

Deconstructing Ecopreneurship

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'[T]he transition to sustainable development will need ecopreneurship on a grand scale.'

(Pastakia, 1998:157)

'Indeed, there may be social ecopreneurial capacities latent in all of us just waiting to be given an opportunity to bring this sense of sustainable community to worldly fruition.'

(Isaak, 2002:88)

Introduction

Ecopreneurship has been constructed as a latent salvation to the negative effects of entrepreneurship. Entrepreneurship relies on and supports a market system and is unable 'to deal with the negative environmental externalities' that the market brings with it, Pastakia argues (1998:157). This leads to a depletion of biodiversity, ecosystems imbalance and a loss of resilience, which puts our life-support systems at stake (ibid). By changing the prefix to 'eco', on the other hand, efforts have been made to embed entrepreneurship in the socio-ecological system. Ecopreneurship seeks to 're-define the way business is conducted' and offers 'some hope for retrieving the situation' (ibid:157). It even 'embodies prophylactic action', Pastakia insists (ibid:172). Ecopreneurship can be commercial or social, and according to Isaak some ecopreneurships are more ideal than others. Pastakia seems to agree, writing about 'ecopreneurship of the highest order' (Pastakia, 2002:97). First-rate ecopreneurship, Isaak elaborates, is 'an existential form of business behaviour committed to sustainability' that is 'transformative for self, society and economic sector' (ibid:81). Ecopreneurship thus shares some purifying capabilities with ecology, a concept that has

become a 'new metaphor for cleansing ourselves of all mental pollution' (Wali, 1995:107).

Several scholars contend that ecopreneurs are different from entrepreneurs. Ecopreneurs are 'a new breed of eco-conscious change agents' (Pastakia, 1998:157) who 'radically transform the economic sector' (Isaak, 2002:81) with a 'life-long commitment to sustainability in everything that is said and done' (ibid:82). Furthermore, ecopreneurs can be more or less 'radical' (Tilley & Young, 2009) and find 'spiritual fulfilment' (Isaak, 2002:84) in protecting and restoring 'the well being of the natural environment' (Tilley & Young, 2009). With the help of creative strategies, they should even seek to diffuse their ideas 'to the largest possible clientele in the shortest possible time' (Pastakia, 1998:158).

As the foregoing examples from academic literature attest, texts about ecopreneurship shape the ecopreneur at the intersection of discourses of enterprise and ecology in a variety of ways. Academic literature on ecopreneurship, however, is united in the idea that ecopreneurship is a positive activity that increasingly should replace traditional forms of entrepreneurship. Whilst scholars have criticized entrepreneurship literature for how it supports a masculine hero entrepreneur (for a summary see Berglund & Johansson, 2007; Tedmanson, Verduyn, Essers, & Gartner, 2012), who expropriates the common (Jones & Murtola, 2012), often with a religious face (Sorensen, 2008), the ecopreneur has unquestionably been left to flourish in a taken-for-granted goodness of creativity and self-transcendence (e.g. see Aydin, 2013).

This chapter will first trace the dissemination of prevailing assumptions about ecopreneurship, and second, examine with some suspicion the 'truths' generated. The bulk of the empirical material for the analysis comprises various texts drawn from academic literature, policy and social media. By merging Derridean deconstruction with category analysis, I will analyse ecopreneurship to decipher the omitted and unsaid that underpin the truth about the goodness of the ecopreneur. That is, I will critically interrogate what sort of figure the ecopreneur is becoming with focus on the potential it offers, the practices it is described to pursue, and the promises it is supposed to deliver. If we deconstruct this category of entrepreneur, we will learn what qualities he or she is

required to possess to fall within the category. We will in addition learn 'who' is included in, or excluded from, ecopreneurship discourse (cf. Jones & Spicer, 2009:85). The chapter ends by exploring the consequences of the accentuating knowledge production about ecopreneurship and its correlating attraction – the ecopreneur.

The chapter is organized as follows. I begin by introducing the reader to Derridean deconstruction and poststructuralist 'readings' of text via intertextual category analysis. I then turn to the texts, to trace which potentials, practices and promises the category of ecopreneur comprises. I discuss the findings by summing up the main characteristics of the ecopreneur, to unearth common polarizations as well as the unsaid and obscured. To conclude, I offer the reader membership in the category of ecopreneur to provoke reflection about such a refinement of one's potential.

Deconstruction, intertextuality and category analysis

A text not only produces but presupposes who we are and what we should do, letter for letter, word for word. In this sense, Derridean deconstruction follows in the footsteps of Saussure, who argued that 'the signified and the signifier are the two sides of one and the same production'; they are inseparable (Derrida, 1981:18). There is no language that provides us with virgin meanings; rather, we should embrace an awareness of the transformations that occur when texts unfold. There is 'no simple element that will be *present* in and of itself, referring only to itself' but we have a formal play of differences, or traces, that do not fit with 'structure' (ibid:26-27, italics in original). Derrida speaks about 'differance' with an 'a', which should be understood as something unstable, a 'movement of differences' (Newman, 2001:9). 'Differences are effects of transformations', and meanings are only created in relation to past and future elements of language 'in an economy of traces' (Derrida, 1981: 27,29). However, we seldom think actively about the differences and 'opposite other' that make up meaning; we rather 'imagine an essential ontology attached to the language we use' (Calás, 1993:307). Essentialist representations can thus be found in descriptions of both objects and practices, which are analysed as if they were ex-nihilo observations. From a Derridean post-structuralist perspective, however, the text is never written on a blank sheet; it is underlaid by other texts and multiple sources (Hartman, 1992:296). A text is not envisaged as a single document with a sole voice, but constituted by polyphonic authors

and readers in a dialogic context. To understand a text intertextually is thus to rearticulate traces of the author, the reader and the context. Following these steps, the researcher can pursue a deconstructive reading by questioning 'the way in which texts try to portray the truthfulness of what they are saying by noticing' what is left out and unsaid in the construction of truth effects (Calás, 1993:307). The impossibility to provide exact descriptions opens the way to a deconstruction that turns 'concepts against their presuppositions, to reinscribe them in other chains' and 'produce new configurations' (Derrida, 1981:24). Moreover, Derrida wished to bring forth the historical paths of metaphysics, i.e. unearth the fixed, unquestioned legacies within philosophical perspectives (e.g. see Derrida, 1995), to be able to unravel their current effects and 'critique [of] oppositional and binary thinking' (Newman, 2001:2). A Derridean deconstruction can thus afford to explore a 'radical exteriority' that does not reinvigorate the authority or structures that are sought to be overthrown (Ibid). Rather, Derrida warns us against radical political theory that is indebted to metaphysical structures, i.e. that still incorporates the potential for domination, Newman (Ibid) contends.

Even if there is an apparent distance between Derridean deconstruction and ethnomethodology, I aim to bridge this distance a little and unsettle truths with the help of category analytical tools. Via 'category analysis' it is possible to look at the details of how texts reproduce truth by how the categories, seen as collections of associated characteristics and features (cf. Antaki & Widdicomb, 1998:3), omit 'the other' and create differences in repetitive ways. A category analysis can, for example, pinpoint which qualities, activities and expectations belong to a certain category, and discuss these in relation to other categories as well as to social norms (Börjesson & Palmblad, 2008). In the case of ecopreneurship, we may thus analyse how the category 'ecopreneur' is constructed, somehow, by how academics, policymakers and ecopreneurs themselves speak about the members of this category. Hence, this merger of Derridean deconstruction and category analysis opens up for an analysis that may include a set of texts, to acknowledge a broader play of differences. Whilst Derridean deconstructionists often focus on one individual text to unearth in detail the obscured and unsaid in a specific play of differences, my choice of many texts open up for an acknowledgement of a richer variety of differences and their intertextuality.

Undoubtedly, this deconstructionist manoeuvre requires an additional analytical tool to be able to systematically handle the articulate richness that construes ecopreneurship. That is why a category analysis becomes a vital complement to the Derridean deconstruction of authority.

Regarding the choice of texts, the texts analysed have chosen the researcher, rather than the other way around. This reversal of methodological thinking is fundamentally a deconstructionist exercise inspired by Derrida (2008, 48ff) by which the researcher lets him/herself be led from one conceptualisation of ecopreneurship to another. To be able to start somewhere, I searched on Google Scholar to find those works on ecopreneurship that have been mostly cited. Upon reading some of these articles, I found a group of scholars who discussed the topic among themselves, and I let their internal citation practice lead me onwards. I proceeded with the analysis of these interrelated articles with focus on 'who' the ecopreneur became in the terminology of these key ecopreneurship scholars. I repeated the exercise of a normal Google search to find policy texts in line with my research curiosity. Lastly, I repeated this exercise to find descriptions of practicing ecopreneurs. These two latter empirical sources did not show the same degree of direct interrelatedness as in the case of the scholarly genre, and thus represent a more arbitrary choice of empirical material, i.e. I used what I arbitrarily found on the Internet. To simplify, using Derrida, who considers that there is no centre of contexts, and hence no 'absolute anchoring' to rely on (Wood, 2009) but that '[t]he subject is a fable' (Derrida, 1995:102), my reading focused on what qualities the category of ecopreneur was given in the literature. To merge the analytical approaches of deconstruction and category analysis is thus fruitful for a general exploration of the unintended consequences, or effects, of absent others as well as bystanders, in the construction of the ecopreneur.

Analysing the construction of this somehow special category of entrepreneur can unearth how belonging to this category is textually negotiated and legitimately obtained, what explanatory power such membership gives and what the limits of membership are (Börjesson and Palmblad, 2008:29). Derrida considers categories and distinctions as 'acts of violence' since they establish meaning (Frazer & Hutchings, 2011:9). Membership in one category may open up certain possibilities for us, whilst

membership in another category may direct our path differently. To exemplify, in comparison to the category of 'young criminal', a 'young entrepreneur' will be coupled to a more prosperous future, in less need of social support (Börjesson & Palmblad, 2008). Conclusively, classification of characteristics and qualities into categories not only seeks to fixate knowledge, but is unavoidably a moral activity that spreads from one text to another, often with wide distribution socially (ibid:50). Texts produced by experts, for instance, 'slide over into the social space' (Calás, 1993:310). It can therefore be helpful to deconstruct ecopreneurship by analysing the categorization efforts that are repeated between academic literature and policy texts, as well as self-portraits by those who categorize themselves as ecopreneurs. I therefore focus on the category of ecopreneur by focussing on the nuances of the potentials (i.e. qualities), practices (i.e. what the ecopreneur does) and the promises (i.e. what ecopreneurship is to bring about). After an illustration of the nuances that construe the category of ecopreneur, I show how the texts analysed polarize the category of ecopreneur to the category of the conventional entrepreneur. In comparison to Harvey Sacks's category analysis with focus on 'occasionedness' (Antaki & Widdicomb, 1998:3), a Derridean deconstruction of categories, however, needs a reading of category construction intertextually. This means that the analysis needs to bring in the reformed context and effects of transformations, to unravel the repetitively unsaid. Having stated that, what Sacks and Derrida share is that neither neglect that 'an authentic story draws on the same resources as a subversive alternative that pretends to authenticity' (Potter, 1996:3). This is important to remember, as the analysis aims to uncover how others seek to establish truth, without questioning if their construction is true or not, but questioning the effects of their truth-assembling.

Just an ecopreneur – or an ideal green-green ecopreneur?

Commercial ecopreneurs, as Schuyler stated, ensure that environmental problems are addressed at the same time as profits are made (1998). These commercial types of ecopreneurs, moreover, are mainly seeking 'to maximise personal (organisational in the case of a corporation) gains by identifying green business opportunities' (Pastakia, 1998:159). They take a lead role and demonstrate 'the economic benefits that come from being greener', Schaper adds (2002:27). They have 'entrepreneurial flair' and provide a 'missionary zeal' for the organization, Dixon and Clifford suggest (2007:327).

They define the ecopreneur as an individual or an organization that merges an economically viable business with environmental and social values (Dixon & Clifford, 2007). Hence, ecopreneurs are those who manage to secure that 'sound business practice' is 'genuinely consistent with idealism and environmental best practice' (ibid: 327). Furthermore, the ecopreneur is sometimes constructed as a mission-driven middle hand between large corporations engaged in corporate social responsibility (CSR), small communities with environmental needs and governmental agencies. According to Schaper (2007:27), however, they do not subject to government regulations, stakeholders and lobby groups, but act as proactive push factors.

They make environmental 'progress in their core business' and 'generate new products, services, techniques and organizational modes that substantially reduce environmental impacts and increase the quality of life' (Schaltegger, 2002:46). Ecopreneurs, then, differ from 'conventional entrepreneurs' in that they 'build bridges between environmental progress and market success' (Schaltegger, 2002:46). One specific ecopreneur is used as example, portrayed to 'embody the combination of strong environmental and social values with an energetic entrepreneurial attitude' (Schaltegger, 2002:47). The ecopreneur is conclusively constructed by Schaltegger (2002:47) as someone who shows 'personal mastery' and 'consider[s] their professional life as a creative act'.

At the same time as the ecopreneur is established academically to be a very special individual, Isaak (2002:88) proposes that 'there may be social ecopreneurial capacities latent in all of us'. On the other hand, some scholars outspokenly strengthen the emphasis that the 'ecopreneur' is a man: 'The ecopreneur is driven by the desire to protect the environment while achieving his [sic] entrepreneurial vision.' (Alain, Unknown) Isaak extends his definition of ecopreneur and considers there to be an 'ideal type of ecopreneur' and outlines ecopreneurs who are more or less green (Isaak 2002:81). In fact, he concludes that first-rate ecopreneurs create more than green businesses, they create 'green-green businesses' and seek to 'radically transform the economic sector', (ibid:81). Isaak continues to aggressively accuse conventional entrepreneurship and mainstream management for a lack of consideration of Earth as a 'home'. Globalized managers are too mobile, leaving their roots behind, or even cutting them off, he insists. The 'corporate headquarters', furthermore, is left in 'organisational

chaos' in the chase of 'freedom from' rather than 'freedom to' (ibid:82). The globalized manager even 'leaves a mess—environmental waste (...) and a disintegrated family where he or she is rarely to be seen' (ibid:82). When an ecopreneurial start-up grows into a business to maintain, it is thus better if the ecopreneur leaves and starts up a new green-green business, Isaak contends.

Turning to ecopreneurship in developing countries, an even stronger spiritual quality is added. In India, Isaak exemplifies, social ecopreneurship builds on 'deep spirituality' and is fundamentally 'an existential choice' (ibid: 84). The basis for entrepreneurship is not personal 'material rewards', but 'spiritual fulfilment' and 'worldly success in the long term' (ibid). Grassroots ecopreneurs are likened to 'change agents' and one of them has even been called an 'agricultural saint' (Pastakia, 1998:164). Moreover, these ecopreneurs often target niche markets (Pastakia, 2002) and direct their efforts to villages and small communities to stimulate self-reliance (Pastakia, 1998). There are also expectations of ecopreneurs to stimulate change in others. They should, for example, educate users about non-sustainability and create a demand for alternatives (Pastakia, 1998:165). They should even meet consumer resistance, which could reach a maximum 'when the change implies embracing a new philosophy or outlook to life since this could mean drastically modifying consumption patterns and lifestyles', Pastakia concludes (ibid).

Even though academics have spoken about prospective ecopreneurship policies (Moghimi & Alambeigi, 2012), few hard-core ecopreneurship policy texts can be found through a Google search. The United Nations Environment Program (UNEP) briefly mentions ecopreneurship in a report on eco-labelling (see Figure 1). The report asks if ecopreneurs think differently, and outlines differences between the entrepreneur and ecopreneur. Ecopreneurs are assigned similar potentials, practices and promises as reflected in the academic literature. They are 'highly concerned', feel 'personal obligations', take on 'high responsibility', think about consequences for their children and grandchildren, are 'open-minded', and seek positive change. Another report, which reviews academic literature in the perimeter of green entrepreneurship, proposes that master's students should be provided with more knowledge to 'allow them to effectively operate their ecopreneurial ventures' (Melay & Kraus, 2012).

7.2.5	Green Entrepreneurs
Do Ecopreneurs think differently?	<p>An “entrepreneur” is someone who thinks of a new idea or opportunity in business and who takes a financial risk for the managing of his enterprise.</p> <p>A “green entrepreneur” (or ecopreneur) is someone who is highly concerned with environmental integrity and social impacts of business.</p> <p>Attributes of ecopreneurs:</p> <ul style="list-style-type: none"> • Combines the personal obligation to environment with economic development • High responsibility towards nature and environment • Take into account that their products will influence their children and grandchildren • Open-minded to social issues • Started their business to initiate a positive change

Figure 1. Picture from the Training Handbook for Ecolabelling opportunities for developing countries, retrieved from United Nations Environment Programme, (UNEP, 2009:214).

So far then, there seem to be few policy texts that specifically speak about ecopreneurship. The organisation Ecopreneurship.eu primarily addresses the transition to more sustainable energy systems (Ecopreneur.eu, 2014). Green entrepreneurship might thus be a more common concept for policy makers, as the report and review by Melay and Kraus (2012) lays forth. Another concept that also builds on ideas on how communities can support biospheric life is the literature on ‘eco-cultures’, where more blueprints can be found (e.g. see Böhm, Pervez Bharucha, & Pretty, 2015).

There is a richer variety of ecopreneurial adventures to explore on the Internet, from how you can become a ‘Green Wedding and Event Planner’ (Triple Pundit, 2010) or a Pakistani ecopreneur within farmer communities, to tips and tricks offered by a Swedish ‘ecomum’ who ‘#justlovessustainabilitycommunication’ for the sake of her children (Ekomorsan, 2014: author translation). Academic literature is sometimes discussed as a backdrop to examples of what eco-ideas people are pursuing in their daily lives. Several blogs and Facebook groups repeat the now familiar potentials, practices and promises of ecopreneurship. Both the green ecopreneur and the green-green ecopreneur are common forms. An ecopreneur can, for example, be quite business-like and help others to ‘strategise, launch, get funded and drive the business through digital marketing’ (Ecopreneur, 2014). Or as an ecopreneur based in Asia speaks about himself (Merrin, 2009):

I connect businesses with nature conservation projects so that conservation projects have the funds to continue their awesome projects and business owners have the opportunity to experience how they can improve the world that they live in with their staff.

Even if many descriptions of the ecopreneur promote the commercial type, we are told that ecopreneurs must defend themselves against accusations of greenwashing. The reason is that '95% of eco-friendly products on the market today are greenwashed' (CEO blog nation, 2014). It is accordingly important to measure one's greenness, and ensure that all suppliers are as green (CEO blog nation, 2014). But it is not only instrumental measurement that is needed. An ecopreneur must take on a personal commitment and concern 'about the whole humanity'. It is a person or an organization that is 'not only to make profits, but to serve the humanity and to ensure that the world's resources are available for the new generations' (Quicklogo Blog, 2011)

'He [sic] may not be a person or entity only involved in products like solar powered cells, water conservation system or compostable packaging. In fact, an ecopreneur is anyone who ranks environment more than or equally to profits as his [sic] most effective criteria as a business owner (reuters, 2007).' (Quicklogo Blog, 2011)

CCN Ecopreneurs make an effort to empower people that they know, members of their community, and work towards engaging others globally to contribute financially towards conservation based projects.



A CCN Ecopreneur embodies the key elements of a social entrepreneur, by finding ways to help solve social problems in our society. Like social entrepreneurs, Ecopreneurs don't leave it up to governments or the business sector to solve social issues. They find what is not working and solve the problem by changing the system, spreading the solution and persuading people to get involved in making the change.

At CCN we have identified that governments and businesses are not acting fast enough to stop the destruction of our world's forests. This is a global problem that has an impact on everyone, and we have created a solution that allows everyone to make a difference by funding forest conservation projects. Through social marketing initiatives, CCN is able to create a global network of "Green Minded" individuals and businesses to contribute to saving our world's forests.

CCN offers people a career path within our unique business system. To learn more about the benefits of becoming an eCo-Entrepreneur and the type of rewards you can receive, read our section on "How You Can Earn" and Join us today!

Figure 2. Male hero repeated with ecological touch. CCN (Conservation Central Network) promotes ecopreneurship to stop the destruction of forests. (Network, 2015)

The differences between the ecopreneur and the entrepreneur are strengthened in other examples. The intentionality of the ecopreneur is emphasized and polarized to the accidental conventional entrepreneurs (Quicklogo Blog, 2011). Entrepreneurs are spoken about as motivated by greed and capital accumulation. They seek to become millionaires, whilst ecopreneurs are constructed as provident and focussed problem solvers. Ecopreneurs even redefine wealth: the Quicklogo blog continues by referring to John Ivanko, co-author of a book about ECOpreneuring. Their redefinition of wealth embraces 'life's tangibles: health, wellness, meaningful work, vibrant community life and family' (Quicklogo Blog, 2011). Besides, the ecopreneur becomes a category attached to an increased life expectancy, since this category values life, in comparison to its dark side other. Ecopreneurs even become a category that secures 'that every living being' is equally respected. An ecological account of respect of all life, i.e. not only human life, is thus added to the practices linked to the ecopreneur as category. Ecopreneurship, furthermore, comes 'with the promise' that no one should be deprived of anything. (Quicklogo Blog, 2011) Ecopreneurs should even empower their customers and stakeholders, we are enthusiastically told at another website (Homegrown, 2013).

'There is an emphasis on one word here: relationships. We all know that we are in an interconnected world. We live and operate in a system of relationships that affect each other. Therefore ecopreneurs are those entrepreneurs who are conscious that their enterprises are systems operating within a larger system: our society and natural environment. To be aware of this makes one deliberate in building businesses that respect the natural environment—not exploiting it, and ensuring that we diminish the negative impact we do.' (Homegrown, 2013)

On this website key steps are provided to facilitate ecopreneurship. These steps include that one should consider the whole system, be passionate, purpose-driven and be conscious and mindful. A true ecopreneur should not 'just create an enterprise' but 'Create a Movement'. Lastly, to be an ecopreneur is to be 'more than "environmentally conscious"' it is 'really an *awareness* of how you relate to the bigger picture' that is

needed. That means, the text continues, that 'it is a lifestyle that *you* yourself as the entrepreneur must live out'. (Homegrown, 2013: italics in original)

Ecopreneurial potentials, practices and promises

In comparison to entrepreneurship discourse, where the individual predominantly is taught to self-manage as a human resource (Rose, 1998), in relation to the market and the specific company within which the person works (da Costa & Saraiva, 2012); (also see du Gay, 1996:62f), the first rate ecopreneur is mainly constituted in opposition to such a work-life identity. Evidently, ecopreneurship thrives on various forms of resistance, from visions of subtle reformations to direct transformation of structures (compare Berglund & Gaddefors, 2010). Whilst the entrepreneur has been categorized as self-interested (Jones & Spicer, 2009), the above counter-narrative about ecopreneurial qualities construes relationality and concern for others as a basic quality and potential for the ecopreneurial self. The neoliberal mass phenomenon of entrepreneurship for everyone, to foster an enterprising self to collectively defend society from a lack of self-management and self-reliance (Berglund & Skoglund, 2016), is remoulded in the case of ecopreneurship. Ecopreneurship fosters an individual who is critical of entrepreneurship, to facilitate self-regulation with the help of basic assumptions within ecology to defend the environment from the impacts of conventional entrepreneurship. By transforming what scholars understand as ancient ecological practices, often found far away, into ecopreneurial ones, there is a hope that the human being could better adapt to an ecological understanding of the world we all live in. This adaptation builds on the concept that we all are to live off nature, understood as providing us with ecological services via ecopreneurs, who are moulded with great eco-specificity. Figure 3 summarizes as potentials, practices and promises the characteristics found to be paramount for becoming an ecopreneur.

Potentials	Practices	Promises
Personal commitment, highly concerned and deeply responsible	Planning for long-term consequences	Sound business merged with environmental and social values
Open-minded	Generating innovations Reducing environmental impact	Positive change
Idealistic	Combining environmental concerns with economic development Providing holistic vision	Translation of idealism into business
Energetic	Taking initiative	New start-ups
Relational being	Networking Forming symbiotic relationships Fostering coexistence	Merging corporations, communities and state agencies, community level entrepreneurship
Radical	Securing true environmental compliance Meeting consumer resistance to philosophical change	First rate ecopreneurship, Green-green business, modified consumption patterns and lifestyles
Spiritual	Missioning Shouldering our hopes for a better future Harnessing energy of religious movement Self-transcending	Professional life as creative act
Proactive	Pushing frontiers and leading change	Environmental progress
Green leader	Shaping the face of the company	Green brand
Enterprising	Bridging economy, environment and society	Increased quality of life
Commercial	Pulling the whole market towards more environmental progress Using business tools Maximizing personal gains	Capitalization on environmental opportunities
Social	Restoring the planet	Self-reliance
Creative	Deploying creative strategies Educating users about non-sustainability	Diffusion of ecopreneurship
Intentional	Securing equal respect of all living beings	No one deprived of anything
Mindful	Considering the whole system	Create a movement
Masculine	Protecting the vulnerable nature	Security
Feminine	Protecting coming generations	Sustainability

Figure 3. Summary of findings: ecopreneurial potentials, practices and promises

Notably, a similar 'psychologizing rhetoric' that surrounded the 'charismatic leader' (Calás, 1993:313) appears in the summary of the ecopreneur in Figure 3. There is a personalization of the ecopreneur, who is constructed with the help of extraordinariness and an orientation towards non-physical faith, a constant inclusion of the Divine or personal values, so called 'spirituality at work' (cf. King Kauanui, Thomas, Sherman, Waters, & Gilea, 2010:53) but importantly, complemented with an underdog position (compare Skoglund, 2015). This spiritual face of the ecopreneur has a family resemblance with entrepreneurship policies and academic literature that constantly hunt for our 'creativity' (Sorensen, 2008). In talk about entrepreneurship, '[c]reativity comes to signify an ongoing and never completed transition, life as always being on the way to somewhere else, a perpetual change of mind, an inspiration of the Spiritus Sanctus of a new millennium' (Sorensen, 2008:91). The entrepreneur becomes an 'economic savior' (ibid:91), whilst the ecopreneur thrives on becoming an ecological saviour, renewing all economic relations. To be able to deliver this alternative form of entrepreneurship, a more or less stark difference is made up between the two categories of entrepreneurs, the ecological and the conventional. Since my deconstruction was based on the foregoing ecopreneurship literature, policy texts and ecopreneurial endeavours described on various websites, the summary in Figure 4 comprises the polarization these texts made of the ecopreneur in relation to the conventional entrepreneur. Since conventional entrepreneurship often is strongly criticized from the position of the ecopreneur, Figure 4 illustrates a polarization between the two categories.

Ecopreneur	Entrepreneur
Ecological	Market-oriented
Problem solver	Problem creator
Responsible	Irresponsible
Spiritual	Rational
Alternative	Mainstream
Rooted	Rootless
Ordered	Chaotic
Integrated	Disintegrated
Creative	Repetitive
Self-transcendent	Self-obsessive
Relational	Selfish
Collaborative	Competitive
Moderate	Excessive
Radical	Robotic
Open-minded	Narrow-minded
Informative	Secretive
Intentional	Strategic
Transformative	Degrading
Positive	Blank
Long-term thinker	Short-term thinker
Self-reliant	Capital-reliant
Provident	Greedy

Figure 4. How ecopreneurship literature polarizes between the two categories

How can we then as critical entrepreneurship scholars problematize the taken-for-granted goodness of ecopreneurship? Except for criticizing ecopreneurship for how it moulds a specific type of underdog heroism (Skoglund, 2015), it can also be problematized in relation to how ‘natural resources have been brought into the cycle of capital’ (Jones & Murtola, 2012:641). Jones and Murtola explore where conventional entrepreneurship is placed in contemporary class struggle, i.e. a struggle situated on the terrain of control of the public domain. They conclude that entrepreneurship is production in and of the common, and expropriation of the common. However, there is a difference between the conventional entrepreneur they describe, who is to be in control of flows, and the ecopreneur, who is to insert him/herself into the socio-ecological flow to accomplish self-reliance by missioning, bridging and hopefully restoring the common. The ecopreneur is thus still the ‘locus of creation’, but may have changed how and where cooperation and production of the common is achieved (Jones & Murtola, 2012:649). Moreover, whilst entrepreneurship is production in and of the common, as well as

expropriating the common (Jones & Murtola, 2012), ecopreneurship openly problematizes the latter and thrives upon that problematization.

‘What is the absent other then?’ one must ask in a deconstruction. Even if the category analysis has shown how texts produce truth by mobilizing differences, it is still unclear what the nuances in the texts and their intertextualities have obscured. There are at least two unsaid issues that play an important role in ecopreneurship. The first issue refers to humans and the second issue refers to nature (cf. Kyrö, 2015 xx). I am here particularly interested in those humans that are members of neither category but who serve to support the truth of the saviours of our time. I am also curious about how the strong critique of expropriation of the common within ecopreneurship is served by a silence about nature. In the constitution of ecopreneurship as authentically spiritual, radical, alternative and environmentally progressive, ‘ordinary’ humans and nature are left aside. They figure as mere bystanders, underpinning the story about the creative ecologically concerned class. Non-active and non-creative humans who do not fulfil the social norm of being active eco- or entrepreneurs, silently function as consumers who passively receive until they are converted. Nature, which supposedly is to be protected, is ‘creatively’ turned into a good or service. As David Harvey notes for the creation of ecosystems in general, these come about to mirror ‘the social systems that gave rise to them’ (Harvey, 1996:185). Ecopreneurial projects have understudied effects on wealth distribution, and by extension, unknown social consequences. In a different way than we are used to within entrepreneurship, the above-mentioned textual bystanders, non-entrepreneurial humans and nature, secure the potentialities, practices and promises of the ecopreneur at the same time as this bystanding resurrects its enemy, expropriation of the common. That is, even first rate, green-green, ideal ecopreneurship that thrives on this contemporary class struggle, transforms nature and human beings into logistical units that are to be spiritually processed. Even the truth of first-rate ecopreneurship builds on conventional classifications and separations, of use for continued accumulation by some. Furthermore, the basic presumption in many ecopreneurial projects is that some people living alternatively, or just far away from countries defined as ‘developed’, somehow also are ‘closer to nature’ (Harvey 1996: 188). So if we acknowledge that ecopreneurship is a Western construction, indebted to ‘the romantic reaction to modern industrialism’ it is also easier to understand why indigenous groups

are unsentimental about their ecological practices (Harvey, 1996:187). This unsentimental mode of pre-capitalist being leads to other forms of social-ecological transformations and unintended consequences that the ecopreneurial literature neglects. Tellingly, the creation of the ecopreneur also destroys (Schaltegger, 2010:76) in unpredictable ways. Scholars in entrepreneurship studies broadly speaking have nonetheless neglected 'what is destructed' (Berglund & Gaddefors, 2010:143), due much to their will to positive prophecies. Thus, future research on ecopreneurship initiatives could advance both theory and practice by unpacking the link between sustainable development and entrepreneurship more thoroughly. For instance, it could be illuminating to analyse the destruction involved when risks are outsourced from the state to the people in the making of poor communities into adaptable self-reliant ones (Duffield, 2007:69).

Reflection

After this chapter about the masculine and spiritually empowered category of ecopreneur, some readers might actually be a bit tempted to belong to it. According to Isaak (2002:88), ecopreneurial qualities may after all be latent in all of us. If you subject yourself to the possibility of becoming an ecopreneur, you should start by releasing your slumbering abilities to value life and humanity more than money, even if you aim to become a so-called commercial ecopreneur. If you aspire to become a category member of the most charming ideal green-green ecopreneur, however, you will have to prepare for deeper enhancements of personhood. You will be expected to intentionally, creatively and passionately contribute to solutions for survival to deliver a higher life expectancy, environmental progress and self-reliance. At the same time as you toil to further this missionary process, you will be required to express either spirituality or radicalness. You will henceforth be qualified as ecopreneur if you manage to express that you have turned inwards, gone beyond awareness, and pursued self-transcendence (Aydin, 2013:35-37). In addition, you will have to live your life as a creative act in support of ecological coexistence. Furthermore, you will have to excel in open-mindedness, socially embracing other humans as the holistic relational being that you are, at any time ready to convert them with full frontal attack, from unsustainable killers to supporters of sustainable life. Inseparable from a counter-movement, you will refine your own potentials, practices and promises in opposition to the selfish and greedy

characters that occupy the pernicious category of entrepreneur and its promise of premature death of all. You will emerge having a problematic relationship to the ordinary and be inextricably entrenched in creating something new. You will end up as an underdog hero, moderately and providently pushing frontiers. But let us neither be fooled by the ideal charming ecopreneur, nor mired in its credible complacency and secluded accumulation, utility and logistical life that support its truth. Instead, let us ask and never finally answer – what life is possible for the absent other?

Conclusion

This chapter has traced the dissemination of prevailing assumptions about ecopreneurship and problematized the taken-for-granted goodness of ecopreneurship by merging Derridean deconstruction with category analysis. With the help of this method, the nuances of the ecopreneurial potentials, practices and promises have been unearthed and the polarization of the two categories, the ecopreneur and the entrepreneur, have been exposed. The results of this uncovering of the basic assumptions of what ecopreneurship and its correlating subject consist of, show that ecopreneurship thrives on a criticism of conventional entrepreneurship, specifically its ecological impacts, and awards the ecopreneur the role of the underdog hero. I found both feminine and masculine forms of underdog heroism. One Swedish 'ecomum' spoke about care of future (human) generations, whilst a more masculine securitization was offered by ripping up the shirt of a man to release the wildness of the greens growing from his fertile chest. In comparison to a quantitative study about stereotypical gender roles in social entrepreneurship and ecopreneurship, which concludes that 'females are more likely to engage in social and environmental entrepreneurial activity than males' (Hechavarria, Ingram, Justo, & Terjesen, 2012:144), the category analysis pursued in this study shows that a masculine conventional entrepreneurial figure is remoulded into a masculine ecopreneurial one. This softer version, maybe even non-stereotypical, but indeed paternal category of entrepreneur, will probably be affirmed, lived out and enjoyed by both sexes. Ecopreneurship literature, policy texts and ecopreneurial companies alike could thus afford to attend a bit more to the effects their fables have on social relations, especially when it comes to a transformation of gender issues and by extension, repositioned hegemonies. The chapter also unearthed that an odd mix of pre-capitalist practices and conventional entrepreneurial practices constitute

ecopreneurship. Such an exoticist interest in pre-capitalist, sometimes spiritualist, ways of living has understudied effects and unknown social consequences that the ecopreneurship literature would need to acknowledge if to be taken seriously as more than a predetermined dissemination of a Western legacy. The obscured destructive element of ecopreneurship hides most insidiously behind the face of the first-rate, green-green ideal ecopreneur, who in good faith responds to the outsourcing of risks and seeks to protect some life ecopreneurially.

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