepreneur? Bringing people together, challenging the status-quo, getting people passionate about the impossible, healing people and transforming the world into a kinder, better place, sowing hope everywhere he went, and doing most of his work in the community. Saint Paul the Apostle instructs:

Whatever is true, whatever is honorable, whatever is just, whatever is pleasing, whatever is pure, whatever is commendable, if there is anything excellent and if there is anything worthy, think about these things (Phil 4:8).

My coinquirers reflected extensively on their perspectives and conscious judgements about good and evil, and told the stories of many small or large decisions that kept them on the side of the good in this world, sometimes as at cost of personal and/or financial sacrifice. This is another expression of the “In the World but not of the World” perspective. The phenomenon of Christian social entrepreneurship in the lives of my

coinquirers appears to be a virtuous kind of entrepreneuring. “Christianity is ...fully open to human values and encourages acquiring virtues based on such values” (Mele & Schlag, 2015, p. 4).

Indeed, my coinquirers collectively tell the story of a phenomena of Christian Social Entrepreneurship shaped by all aspects of virtuous individual characters identified by Peterson and Seligman (2004), including (1) courage; (2) humanity; (3) justice; (4) wisdom and knowledge; (5) transcendence; and (6) temperance. In my analysis, what truly sets this group apart in terms of their entrepreneuring activities is the particularly strong influences of the three specific virtues: (1) Spirituality (faith, purpose), which is an aspect of strength of Transcendence; (2) Humility/Modesty, which is an aspect of strength of Temperance; and (3) Perspective/Wisdom, which is an aspect of the strength of Wisdom and Knowledge. In their narrative, my coinquirers provide the narrative that can be interpreted as these three virtues together being the most critical factor in operationalizing their variant of Christian Social Entrepreneurship as the expression of an “In the World but not of the World” mold-defying, radical-moral variant of entrepreneuring.

In fact, the virtue of perspective and wisdom is what naturally led the coinquirers to align their entrepreneuring activities with what they consider to be good purpose to serve. Current entrepreneuring projects of my coinquirers, as portrayed by them, started out as a result of gradually developing an awareness of an aspect of a social situation that they wish to improve in line with their Christian values-informed judgements as to what is good or bad. Interestingly, as Hervieux & Voltan (2016) illustrate, contrary to my coinquirers’ lived experience, it is most frequently the focus on the entrepreneurship

themes of opportunity-recognition and evaluation that lead the way in contemporary academic or practitioner discourse related to social entrepreneurship, while the (pro)social purpose-driven themes such as framing of social problems, value-based motivations of and claim-making by social entrepreneurs related to their subjective “interpretations of a need to improve a social situation” (p. 281) are unfortunately “...not readily apparent in the literature” (p. 279). This is one example of evidence that there has been a disproportionate influence of mainstream, market-managerialist entrepreneurship discourse on the nascent field of “social entrepreneurship” compared to the influence of non-profit and/or social change discourses. One of the contributions of the latter discourses that has been all but ignored, is the so-called “theory-based evaluation” (Birckmayer & Hirschon-Weiss, 2000; Suchman, 1968; Weiss, 1972) approach to planning and evaluating social-change oriented initiatives and programs.

Theory of Change – a modern iteration of the “theory-based evaluation” approach usually used in the social entrepreneurship context as an afterthought, can be reframed into a type of claim-making tool (Brest, 2010). Instead of a contrived - planning as entrepreneurial ego (e.g., Osborne, 1987) approach, planning as theory-based logic-model (e.g., Coffman, 1999; McLaughlin & Jordan, 1999; Birckmayer & Hirschon-Weiss, 2000) is apparent in the way most of my coinquirers approached the launching of their current prosocial entrepreneuring projects. A theory-based logic-model approach requires consciously surfacing various values and assumptions important to a given entrepreneur, such as integration of Christian values and judgements on good and evil in the case of my coinquirers, and “a series of little theories about what is important to do” (Birckmayer & Hirschon-Weiss, 2000, p. 408) in order to achieve the purpose. Note that

theory means a type of logic: “Nothing fancy or highfalutin in the way of theory is involved here” (Birckmayer & Hirschon-Weiss, 2000, p. 409). As Brest (2010) points out, the use of plausible, sound theory of change that underpins a social entrepreneur’s logic for action as a predictor of its future impact is beneficial because in some cases impact indicators are difficult to measure (or, impact may be of long-term character not expected to show itself in the foreseeable future - DI), and as an intuitive tool, it is an important way to allow an entrepreneur’s intuition to shape the initiative, especially at the early stages of a start-up’s or field’s development.

When planning for social enterprise models, the extant literature on social entrepreneurship underscores the challenges emanating from the inherent tensions and paradoxes of combining social and financial value-creation, or, in the case of my coinquirers, purpose and sustenance (note the deliberate use of “sustenance” instead of “sustainability” to underscore modesty and a wider perspective taken by most of my coinquirers to what sustains their activities). As mentioned under the narrative identity discussion, as Christians, most of my coinquirers see the phenomenon of tension- and paradox-filled world as a mystery to be lived. Under a Christian incarnational worldview, God became human, and human beings and their being in the life world are both material and immaterial, as understood from disciplines such as religious studies, philosophy, and theology; but a human material-immaterial is also increasingly studied from the neuro- and cognitive sciences.

Taken in its extreme, a material worldview can result in self-interested, individualistic, consumerist, and competitive behaviors, and therefore connect to a model of scarcity versus a model of abundance. In its extreme, a competitive model aims to put

competitors, those less powerful, out of business. On the other hand, a spiritual worldview holds the potential to become disembodied and disconnected from the material world. The way many of my coinquirers experience the mystery of being in the simultaneously material and spiritual existence resonates with the tension of “being in the world but not of the world” as Christ tells us. This in turn informs their entrepreneuring activity that simultaneously contends with the needs of material existence, as well as their spiritual needs of communion with God and their neighbour.

Under an incarnational worldview, according to some theologians (e.g., Chittister, 2019) and spiritual thinkers (e.g., Rohr, 2019), matter and spirit have mystically never having been separated. This worldview, again, is found more in Eastern Christian traditions, where prayer is more closely connected to deep social participation, exemplified in the following quote from the Bible:

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works (James 2:14-18).

This relates to my coinquirers who closely connect mindful prayer to everything they do, including their entrepreneuring activities. Some of them explicitly use a metaphor of their prosocial entrepreneuring being their “prayer” expressed not in words, but in material, mindful presence in the lives of others that is comprised of two parallel notions of communion and availability, as discussed above. This resonates with the teachings of the desert mystics that, “doing what you’re doing with care, presence, and intention is a form of prayer, the very way to transformation and wholeness” (Rohr, R. Daily Meditation,

Center for Action and Contemplation, January 25, 2020). This mindful presence and attentiveness, for some of my coinquirers who self-profess following “radical faith” includes not just actions directed to the self or other human beings, but all of creation and even inanimate objects as well: As one of my coinquirers said, “Living in the present is also about being attentive to what you do,...being attentive to small things...put your shoes properly, fold your clothes neatly – [be] attentive in doing even small things.”

7.7. Summary

Following Holt and Sandberg’s (2011) assumptions, my phenomenological study of Christian social entrepreneurship holds promise for new areas of inquiry in entrepreneurship and social entrepreneurship. In summary, the three narratives of Entrepreneurial Self, Spiritual Self, and Committed Self are not lived separately, compartmentalized, or static snapshots; but rather these three selves dynamically and continuously melt, even mold into each other, informing each other through various dialectics and trials and errors of lived experience (See Figure 7.1).

In this chapter, I have pulled together various analytical themes and discussed the hermeneutic interpretations of my findings, connecting them to and dialoguing with not only the existing entrepreneurship and social entrepreneurship literature, but also with some of the relevant concepts and ideas from the philosophy of existential phenomenology; scholarship on narrative identity; and Christian thought.

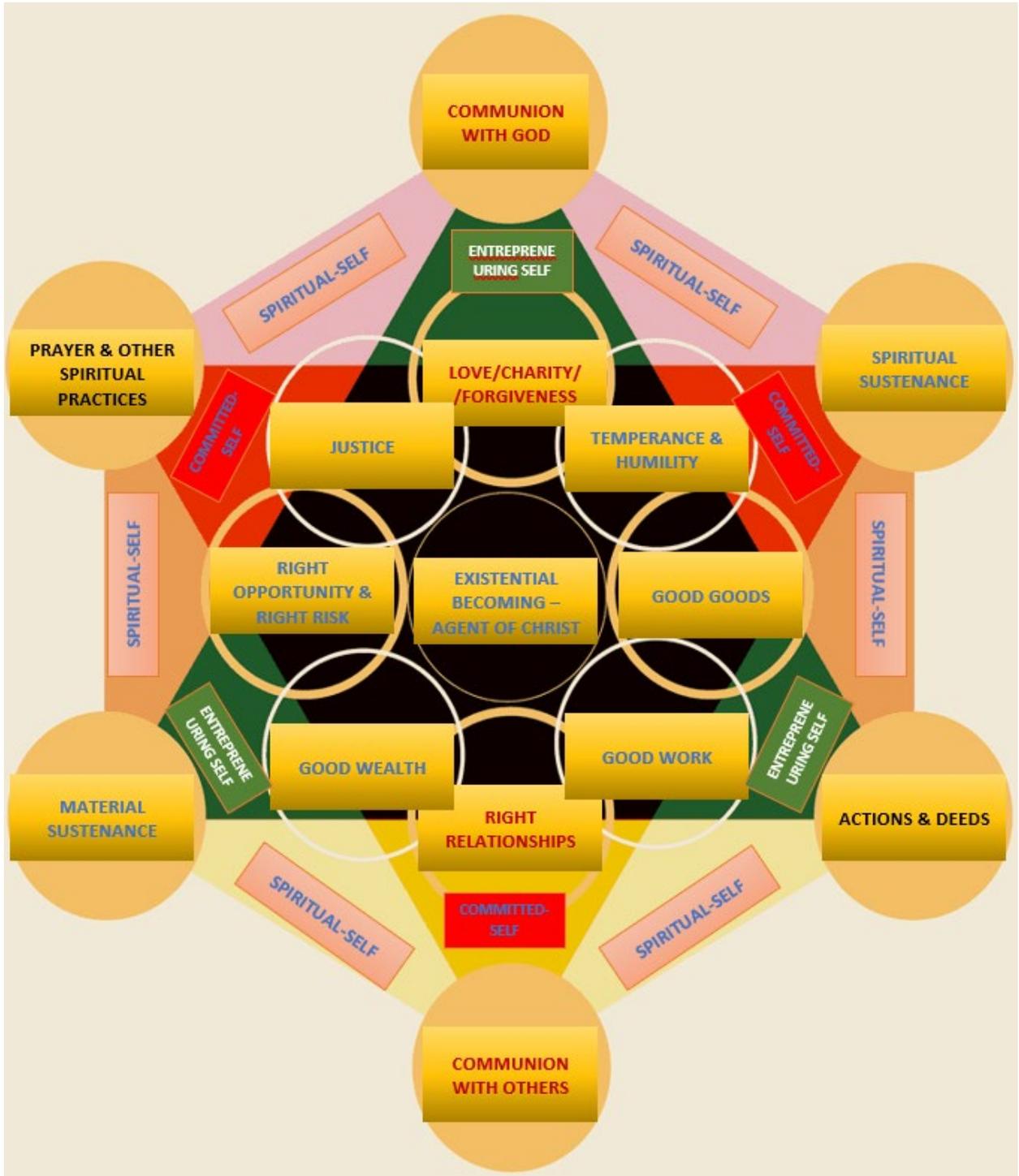


FIGURE 7.1: A phenomenon of Christian social entrepreneurship as *becoming* based on the narratives of the coinquirers

Ch 8 – Conclusions

So, that's a dimension of social enterprise that doesn't often get talked about; we're still kind of outer-focused, rather than inner-focused and I think we need to be both.

Coinquirer-12.03

8.1 – Contributions

The topic of Christian social entrepreneurship (SE) has not until recently been considered a serious topic of intellectual study. In this dissertation, I have shown that the topic of Christian SE is a phenomenon worthy of further study. I believe the lived experience, practice-oriented aspects of Christian SE can lead to fruitful theory development in the area of SE. My dissertation research contributes towards a better understanding of the Christian social entrepreneurial experience. My findings align with several studies and theory development in the field of SE. However, they offer a different perspective on SE unique to faith-based SE, in my case to those holding a Christian faith. Whereas the SE movement can perhaps better enable the reintegration of values and knowledge in the field of entrepreneurship, so too do I argue that an understanding of faith-based SE can add to this broader field. The study of Christian SE can bring valuable insights to mainstream entrepreneurship researchers and enrich the study of SE pro-social motivations and practices, especially in the education, training, and development of social entrepreneurs in better meeting the pressing global challenges of today.

In satisfying my research objectives, I have presented the past, current and (prospective) future life narratives of fourteen Christian-identifying social entrepreneurs and explored how their narrative identities illustrate how they became who they are

becoming. I further explored their response to the tensions arising from balancing being a Christian, entrepreneur, and social change agent, and the phenomenon of “Christian SE.” Martin Heidegger described a phenomenon as that which becomes manifest for us in our lifeworld. This is another way phenomena are brought into being through our living in the world. To study a phenomenon from a phenomenological perspective is “to study what it is like we find-ourselves-being-in-relation-with others and other things” (Vagle, 2014, p. 20).

My participants’ entrepreneurial business model is driven by their Christian faith. However, it became evident that there were different interpretations of underlying Christian-business motivations and goals. Kraatz and Block (2008, p. 244) suggested that hybrid organizations in general are “multiple things to multiple people.” In other words, just as there is no human-defined prototypical Christian, there is no prototypical Christian social entrepreneur or no prototypical Christian social enterprise. Just as Lautermann (2012) suggests how there are different cultural interpretations of “social” that create ambiguities in understanding concepts such as social value creation and social innovation, so too are there different cultural interpretations of Christian that create ambiguities in understanding these concepts and their application in a “Christian” context.

For example, there are participants who see social entrepreneuring as ministry or mission versus those who see social enterprise as supporting a ministry or mission of outreach financially. There are participants whose social enterprise is connected to a religious organization versus those whose enterprise is not connected in any way to a religious organization.

What my participants all hold in common, however, is the three elements that constitute their narrative identities: the Spiritual Self, the Committed Self and the Entrepreneurial Self. These three aspects of the overall narrative identity of my coinquirers are told in the stories that demonstrate a three-fluid plasma-like character of their narrative identity, which flows through the lifeworld, defying material-immaterial, or worldly-spiritual fragmentation of our existence. Theirs is the story of accepting “life as a mystery, not a problem to be solved” and choosing to be “In the world, but not of the world.” Going “*against the grain*” of a variety of status quo limitations, they strive for wholistic life, forging their true self through “a synthesis of the finite and the infinite,” unifying their Christian faith, Christian humanistic values, on one hand, and concrete human decision and human commitments to prosocial entrepreneurial activities on the other.

Their human commitments and entrepreneurial activities, forged in the trials and tribulations of their personal spiritual journeys, connect to prosocial motivations to service to other; building up of communities of life and love, and of common good for local communities and/or all people. Theirs is a narrative of participation in flourishing community, in communion with the other and with nature, based on values and virtues of, among others, humility, courage, stewardship, and charity. This perhaps mirrors the mystery in communion of the Trinity, which instructs us that being is living together and authentic freedom is in belonging. Again, this counters a conventional, instrumental and self-interest-driven individualistic entrepreneurial perspective and better aligns with a multistream approach to management as outlined by Dyck and colleagues.

For my participants, theirs is a worldview of Divine abundance with Christ holding the potential for transforming business and economic systems. For these individuals, the balancing of commercial and social logics only becomes possible under a model of divine abundance, of healing and forgiveness versus a model of unbounded desires or entrapments, resulting scarcity, dehumanizing competition, and alienating dualism. There is an authentic release of control and acknowledging God's hand in their entrepreneuring and accompanying courage, compassion, hospitality, generosity, community..., as well as accompanying disorder and periods of tragedy and suffering throughout their lives.

For these individuals, Christ is inherent in the innovation and motivation behind starting their enterprise (source), in the risk-taking and financial challenges along the way (process), and the opportunity to serve the common good with good goods, good work, and good wealth (goal). This aligns with the work of Naughton (2017) who describes the virtue of wisdom and perspective allowing individuals to better "...judge and discern what is good and not so good in business, premised on an accurate view of the human person (human dignity) and what that means for community life (common goods)" (p. 194).

A specific contribution lies in empirically sharing the life stories of social entrepreneurs and their entrepreneuring activities throughout their lives, including pre-launch, start-up, running of enterprise, future vision, and in some cases post-enterprise. Other conceptual and empirical work in the area of SE or entrepreneurship in general often focuses on a static stage (e.g., the pre-launch phase (e.g., Wry & York, 2017)), whereas my research follows the social entrepreneuring of my coinquirers throughout

their lives, integrating their various roles and identities, whether they be minister, monk, mother, husband, daughter, business person, teacher, bee keeper, Christian, becoming Christian, and many others role and identities described by my participants.

In this research, I have answered calls for study at the interaction of religion and market (Tracey, 2012) and study that probes deeper into the dynamic patterns of complexity in competing logics (Greenwood et al., 2011, p. 334). Dacin et al. (2011) and Shepherd et al. (2015) call for theory development on what is unique about SE. My research builds on those who have focused scholarly attention on the faith-based entrepreneur.

Following other scholars (e.g., Dyck & Schroeder, 2005; Neubert, 2019) who have addressed the limitation of a solely secular approach in advancing knowledge, in this thesis I specifically address some of the limitations of a solely secular approach to the study of SE. In particular, we need to radically rethink our approach to innovation, disruption, and risk-taking in order to better deal with risks related to pressing global challenges being faced today. When you fail to marry disruption with virtue, you get profit and growth at all costs, and disruption and risk-taking become destructive innovation and risk-taking. Integration of the key virtues of temperance and humility allow the social entrepreneur to guard against not only human and environmental externalities, but also an “Egocentric Footprint” in a broader, virtuous sense. Moreover, as my coinquirers have shared, according to them the Christian social entrepreneur is not merely a disruptor, but always a rebuildler. Therefore, in building on a model of good goods, good work, and good wealth as found in Catholic social thought (Naughton,

2017), my coinquirers also seem to exhibit right risk, right opportunity, and right relationship.

8.2 –Implications for Practice

Several of my participants' quotes nicely introduce much of my focus in the discussion of the implications for practice that I see coming out of this research.

We want to give future generations a way out of poverty, to get out of this cycle. And I believe that in many parts of the world, that's either through entrepreneurship or education.

I mean it sounds cliché to say we're changing the world, but we really are. We're changing the world through education, entrepreneurship, and leadership. It's – it is absolutely the core of what we're doing.

My participants described the need for, and their contributions towards, the creation of “flourishing” and “nourishing” community and communities. Another participant asks the question, “How do you create space in an organization for conversations that generate the creativity of the community?” I believe my findings can lead to a better framing of conversations on Christian SE.

While there is no single prescriptive path to take to become a Christian social entrepreneur, there are some guiding thoughts and principles that may be instructive to those who yearn for Christian-faith inspired prosocial entrepreneuring activity. Perhaps the best starting point is to seek personal and spiritual maturity. Returning to a quote from Balog et. al (2014) introduced in my literature review,

An entrepreneur that possesses a strong sense of who he/she is as an individual, along with resilient coping mechanisms (both of which could be aided by their religious and/or spiritual values) may be better equipped to deal with the

rollercoaster of emotions and stress during their start-up process and in the continued management of their businesses (p. 173).

I also bring back the quote with which I began this dissertation.

There is nothing any more particular about Christian business than there would be about the molecular formula (H₂O) that a Christian scientist would use to make water from hydrogen and oxygen. Being a Christian means doing the same work everyone else was doing but just trying to be nicer about it — a perspective that I have come to describe disparagingly as “Enron with a smile” (Van Duzer, 2010: 14).

I have illustrated how my coinquirers counter “Enron with a smile” perspective. These individuals internalize a broader conception of what it means to be an entrepreneur. From a broader entrepreneuring perspective, being an entrepreneur is no longer strictly about economic activity, but rather it connects with the realms of one’s free will; creating; transcending the bounds of status quo; etc. In essence, entrepreneuring becomes an alternate mode of life to time-for-money work life, in which redemptive work, defined in early Christian thought as “exaltation above and emancipation from the world” (Moeller, 1892: 152) is carried out. This relates to the Christian maxim of, “In the world, but not of the world”.

According to Moore (2012), “how to ‘do’ business in general has gone through a fundamental and unhealthy shift” (p. 305). His recommendation to “crowd in virtues” involves an “institutional framework that is conducive to the exercise of virtues inside practices” (p. 306). One of my coinquirers nicely describes putting this crowding in of virtues into practice, in particular prudence and temperance are exemplified:

...[I]t has to be in the plan upfront before we execute on anything. We have to work it in to the actual plan so it’s not forgotten and not left out. Because as people can enjoy growth and financial blessings, they may forget what some of those promises and commitments were beforehand. So it needs to be in the plan and in the contracts and deals to begin with. And the expectations need to be there as a foundation.

This is a sentiment that I heard in many of the stories told by my coinquirers. What equips some of these entrepreneurs to lay such a solid, prosocial, Christian humanistic foundation for their startups is their own personal lifelong *metanoia* – a transformative, positive change of heart. For some, a daily practice of *examen* – a prayerful reflection on the events of the day in order to detect God’s presence and discern God’s direction for us and our entrepreneuring activities, is also integral. For my coinquirers, Christian (pro)social entrepreneuring is part of the “Recovering from Idolatry” redemptive life journey (which is a lifelong journey underscored by “recoverING” rather than “recovery”) and it presupposes that, first and foremost, a personal “...transformation [*metanoia* – DI] is required in order to know the true and the good. It is possible to uncover a deep and pervasive concern with the acquisition of true virtue by personal transformation. ...From Athanasius the Great, to the Cappadocian Fathers, to Maximums the Confessor and John Climacus, *the battle for the life in Christ is waged on the field of character and is won in virtue* [emphasis added – DI]” (Woodhill, 2002, p. 7).

Therefore, I see some applications and implications of Moore’s idea of crowding in virtues for the practice of SE in general. *Modus ponens*, hence, education and training and development of social entrepreneurs may be enriched by this focus on virtue development. Peterson and Seligman (2004) provide a comprehensive classification based on an overall structure of moral virtues that groups them under the six character strengths as follows: (1) Wisdom & Knowledge (virtues of creativity, curiosity, open-mindedness, love of learning, perspective); (2) Courage (virtues of bravery/valor, persistence, integrity, and vitality); (3) Humanity (virtues of love, kindness/compassion/care, and social intelligence); (4) Justice (citizenship/loyalty,

fairness, and leadership); (5) Temperance (virtues of forgiveness/mercy, humility/modesty, prudence, and self-regulation) and (6) Transcendence (virtues of wonder/appreciation of beauty, gratitude, hope/optimism, humour, and spirituality/faith/purpose) (p. 13). While each of these character strengths and virtues were present in many of the stories told by the coinquirers (e.g. who could underestimate importance of courage in taking risks and acting entrepreneurially; or importance of love and kindness to minister to others), for the specific purposes of unifying and balancing contradictory logics of entrepreneurship, social-change-making and Christian faith, three specific virtues stood out among these social entrepreneurs: Perspective/wisdom; Humility/modesty; and Spirituality/faith.

By crowding in the virtues of humility/modesty(part of temperance), the social entrepreneur can better guard against human and environmental externalities; minimize an “Egocentric Footprint;” and prevent excessive romanticizing of risk, growth, profitability, or competitive goals that are not in line with Christian humanist values and (social, ecological, community, cultural, and other non-commercial) purpose-driven missions. Crowding in the virtues of wisdom/perspective (part of wisdom & knowledge) and Spirituality/faith/religiousness (part of transcendence) together informs the social entrepreneur about “a complex interplay of light and dark, of good and evil, of truth and falsehood, of opportunities and threats” (Pontifical Council for Justice and Peace, 2012).

8.2.1 Additional Macro-level implications: Policy-level support and education and development of social entrepreneurs

I next present some implications for policy-level support of SE, as well as education and training and development of social entrepreneurs. In a meta-study of 103 peer-reviewed entrepreneurship education articles, Bechard and Gregoire (2005) found that entrepreneurship education has for the most part overlooked the applicability of ethical and spiritual theories.

Here, I propose building on an economy of communion and humanizing economics and business structures from a Christian perspective, aligned with teaching and thought from various Christian denominations (e.g., Mele & Schlag, 2015). Pope Francis has said, “[I]t is the duty of Christians to look after all those left behind in a ‘throwaway culture’ taking root in society” (Reuters, September 30, 2019).

This also relates to practical implications for the education, training, and development of social entrepreneurs. For example, how can we better crowd virtues into entrepreneurship education at the post-secondary level? This also relates to ensuring inclusive entrepreneuring, for example by providing equitable opportunities for Indigenous peoples and new immigrants in regards to SE training and education opportunities.

8.2.2 Implications for Churches

Again, I borrow from some of my coinquirers' language to suggest that we need to create "communities of care" that foster "spacious listening" in order to enable "deep conversations and dialogues" in our Christian churches. This is what many participants strive to do in their social entrepreneuring. How do we better bring faith to action and guard against becoming too engrossed in market-managerialist discourse? We need to move SE beyond narrow conceptions; activating communities to overcome fragmentariness (directly linking faith and communal action, and/or support of social entrepreneurial initiatives).

Implications for Christian churches and religious organizations include finding ways to focus on the Gospel message of putting faith and love into action, and not so much emphasis on a legalistic and rules-based (obey and conform) approach connecting to the idea that Christian social enterprises can be ways of doing ministry, co-creating, building Kingdom etc. Are there ways that Christian churches can find ways to support social entrepreneurs, strategically as well as pastorally? In turn, are their ways that Christian social entrepreneurs can help churches to better integrate entrepreneuring and becoming in other church ministries and in church as organization and institution? This would also be an interesting area for future research, as many of my participants felt that they were not supported by the institutional church and in some cases even frowned upon. Some participants described a perception of "a passivity" in the church regarding pressing global and local, social and ecological challenges. In the next section, I will discuss some other ideas for future research coming out of my research findings.

8.3 Limitations, Boundary Conditions, and Future Research

As with all research, there are limitations and boundary conditions to my dissertation research. I highlight some of them in this section and connect some of them to ideas for future research related to the topic of Christian SE. Whereas some readers will view the issues as limitations and others as boundary conditions and still others as required, for example as based on their assumptions and beliefs, I do not separate out the specific headings in this section.

It is important to state upfront the limitations and/or boundaries of the proposed research methods, what they cannot and do not attempt to achieve. Van Manen (1990, p. 22) summarizes the limitations of working in the phenomenological interpretive traditions as follows: (1) the only generalization it can claim is to “never generalize”! In other words, it is not a science of empirical facts and scientific generalizations, but rather a science of empirical experiences; and (2) phenomenology does not problem-solve; phenomenological questions are meaning questions.

The central differentiating characteristic point of phenomenological research, from more positivistic and functionalist methods, is the explicit recognition that any interpretations and descriptions of phenomena “are at best “here and now” accounts that represent a “photographic slice of life” of a dynamic process that, in the next instant, might represent a very different aspect” (Lincoln and Guba, 1985, p. 155). It is important to note that the coinquirer’s project of becoming is an ongoing, work-in-progress, and the same coinquirer, at a different, later point in his or her life and in a different context may

have some different interpretations to offer. An individual's perspective of an event or experience, therefore, can change over time (Bogdan and Taylor, 1975).

Phenomenological research is thus firmly located in a particular context at a particular time. This reflects the existentialist phenomenological concern for understanding the human-in-the-lifeworld, where human existence is defined by the current process of *being and becoming* and retrospective reflection on how they have become who they are still becoming.

According to a phenomenological approach, the way that my participants experience Christian SE reveals an understanding of the phenomenon of Christian SE in and of itself. In this sense, these experiences are interpretations and subjective. I do not set out to prove or disprove a theory of Christian SE. Future research is needed to further explore the plurality in the Christian social entrepreneur's values and aims.

There are limitations to my study that need to be acknowledged. First, due to their time constraints, some of my coinquirers in the end could not meet the criteria I set out for three interviews at least three days apart. Second, phenomenology requires interpretation from the researcher. Detecting biases in coinquirers can be difficult for the researcher. In particular, knowing I was recruiting Christian-identifying social entrepreneurs could potentially create a social (or spiritual) desirability bias. By hermeneutically incorporating my autobiographical narrative upfront in my dissertation, I acknowledge some of my underlying values, assumptions, and beliefs that the reader might see could potentially bias my findings and interpretive discussion. From my perspective, I did pick up on what I consider to be some potential social desirability biases among my coinquirers. However, these seemed to be more along the lines of using

academic and business discourse. It seemed at times that a couple of more ideologically-inclined coinquirers were trying to “fit-in” the entrepreneurial or social entrepreneurial image. There were instances of some coinquirers feeling uneasy discussing their religious faith and tried to veil their Spiritual Self either behind an academic lingo, or more “business-like” lingo. However, because I spent considerable time with most of my coinquirers, I built a good rapport with them and the interviews seemed to proceed in an atmosphere of trust and transparency. The coinquirers seemed motivated to dig deep and discuss even the most difficult aspects of their life’s journey– as one of them mentioned, to him it felt like a life confession.

I echo Naughton & Cornwall’s (2006) call for more study of spiritual, ethical, and social understanding of entrepreneurship in general. Gartner (2001) suggests that the field of entrepreneurship should develop diverse communities of scholars with an interest in a broad range of issues. Similarly, there is a need to develop diverse communities of faith-based scholars with an interest in SE. I believe the emphasis should be on interdisciplinary rather than specialized academic perspectives. I also encourage interfaith communities of scholarship in this area. Moreover, research should adopt a wide range of methodological approaches. However, I agree with Cornwall and Naughton (2003) that studying what it means to be a good social entrepreneur [or good Christian social entrepreneur - DI] lends itself to qualitative methodologies.

In my study, I focus on individual social entrepreneurs. However, in many cases, including some of the social enterprises represented in my sample of participants, the enterprise was cofounded. An area of future research would be a focus on the study of a social enterprise that is cofounded by two or more individuals. Additional research

questions arise around exploring any differences when the social enterprise is founded and managed by a Christian and a non-Christian, a Christian and individual identifying as agnostic or atheistic, or when cofounders hold drastically different understandings of Christian SE and the additional tensions that arise.

Although a comparative study of younger Christian social entrepreneurs would be an interesting line of research, part of my contribution lies in considering the rich and lengthy life stories of a sample of Christian social entrepreneurs. In addition, a level of maturity and wisdom, that often comes with chronological age, seemed to allow my participants to better develop heuristics and apply their judgment, for example related to finding meaning in despair and suffering through joy and hope from a Christian perspective. At the same time, I acknowledge that the lives of all of my participants are works in progress. Their life story is not finished until it is finished. They, like me, and all who identify as Christian, are in a continual process of being called to becoming Christian. In their case, they are continually being called to Christian entrepreneuring and becoming a Christian social entrepreneur.

I explained my personal interest in Christian SE early on in this dissertation. However, following Neubert (2019), I do not assert that my coinquirers' experiences as Christian social entrepreneurs are somehow superior to other faith-based social entrepreneurs or even other Christian-identifying social entrepreneurs. Neither am I passing any judgment on my results exemplifying the only way to live life as a Christian social entrepreneur. Moreover, although my dissertation focuses on one faith, Christianity, I draw on the thoughts of former president of the Academy of Management, Angelo DeNisi, who cautioned that we do not want to overisolate *or overassimilate*

diverse perspectives (DeNisi, 2010, my italics). At the same time, I encourage future comparative interdisciplinary and also inter-religious study of various contexts of SE. I encourage future study of SE from other spirituality and wisdom traditions as well. In particular, as one of my coinquirers suggests, “we can learn a lot from Indigenous peoples.” I believe all of this will better advance knowledge in the field of entrepreneurship, as well as in the broader field of management, spirituality, and religion.

I also did not differentiate among the different Christian denominations found in my sample. Like C.S. Lewis (1952), in his preface to *Mere Christianity*, I believe that “questions which divide Christians from one another often involve high points of Theology or even of ecclesiastical history, which ought never to be treated except by real experts” (viii). I leave this comparative and more contextual aspect of different denominational, theological, historical, cultural, and individual interpretations of Christian SE to future research.

I did not include in my sample those who identify as Christian social entrepreneur but are a single-minded entrepreneur (ie., one who aligns solely with a commercial logic) as per Wry and York’s (2017) categorization. My participants seemed to be aware that social enterprises, like any enterprise, fail to meet responsibilities with regards to community(ies) and common good and being stewards of the natural environment. My sample of Christian-identifying social entrepreneurs appear to differ from many of the Christian faith-based entrepreneurs found on websites such as those reviewed in Chapter Two (e.g., Faith-based Entrepreneur) that seem to prioritize an instrumental-individualistic approach to entrepreneurship and business, possibly connecting to a health and wealth Christian perspective.

Related to this, I believe there is a need for additional research that specifically focuses on a critical management approach to studying blind spots in SE and in particular Christian SE today. For example, “prosperity” Gospel approaches to Christianity do not necessarily address well the dark side of things. Specifically, we need future research that focuses on “doing bad” while “doing God” and acknowledges historical mistakes that Christendom has made and continues to make in new forms with the misguided application of Christ’s teachings that sometimes continues to influence our political, economic, and business systems. Just as we need more critical study in SE, we need more critical study of Christian SE and faith-based entrepreneurship in general.

As one example, in a recent critique of a particular profit-making parish revitalization and consulting program in the North American Catholic church, Dynamic Parish founded by Matthew Kelly, *National Catholic Reporter* (January 29, 2020) suggests that, “some of the greatest beneficiaries of lay engagement in the post-Vatican II era are the entrepreneurs who understand the advantages of being an individual seller to a captive audience in a top-down organization where the hierarchy is, for all practical purposes, dysfunctional.” In this article, editorial staff members argue that what is being offered by the Dynamic Parish program is based more on a capitalistic business model than on a Gospel message. In particular, there is a need for critical study of the rise in social enterprises and entrepreneurial activity being sponsored and promoted by Christian churches. There is also a need for critical study of the support of Christian fundamentalism, economic conservatism, and the oil and gas lobby and climate scepticism, as for example found in the discourse of the U.S. Koch brothers who identify as Christian and are powerful oil tycoon entrepreneurs (Dunlap & McCright, 2011).

Some other ideas I have for future research could more specifically connect to recent paradox literature (e.g., Schad et al., 2016), specifically considering the dynamic and spiritually influenced balancing of the apparent competing logics of Christian and entrepreneur and also comparative study with small businesses that have pro-social motivations but do not identify as a social enterprise (e.g. Fuller & Tian, 2006; Mickiewicz, Sauka, & Stephan, 2016).

8.4 - Epilogue: Reflections on this Research Study and my own self-becoming

This dissertation study of mine represents an example of scholarship in the qualitative, existential phenomenological research tradition, which is inherently subjective and situated. Because of this very nature, my ability as the investigator to remain a dispassionate, neutral, impartial and detached observer is limited. This is so because I am, too, inextricably embedded in the lifeworld in which the phenomenon of interest exists. Therefore, even though analysis and interpretation of the data that I present are firmly rooted in the methodological rigour and first-hand life story reconstructions by my coinquirers, they are, still, my own hermeneutic interpretations inevitably bearing a mark of my own assumptions, beliefs and values. This reflexive section, then, is an important exercise whereby I attempt the following: (a) To close the hermeneutic circle by returning back to the bracketing I set out in chapters 4 and 5 and reflect on how my own assumptions, values and beliefs may have become part of the narrative I have constructed; and (b) To provide honest reflection on the research process, its outcomes, and my own experiences of conducting this inquiry.

Soren Kierkegaard, whose 19th century Christian existentialist works have become one of my favourite readings, states that the most pervasive form of despair one can experience is that of not being who they truly are. Therefore, a few years ago, before finalizing the topic and methodology choices, I had consciously decided not to conduct my dissertation research based on the future salary-maximizing and/or other instrumental strategic considerations. So, the thesis I have crafted could not have turned out anything else than what it has, as I wouldn't be honestly at home with anything else and I wouldn't be able to live with myself as a researcher and teacher of Christian faith. Moreover, crafting the dissertation at time stretched me quite thin intellectually, emotionally and financially. I would not have been able to force myself to complete my work if I hadn't been fully invested in and committed to the topic, methodology, and the coinquirers of this study.

On the positive side, such a conscious focus on the topic of purpose-driven entrepreneuring inspired by Christian faith gave me a chance for my own personal learning and spiritual growth. In fact, given the spiritual component to the topic and the fact that I wrote up most of the dissertation while being isolated and far away from my family, I felt a sense of ascetism, a taste of monastic living with lots of time for prayers and introspection that, I hope, can provide inspiration for the rest of my life.

The downside was enduring separation from my family and depriving them of my presence as husband and father while working on the dissertation. I oscillated between experiencing glory of solitude and pain of loneliness. I also ended up spending our family savings not being able to work full time for a year and a half and this added to my feeling of guilt towards my family. On the academic side, addressing largely still a taboo topic of

faith and religion in this age of largely religious cynicism and nihilism, which seems to be particularly strong in academe, may be a limiting factor for my future academic career aspirations, especially because my thesis doesn't fit into the most prominent stream of faith-in-business or Management, Religion & Spirituality literature dominated by libertarian and Prosperity Gospel economic instrumentality discourses. Neither does it neatly fit the critical scholarship of the "Critical Spirituality" community that typically critiques any expression of (Christian) spirituality in organizations. My own father, who has been encouraged me to get this research completed, pointed out with concern that he didn't see how "social" and "Christian" topics are of any relevance to or currency in the field of business and economics.

"The good life is a process, not a state of being. It is a direction, not a destination" (Rogers, 1961, p. 147). No matter the downsides, I feel certain peace having made the choice in faith to set the direction of my research by focusing on the lived experiences of Christian social entrepreneurs and exploring their entrepreneuring activities as the force for good even though there is no way for me to know the ultimate impact of the fruits of my labour. I'd like to think of this study as a type of moral tale - my own token contribution to the common good.

Of course, as mentioned elsewhere, just as any other research, this scholarly work has its own limitations. It's not for everyone - it does not elaborate a universal theory, nor did it ever attempt to discover an earth-shattering "Truth." It focuses on a specific subculture of empathetic, prosocial, procommunity Christians who use entrepreneuring as the force for good rather than using spirituality and faith for economic instrumentality. The thesis describes and analyses my coinquirers' experience as it emerges in the specific

context of this subculture or, to use phenomenological terms, as it is “lived” by them. This research method certainly does not prove anything, but rather opens up new opportunities — for conversation, for understanding, for meaning. This study was also limited in its design. Ideally, it would have, of course, benefited from additional modes of data collection, such as participant observations, site visits, and/or pertaining secondary data in the public domain.

I was fully vested in this study with my own subjectivities, and this fact, by its very nature, limits this study. I was one person, with my own understandings and values, engaged with fourteen different coinquirers in coming to know themselves as faithful Christians and as entrepreneuring individuals in service for good in this world — a process I had myself been engaged in for quite some time. I brought to this project all I got — my extensive reading of (Christian) existential literature; my practical and academic knowledge of entrepreneurship; countless hours I had spent in contemplation about those ideas and many years I had spent in my own becoming. Of course, it would have been impossible to empathise with and interpret the lived experiences of my coinquirers’ becoming outside of my own subjectivity. But I hasten to add that any hermeneutic phenomenological study bears this limitation. Moreover, this is not a defect in the research process as some from outside of the existential phenomenological tradition may see it, but rather a natural limitation of the study and the breadth of its conclusions.

I believe that within this natural limitation or boundary condition, I have crafted quality, authentic and credible research, undertaking it with full commitment. I am particularly proud of the rapport and trusting, collaborative relationship I was able to establish with my coinquirers through rigorous application of phenomenological

interviewing procedures. I was able to provide a context and setting in which the coinquirers felt free to describe their experiences, sometimes volunteering very personal and sensitive details in a sequence of three interview sessions. Such in-depth phenomenological interviewing is considered by many as the best way of attaining a thorough understanding of another person's lived experience (e.g. Seidman, 2013; Thompson et al, 1989; Smith et al, 2011). An extended timeframe with three sequential sessions also allowed for more response-analysis between conversations and I was able to remedy some of the frustrations I encountered in regretting not asking certain questions at certain moments. The coinquirers themselves also found it highly gratifying to reflect on their responses in between the sessions and openly shared with me their feedback about how important this reflective process was to their own thinking.

The research benefited from the coinquirers who were open, sincere and reliable in their responses. My task as a researcher working in the existential phenomenological tradition was to grasp the meanings of my coinquirers' lived experience based on what they told me about their values and actions. A big part of this process was my ability to judge plausibility of my coinquirers' responses to the interview questions. It is not as if I left my experience and exposure to a variety of contexts, cultures, and individuals outside the door when I started this research. I brought to this research all my empathetic faculties, my experiences, intuition and knowledge. Thanks to my varied and long experience, I am very familiar how different entrepreneurs, businesspeople, activists, or the faithful talk and behave. I have dealt with plenty of my own share of authentic, as well as not so authentic, individuals from many different walks of life and, thus, I believe I have become a reasonably good judge of character. After all, the challenge of judging

reliability of what is said during the interviews or doing hermeneutic interpretations of it is not so different from dealing with the challenge of judging whether a person we meet in life and their story is plausible and reliable or not. This ability directly connects with our empathetic faculties honed through lived experience as well as formal research training and I have had a fair share of both.

Reflexivity and my autobiographical reflections were an important part of this research. To openly disclose my personal lived experience and variety of assumptions, values and beliefs of mine, I included extensive autobiographical reflections in chapters 4 and 5. As Ellis (1999) suggested, revealing myself in this way was not a trivial exercise as there is a lot of vulnerability associated with doing so due to not being able to take back what I have shared in writing, as well as the feeling that the reader will now scrutinize and critique not just the research work, but my own life. Some may see my autobiographical narrative as narcissistic, or part of it may seem to some as judgemental towards others; and yet another may judge my own choices and actions. Yet, I was committed to producing an authentic and credible scholarship and felt that the autobiographical reflection was essential to let the reader know of the subjectivities I was bringing to the study.

When something did not feel right - as in my initial approach to the coding — I did not hide from that feeling and transparently reconfigured and rebooted my approach to the data analysis. If a reader resonates with this study, I believe that it will be because they too can feel that the methodological rigour, micro-stories, narratives and interpretations are plausible and insightful. I am certain readers will find plenty in this

study that will engage their own reflective faculties experiencing many “phenomenological nods” along the way.

I started this project with deep personal curiosity in learning more about virtuous, prosocial, procommunity entrepreneurship that the participants see as “consistent with God’s character” in order to understand myself better and become a better mentor/teacher to students of entrepreneurship. In order to go back to the bracketing I set out in chapters 4 and 5, below I provide a bullet-point summary of the subjectivities I brought with me to this research:

- As a habitual entrepreneur, my lived experience of entrepreneurship was serendipitous and relational, effectual in nature;
- I adhere to an effectual rather than a causal worldview when it comes to entrepreneurship
- I believe that It truly takes a village to co-create an enterprise that is efficacious for both – the entrepreneur(s) and the stakeholders.
- I carry skepticism and opposition to the individualist-materialist, laissez-faire libertarian economic doctrine that privileges private business interests over public interests.
- I am sensitive to the context of the growing sense of inadequacy of the global capitalism and mainstream materialist-individualist market logic to meet the true needs of our society and humankind in general
- I believe for the good life worth living one has to work and pray with humility, in a conscious, purposeful manner; and, in the process, be

willing to be patient with the way we humans are – flawed, complex, but all God’s creations; and

- I believe, the life of Jesus that Christians try to emulate is an exemplary historical account of prosocial, and pro-humankind deeds and sacrifices.

Here are also selected observations and insights that I was surprised by:

- Despite emphasis on collaboration, community development, open source attitude, and engagement of various stakeholders most of the coinquirers did not even explore possible forms of sharing formal control and/or ownership with others.
- Collaboration and positive-relationship building were not smooth and always predictably successful or positive experiences as told by my coinquirers. Rather, such successful and positive collaborative relationships were celebrated and highly gratifying, but rare treats.
- Financial and material difficulties weigh heavy on the coinquirers and have a dissatisfying (hygiene) effect. However, the meaning and satisfaction is not experienced from taking care of the material needs – this merely removes the feeling of anxiety and dissatisfaction. Rather, the coinquirers report the meaning and satisfaction to be experienced by service to others, the positive impact they have, and affirmation that their presence matters positively to others and that their work is “God-pleasing.”

While I am happy with the research outcome, I can’t shake off the feeling that I have not done full justice to the over thousand pages of interview transcripts and that

there is much more to be unearthed from this massive textual data about the phenomenon of interest. This is perhaps because of the richness of the lived experience told by my mature coinquirers. As Maier and Crist (2017) suggest, applying Marion's (2008) idea of saturated phenomena, "...saturated phenomena leave us bedazzled, blinded not because we see too little but because we see too much" (p. 166). Indeed, the richness and saturation of the phenomenon of interest may have made it challenging to articulate additional insightful interpretations of the massive data.

Given that phenomena are at best "here and now" accounts that represent a "photographic slice of life" that continues to unfold into the unfinished project of *becoming*, the idea of a conclusion is counter to hermeneutic phenomenology. There is no finality in this study, nor should there be. Instead, I offer concluding remarks on lessons learned:

(1) As in any other undertaking, it truly takes a village to successfully complete a substantial research project such as the PhD thesis. Golda Meir is said to have once eloquently put it to a visiting diplomat, "Don't be so humble, you are not that great" (Church, Gendreau, & Peyser, 2005, p. 342). I don't want my expression of gratitude to those who have supported this academic aspiration of mine, as set out in the Acknowledgment and Dedication sections, to come across as this type of faux-humility that Golda Meir was poking at. I am genuinely surprised and humbled having been blessed to have so many well-wishers and loving people in my life who made this possible despite all my shortcomings.

(2) I come away with an even firmer belief that Good is to be pursued and evil avoided on purpose, consciously and prayerfully in all we do. The challenge is that many

are deluded in this secular age that human reason, separated from obedience to the one true God, can know (and pursue) what is “good” instead of evil, or what constitutes “common good” for the society.

Finally, the concept of Apophatic knowing admits that only God can fill in some of our gaps in knowledge. Eastern Christian spirituality has better acknowledged this, as Western Christianity has been more influenced by reformation and enlightenment thinking. As St. Paul suggested, we can only know spiritual things in spiritual ways (1 Corinthians 2:13). At the same time, faith does not rule out scholarly knowledge, but in some ways completes it in a more wholistic way of understanding phenomenon. As Richard Rohr describes, “it is a knowing by participation with—instead of an observation of from a position of separation. It is knowing subject to subject instead of subject to object...Love must always precede knowledge” (Rohr, January 26, 2020).

Through the dynamic integration of their spiritual, committed, and entrepreneuring selves, my coinquirers search for meaning of entrepreneuring and economic and community development within a context of pressing global social challenges, such as poverty and climate crises. In this world of ever-evident scarcity, they seem to maintain a model of Christian hope in Divine abundance that spurs them on to “get their hands dirty”, “plant seeds”, and put their entrepreneuring in the service of others and their own faith, not the other way around. I hope that my dissertation research will generate deep reflection and dialogue in the fields of entrepreneurship and social entrepreneurship and will inspire someone to think deeply what it means to do God’s good work through entrepreneuring.

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CERTIFICATE OF RESEARCH ETHICS CLEARANCE

This is to certify that the Research Ethics Board has examined the research proposal:

SMU REB Registration Number:	19-036
Title of Research Project:	Examining the Lived Experiences of Christian Social Entrepreneurs.
Faculty, Department:	Sobey School of Business, Management
Faculty Supervisor:	Dr. Cathy Driscoll
Student Investigator:	David Iremadze

and concludes that in all respects the proposed project meets appropriate standards of ethical clearance and is in accordance with the Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans (TCPS 2) and Saint Mary's University relevant policies.

Clearance Period: December 20, 2018 – December 20, 2019*

CONTINUING REVIEW REPORTING REQUIREMENTS

ADVERSE EVENT

Adverse Event Report: <http://www.smu.ca/academic/reb/forms.html>
Adverse events must be immediately reported (no later than 1 business day).
SMU REB Adverse Event Policy: <http://www.smu.ca/academic/reb/policies.html>

MODIFICATION

FORM 2: <http://www.smu.ca/academic/reb/forms.html>
Research ethics approval must be requested and obtained prior to implementing any changes or additions to the initial submission, consent form/script or supporting documents.

YEARLY RENEWAL*

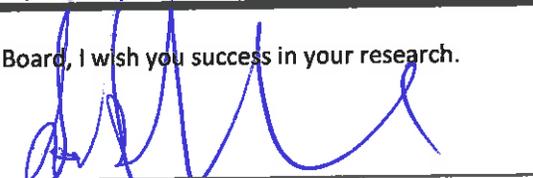
FORM 3: <http://www.smu.ca/academic/reb/forms.html>
Research ethics approval is granted for **one year only**. If the research continues, researchers can request an extension one month before ethics approval expires.

CLOSURE

FORM 5: <http://www.smu.ca/academic/reb/forms.html>
The completion of the research must be reported.

*Please note that if your research approval expires, no activity on the project is permitted until the research ethics clearance is renewed. Failure to hold a valid SMU REB Certificate of Research Ethics Clearance or Continuation may result in the delay, suspension or loss of funding as required by the federal granting Councils.

On behalf of the Saint Mary's University Research Ethics Board, I wish you success in your research.



Dr. Scott Edgar
Vice Chair, Research Ethics Board
Saint Mary's University

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APPENDIX B-1: RESEARCH RECRUITMENT LETTER

Dear _____,

Are you interested in sharing your life story and reflecting on your experiences? It is a privilege to invite you to take part in the study I am doing as part of my PhD thesis titled "Examining the lived experience of Christian social entrepreneurship".

I am a Doctor of Philosophy (Ph.D) Candidate in Business Administration at the Sobey School of Business, Saint Mary's University, conducting the research under the supervision of Prof. Cathy Driscoll, PhD. The purpose of my research is to explore the lived experiences of the individuals who profess Christianity as their faith, and who have launched and are involved in some initiatives with social, environmental, community or cultural objectives. Your participation will support further learning in the area.

Your participation in the project is voluntary and, if you agree to take part in the study, it will involve:

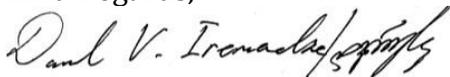
1. An initial brief (10-15min) conversation to further describe the study, as well as the participant and researcher roles; to set the interview timetable; and to provide an opportunity for you to ask questions.
2. A sequence of three audio-recorded focused interviews in confidential setting; each interview will last approximately 60-90 minutes, depending on the richness of lived experience of a participant. Interview must be spaced at least a day or two, but no more than a week apart;
3. Possible brief follow-up conversation to clarify any data, if necessary.

Hence, the total commitment over a 2-3-week period is about 3-5 hours. The interviews and meetings will take place at the place and times convenient to you. I will work around your availability.

You may be eligible to participate in this PhD research study if you: • profess Christianity as your religion; • have launched and currently lead (or own & operate) an initiative/project/organization with social, environmental, cultural or community objective; • are open to new ideas, learning and reflection; and, • are comfortable with sharing and reflecting on the full story of your life in a confidential setting.

If this opportunity interests you, please, contact me at 1-250-667-2474 or David.Iremadze@smu.ca to discuss it further. This study has been approved by the Saint Mary's University Research Ethics Board (file#19-036).

Kind Regards,



David (Davit) Iremadze

XXX, 2019

APPENDIX B-2: FULL DISCLOSURE LETTER

XXXXX
XXXXX

Dear _____,

Thank you, once again, for agreeing to participate in this research and sharing your life's story for the benefit of advancing knowledge on purpose-driven entrepreneurship! Your contribution is very valuable and much appreciated!

As part of my PhD thesis, I am conducting this research, entitled "Examining the lived experiences of Christian social entrepreneurship", under the supervision of Prof. Cathy Driscoll, PhD. This study has been approved by my doctoral dissertation committee at the Sobey School of Business, Saint Mary's University, and by the University Research Ethics Board (file#19-036). If you need to contact someone about this research, you may reach out to the principal student investigator (David.iremadze@smu.ca), the faculty supervisor (cathy.driscoll@smu.ca), and/or the SMU Research Ethics Board (ethics@smu.ca).

The purpose of my research is to explore the lived experiences of the individuals, from their subjective points of view, who profess Christianity as their religion, and who have launched and are involved in some initiatives with social, environmental, community or cultural objectives. During in-depth, conversational interviews based on the adapted and expanded version of McAdams' (2006) Life Story Model of Adult Identity theory, I am interested in hearing your account of your life story as if you were writing a book or novel about it with many different chapters corresponding to different stages of your life. By collecting these life stories, I will be able to study the world of today's Christian social entrepreneurs, getting as close as possible to this world, making visible, highlighting and interpreting the significant commonalities and differences in the way that Christian social entrepreneurs make sense of their own lives and work. Your stories will support further learning in the area which will contribute to identifying best practices, keys to success, and pitfalls of Christian social entrepreneurship.

Your participation in the project will involve a sequence of three audio-recorded focused interviews that will be scheduled at least three days apart from each other and will last approximately 45-60 minutes each; and, a possible brief follow-up meeting to clarify any data, if necessary. Hence, the total commitment over a 2-3-week period is minimal (approx. 3-5 hours). The interviews will take place via videoconferencing.

Please, rest assured that we take anonymity and confidentiality of your life stories very seriously. Direct identifiers – such as your name, will be removed from the transcripts of the interviews and replaced with a code. At no point will your name be revealed or linked to the study without your written consent. Only the principal investigator and the faculty supervisor will have access to the interview recordings and transcripts. They will be kept securely in password protected digital files and locked cabinets. Data will be fully destroyed after six years from the completion of the study.

Please, also note that recalling and reflecting on various life events may cause temporary tough emotional reactions. Therefore, individuals who may be experiencing a high level of stress and emotional distress may want to abstain from participating in the study. If you do experience emotional reactions, such as changes in your mood, heightened stress level, and feelings of discomfort, worry or anxiety, please, let the principal investigator know. If necessary, please use the counselling resources available through your healthcare provider or by calling Mental Health Mobile hotline (1-888-429-8167).

Please, remember that your participation is fully voluntary and you may refuse to answer any question or withdraw from the study at any time between now and the end of a ten-day period following our third, final interview together. You may do so without any penalty or explanations necessary. You may withdraw from the study by stating so verbally to the principal investigator, or by emailing the principal investigator or the faculty supervisor about it at the above emails. Upon your withdrawal from the study, information collected from you will be immediately destroyed.

With your consent, I may wish to contact you in the future in order to invite you to participate in another research study or to use your story from this study in another research study.

Kind Regards,



David (Davit) Iremadze

FEEDBACK LETTER

“Examining the Lived Experience of Christian Social Entrepreneurship”
SMU Research Ethics Board File # 19-036
Principal Student Investigator: David Iremadze - PhD Candidate
Faculty Supervisor: Dr. Cathy Driscoll, PhD - Department of Management
250-667-2474 david.iremadze@smu.ca
902-420-5282 cathy.driscoll@smu.ca

XXXXXXXXXX

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Dear _____,

I would like to thank you for your participation in this study examining the lived experience of Christian social entrepreneurship. Your life story was very interesting to hear and a valuable contribution to this research. I appreciate your time and your thoughtful reflections on your life and work.

Please remember that any data pertaining to you as an individual participant will be kept confidential and will be anonymized by removing all personally identifiable information from the collected stories. Once all the data are collected and analyzed for this project, I plan on sharing this information during my public defense of the dissertation in November of 2019. I also plan to turn my dissertation into one or more articles to be published in scholarly peer-reviewed journals and/or presented at some academic conferences. The full copy of the dissertation will also be available through Saint Mary's University library repository. There may be a book project coming out of the thesis as well.

If you are interested in receiving more information regarding the results of this study, or if you have any questions or concerns, please contact me at either the phone number or email address listed above. The study is expected to be complete before the end of the year 2019.

As with all Saint Mary's University projects involving human participants, this project was reviewed by the Saint Mary's University Research Ethics Board. Should you have any comments or concerns about ethical matters or would like to discuss your rights as a research participant, please contact the Chair of the Research Ethics Board at 902-420-5728 or ethics@smu.ca.

I hope you enjoyed the experience of participating in this research. Just in case you have been experiencing emotional reactions stemming from reminiscing on your life's events during the research interviews, (such as changes in your mood, heightened stress level, and feelings of discomfort, worry or anxiety), contact your doctor, or seek counselling from resources such as Mental Health Mobile hotline (1-888-429-8167).

Kind Regards, 

David (Davit) Iremadze

APPENDIX C: Verbal Consent Script

- At the beginning of the first interview, I will **acquire the full oral consent** as follows (documented by voice-recording the conversation):
- “I am here with Mr/Mrs/Ms _____, a prospective research participant for the research entitled “Examining the lived experiences of Christian social entrepreneurship”. _____ (name), thank you for your time! I will now read the information necessary for your informed consent:”
 - “As part of my PhD thesis, I am conducting this research under the supervision of Prof. Cathy Driscoll, PhD. This study has been approved by my doctoral dissertation committee at the Sobey School of Business, Saint Mary’s University, and by the University Research Ethics Board (file#.....).”
 - “You are invited to participate in this research. Your participation is fully voluntary and you may refuse to answer any question or withdraw from the study at any time between now and the end of a ten-day period following our third, final interview together. You may do so without any penalty or explanations necessary. You may withdraw from the study by stating so verbally to the principal investigator, or by emailing the principal investigator or the faculty supervisor about it - please, see the information letter provided to you. Upon your withdrawal from the study, information collected from you will be immediately destroyed.
 - “The purpose of this research is to explore the lived experiences of Christian social entrepreneurs, such as yourself, from their subjective points of view through in-depth conversational interviews. I am interested in hearing your account of your life’s story as if you were writing a book or novel about it with many different chapters corresponding to different stages of your life. By collecting these lives’ stories, I will be able to study the world of today’s purpose-driven entrepreneurs, getting as close as possible to this world, making visible, highlighting and interpreting the significant commonalities and differences in the way that Christian social entrepreneurs live and work. Your stories will support further learning in the area which will contribute to identifying best practices, keys to success, and pitfalls of Christian social entrepreneurship.”
 - “Your participation in the project will involve a sequence of three audio-recorded focused interviews that will be scheduled at least three days apart from each other and will last approximately 45 minutes each; and, a possible brief follow-up meeting to clarify any data, if necessary. Hence, the total commitment over a 2-3-week period is minimal (approx. 2–5 hours). The interviews and meetings will take place at your preferred NS location, or, if you are outside of Nova Scotia, via videoconferencing.”
 - “Please, note that while the expectation is that your experience participating in this study will be fun and rewarding, there is a risk that recalling and reflecting on various life events may cause you temporary tough emotional reactions. Therefore, individuals who may be experiencing a high level of stress and emotional distress may want to abstain from participating in the study. If during the interview you do experience emotional reactions, such as changes in your mood, heightened stress level, and feelings of discomfort, worry or anxiety, please, let me know and we can either take a break or

quit the conversation, as needed. If necessary, you may want to use counselling resources such as your healthcare provider or Mental Health Mobile hotline (1-888-429-8167).”

- “I will handle your data with utmost care. To ensure confidentiality, the direct identifiers, such as your name, will be removed from the transcripts of the interviews and replaced with a code. At no point will your name be revealed or linked to the study without your written consent. Only the principal investigator and the faculty supervisor will have access to the interview recordings and transcripts. They will be kept securely in password protected digital files and locked cabinets. Data will be fully destroyed after six years from the completion of the study.”
- “Once all the data are collected and analyzed for this study, I plan on sharing the information during my public defense of the dissertation sometime during the Fall of 2019. I also plan to turn my dissertation into one or more articles to be published in scholarly peer-reviewed journals and/or presented at some academic conferences. The full copy of the dissertation will also be available through Saint Mary’s University library repository. If you are interested in receiving more information regarding the results of this study, or if you have any questions or concerns, please contact me at either the phone number or email address listed above. The study is expected to be complete before the end of the year 2019.
- “The Saint Mary’s University Research Ethics Board has reviewed this research. If you have any questions or concerns about ethical matters or would like to discuss your rights as a research participant, you may contact the Chair of the Research Ethics Board (see the information letter).”
- “If you understand what this study is about, appreciate the risks and benefits, and that by consenting you agree to take part in this research study, but do not waive any rights to legal recourse in the event of research-related harm, please, indicate so by saying ‘Yes, I consent’.” (Wait for the reply)
- “If you have had adequate time to think about the research study and have had the opportunity to ask questions, and if you understand that your participation is voluntary and that you can end your participation at any time without penalty, please, indicate so by saying “Yes, I understand”. (Wait for the reply).

- **To provide ongoing consent**, at the beginning of the 2nd and 3rd interviews, I will read the following script and ask the following questions to the participants (also documented by voice-recording the conversations):
 - “I am here with Mr/Mrs/Ms _____ who has generously agreed to participate in the study that examines the lived experiences of purpose-driven entrepreneurs.
 - “Thank you, _____(name), for agreeing to participate! Please, remember that your participation in the study is fully voluntary and you may withdraw from it at any time. Do you still wish to continue participating in the research?” (Pause for the reply).
 - If the participant answers “no”, stop the interview, thank them and leave. If the participant answers “yes”, continue:
 - “Our conversation today will last approximately 45 minutes and will be voice-recorded. You may request the recording to be stopped at any time. Do I have your permission to digitally voice-record our conversation today?” (Pause for the reply)
 - “Please, note that while the expectation is that your experience participating in this study will be fun and rewarding, there is a risk that recalling and reflecting on various life events may cause you temporary tough emotional reactions. Therefore, individuals who may be experiencing a high level of stress and emotional distress may want to abstain from participating in the study. If during the interview you do experience emotional reactions, such as changes in your mood, heightened stress level, and feelings of discomfort, worry or anxiety, please, let me know and we can either take a break or quit the conversation, as needed. If necessary, you may want to use counselling resources such as your healthcare provider or Mental Health Mobile hotline (1-888-429-8167). Do you understand the emotional risk involved in participating in the research?” (Pause for the reply)
 - “If you agree that you have had adequate time to think about the research, understand what this study is about, and appreciate the risks and benefits, and you still voluntarily consent to take part in it, please, confirm so by saying “Yes, I consent”. (Wait for the reply)

- At the conclusion of the third and final interview only, while still voice-recording the conversation, I will read the following sentence:
 - “I may wish to contact you in the future in order to invite you to participate in another research study or to use your story from this study in another research study. Do I have your permission to contact you in the future about these possibilities?” (Wait for a reply)

APPENDIX D - INTERVIEW GUIDE

FOR THE THESIS RESEARCH BY D. IREMADZE EXAMINING THE LIVED EXPERIENCES OF PURPOSE-DRIVEN ENTREPRENEURS

INTERVIEW #1 OF 3

INTERVIEW DATE:

PLACE:

INTERVIEW START AND FINISH TIME:

INTERVIEWER'S NAME:

INTERVIEWEE'S PREFERRED NAME:

INTRODUCTION: This research is about the story of your life. There will be three interviews in total, at least three days apart from each other, starting today. As a doctoral candidate and a social scientist, I am interested in hearing your story. Today's first interview is about your past life history, focusing on your past life up to the time you started your current venture, going as far back in time as possible. I will prompt you with open ended questions. There are no right or wrong answers to my questions. Instead, your task is simply to tell me about some of the most important things that have happened in your past life. I will guide you through the interview so that we finish it all in about 45 minutes or so.

Please know that my purpose in doing this interview is not to figure out what is wrong with you or to do some kind of deep clinical analysis! Nor should you think of this interview as a "therapy session" of some kind. The interview is for research purposes only, and its main goal is simply to hear your story. As a doctoral candidate and a social scientist, I am collecting people's life stories in order to understand the different ways in which people live their lives and the different ways in which they understand who they are. Everything you say is voluntary, anonymous, and confidential.

I think you will enjoy the interview. Do you have any questions?

SECTION 1.1: LIFE CHAPTERS.

Prompt/QUESTION 1.1.1: Please begin by thinking about your life as if it were a book or novel. Imagine that the book has a table of contents containing the titles of the main chapters in the story. To begin here, please describe very briefly what the main chapters in the book might be. Please give each chapter a title, tell me just a little bit about what each chapter is about, and say a word or two about how we get from one chapter to the next. As a storyteller here, what you want to do is to give me an overall plot summary of your ENTIRE LIFE story UP TO DATE, going chapter by chapter. You may have as many chapters as you want, but I would suggest having between about two and seven of them. We will want to spend no more than about 10-15 minutes on this first section of the interview, so please keep your descriptions of the chapters relatively brief.

[Note: The interviewer will also ask questions of clarification and elaboration throughout the interview, but especially in this first part. This first section of the interview should run between 15 and 30 minutes.]

SECTION 1.2: KEY SCENES IN THE PAST LIFE STORY.

GENERAL PROMPT: Just to remind you, today we are focusing on your past life story PRIOR TO YOUR INVOLVEMENT WITH THE CURRENT VENTURE OF YOURS. Now that you have described the overall plot outline for your past life, I would like you to focus in on a few key scenes that stand out in the story. A key scene would be an event or specific incident that took place at a particular time and place. Consider a key scene to be a moment in your life story that stands out for a particular reason – perhaps because it was especially good or bad, particularly vivid, important, or memorable. For each of the five key events we will consider, I ask that you describe in detail what happened, when and where it happened, who was involved, and what you were thinking and feeling in the event. In addition, ***I ask that you tell me why you think this particular scene is important or significant in your life. What does the scene say about you as a person? Please be specific.***

QUESTION 1.2.1: High Point. Please describe a scene, episode, or moment in your PAST life that stands out as an especially positive experience. This might be the high point scene of your PAST life PRIOR TO THE CURRENT VENTURE, or else an especially happy, joyous, exciting, or wonderful moment in the story. Please describe this high point scene in detail. What happened, when and where, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so good and what the scene may say about who you are as a person.

QUESTION 1.2.2: Low Point. The second scene is the opposite of the first. Thinking back over your PAST life, please identify a scene that stands out as a low point, if not the low point in your PAST life story. Even though this event is unpleasant, I would appreciate your providing as much detail as you can about it. What happened in the event, where and when, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so bad and what the scene may say about you or your life.

[Interviewer note: If the participants balks at doing this, tell him or her that the event does not really have to be the lowest point in the story but merely a very bad experience of some kind.]

QUESTION 1.2.3: Turning Point In looking back over your PAST life PRIOR TO THE CURRENT VENTURE, it may be possible to identify certain key moments that stand out as turning points -- episodes that marked an important change in you or your life story. Please identify a particular episode in your PAST life story that you now see as a turning point in your PAST life. If you cannot identify a key turning point that stands out clearly, please describe some event in your PAST life wherein you went through an important change of some kind. Again, for this event please describe what happened, where and when, who was involved, and what you were thinking and feeling. Also, please say a word or two about what you think this event says about you as a person or about your life.

QUESTION 1.2.4: Vivid Childhood Memory The fourth scene is an early vivid memory – from childhood or your teen-aged years – that stands out in some way. This could be a very positive, happy memory from your early years. Alternatively, this could be a very negative, unhappy memory from your early years, perhaps entailing sadness, fear, or some other very negative emotional experience. Please describe this vivid memory in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you or about your life?

QUESTION 1.2.5: Religious, Spiritual, or Mystical Experience. Whether they are religious or not, many people report that they have had experiences in their lives where they felt a sense of the transcendent or sacred, a sense of God or some almighty or ultimate force, or a feeling of oneness with

nature, the world, or the universe. Thinking back on your PAST life PRIOR TO THE CURRENT VENTURE, please identify an episode or moment in which you felt something like this. This might be an experience that occurred within the context of your own religious tradition, if you have one, or it may be a spiritual or mystical experience of any kind. Please describe this transcendent experience in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you or your life?

SECTION 1.3: CHALLENGES.

GENERAL PROMPT: This next section considers the various challenges, struggles, and problems you have encountered in your PAST life PRIOR TO THE CURRENT VENTURE. I will begin with a general challenge, and then I will focus in on three particular areas or issues where many people experience challenges, problems, or crises.

QUESTION 1.3.1: Life Challenge. Looking back over your PAST life PRIOR TO THE CURRENT VENTURE, please identify and describe what you now consider to be the greatest single challenge you have faced in your PAST life. What is or was the challenge or problem? How did the challenge or problem develop? How did you address or deal with this challenge or problem? What is the significance of this challenge or problem in your own life story?

QUESTION 1.3.2. Failure, Regret. Everybody experiences failure and regrets in life, even for the happiest and luckiest lives. Looking back over your PAST life PRIOR TO THE CURRENT VENTURE, please identify and describe the greatest failure or regret you have experienced. The failure or regret can occur in any area of your life – work, family, friendships, or any other area. Please describe the failure or regret and the way in which the failure or regret came to be. How have you coped with this failure or regret? What effect has this failure or regret had on you and your life story?

SECTION 1.4: REFLECTION ON THE INTERVIEW 1 OF 3.

PROMPT/QUESTION 1.4.1: Thank you for this interview. This was the first of three interviews we'll have together. The second interview will take place in three-days' time and will focus on your present life starting from the time you first got involved in the current venture.

Today, I have just one more question for you. Many of the stories you have told me are about PAST LIFE experiences that stand out from the day-to-day. For example, we talked about a high point, a turning point, a scene about your health, etc. Given that most people don't share their life stories in this way on a regular basis, I'm wondering if you might reflect for one last moment about what this interview, here today, has been like for you. What were your thoughts and feelings during the interview? How do you think this interview has affected you? Do you have any other comments about today's interview process?

INTERVIEW #2 OF 3**INTERVIEW DATE:****PLACE:****INTERVIEW START AND FINISH TIME:****INTERVIEWER'S NAME:****INTERVIEWEE'S PREFERRED NAME:**

INTRODUCTION: Today we have the second interview of the total of three interviews to be conducted. Today's second interview is about your present life story, focusing on your life starting at the time you started your current venture to present day. I will prompt you with open ended questions many of which will be familiar to you from our last interview, but are now focused on the present day rather than your past life. There are no right or wrong answers to my questions. Instead, your task is simply to tell me about some of the most important things that has been happening in your present life. I will guide you through the interview so that we finish it all in about two hours or less.

Do you have any questions?

SECTION 2.1:

Prompt/QUESTION 2.1.1: FIRST, COULD YOU TELL ME, AS MUCH AS POSSIBLE HOW YOU GOT INVOLVED IN THE ACTIVITIES THAT LED TO THE LAUNCH OF _____ ?

Prompt/QUESTION 2.1.2: TELL ME MORE ABOUT THE DETAILS OF YOUR PRESENT EXPERIENCE OF _____ (Leading the enterprise). What is it like? Any significant challenges, failures or regrets that have come about during this time?

Prompt/QUESTION 2.1.2: What is the single most important objective of your work as the (proprietor/CEO/etc) of _____ ?

SECTION 2.2: KEY SCENES IN THE PRESENT LIFE STORY.

GENERAL PROMPT: Just to remind you, today we are focusing on your PRESENT life story SINCE THE TIME YOU STARTED UP THE CURRENT VENTURE OF YOURS. Now that you have described the overall plot outline for your PRESENT life, I would like you to focus in on a few key scenes that stand out in the story. A key scene would be an event or specific incident that took place at a particular time and place. Consider a key scene to be a moment in your PRESENT life story that stands out for a particular reason – perhaps because it was especially good or bad, particularly vivid, important, or memorable. For each of the eight key events we will consider, I ask that you describe in detail what happened, when and where it happened, who was involved, and what you were thinking and feeling in the event. In addition, ***I ask that you tell me why you think this particular scene is important or significant in your life. What does the scene say about you as a person? Please be specific.***

QUESTION 2.2.1: High Point. Please describe a scene, episode, or moment in your PRESENT life that stands out as an especially positive experience. This might be the high point scene of your PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE, or else an especially happy, joyous, exciting, or wonderful moment in the story. Please describe this high point scene in detail. What happened, when and where, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so good and what the scene may say about who you are as a person.

QUESTION 2.2.2: Low Point. The second scene is the opposite of the first. Thinking back over your PAST life, please identify a scene that stands out as a low point, if not the low point in your PRESENT life STORY SINCE YOU STARTED UP THE CURRENT VENTURE. Even though this event is unpleasant, I would appreciate your providing as much detail as you can about it. What happened in the event, where and when, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so bad and what the scene may say about you or your life. [Interviewer note: If the participants balks at doing this, tell him or her that the event does not really have to be the lowest point in the story but merely a very bad experience of some kind.]

QUESTION 2.2.3: Turning Point In looking back over your PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE, it may be possible to identify certain key moments that stand out as turning points -- episodes that marked an important change in you or your life story. Please identify a particular episode in your PAST life story that you now see as a turning point in your PRESENT life. If you cannot identify a key turning point that stands out clearly, please describe some event in your PRESENT life wherein you went through an important change of some kind. Again, for this event please describe what happened, where and when, who was involved, and what you were thinking and feeling. Also, please say a word or two about what you think this event says about you as a person or about your life.

QUESTION 2.2.4: Early Start Up Vivid Memory The fourth scene is an EARLY VIVID MEMORY – FROM THE TIME YOU WERE JUST WORKING ON GETTING THIS VENTURE OFF THE GROUND OR THE FIRST COUPLE OF MONTHS IN OPERATION – that stands out as especially memorable in some way. This could be a very positive, happy memory from THE EARLY STAGES OF DEVELOPING YOUR CURRENT VENTURE. Alternatively, this could be a very negative, unhappy memory from that period, perhaps entailing sadness, fear, or some other very negative emotional experience. Please describe this vivid memory in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you, YOUR VENTURE or about your life?

QUESTION 2.2.5: Religious, Spiritual, or Mystical Experience. Whether they are religious or not, many people report that they have had experiences in their lives where they felt a sense of the transcendent or sacred, a sense of God or some almighty or ultimate force, or a feeling of oneness with nature, the world, or the universe. Thinking ABOUT your PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE, please identify an episode or moment in which you felt something like this. This might be an experience that occurred within the context of your own religious tradition, if you have one, or it may be a spiritual or mystical experience of any kind. Please describe this transcendent experience in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you, YOUR VENTURE or your life?

SECTION 2.3: CHALLENGES.

GENERAL PROMPT: This next section considers the various challenges, struggles, and problems you have encountered in your PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE. I will begin with a general challenge, and then I will focus in on three particular areas or issues where many people experience challenges, problems, or crises.

QUESTION 2.3.1: Life Challenge. Looking AT your PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE, please identify and describe what you now consider to be the greatest

single challenge you have BEEN FACING in your PRESENT life. What is or HAS BEEN the challenge or problem? How HAS the challenge or problem BEEN DEVELOPING? How HAVE you ADDRESSED OR DEALT with this challenge or problem? What is the significance of this challenge or problem in your own life story?

QUESTION 2.3.4. Failure, Regret. Everybody experiences failure and regrets in life, even for the happiest and luckiest lives. Looking AT YOUR PRESENT life SINCE YOU STARTED UP THE CURRENT VENTURE, please identify and describe the greatest failure or regret you have experienced. The failure or regret can occur in any area of your life – work, family, friendships, or any other area. Please describe the failure or regret and the way in which the failure or regret came to be. How have you coped with this failure or regret? What effect has this failure or regret had on you, YOUR VENTURE and your life story?

SECTION 2.4: REFLECTION ON THE INTERVIEW 2 OF 3.

PROMPT/QUESTION 2.4.1: Thank you for this SECOND interview. This was the first of three interviews we'll have together. The THIRD AND FINAL interview will take place in three-days' time FROM TODAY and will focus on SOME ADDITIONAL THEMES IN YOUR UNFOLDING LIFE STORY.

Today, LIKE THE OTHER DAY, I have just one more question for you. Many of the stories you have told me are about YOUR PRESENT life EXPERIENCES SINCE YOU STARTED UP THE CURRENT VENTURE that stand out from the day-to-day. For example, we talked about a high point, a turning point, a scene about your health, etc. Given that most people don't share their life stories in this way on a regular basis, I'm wondering if you might reflect for one last moment about what this interview, here today, has been like for you. What were your thoughts and feelings during the interview? How do you think this interview has affected you? Do you have any other comments about today's interview process?

INTERVIEW #3 OF 3

INTERVIEW DATE:

PLACE:

INTERVIEW START AND FINISH TIME:

INTERVIEWER'S NAME:

INTERVIEWEE'S PREFERRED NAME:

INTRODUCTION: Today we have the THIRD AND FINAL interview. Today's THIRD interview is about your VALUES, YOUR FUTURE life SCRIPT, AND YOUR OVERALL REFLECTIONS ON YOUR LIFE'S STORY. I will prompt you with open ended questions. There are no right or wrong answers to my questions. Instead, your task is simply to tell me about some of the most important things IN YOUR life. I will guide you through the interview so that we finish it all in about 45-60 minutes or so.

Do you have any questions?

SECTION 3.1: REFLECTIONS AND FUTURE SCRIPT

QUESTION 3.1.1. TO START, TELL ME ABOUT HOW YOU THINK THE GENERAL NARRATIVE OF YOUR LIFE HAS TURNED OUT SO FAR.

QUESTION 3.1.2. DO YOU REGRET ANYTHING?

QUESTION 3.1.3. COULD YOUR LIFE STORY BE DIFFERENT?

QUESTION 3.1.4. MORE SPECIFICALLY - GIVEN EVERYTHING YOU HAVE TOLD ME ABOUT YOUR LIFE AND WORK, HOW DO YOU UNDERSTAND THE WORK YOU HAVE BEEN DOING AS _____ ?

GENERAL PROMPT: Now, Please, Focus on Your Future Life.

QUESTION 3.1.5. The Next Chapter: Your life story includes key chapters and scenes from your past AND PRESENT, as you have described them IN THE PREVIOUS TWO INTERVIEWS, and it also includes how you see or imagine your future. Please describe what you see to be the next chapter in your life. What is going to come next in your life story?

QUESTION 3.1.6. Dreams, Hopes, and Plans for the Future: Please describe your plans, dreams, or hopes for the future. What do you hope to accomplish in the future in your life story?

QUESTION 3.1.7. Life Project: Do you have a project in life? A life project is something that you have been working on and plan to work on in the future chapters of your life story. The project might involve your family or your work life, or it might be a hobby, a vocation, or pastime. Please describe any project that you are currently working on or plan to work on in the future. Tell me what the project is, how you got involved in the project or will get involved in the project, how the project might develop, and why you think this project is important for you and/or for other people.

SECTION 3.2: PERSONAL IDEOLOGY

GENERAL PROMPT: Now, I would like to ask a few questions about your fundamental beliefs and values and about questions of meaning and morality in your life. Please give some thought to each of these questions.

QUESTION 3.2.1. OVERALL ORIENTATION: BELIEFS AND RELIGIOUS/ETHICAL VALUES: Let us then begin by considering the spiritual and/or religious dimensions of your life in general. Please describe your overall religious or spiritual approach to life, if indeed these are important to you. Whether you are religious or not, please describe your overall ethical or moral approach to life. What are your basic beliefs and values?

QUESTION 3.2.2. Practices: Faith involves things we believe, but it also involves things we do, such as worship, prayer, liturgy, singing, meditation, witnessing, and so on. You have already told me a little bit about your beliefs and values. Now please describe any spiritual or religious practices in your life. As a

spiritual or religious person, what do you do that affirms your faith or puts your faith into action? Why do you do these things?

QUESTION 3.2.3 Prayer: Many Christians pray. Do you ever pray? [If participant says “no,” ask why. Then proceed to next question.] When and under what circumstances do you pray? If it is okay with you, I would like you to give me an example of a prayer you might offer to God. Tell me what you might “say” to God. Please narrate the prayer to me. Why might you offer that particular prayer to God? [If the participant is not comfortable doing this, then ask him or her simply to tell you what he or she prays about.]

QUESTION 3.2.4. CONTINUITY AND CHANGE: Faith involves both continuity and change in life. In some ways, you have probably changed a great deal over the course of your life with respect to your faith. In other ways, you have probably remained the same. How have your religious or spiritual beliefs and practices changed over time? And how have they remained stable?

QUESTION 3.2.5. POLITICAL/SOCIAL VALUES: How do you approach political or social issues? Do you have a particular political point of view? Are there particular social issues or causes about which you feel strongly? Please tell the story of how your political AND SOCIAL views and values have developed over time. Have they changed in any important ways? Please explain.

QUESTION 3.2.6. SINGLE VALUE: What is the most important value in human living? Please explain.

QUESTION 3.2.7. OTHER: What else can you tell me that would help me understand your most fundamental beliefs and values about life and the world? What else can you tell me that would help me understand your overall philosophy of life?

SECTION 3.3: LIFE THEME

PROMPT/QUESTION 3.3.1: Looking back over your entire life story with all its chapters, scenes, and challenges, and extending back into the past and ahead into the future, do you discern a central theme, message, or idea that runs throughout the story? What is the major theme in your life story? Please explain.

SECTION 3.4: REFLECTION ON THE INTERVIEW 3 OF 3.

PROMPT/QUESTION 3.4.1: Thank you for this THIRD AND FINAL interview. Today, SIMILAR TO THE OTHER TWO INTERVIEWS, I have just one more CLOSING question for you. Today, you shared with me your reflections on future aspirations, your faith and values. Given that most people don't share their stories in this way on a regular basis, I'm wondering if you might reflect for one last moment about what this interview, here today, has been like for you. What were your thoughts and feelings during the interview? How do you think this interview has affected you? Do you have any other comments about today's interview process or the entire experience of these three sequential interviews?
