



**A US AWAKENING TO COMMUNITY BUSINESS:
BUSINESS AS IF PEOPLE AND PLACE MATTER**

LINDA NOWAKOWSKI

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
MAJOR IN INTEGRAL DEVELOPMENT STUDIES
FACULTY OF MANAGEMENT SCIENCES
UBON RATCHATHANI UNIVERSITY
YEAR 2012
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**THESIS APPROVAL
UBON RATCHATHANI UNIVERSITY
DOCTOR OF PHILOSOPHY
MAJOR IN INTEGRAL DEVELOPMENT STUDIES
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TITLE A US AWAKENING TO COMMUNITY BUSINESS:
BUSINESS AS IF PEOPLE AND PLACE MATTER

NAME MS.LINDA NOWAKOWSKI

THIS THESIS HAS BEEN ACCEPTED BY

..... *P. Wirojanagud* CHAIR
(PROF.DR.PRAKOP WIROJANAGUD)

..... *Apichai Puntasen* COMMITTEE
(PROF.DR.APICHA PUNTASEN)

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..... *Wirote Manopimoke* DEAN
(DR.WIOTE MANOPIMOKE)

APPROVAL BY UBON RATCHATHANI UNIVERSITY

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(ASSOC.PROF.DR.UTITH INPRASIT)
VICE PRESIDENT FOR ACADEMIC AFFAIRS
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ACKNOWLEDGEMENTS

This research experience did not start out being about community and yet it always was shaped and defined by community and ultimately taught me more about community than I could have imagined.

A number of communities that I am a member of have resulted in my doing this work and then supported as I completed it.

My parents raised me in a culture of community responsibility. They instilled in me a strong sense of ethics and justice, and a love of learning and asking questions. They modeled community and civic responsibility. They were both members of a wide range of community service organizations. My father owned his own community business and enabled both of my brothers to set up their own community businesses.

In college, I became a member of a number of university communities.

When I first came to Thailand in 1998, I started building a new community of the children I taught and their parents.

In 2005, I discovered an online social network that collaborated across national borders to deal with complex development problems. Through that network I met other people living in Thailand that were a part of that network. That led to my meeting Aj. Apichai Puntasen. In 2006, when I was in need of a new job, I was hired by Aj. Apichai to teach Intensive English in the International Business BBA program at Ubon Ratchatani University. While doing that, I started reading about Buddhist Economics, which was the framework for the Faculty programs as stated in their Vision and Mission statements. Early in 2007 I approached Aj. Apichai about studying for a PhD with him in Buddhist Economics. He agreed, and I was assigned a reading list. Obtaining many of the books on that reading list was a challenge. They were mostly not available in Thailand. I was only able to obtain those books by purchasing them in the US. The shipping costs were exorbitant but an ONet community member hand-carried those books to me when we met at a conference in Gulu, Uganda in February 2007. At that conference, I led a session on the King's Sufficiency Economy philosophy and came to realize the power that it offered people in non-Buddhist countries.

In May, I was admitted into the PhD program in the Integral Development Studies program. I was incredibly honored to receive a scholarship to do that work and always kept central in my mind the obligation that I owed this new academic community that I was a part of.

There were a number of the students who were members of the Asoke Buddhist Community in the entering class that year. As part of my faculty position, I became their English teacher. As a part of their beliefs, I became a part of their community. From them I learned about Buddhist Economics and the Sufficiency Economy philosophy of the King by visiting them, living with them, and learning by doing. The question that was always central to me was how to take these concepts effectively across cultural lines.

After presenting a paper at the first International Conference of the Buddhist Economics Research Platform on the King's Sufficiency Economy philosophy and its potential application in Uganda, I became a part of a new community of people around the world who share an interest in Buddhist Economics. Two of the members of that community have given their time graciously and diligently to advise me over the last two years.

When I decided to take a year to do my research work in the US, the people in the communities I had been involved with over those many years all came together to enable that to happen. A dear and generous friend from graduate school offered me a place to call home. My brothers provided me with transportation when I wanted to spend time with my son. My son and his wife provide me with technological gadgets I needed. In Colorado, the ONet community stepped forward and provide me with housing, transportation and networking assistance. My undergraduate university community provided me with office space, a computer, and access to all of the university library resources. When I returned to Thailand in the spring without the job that I thought I had, the community of Thai parents that I had built a decade before came together to help me find a place to live. Another ONet community member provided me with a referral to a part time job that has provided me with enough money to live in Thailand. Other friends have provided me with access to professional journals since I returned to Thailand.

There is a more direct function of community in education. Education is a community activity. It involves all individuals in the community as both teachers and learners. As we learn and develop new ideas, there is a need for interaction with other people in order to sharpen our thoughts. The learner shares what they are learning with the community. However, the learner's story cannot be a monologue. A supportive community that provides ongoing feedback is vital. The learner needs to understand how they have been heard and how their ideas were assimilated. The learner needs to be open to the interpretation of their ideas that is echoed back to them in order to hone their words and ever more accurately learn how to communicate what is in their mind. The ongoing challenge to what is shared is what anneals and refines the work. As we learn, it changes us, and the people around us in an ongoing dance of teaching and learning.

Over the last 33 months of this educational journey, I have been required to both teach and learn. However, I often found myself lacking the community required to refine ideas.

For over 40 years, I have been a teacher. Too often, I have found myself in a monolog with a class of students. This can be the result of teaching issues, learning issues, or more likely some complex combination of those issues and others. As teachers, we need to be honestly working to open a dialog. We need to be eliciting feedback on what we have taught. We need to be honestly interested in and excited by the material we are teaching. We need to value what we teach. We need to understand the relevance to life and to the students around us.

A list of my community members that have enabled this journey in no particular order:

My parents: Albert and Mary Eggleston

My family: Andrew and Nichol Nowakowski

My sisters and brothers: Susan Fenton, and Jeff, Bruce, and Peggy Eggleston

The University of Wisconsin: Janet Stanislawski

Wright State University: Dr. Nicholas Piediscalzi, Dr. Barbara Hopkins

Ubon Ratchathani University: Aj. Apichai Puntasen, Aj. Suthida Whyte, Aj. Sukhawit Sopapol, Aj. Sakunpan Photijak, Aj. Watcharee Sriksam, Aj. Wanna Prayukvong

The Buddhist Economic Research Platform: Dr. Bronwen Rees, Dr. John Nirenberg, Dr. Joel Magnuson

The Asoke Communities: at Ratchathani Asoke, Srisaket Asoke, and Santi Asoke; Sikharnat Jinda

ONet: Thomas Kriese, Mickki Langston, Arthur Brock, Jim Puntasen, Gayle Rogers

Ned: Mark Grimes, John Powers, David Braden, Christine Jordan, Norbert Okec

Thai parents: Phannipa Butdee, Watchara Sapsuwan, Rungnapa Techavachara

Facebook: Deborah Jensen

(Ms.Linda Anne Eggleston Nowakowski)
Researcher

บทคัดย่อ

ชื่อเรื่อง : การตื่นตัวเรื่องธุรกิจชุมชนของอเมริกา ธุรกิจที่กินและสถานที่ที่มีความสำคัญ
 โดย : LINDA ANNE EGGLESTON NOWAKOWSKI
 ชื่อปริญญา : ปรัชญาคุษณบัณฑิต
 สาขาวิชา : พัฒนบูรณาการศาสตร์
 ประธานกรรมการที่ปรึกษา : ศาสตราจารย์ ดร.ประกอบ วิโรจนนุกุล

ศัพท์สำคัญ : ชุมชน คุณค่า การสร้างเครือข่าย ธุรกิจ เศรษฐศาสตร์แนวพุทธ
 เศรษฐศาสตร์มนุษยนิยม หลักสามประการ การเล่าเรื่อง

การศึกษานี้ว่าด้วยธุรกิจที่เน้นด้านคุณค่าจะจัดเตรียมองค์กรในด้านการสำรวจค้นคว้า
 อย่างไร ในการมองความเป็นไปได้ที่จะเป็นต้นแบบทางธุรกิจแบบองค์รวมมากขึ้นในอนาคตคุณค่า
 ที่มากกว่าหลักสามประการและความสัมพันธ์ระหว่างคุณค่าเหล่านี้กับกิจกรรมประจำวันที่อยู่ใน
 ธุรกิจจะถูกแจกแจงรายละเอียดได้อย่างไร งานเชิงคุณภาพเหล่านี้ใช้วิธีการทางปรากฏการณ์วิทยา
 ในสามกรณีศึกษา คือ 1) พันธมิตรทางธุรกิจสำหรับเศรษฐกิจชุมชน 2) ห้าธุรกิจที่มีประวัติศาสตร์
 3) เจ็ดธุรกิจที่มีพื้นฐานจากเรื่องราว การวิเคราะห์เอกสารทางประวัติศาสตร์และการสังเกต

บทสรุปเน้นไปที่เรื่องความต้องการเห็นองค์กรที่มีความเสมอภาคมากขึ้นในทุกระดับที่
 มีการกระตุ้นและเอาใจใส่ในด้านความร่วมมือกัน โดยมีโครงสร้างเครือข่ายที่สนับสนุนซึ่งจะทำให้
 ต้นแบบทางธุรกิจนี้ขยายตัวไปได้

ABSTRACT

TITLE : A U.S. AWAKENING TO COMMUNITY BUSINESS: BUSINESS
AS IF PEOPLE AND PLACE MATTER
BY : LINDA ANNE EGGLESTON NOWAKOWSKI
DEGREE : DOCTOR OF PHILOSOPHY
MAJOR : INTEGRAL DEVELOPMENT STUDIES
CHAIR : PROFESSOR DR.BRONWEN REES

KEYWORDS : COMMUNITY / VALUES / NETWORKING / BUSINESS /
BUDDHIST ECONOMICS / HUMANISTIC ECONOMICS /
TRIPLE BOTTOM LINE / STORYTELLING

This study was to look at how values driven businesses organize themselves in an exploratory work to look at the possibilities for a more holistic future business model; what their values were beyond the triple bottom line, and how these values are incorporated into the day-to-day activities of the businesses were investigated. This qualitative work used a phenomenological approach building three cases studies 1) the Business Alliance for Local Living Economies 2) five historic businesses, and 3) seven new businesses. Based on narrative accounts, analysis of historic documents, and observation.

Conclusions point to the desirability of more egalitarian organizations at all levels where collaboration is encouraged and even nurtured and where a network support structure exists that will enable propagation of this new business model.

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CHAPTER 1

INTRODUCTION

1.1 The problem

Repeat. Do you read? Do you read? Are you in trouble? If you are in trouble, have you sought help? If you did, did help come? If it did, did you accept it? Are you out of trouble? What is the character of your consciousness? Are you conscious? Do you have a self? Do you know who you are? Do you know what you are doing? Do you love? Are you loved? Do you hate? Do you read me? Come back. Repeat. Come back. Come back. Come back.

Walker Percy, **LOST IN THE COSMOS: THE LAST SELF-HELP BOOK**

Percy's satire on American culture first published in 1983 (Percy, 1983) is sadly appearing to be as prescient as George Orwell's 1984 (Orwell, 1961). Spaceship Earth is in trouble. As the world now faces the dramatic and terrifying possibilities of climate change and potential financial collapse both shaped by a mechanistic, reductionist paradigm we find ourselves in trouble – if we take the time to look, listen, and care and we have only ourselves to turn to for help. (Magnusson, 2010)

Business today is broken. Most of the world is in recession or depression. While trust in business rose slightly worldwide early in 2010, it still is only 54% with just 29% in the US trusting banks. (Malone, 2010)

The environment today is broken. Today the world faces global climate change in large part fueled by the past availability of cheap oil. Predictions of the outcomes of climate change are terrifying: the melting of the polar ice caps and glaciers worldwide resulting in submerged coastal cities, drought because of the reduction of water sources dependent on glacial melt off, and increased average temperatures in places that are already hot, leading to increased evaporation and increased drought. At the same time, we face diminishing resources. Resources are becoming terminally scarce. Many of these resources are also diminishing because the

availability of cheap oil has allowed for their unbridled extraction. These resources include uranium (often lifted up as a possible replacement fuel for the production of electricity), coal, natural gas, gold, aluminum, fish stocks, and perhaps most alarmingly, fresh water. (Brown, 2006)

Industrial agriculture is broken. Large-scale agriculture requires mechanical manipulation of the soil (plowing) and has led to large mono-cropped fields. This has resulted in the necessity of fertilization that was derived from the cheap oil. This type of agriculture has several severe drawbacks that are hurting many farmers. First, due to the increased cost of oil and its guaranteed future depletion, the cost of fertilizer has risen. In developing countries, farming that focuses on mono-cropping puts the farmer at severe risk in the market. If the extreme investment is made in the crops (hybrid seeds, fertilizer, and equipment) and the crop prices on international markets fall at harvest, farmers are left vulnerable with no proceeds to pay bills or feed themselves. Crop failure due to weather conditions also leads to the same results. Evidence in Thailand indicates that those farmers following the King's sufficiency economy philosophy (diversified crop production) as opposed to mono cropping were the least affected in the 1997 Asian crisis. (Chainuvati and Athipanan, 2000)

Societies today are broken. Democratic participation is declining; the last time more than 60% of the voting age population voted in congressional elections in the US was 1968. And it is not only in the US; in the 1950's the average voting age participation in the UK was 79% while in the 2000's it has been less than 60%. Even Australia with compulsory voting had participation greater than 90% in the 1940's and today it is just over 80%. (Voter Turnout, 2009) The amount spent on defense in the world is an incredible one and a half trillion USD. (SIPRI, 2009) If we look at the links between business and environment and society, we find a society looking to fuel itself with food crops when people are starving. We watch as nations are forced to move outside their borders to find arable land to feed their people.

Individuals' lives are broken; people are not thriving even in the developed nations. The increase in suicide worldwide is frightening. About one million people per year die of suicide according to the World Health Organization (WHO). Suicide deaths account for more than half of all violent deaths each year including homicide and war. Suicide is the 13th highest cause of death worldwide and it is the leading

cause of death in teenagers and adults under 35 years of age. (WHO: Suicide Leading Cause of Death Worldwide, 2009) Almost half of the people in the world survive on less than \$2.50 a day (Shah, 2010). There is a global epidemic of obesity (Global Database on Body Mass Index, 2010) while 1 in 6 people worldwide are hungry. (Global Hunger) People's work lives have taken precedence over social lives, family lives, even personal intellectual, emotional, and spiritual development.

Gallup and Healthways have been monitoring wellbeing in the US semiannually since 2008. They poll over 170,000 adults with a sampling error at $\pm 1\%$ at a 95% confidence level. The results are posted by state average. That survey in May 2010 indicates that for Americans across the entire nation, the Work Environment Index had a range between 37.8%-54.6%. The reported national average across the nation was 48.4% compared to a reported high during the 2.5-year history of 53.1 on October 1, 2001. "The Work Environment Index measures job satisfaction, ability to use one's strengths at work, supervisor's treatment (more like a boss or a partner), and the formation of a trusting work environment." (Gallup-Healthways Work Environment Index, 2010) Since these were by far the lowest of the six sub-indexes (Americans' life evaluation, emotional health, work environment, physical health, healthy behaviors, and access to basic necessities), it follows that improving well being in America must include improving the environment in which we work.

Communities in today's world are broken. People are fragmented both in themselves and in their families and communities. People treat people as things and things as people. They love their iPhones and discard their friends. In a comprehensive survey done in 2005 by the Canadian Government and compared with a similar survey done in 1986, it was documented that people are spending less time with their families now and that was a result of an increase in time at work. Non-work time not spent with family is spent alone. (Turcotte, 2007) In spite of the decrease in time spent with family, in the last 20 years, there has been an exceptional trend for people to be living in extended, multi-generational families. The number of extended family living situations was only 12.1 % in 1980 and by 2008 16% lived in multi-generational households. This can be compared also to approximately 25% in 1940. Much of this surprising turn-about is attributed to the declining economy. (The Return of the Multi-Generational Family Household, 2010) People do not know the other members of their

immediate families let alone their extended families or neighbors. Research by the Pew Research Foundation shown that only 19% of the people surveyed claim to know all of their neighbors. Another 24% said they knew most of their neighbors and the remaining 57% indicated that they knew either some (29%) or none (28%) of their neighbors. (Smith, 2010)

These issues are related. The market is involved in all of these cases. The market's use of well honed, manipulative advertising techniques to coerce people to view new products as "must have" items that result in distorting important aspects in life that include life views, family values, financial responsibility. All share the participation of people. People are manipulated to understand that work is more important than family, that possessions are more important than values, and buying is the driving force of society, as we know it. All are about how the ways that people function are changed by business. Perhaps the over-riding problem is the problem with how individuals are viewed.

An introduction to Buddhist Economics can be an awakening. The researcher found herself in the unique position of being a Western-raised Christian teaching in a Buddhist country and in a faculty whose Vision and Mission statements were based on ethics and a Buddhist Economics framework. This opened doors to new ways of looking at the world. E. F. Schumacher first introduced the term Buddhist Economics in an essay first published in *Asia: A Handbook* (Schumacher, 1969) (Schumacher E. F., 1969) and then collected into a book of collected essays by Schumacher entitled **"SMALL IS BEAUTIFUL: ECONOMICS AS IF PEOPLE MATTERED."** **SMALL IS BEAUTIFUL** talks of not only Buddhist Economics but also of appropriate technology for which Schumacher acted as a vocal proponent. It discusses different ways of owning and doing business. In its way, it is still quite revolutionary. It promotes a way of living that is moderate and not driven by constant growth. It imagines a society that focuses on serving people and promoting the growth of people rather than the growth of wealth. In a lecture at Michigan State University, Schumacher blithely commented that he could have called it Christian Economics but then no one would have read it.

A survey of the literature will reveal that there is in fact a Christian Economics (or rather a collection of interpretations of Christian economics) as well as Jewish Economics, Islamic Economics, Humanistic Economics, Hindu Economics, Baha'i Economics, and commentaries on economics from almost every named faith. Almost all of them resemble Buddhist Economics and each other more than they resemble the orthodox economics that is taught in every classroom around the world. Almost all of these views of economics include a focus on the primary importance of spiritual development in a human's life. They describe an economics that is based on ethics and principle. They look at the importance of taking care of those less fortunate. They recommend a life of moderation rather than greed. They describe an economics that serves people in their daily lives.

On the other hand, orthodox, academic economics promotes an economic model that views the human as a machine that maximizes pleasure and minimizes pain and labor. It proposes an economic model where consumption is maximized and continuous, unlimited growth is required. When one slows down, considers it, and then asks questions, it becomes almost ludicrous. Economics is defined as the science of studying the allocation of scarce resources and yet proposes a system whereby the goal is to make resources scarcer. Its homo economicus is a cold automaton incapable of compassion, empathy, sympathy, altruism, generosity – things that are a part of being truly human.

Because this research work was intended to be in support of the researcher's academic teaching responsibilities at the University, the decision was made to use the Buddhist economics framework as the major perspective in this work.

The Asoke intentional Buddhist communities in Thailand represent a group of communities that applies Buddhist Economics (even if as an extreme example) and Amish communities in the US demonstrate the application of economics from a Christian perspective (also as an extreme example) from a Christian perspective. Observing these communities, one sees people who have come together for the purpose of developing their spiritual lives. Living together in a group requires a social interaction. People need to have shelter, clothing, food, education, and health care. These communities do all of those things. They do not look at work as a necessity in order to accumulate money to live. Within the Asoke community, the people use no

money. They work to provide for the needs of the community. They gather as a community to deal with social issues that might arise and to discuss successes or problems within the community. They lead a sufficiency life style. In the Buddhist community, all members of the community agree to abide by the first five precepts of Buddhism: to abstain from 1) harming living beings, 2) taking things not freely given, 3) sexual misconduct, 4) false speech, and 5) intoxicating drinks and drugs causing heedlessness.

In recent years, the Asoke communities have offered classes for farmers from outlying communities to train them in the use of the precepts to help them get out of debt. This look at Buddhist Economics in action led to an awakening of this researcher to the importance of shared values in community. It was also a reawakening to the value of a community of support and the role of community in individual and society happiness.

Asoke members have likened themselves to Amish communities in the US. Because they are both ethically based, religious communities, this might seem an authentic comparison. However, from other viewpoints these communities are very dissimilar. Amish communities reject modern technology, freezing themselves with early 19th century technology unlike the Asoke communities that embrace a more appropriate view of technology and have even developed new technology themselves. Amish believe in ownership of personal property and are not averse to accumulation of personal wealth. Although they are pacifists, they are not non-violent people and raise animals for food.

Also, the Amish communities are very closed in that there is little interaction with outside society. The Asoke communities also isolated themselves for a number of years until outside advice was offered to the Thai Agricultural Bank that ethics training for some for the farmer groups around Thailand might assist them in dealing with the debt problems of Thai Farmers. At that point, the Asoke communities were contacted and contracted to do training sessions for the farmer groups. This new interaction between the Asoke Communities and the farming communities around then proved valuable for both of them. The Asoke communities are now working with community farmers in a number of ways: teaching them organic farming techniques, how to make organic fertilizer and use of other techniques.

What would a functional community, a business, organizationally look like if it had values? Defining values in business in the US is a much more sensitive issue than declaring them with a self-selected, relatively homogeneous group in Thailand where Buddhism is the state religion.

The US is more pluralistic ethnically and religiously. Imposition of religious values or even hiring based on religious belief is in violation of the US constitution. Race, color, religion, national origin, age, sex, familial status, sexual orientation, gender identity, disability, genetic information, and veteran status are all protected classes in the US. Discrimination in hiring against anyone in any of those classes is illegal. A public company may not discriminate against anyone in any of those classes for any reason, including service.

In that environment there is a young business network called The Business Alliance for Local Living Economies (BALLE). It was formed in 2002 by Judy Wicks, Laurey Hammel and Michael Shuman with David Korten acting as a "visionary advisor". BALLE was originally established as a project of the Social Ventures Network.

BALLE envisions a global system of human-scale, interconnected Local Living Economies that function in harmony with local ecosystems, meet the basic needs of all people, support just and democratic societies, and foster joyful community life. It measures success by things that really matter to people -- knowledge, creativity, relationships, health, consciousness and happiness -- rather than continuous material growth. They employ business metrics that support this philosophy such as Living Wages, Living Returns, and the Triple Bottom Line (TBL).

The triple bottom line is a recognizable set of business values even if there are not standard ways of evaluating all of its pieces. The TBL is defined by placing importance and value not just on profits but rather a combination of people, planet, and profits. The businesses that I would like to look at will be businesses that start with that set of values. All of the BALLE network participants espouse support for the TBL.

Businesses of the type involved in BALLE networks are not new and they are not unique; they have not however gained enough momentum to become the norm. Why is this the case and what steps could be made to change this?

1.2 The purpose of the study

The purpose of this study is to look at this new, small, business network that is bringing together local businesses, entrepreneurs, investors and government officials to develop local businesses that are sustainable and in right relationship with their employees, their communities and nature. This research will first look at the BALLE national network and one of the local networks, Mile High Business Alliance. We will look at the organization and function of those networks particularly in terms of how they support the networks and businesses “below” them. The research will then look at five related historical cases of long-standing, mature companies all formed pre-BALLE. This will give us a view of ethical business in a different setting. Finally, it will study seven small, new businesses in the Denver, Colorado area. The focus will be on how they organize for economic activity around their self-defined values. We will determine what those values are, how they are implemented and how they are perceived by their stakeholders. We will also look at how and why these businesses came into existence and what characteristics all of the businesses and their players, both new and historical, might have in common.

What can the organization of these businesses and the networks supporting them tell us that might lead to a broader acceptance of ethical business principles?

1.3 Research questions

- (1) What characteristics do these values driven businesses have in common?
- (2) How are these embedded into the organizational culture?
- (3) To what extent do the activities of the people reflect their shared values?
- (4) How can a local network of values driven businesses assist and support these local businesses?
- (5) How can a national network ultimately empower local businesses through a network of networks?

Although these questions seem almost simplistic, I have become, through this study, increasingly aware of the trend in western thought to reductionist, overly simplistic models that hinder our perception, understanding, and attempts to ameliorate conditions resulting from these sometimes absurdly simplistic, unrealistic models. Economics is seen as process almost independent of individuals. Individuals are homogeneously “defined” as rational, self-serving creatures that only act to maximize their pleasure. Culture and ethics have no role in the lives of individuals or the actions they take.

The reality is that humanity is complex and influenced by everything: the environment (natural, built, and social), the cultures around us (community, religious, regional, national, corporate, political, and more and more global), the stories we hear (true or untrue), and everything else that we experience. The simpler we make the models that we work from the more power we steal from the complexity that makes each individual unique.

The overall results in the world today are problems that arise from an economic model that is reductionist and looks at individual pieces rather than an integrated whole. This economic model is based on the core principles of self-interest and profit maximization. The concepts of greed and ego-driven action are addressed in all religious traditions and none lifts these as good traits. We will look at these principles in the businesses we are studying.

There are also problems that result from a lack of understanding of the interrelatedness of systems. This interrelatedness is a core concept in both Buddhism and Buddhist economics and yet is not adequately covered in the Abrahamic traditions. We will look at how this distinctly Eastern concept can be communicated in a Western context.

1.4 The path before us

This work will first look at the work that underlies the study. The second chapter will first attempt to paint a picture of the problems of studying something with a reductionist model compared with the complexity that is introduced with looking at integral systems. The integral system must attempt to consider the effects of as many of the impinging systems as possible. This is followed by a look at the existing economic framework that shapes the current mode of doing business.

The interaction of economics with business, culture and people's lives and wellbeing is looked at in light a potential vision of a better future. We will first look at what culture is and how it has developed. We will also consider some potential problems with the current state of culture and then how that impinges on future development. As we change modes of doing things, it is important that we understand how we know things so we will look at the epistemologies that we are working with within our framework.

After recognizing the central role of community in culture, we will look at the current state of community particularly in the US, recognizing that the impact of globalization is to extend the western influence to other countries and cultures.

The final concepts that we will look at are those involved with networking and storytelling. Networking models are useful in mapping relationships in community. They can guide community leaders and developers in planning for maximum impact and penetration into the community. There are many examples of different business styles that exist as unique, one-of-a-kind visions. If the vision is to find a new model that can act as a template for change, then there needs to be some functional way to expand. This understanding of networking can help us understand how to make the change sustainable.

The third chapter will describe the methods used in the research. The next three chapters of this work present the data of the study. Chapter 4 is a comparative case study of five historic ethical businesses where we will be looking to see similarities between the businesses and look at why they are unique and stand-alone examples of business. We will be interested in identifying characteristics that made them great models of ethical business but also identifying what traits they might have

in common that might have inhibited their impact on expanding the model of ethical businesses.

Chapter 5 looks at seven young or new businesses in the Denver, Colorado area. These businesses are all different ranging from education through the manufacturing, retail, and food service industries. Because of the more intimate nature of this set of case studies, are we able to identify specific characteristics, or practices that support these businesses and the people working in and with them? Questions of primary importance include determining if these businesses share traits with the historic businesses and determining if there are commonalities between them that are different than those same historical businesses. Does this show us a potential path to expansion of the ethical business model?

Chapter 6 looks at the local business network and the national network of networks that most of these businesses are a part of and how they support the individual businesses and promote the model. Are these networks different than other similar business networks? Are the differences significant?

A discussion of the relationship between the cases and an analysis of the lessons learned in the study are presented in Chapter 7. We will look at what the most obvious characteristics are in all of the businesses; we will look at the relationships that have been formed between the businesses and their networks.

The final chapter, Chapter 8, will attempt to distill some wisdom from the study and discuss where the lessons learned might affect not only the businesses and networks themselves but also lessons that might apply to other institutions. We will attempt to predict the future sustainability of the businesses and the network and the impact of their networking on systemic change. Is this change sustainable? Are there changes in outside institutions that could increase the impact?

Finally, in this chapter we will address potential areas of future study.

CHAPTER 2

DECONSTRUCTIONIST DEVELOPMENT

2.1 Introduction

Prior to the Age of Enlightenment, its restructuring of knowledge, and the beginning of its move to this reductionist mind-set, views of the world were sometimes more holistic. Aristotle saw economics as the individual human action of using wealth. He saw the sole purpose of this action as providing those things necessary for life (survival) and for the Good Life (flourishing). He defined the Good Life as a moral life of virtue through which human beings attain happiness. Today, economics isolates the action from the actor and provides the over-simplified model of homo-economicus.

The story of economics is important as we look at how businesses operate. Economics has become the defining discipline in business. It is the theories of economics that define the structure of business education today. These academic institutions advise business and government leaders on how to run and regulate the economy for maximization. This critical role ultimately influences how individuals view themselves and the value of their lives. The media and advertising with their ever-increasing power shape what people buy, how they think, and what they value.

Economics, as a discipline, was first codified by Adam Smith in the 18th century at the height of the Enlightenment. Smith proposed in his book (A. Smith, *An Inquiry into the Causes of the Wealth of Nations*; Fifth edition 1904) a discussion and explanation of the accumulation of wealth in nation states. Smith's "invisible hand" may be one of the most quoted illustrations in history and is often used to support the "theological" necessity of free, unregulated markets. Contrary to this interpretation of Smith's views on market, Smith was a moral philosopher and his more important work in his own evaluations was *THE THEORY OF MORAL SENTIMENTS*. (A. Smith, *The Theory of Moral Sentiments* 4th Edition, 1790) Smith believed that markets needed to be controlled for the common welfare.

The term capitalism was not used until almost 75 years later and then referred strictly to the private ownership of the means of production. It was only shortly after that that Marx and Engels started identifying problem areas in the philosophy and models.

Capitalism and orthodox economics have gone past amoral to a point where many of the things that we teach in business schools today are effectively immoral. Companies know that people will choose to buy those things that they need before they will pamper themselves with wants, so one for the functions of advertising is to turn wants into needs. Business students are taught that the bottom line is the only thing that matters and the accounting numbers focus on short-term results over long-term results and/or ethical behavior. If the risk of being caught in an illegal activity combined with the penalty assessed for such behavior is outweighed by the profits to be made in breaking the law, illegal activity is "correct." Corporate social responsibility programs are often selected social activities that a corporation can participate in that act as a diversion from the real priority of social responsibility in how the company does its business. (Frynas, 2005) (Portnoy, 2008)

In preparation to look at businesses that might offer a change in perspective on this style of interaction, it is important to consider the current understanding of the role of economic in business, what it perceives it's goals as and how those are measured. It is also important to look at different perspectives of economics and how they differ from that model.

This is not as straight forward as it would seem at first. Orthodox economics is a product of the Enlightenment. It is based on a reductionist model and excludes many areas that most people would consider a part of the economy. Figure 1 shows that orthodox economics first and foremost does not consider values. Volunteer work in the community, family production, and family and personal care are not considered economic processes unless they are done for wages. The environment is considered only as a source of resources and a sink for wastes.

The puzzle of the economy is broken down into smaller discrete pieces whereby if we understand each of the pieces, we will understand the whole.

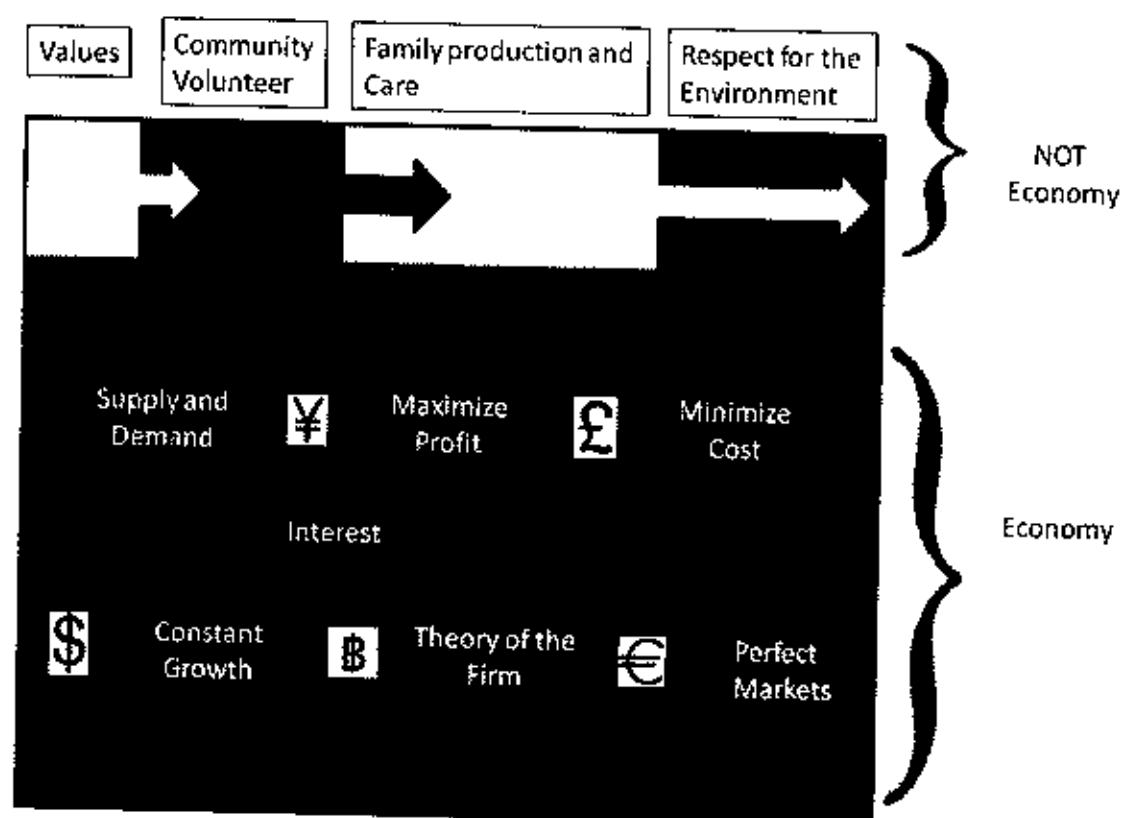


Figure 1 The orthodox view

If we are going to start to look at and develop a more integrated vision of the economy we might start by looking at how real human beings function. Individuals are a part of an environment. Within that environment, they develop a set of values that influence how they act as they attempt to maximize their subjective well being. They are in constant interactions with family, the community that they are in and the environment around them. In addition to this they have an interaction with the productive work that they are involved in whether that is paid or not and they have additional interactions with business as consumers of goods that they cannot, or choose not to produce for themselves. However, this is not where the interactions end. Businesses have interactions with the environment, the community, and other work sites. All of these things are interconnected and these only represent part of the spheres of interacting activities.

This requires that we look at what initially appears as widely disparate and unrelated areas.

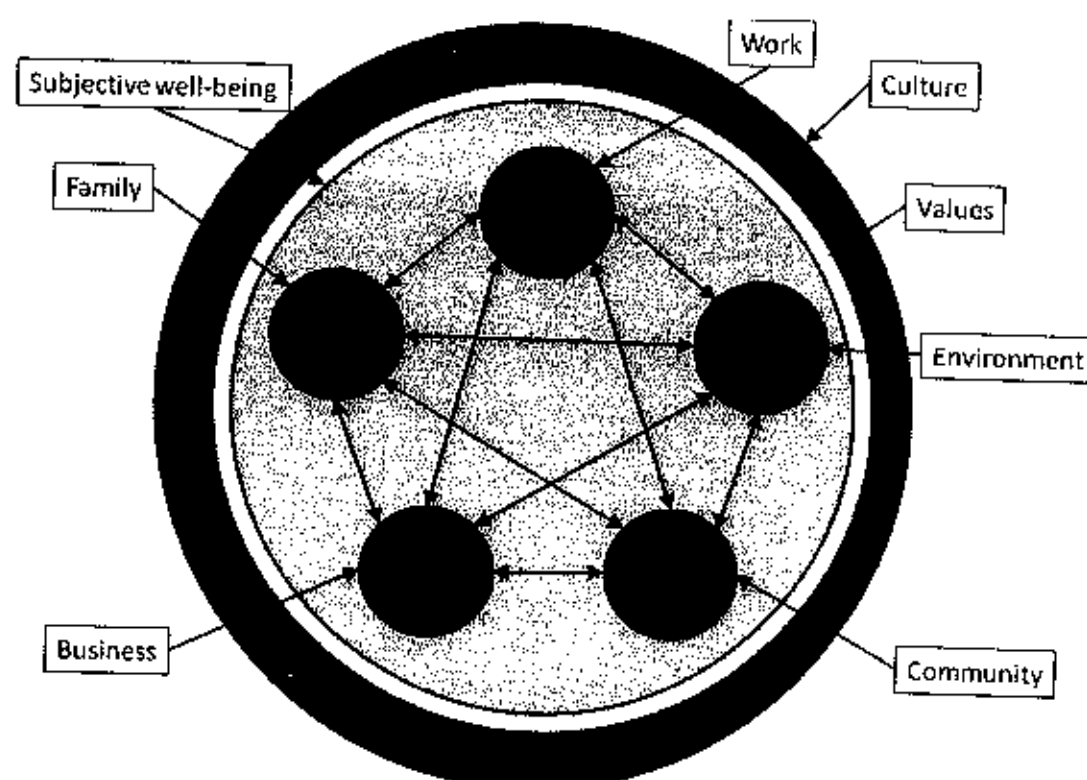


Figure 2 An Integrated view

Another important area to consider is ways in which we know things-epistemology. Western thinking is tempered by a framework of what we know and how we know it based on scientific rational thought. Eastern epistemology recognizes different ways of knowing and gaining knowledge. We will investigate these options.

Since we are looking at networks of businesses and a network of networks, the concept of networking and the characteristics of different networks is important. What are they? Why are they important? What are the benefits that can be derived from them and how are they maximized?

As we look at the role of culture, we will be concerned with how culture develops and adjusts. One of the important tools in these processes is the use of stories.



2.2 Orthodox Economics

2.2.1 The function of economics

The definition of economics is not standardized. This is a sample:

2.1.1.1 the study of the production, distribution, and consumption of goods and services and their management (WordNet 3.0)

2.1.1.2 the study of how people use their limited resources in an attempt to satisfy unlimited wants (Economics: Dictionary.com)

2.1.1.3 economics is the study of making choices (Harper College Economics Department)

2.1.1.4 economics is the study of how individuals and groups make decisions with limited resources as to best satisfy their wants, needs, and desires (Moffatt)

2.1.4.5 economics is a study of mankind in the ordinary business of life (Marshall, 1890)

From these definitions, it is not difficult to see how economics has insinuated itself into accounting, business management, psychology, sociology, and every field of study in business programs.

The one thing that is not even implied here is how this might relate to people's lives and Aristotle's goal of attaining happiness.

Economics, a social science, has progressed beyond Aristotle's concepts to become a "reliable science" that believes and claims that it is amoral and much more scientific than social.

2.2.2 The epistemology of orthodox economics

There are a number of recognized ways of knowing. These include trusting the source of the information, intuition or personal inspiration, personal experience, and reason, logic & critical thinking about the first three. Economics only accepts the last way of knowing. Trust, intuition, inspiration, and personal experience are insufficiently rational. Yet, as a child, I KNEW that the stove was hot because my mother said it was. I also KNOW through intuition or inspiration that there is something in this universe that I am a part of that is bigger than myself.

Right now, many people know something is wrong with business as usual in America. They do not know this rationally. They cannot tell you what it is but they do know it. This is not acceptable "knowing" in accepted Western epistemology used by orthodox economics.

Behavioral economics has recently called into question many epistemological issues with economics' homo economicus. (Mill, 1874, 2000 : 97) Akerlof and Shiller (2009) look at five different ways in which humans regularly act with 'animal spirits' rather than as rational man. The first of these is the level of confidence we feel about the future. Economics does acknowledge this piece of the puzzle. The measurement of consumer confidence is important and does influence economic decisions in a rational kind of way but it is measuring the outcome, not how the consumer arrived at that confidence. Second, human beings generally display a concern for fairness. Surveys have shown that at least in western cultures, people would view the raising of the price of snow shovels in the wake of a large snowstorm as unfair. (Kahneman, Knetsch and Thaler, Fairness as a constraint on profit seeking: Entitlements in the market 1986, vol. 76) (Gao 2009, vol. 4, no. 3) Third, the actions of predatory corporations can have an impact on the entire economy. Most recently, this can be seen with regard to the large Wall Street Banks such as Goldman Sachs and Lehman Brothers and the current economic crisis. Fourth, people make many of their economic decisions without taking account of inflation especially if they are financially illiterate. Finally, human behavior is heavily influenced by stories, narratives with a dramatic logic that drives people to action. Stories are powerful communication tools because they relate facts and data to living people. Cultures are defined by their stories. They communicate social mores: values, social norms, rituals, and customs. Stories speak to our minds and our hearts. They bring concepts alive by putting the flesh of personal experience on the bones of concepts.

Knowledge in the west has a very typical pattern. Knowing is first to learn what others have learned through defined experiments. From there you can ask questions about what has already been done and develop experiments and hypotheses to answer those questions. An example of this can be found in western medicine. Western doctors are more concerned with what a machine says about a person's body than what the person feels with that body.

How and what I know that enables me to make any economic decision is not always, and I would argue is rarely, rational. If people made only rational economic decisions, advertising would have no need to be more than presentation of cost, and attributes. Instead, companies spend billions of dollars each year to weave stories that will make their products compelling and a must have part of the consumer's story.

2.2.3 An orthodox economic framework

Economics is, in its fundamental form, a study of how humans exchange goods and services. Economics was around a long time before Adam Smith codified it as a discipline and changed its very nature and the directions it would take in the future.

Economics is classed as a social science but since the time of Adam Smith, economists have always believed it was more science than social in spite of the fact that it was human beings making the decisions and choices. This belief, in combination with a number of other factors, has had profound impact on the situation in which we currently find ourselves.

Economics postulates laws that are under-girded by assumptions that over the course of time have been forgotten or ignored. It seems important to this researcher in the light of the current economic and social crises, to look again at those assumptions and what impact they may have on evaluating the current problems.

2.2.3.1 Fundamental assumptions and models in orthodox economics

Let's take a look at a few of the most basic laws in economics and see how they relate to the exchange of goods and services in the market place.

1) Homo economicus

Homo economicus is the model that economics uses for a person in all of their theories. This model assumes that economic man is strictly rational, and totally self-interested. It is assumed that this entity has all of the information needed to make a logical, rational decision. In reality, people rarely have anything close to all of the information that they need to make a rational choice. They are not supplied with the material costs of a purchase and are not told of the externalized costs. They are often not even given proper or complete safety

information. All purchases are assumed to be made by these individuals and not as a larger economic unit such as a household.

The reality is that most purchases are made by families. The corporate world has intentionally cultivated the homemaker of the past to be a consumer of the present. This has resulted in a loss of important information and skills. People no longer know how to grow their own food, or process or preserve it. They have lost the skills that were passed down from father to son and mother to daughter regarding how to live and provide for our families and ourselves: simple carpentry and plumbing, basic automotive maintenance and repair skills, sewing, knitting and crocheting, and basic home health care remedies. Families today that are now usually two income, are dependent on fast food, restaurants or pre-prepared meals.

Rational has even been redefined in economics to mean not that decisions are logical or well reasoned in some broad social or moral sense but rather that homo economicus seeks to minimize the costs of attaining very specific goals. In this sense, more is always assumed to be better than less. Those following a practice of strict rational choice theory never consider the motivation that is the driving force behind the evaluation of benefits but rather only look at the costs of such choices. This logic can (and does (Evans 2010)) lead to the possibility that the rational choice in a given situation might be illegal if the cost (the weighed risk of being caught and punished) is less than other options.

Kahneman uses a theory of bounded rational choice in large part due to the results behavioral economists have reported questioning the validity of rational choice theory. In bounded rationality personas are limited by the information they have, the cognitive limitations of their minds, and the finite amount of time they have to make decisions. This limits the options available. Thus, the decision-maker is a satisficer, one seeking a satisfactory solution rather than the optimal one. The goal however is still to maximize the benefit whether that is quantity, pleasure, or some other benefit.

2) Supply and demand

The law of supply and demand is one of the most fundamental concepts of economics. It is a concept so central that people who have never taken an economics course know this idea. When something is in low supply, it can command a higher price than can something that is in high supply. In this case, supply is driving price as in looking at the case of the price of diamonds compared to the price of salt. The problem arises in that there is an "unstated" assumption here; homo economicus is greedy and is a profit maximizer. If we look at another case, say the price of snow shovels, we will find that because the demand for snow shovels is much less in the summer than in the winter, the price is higher in the winter than in the summer. In this case, demand is driving the price.

The question is, is it supply and demand that is setting the price? Are there any unstated assumptions? It does not cost anymore to make a shovel in the summer than it does in the winter. So what has driven the price up? The price has risen as a function of maximizing profits. If we make snow shovels and set our price based on the costs + a reasonable profit, the price can be the same 12 months a year. We will not likely sell many snow shovels in the summer as there is no need but we will sell a lot when the first snow falls. Let us take an even more extreme example where we have the snow shovels for sale at a given price in the winter. The law of supply and demand tells us that if there is a severe snowstorm and the demand increases, we can (and should) raise our prices to maximize our profits. Studies have been done to show that raising the cost in this case and similar scenarios is judged by most people to be unfair. People will grant that a firm is allowed a reasonable profit but exploiting a circumstance to increase that profit and gouge the consumer is considered wrong. It is considered so wrong that the United States has laws prohibiting various forms of price gouging. (Kahneman and Tversky, *On the reality of cognitive illusions* 1996) (Camerer, Loewenstein and Rabin 2004, 28-29)

3) Perfect markets

A perfect market is defined by a number of conditions often referred to as Perfect Competition. (Stigler, 1957) These conditions include

- Perfect market information-buyers and sellers all have all information to make an informed decision

- No participant with market power to set prices-sellers are numerous and none has a large enough share of the market to set prices

- No barriers to entry or exit-Barriers are obstacles to participation in the market that affect new players but not those already in the market. Barriers include large capital requirements, legal policy and regulation, proprietary knowledge (intellectual property rights), equal access to production technology, access to inputs and means of distribution, and economies of scale.

Perhaps one of the best examples of markets approaching perfection are the produce vendors along the roadside in rural Thailand. The stalls or tables are lined up one after another and everyone is selling precisely the same products. The people selling the produce are often the same people who planted, cultivated, harvested, and packaged the products. A particular vendor is often determined by how quickly you make a decision to purchase and how good the brakes on your car are. No one vendor sells to a large portion of the buyers and cannot control the price.

Unfortunately, in an increasingly global market, none of these conditions hold true. As a purchaser in the US, I have little information regarding the product I am purchasing that was made half way around the world. I do not know how the employees are treated, if there was significant pollution involved in the production, and I do not know if laws were broken in the production or distribution. Large multinational corporations were not the market participants envisioned in perfect markets. Access to these production and distribution methods and the economies of scale are prohibitive barriers to entry into and participation in this market.

4) Constant growth

The constant growth imperative of neoclassical economics is under increasing criticism. Many argue that it is not naïve but rather a violation of the laws of thermodynamics. Constant economic growth means constant extraction and use of limited resources. The disregard of the environmental interactions in neoclassical economics is at the very core of the problem according to Charles Hall, biophysical economic thinker and professor of systems ecology at the State University of New York's College of Environmental Science and Forestry. (Gronewold, 2009)

5) The firm

A summary of the understanding economics has of the firm is exemplified as:

[T]he theory that states that the only duty that a company has to those external to it is financial. The economic theory of the firm holds that stockholders should be the prime beneficiaries of an organization's activities. The theory is associated with top-down leadership and cost-cutting through rationalization and downsizing. (economic theory of the firm n.d.)

This kind of behavior in an individual would be considered anti-social, or even psychologically aberrant. This is the kind of philosophy that leads management to focus on short-term gains in the value of the stocks as opposed to the long-term interest of the company. This is the kind of philosophy that we are seeing on Wall Street during this recession/depression. Although the US recognizes a corporation as a fictional person, this person is insulated from the social responsibilities and obligations. There is some assumption in this logic that says that some people are more important than other people, a philosophy that on the surface is not compatible with the "ideal" democracy that the US claims to be.

2.2.3.2 Measurement of well-being

Economics has been the tool used for years by business and government to measure well-being. National well-being has been measured by Gross National Product (GNP), that is the total market value of all of the goods and services produced by the citizens of a country regardless of their location in the world or Gross Domestic Product (GDP), which is the total market value of all of the goods and services produced within a countries borders. There is generally a positive correlation between GNP or GDP and subjective well-being.

However, in 1968, shortly before his assassination, Robert F. Kennedy in a speech at the University of Kansas in Lawrence spoke the following words.

"Too much and too long, we seem to have surrendered community excellence and community values in the mere accumulation of material things We will find neither national purpose nor personal satisfaction in a continuation of an endless amassing of worldly goods Gross National Product

counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts special locks for our doors and the jails for the people who break them. It counts the destruction of the redwood and the loss of our natural wonder in chaotic sprawl. . . . Yet the gross national product does not allow for the health of our children, the quality of their education or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country. It measures everything, in short, except that which makes life worthwhile. And it can tell us everything about America except why we are proud that we are Americans." (Kennedy 1968)

2.2.4 The weak link: people as social beings

Human beings are necessarily social animals. Looking at all the animals in the animal kingdom, humans have both one of the longest physical and one of the longest social maturation cycles. They cannot walk until they are nearly one and verbal communication is not developed until almost two.

"In normal children, mental development is characterized by the regular appearance of a set of abilities at successive stages. These include an enhancement of memory toward the end of the first month, speech sounds by the first birthday, connected speech by the second birthday, the ability to relate concepts and categories by the sixth birthday, and the ability to detect consistency or inconsistency in arguments by adolescence. The development of these increasingly more complex levels of intellectual competence is a function both of increasing brain maturity and of learning experiences. If appropriate kinds of stimulation are not available when the child is in an especially sensitive stage of development, some kinds of further biological and psychological development may be made more difficult or may even fail to occur." (Rutherford & Ahlgren, 1990 : 68)

This is largely a function of the dependence of humans on the development of their brains and intellectual functions. Lower species depend on a much smaller repertoire of survival tactics that are largely genetically programmed.

Culture has been variously defined as a set of distinctive material, intellectual, emotional, and spiritual features of a social group, including art, literature, sport, lifestyles, value systems, traditions, rituals, and beliefs. The link between human biology and human behavior and culture is often very close, making it difficult to divide topics clearly into one area or the other; as such, the placement of some subjects may be based primarily on convention. Culture includes values and social norms, among other things. A culture's values define what it holds to be important or ethical. Norms and expectations of how people ought to behave are closely linked to these values. Winston Churchill is reported as once saying, "Man shapes his buildings and thereafter they shape him." Likewise, culture is created by human beings but then makes us into what we are; culture is a dance of history and values-it molds us and we mold it. It is only the beginning of our recognition of the complexity in these systems.

For example, in most western cultures education is not complete until between 18 and 25. Most children are dependent on their families until they are able to have a job that will support them. On the other hand, other cultures find survival more imperative than education and have children working much earlier, not unlike western cultures in earlier stages.

Science is a system of modeling things in an attempt to 'understand' them and predict future behavior. The models are often simplistic (planets have been considered homogeneous spheres) and reductionist. Physics functioned fine with Newtonian physics as long as it was looking at large and rough systems such as the heavenly bodies or the solar system but found that the model systematically failed when dealing with atomic particles. Heisenberg's uncertainty principle (Heisenberg 1927), demonstrated, based on the quantum mechanical theory of matter, that there were intimately related properties that could not both be known with precision. The more accurately you knew one of the properties (say momentum) the less accurately you could know the other property (say position). This was not a matter of experimental inaccuracy but rather an inherent property. The more accurately you knew the momentum the less accurately you knew the position because the measurement of momentum necessarily changes the position. When the act of

measuring something significantly interferes with the measurement, there are problems.

As systems become more complex, reductionist methods systematically fail. As P. W. Anderson (1972) said, "Psychology is not applied biology, nor is biology applied chemistry." It is not possible to know a human (or its nature) by knowing the biological systems that make it up. It is not possible to know what purchase decision an individual or group will make based solely on the price and quantity available because many other factors enter into the equation.

René Descartes was a critical figure in the development of the scientific revolution, rationalism and the concepts of reductionism all of which have gone on to be critical to neo-classical economics. This concept was then expanded to other fields of study and Economics understood that the field could be understood if one was able to break it down into its component parts and explain how each of those worked. One of the key components of the economic system is "man in society." John Stuart Mill discussed in detail the difference between the physical sciences and the social sciences. The only difference that he considered was the fact that physical science deals exclusively with physical objects. The social sciences deal with the relationship of the human mind to those physical objects in a society. In criticism of the then current state of affairs in economics and more specifically in objection to Jean-Baptiste Say's description of the human model for economics he said:

"What is now commonly understood by the term "Political Economy" is not the science of speculative politics, but a branch of that science. It does not treat of the whole of man's nature as modified by the social state, nor of the whole conduct of man in society. It is concerned with him solely as a being who desires to possess wealth, and who is capable of judging of the comparative efficacy of means for obtaining that end. It predicts only such of the phenomena of the social state as take place in consequence of the pursuit of wealth. It makes entire abstraction of every other human passion or motive; except those which may be regarded as perpetually antagonizing principles to the desire of wealth, namely, aversion to labour, and desire of the present enjoyment of costly indulgences. These it takes, to a certain extent, into its calculations, because these do not merely like other desires, occasionally conflict with the pursuit of wealth, but accompany it always as a drag, or impediment, and are

therefore inseparably mixed up in the consideration of it. Political Economy considers mankind as occupied solely in acquiring and consuming wealth; and aims at showing what is the course of action into which mankind, living in a state of society, would be impelled, if that motive, except in the degree in which it is checked by the two perpetual counter-motives above adverted to, were absolute ruler of all their actions. Under the influence of this desire, it shows mankind accumulating wealth, and employing that wealth in the production of other wealth; sanctioning by mutual agreement the institution of property; establishing laws to prevent individuals from encroaching upon the property of others by force or fraud; adopting various contrivances for increasing the productiveness of their labour; settling the division of the produce by agreement, under the influence of competition (competition itself being governed by certain laws, which laws are therefore the ultimate regulators of the division of the produce); and employing certain expedients (as money, credit, etc.) to facilitate the distribution. All these operations, though many of them are really the result of a plurality of motives, are considered by Political Economy as flowing solely from the desire of wealth. The science then proceeds to investigate the laws which govern these several operations, under the supposition that man is a being who is determined, by the necessity of his nature, to prefer a greater portion of wealth to a smaller in all cases, without any other exception than that constituted by the two counter-motives already specified. Not that any political economist was ever so absurd as to suppose that mankind are really thus constituted, but because this is the mode in which science must necessarily proceed. When an effect depends upon a concurrence of causes, those causes must be studied one at a time, and their laws separately investigated, if we wish, through the causes, to obtain the power of either predicting or controlling the effect; since the law of the effect, is compounded of the laws of all the causes which determine it." (Mill 1874, 2000)

Even as early as 1836, Mill recognized the gross assumptions made in the economic model; he outlined the path to deal with the oversimplifications. It appears that in his criticism of Say, the rest of the world took what he said as a good working definition of the nature of humans and the term *homo economicus* arose from his critics. (Persky, 1995)

Orthodox economics contends that economic predictions can be made based on 1) a model that says that the whole is the sum of all individuals and 2) “an arbitrary definition of man, as a being who inevitably does that by which he may obtain the greatest amount of necessities, conveniences, and luxuries, with the smallest quantity of labour and physical self-denial with which they can be obtained.” (Mill, 1874, 2000) These criteria even contemptuously deny Descartes, the father of reductionism who believed that non-human animals could be explained as automata by reducing them to a sum of their parts. Somewhere his “assumptions” were lost. There have been notable alterations to this view in recent years by Simon (Simon, 1955) (Simon, 1956) (Simon, 1957), and Kahneman (2002) with the concept of bounded rationality, Stiglitz’s development of the impacts of imperfect information (2001), and Colander on complexity (The Changing Face of Mainstream Economics, 2008) (Complexity and the History of Economic Thought, 2008). Homo reciprocans, (Fehr & Gächter, 1998) (Bowles and Gintis, 1998) is an alternate theory that proposes that a person will imagine people as cooperative people concerned about their environment; they will compromise in order to achieve a balance between what is best for them and what is best for their environment. The problem continues to persist: neither homo economicus nor homo reciprocans steps back to look at real people. What makes them human, and what situations they find themselves in influence their decisions and their actions even in economic transactions.

2.3 Heterodox Economics

2.3.1 Buddhist Economics

2.3.1.1 The function of economics

E. F. Schumacher in his classic “Small is Beautiful: Economics as if People Mattered” (E. F. Schumacher, 1989) changed the focus of the purpose of economics for some people. In analyzing the economy as a consultant to the Burmese government, Schumacher came to realize that Economics should be an institution in service to people and not an institution served by people. He saw little in current economics that considered the impact of economics on people’s lives.

Buddhist economics looks at markets and economic transactions through a different lens. It views these activities as a support mechanism to leading a life of increasing enlightenment; it views these activities in support of the integrated life view of Buddhism.

2.3.1.2 Buddhism

Boyce, et al have developed an excellent summary of the basics of Buddhism underpinning Buddhist Economics. (Boyce, Prayukvong and Puntasen 2009) This discussion will not attempt to go into that kind of depth but rather reiterate the salient points as related to this work.

The Three Jewels of Buddhism are the Buddha (the enlightened one or the Buddha nature to be found in each of us), the Dhamma (the the teachings of the Buddha which lead to enlightenment summarized in the Four Noble Truths) and the Sangha (the supporting community of believers).

The Four Noble Truths are 1) that life is suffering, 2) suffering is caused by attachment, 3) suffering can be alleviated through the disassembly of craving and conceptual attachment using the law of dependent origination, and 4) the way to alleviate suffering is to be found in the Eightfold Path also known as the Middle Way.

The law of dependent origination (*patichsamuppada*) (sometimes known as co-dependent origination or causal interdependence) is an elaboration of the Second Noble Truth that is the arising and cessation of suffering. The law of dependent origination, simply stated, says that everything has a cause and everything has an effect. All events are a result of prior cause(s) and condition(s). A tree is the result of a seed, water, sunlight, and other conditions. The removal of these conditions will result in the elimination of the tree. A bad prior effect can be the cause of a current event but the outcome of that event is also dependent upon the condition(s). If the condition is bad the result will be bad but if the condition is good, it can mitigate the effect of the bad cause. The concept is the basis of a number of teachings or views of interconnectedness. Table 1 below presents the 12 Links of Dependent Arising. From this, it becomes apparent that all things and events are interconnected through cause and effect. (Payutto, *Dependent Origination: The Buddhist Law of Conditionality* 1995)

Table 1 12 Links of dependent origination

Links of dependent origination		
1	Ignorance (avijjā)	is the condition for mental formation.
2	Mental formation (sankhara)	is the condition for consciousness.
3	Consciousness (vinnaṇa)	is the condition for name and form.
4	Name and Form (nāma-rūpa)	is the condition for the six senses.
5	The Six Senses (āyatana)	are the conditions for contact.
6	Contact (phassa)	is the condition for feeling.
7	Feeling (vedana)	is the condition for craving.
8	Craving (taṇhā)	is the condition for clinging.
9	Clinging (upādāna)	is the condition for becoming.
10	Becoming (bhava)	is the condition for birth.
11	Birth (jāti)	is the condition for aging and death.
12	Aging and Death (jarī-marāṇa)	is the condition for ignorance.

formations (2), and thoughts, which then conditions consciousness (3) Consciousness conditions corporeality and mentality (4) With name and form comes sensory perception involving the sense organs (eye, ear, nose, tongue, body, mind) and their corresponding objects (visible form, sound, smell, taste, touch, and ideas and thoughts) (5) These lead to contact with external objects (6) This contact engenders feelings of pleasure or pain, desire or aversion (7) The thirst or desire for these external objects is the craving and the suffering referred to in the Second Noble Truth (8) Clinging follows craving (9) as the desires intensify. Clinging whether to material goods or to thoughts conditions Becoming (10) the individual we are and establishes the kamma that will follow the individual into Birth (11) Birth ultimately leads to Death (12) and the cycle begins again as with Death there is Ignorance (1)

Since the twelve links of dependent origination explain the order of life leading to suffering, then the elimination of suffering implies the disassembly of the links.

the removal of Consciousness, Name and Form cease. Removing Name and Form causes the cessation of The Six Senses. Without The Six Senses, there is no Feeling and without Feeling, there is no Craving. Without Craving, there is nothing to Clings to and the end of Clinging means the end of Becoming. With the end of Becoming, Birth ceases and with no Birth, there is no Aging or Death.

“Dependent Origination means that everything is considered to be interconnected, encompassing physical, natural, social, human, and mental existence. The entire process continues indefinitely and is not time bound. ... Application of the principle includes human beings, who are not regarded-individually or collectively-as having a substantial nature that is separate from the rest of existence.” (Boyce, Prayukvong and Puntasen, 2009: 70)

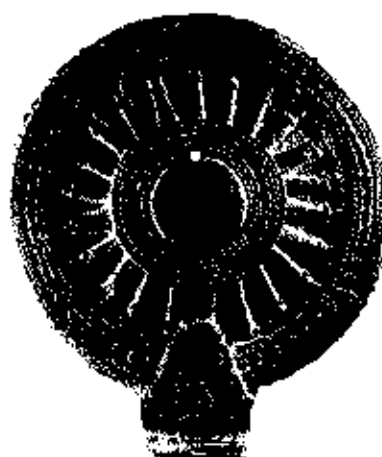


Figure 3 Dhamma wheel

The Eightfold Path was Schumacher's reference into Buddhist Economics. This Eightfold path is sometimes called the Middle Way, a balance between hedonism and asceticism. The eightfold path is often represented by the Dhamma Wheel (Figure 3) where each step is interconnected to each other. The path is not linear. The steps in the Eightfold Path can be seen in the left hand column of the table below. The right hand column divides these eight steps into three practices, pañña, sila, and samadhi. Pañña, sila, and samādhi represent a cycle of growth in wisdom.

Table 2 The eightfold path

Right View	Wisdom (pañña)
Right Intention	
Right Speech	Ethical Conduct (sila)
Right Action	
Right Livelihood	
Right Effort	Mental Development (samādhi)
Right Mindfulness	
Right Concentration	

According to Puntasen (Puntasen, พุทธเศรษฐศาสตร์:

วิวัฒนาการ ทฤษฎีและการประยุกต์กับเศรษฐศาสตร์สาขาต่างๆ. (Buddhist Economics: Evolution, Theories and Its Application to Various Economic Subjects) 2004) (Puntasen, Buddhist Economics: Evolution, Theories and Its Application to Various Economic Subjects, 2008: 108):

It can begin from the lowest level of pañña. At this level, it is not necessary for pañña to be able to understand everything in its own nature. It may begin from samaditthi (having right faith or understanding). For example, a person may begin with having a faith that good conduct within the framework of sila will result in good living or wellness. Having practiced sila, the result will be a more stable mind without being disturbed by kilesa. The mind can be more concentrated or having more samādhi. As the mind becomes more concentrated, it will have the power to learn or to understand things much easier.

Puntasen has represented this cycle perhaps more concisely as a virtuous spiral (figure 2).

This method of training is designed specifically for the most important faculty of human development, that is the development of the human mind. This path of training is designed to achieve various steps. The very first step is for a human being to achieve higher level of wisdom. The increased wisdom will lead to less suffering, which implies more well-being or a better life. The ultimate step is to be

completely free from suffering or reaching the state of nibbana-the complete elimination of suffering. This scheme of analysis tries to demonstrate that acquisition of money and/or material wealth as taught

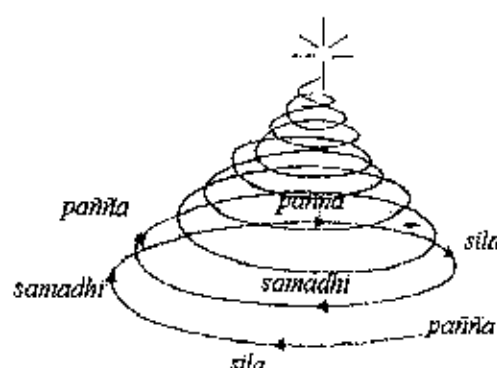


Figure 4 Virtuous Spiral

In orthodox economics usually does not lead to a good life. They may make life much easier but will definitely not lead to a good life. The is why the alternative way of life to that suggested by orthodox economics in particular is this one suggested by Buddhism which lead to a life that is more conducive to more well-being and a peaceful and sustainable world.

The fact that the Sangha is equated with the Buddha himself and his teachings lifts the importance of community in Buddhism. In the west, Buddhism is often thought of as a practice that focuses on the self to the exclusion of others. However, the practice only starts with alleviating the suffering in the individual and spreads through the individual's assistance to others to help relieve their suffering.

The Pali *pañña* is often translated into English as "wisdom." Other possible translations are "insight," "consciousness," or "discernment." The understanding or discernment of the Buddha's teaching, especially the teaching of *anatta*, or no self is one description of *pañña*.

The word usually translated as "compassion" is *karuna*, which is best understood as active sympathy or a willingness to bear the pain of others. *Pañña* gives rise to *karuna*, and *karuna* gives rise to *pañña*. One does not exist without

the other. They are a means to realizing enlightenment, and they are also the manifestation of enlightenment.

Paul Knitter, Buddhist Christian Theologian at Union Theological seminary has described this relationship in its parallel Christian language:

"[The] Buddhist realization that wisdom (interconnectedness as given) and compassion (interconnectedness as embraced) are two sides of the same coin, it confirms the central Christian message of having to love and act for what Jesus called the Reign of God. This is at the heart of the Gospel: the call to love one's neighbor, to act for justice, to "fix the world" (as Jesus' Jewish teachers might have taught him), to keep acting so as to bring this messed up, suffering world a little closer to the ideal of God's Reign." (Knitter 2010)

Buddhist Epistemology

The Kalama Sutta is one of the most well known of the Buddha's teachings. In this story, the Kalama people of Kesaputta are visited by the Buddha. They approach him and tell him of the teachers who come through their town and claim knowledge is the best and put down the knowledge of other teachers. They explain to the Buddha that all of this leads them to confusion. The Buddha comes back to them with a teaching that begins thus:

"Of course you are uncertain, Kalamas. Of course you are in doubt. When there are reasons for doubt, uncertainty is born. So in this case, Kalamas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted and carried out, lead to harm & to suffering' -- then you should abandon them." (Thanissaro n.d.)

To know in Buddhism is to know for yourself through observation, experience, and personal insight. More importantly perhaps is Buddhism's insistence on beginning with knowing yourself: your body, its sensations and feelings, its reaction to stimuli. This is not comparable to knowledge in the west.

2.3.2.3 A Buddhist economic framework

Economics is about the production, distribution, and consumption of goods and services. If we step back and look at this through the lens of humanity, the picture is not as sterile. The lens of humanity implies that we are looking at these processes in the light of those traits that make us human so let us first look at what traits are and have been considered to “make us human.”

Self-awareness and free moral agency, speech and symbolic cognition, our nimble thumbs, conscience and the capacity to imagine: these are just a few of the traits that people believe distinguish us from other species. Humans also seem to have an innate need to believe in something greater than themselves. Art, music, literature, even the preparation of food: are aesthetic behaviors found exclusively in the realm of humans. All of these concepts, traits, and abilities shape our culture and we are then in turn shaped by the culture. Sorting out what is the cause and what is the effect is probably an impossible task.

It is possible however to say that there are people who find some kinds of work energizing, challenging, enjoyable, a source of pride, and a source of intellectual, physical, and or social development. Some of these jobs are paid and some of them are not. Economics does not consider the role of these kinds of rewards in evaluating profit and/or loss.

Schumacher’s focuses in his original treatise on Buddhist Economics was right livelihood. (E. F. Schumacher 1989) Right Livelihood meant that practitioners ought not engage in trades or occupations which, either directly or indirectly, result in harm to other living beings.

The five types of businesses that are harmful to undertake are:

Business in weapons: trading in all kinds of weapons and instruments for killing.

Business in human beings: slave trading, prostitution, or the buying and selling of persons.

Business in meat: The raising or breeding of animals or fowl for slaughter, or the preparation or sale of slaughtered animals or products from them.

Business in intoxicants: manufacturing or selling intoxicating beverages or addictive drugs.

Business in poison: producing or trading in any kind of toxic product designed to kill.

More than this, Right Livelihood looks at the overall function of work. As Schumacher originally stated it:

The Buddhist point of view takes the function of work to be at least threefold: to give a man a chance to utilize and develop his faculties; to enable him to overcome his ego-centeredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence. Again, the consequences that flow from this view are endless. To organize work in such a manner that it becomes meaningless, boring, stultifying, or nerve racking for the worker would be little short of criminal; it would indicate a greater concern with goods than with people, an evil lack of compassion and a soul-destroying degree of attachment to the most primitive side of this worldly existence. Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truths of human existence, namely that work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure. (Schumacher E. , 1969 : 1)

Schumacher's original essay was eventually published in "Small is Beautiful: Economics as if People Mattered." For Schumacher, the whole of economics and its interaction with human beings was to fit into the fabric of life. Just as The Law of Dependent Origination shows the interconnection of all beings and things in life, Schumacher was showing how a person's work life was only a small part of his life as a person and should be integral with it providing him not just economic benefits but human, social, and intellectual benefits as well. A person's work life must first and foremost respect that the worker is primarily a human being with the goals and aspirations of perfecting their life.

The law of dependant co-origination will certainly have impacts on Buddhist Economics. Recognizing the inter-relatedness of all things engenders responsible interactions with people and our environment. In the marketplace, interactions with people are on many levels and in many places. One needs to consider the interactions with employees and coworkers as well as suppliers, customers, service providers and even the community in which the business is

embedded. Cognizance of the important impact of causality lifts these relationships to particular importance.

This fledgling discipline has not looked at all of the impacts that this change in paradigm will have in the areas of economics and business but it should be clear that with this new lens, different goals are lifted, different areas gain significance. The question for this researcher is, can this framework provide more clarity of understanding of these business and can it provide insights that might lead to being better able to support and nurture these businesses?

2.3.2 Humanistic Economics

The field of humanistic economics bears mention here for several reasons. Schumacher is often associated with both Buddhist economics and humanistic economics. Both of these disciplines consider human economic activity as being social, not just individualistically and selfishly derived. The importance of the ethical individual living within a vibrant local community, not merely as an isolated individual or as a consumer of mass culture and production on a global scale, is often stressed. The importance of accounting for externalities is another key concept.

Humanistic economics draws heavily from the fields of humanistic psychology and sociology and moral philosophy. Abraham Maslow, whose work will be considered in the next section, is a humanistic psychologist.

The similarity in these two branches of heterodox economics is based on a similarities in their methodological frameworks built around studying the actual behavior of human beings.

2.3.3 Measurements of well being

The argument has long been that money, production or consumption is only an indirect measure of well-being and certainly does not consider many of the important factors in well-being. Certainly, if we are looking at well-being through a Buddhist lens, it cannot be defined in terms of money. In 1990 the United Nations made a purposeful change in how it reported development and well-being. In an attempt to shift the focus from economic development and national accounting models of development progress to more people-centered policies, they developed the Human Development Index (HDI), which is a composite index that considers health and education as well as economic development. Health is considered by looking at

average life expectancy. The education index includes a measure for the adult literacy rate and the gross enrollment in education institutions. The HDI does have its detractors. There are arguments that it does not include a consideration of the development or deterioration of the environment; there is no measure of any social, moral, or spiritual development; and it is a comparative index rather than an absolute. Because of its internal normalization, you can compare countries within a year but the comparison of one country's HDI over a period of time is illegitimate.

Following the release of "Small is Beautiful," Jigme Singye Wangchuck, the King of Bhutan, declared unequivocally that human well-being, happiness, and development cannot be measured by the financial output of a nation. He indicated that economic development did not consider environment, government, culture and a host of other items that have developed into a measure of Gross National Happiness (GNH). The four pillars of GNH are the promotion of sustainable development, the preservation and promotion of cultural values, the conservation of the natural environment, and the establishment of good governance. (Tsedruk 2007)

During the ensuing years a number of alternative measurements of well-being have developed including the Physical Quality of Life Index (Morris 1980 18(1)) the Happy Planet Index (Marks, et al. 2006), the Economist Intelligence Unit's quality-of-life index (The World in 2009, The best country of 2009 2008), and the Genuine Progress Indicator (Talberth, Cobb and Slattery 2007). Some of these are subjective and some are combination indices. The reason these are discussed is to evidence the widespread agreement that measuring well-being by measuring money is not adequate.

CHAPTER 3

HOLISTIC DEVELOPMENT

If we want to look at a more holistic view of our lives, our businesses, and our economies, we need to step back and look at things with a wide-angle lens. As we look to other disciplines, we start to see different ways that we can look at everything. As we include more aspects of life or subsystems that impinge upon our life system as a whole, we develop complex systems. The reader can see figure 5 for a useful outline of the development of the study of complex and chaotic systems.

3.1 Integrating disciplines

3.1.1 Environmental science

Since one of the main areas of concern in this study is environmental impact, it is logical to start to look at the complex system we have through that lens. Environments are themselves complex systems of interacting subsystems. A change in the inputs to one system changes its outputs, which results in a change to the inputs to one or more other systems. This is not dissimilar to the law of dependant origination in Buddhism where every condition is the effect of a cause and the cause of a future effect. This concept can then be seen to be active in all functioning relationships.

3.1.2 Mathematics

3.1.2.1 Fractals

This extension of a concept to help understand human the causes and effects of human suffering into a way to understand biological/ environmental systems is suggestive of another area of study: fractal theory.

Fractal theory in mathematics represents a study of geometric shapes which, when broken into parts, exhibit self-similarity. That is to say that they are made up of smaller and smaller units that have the same shape as the whole. This is not to say that the use of the law of dependant origination to transfer meaning to environmental systems is fractal in nature but rather it is to consider whether

different models from the Newtonian clockwork model can provide us we new ways to look at our complex systems.

3.1.2.2 Chaos theory and Complexity

It is important to understand the difference between chaos theory and complexity. Chaos theory is a study of certain deterministic systems that begin in an equilibrium condition and move to a state of chaotic order. Chaotic systems depend on and are sensitive to their initial conditions but, given that precise information, the end result can be determined. On the other hand, complex systems develop far from equilibrium, and are a result of a history of irreversible and unexpected events. Chaos

is therefore a subset of complexity where the variables are well defined and well behaved.

3.1.3 Epistemology

Fritjof Capra in *The Tao of Physics* (Capra F. , *The Tao of Physics*, 1975), *The Turning Point* (Capra F. , 1982), and *The Web of Life* (Capra F. , *The Web of Life*, 1997) makes a similar transition from particle physics through the spirituality of Taoism to environmental biology. In an interview, he discussed the necessity of looking at life as a group of processes rather than a rigid structure. (Everyman) He admits to the threat of dealing with this transition from a western rational, logical way of thinking to an eastern meditative way of knowing. This challenge to our basic epistemological framework is not easy. But in it the way that we know moves from effort of mind but through direct experience of reality. Taoism believes that this can be facilitated through the use of a meditative state that allows for the arising of spiritual insights from the depths of consciousness.

In the interview cited above, Capra acknowledged his own distress in accepting this new epistemology as well as reporting the reaction to it from the scientific community. Over 35 years have passed and the resistance remains.

The acceptable ways that western culture has of knowing have changed over the years. With the enlightenment, knowing through religious revelation became passé. At its core was a critical questioning of traditional institutions, customs, and morals, and a strong belief in rationality and science. This is the culture that molded our understanding of the world and its institutions. That rationality has led to the very mechanistic view that most people have of the world. Economics is the archetypical example of this kind of knowing and knowledge. Storytelling touches a different part of our knowing. It is a more basic, fundamental, almost cellular knowing that is gaining traction in neurobiological studies.

Chaos theory suggests that integration enables the flow of a system to achieve optimal functioning. Daniel J. Siegel, co-director of the Mindful Awareness Research Center at UCLA and director of the Mindsight Institute in Los Angeles, has proposed the acronym FACES to describe the characteristics of this integrative state: Flexible, Adaptive, Coherent, Energizing, and Stable. (Welker, 2006) Siegel is a physician studying the interface between neurobiology and psychology and

psychiatry. He reports that as people are able to integrate the different ways they have of knowing, the more flexible, adaptive, coherent, energizing and stable they are in their lives. This acronym seems to be useful in describing integration in other complex systems as well.

There is a powerful way of knowing that seems to be detached from rational knowing that is tapped in to by storytelling. This might be best described through a personal story.

In February of 2007 this researcher had the opportunity to visit the war torn region of northern Uganda. Prior to that trip, the researcher studies the history, geography, and culture of the region and the Acholi people. I knew about the horrors of the 20 year civil war that involved brutalities to people of all ages. I read of the perils of the children who had been kidnapped by the Lord's Resistance Army to either be child soldiers or camp prostitutes. I read and knew the statistics of the devastation imposed on families by AIDS. I knew of the massive problems caused by broken educations and child-headed households. However, how I knew that information changed dramatically when I sat with a 16-year-old girl who was the head-of-household for a family of 15 children younger than her. Hearing this young girl's story, I knew these problems with my body and heart as well as my brain. I knew them in a way that made action and assistance mandatory. This is the power of storytelling on individuals, groups, and cultures.

3.1.4 Cybernetics

Looks at the functioning of systems that have goals and that participate in circular, causal chains that move from action to sensing to comparison with desired goal, and again to action. These are more recognizably called feedback loops. The systems can be mechanical (example: the ball float in a toilet that stops the water flow once the water has reached a certain level), electronic (an amplifier is using a feedback loop to take part of the signal input to funnel back into the input to amplify the sound), biological (example: normal body use of insulin to maintain blood sugar levels), or even environmental or organizational. Properly functioning positive and negative feedback loops allow systems to balance and react to change.

In the early 1970s biologist Humberto Maturana and his student Francisco Varela were the first to define and employ the concept of autopoiesis which led to the development of the concepts of self-organization and emergence. Maturana and Varela were coming out of biology and cybernetics but applied those concepts into complexity science. Those concepts have since been incorporated into evolutionary biology (David B. Wake, 1983) (Collier, 2000) (Weber, 2000), sociology (Mingers, 2004), business organization and management (Hernes & Bakken, 2009)

3.1.5 Sociology and culture

Cultures vary widely but there are some features that most cultures share.

Riane Eisler (*The Real Wealth of Nations*, 2008) (*The Chalice and the Blade: Our History, Our Future*, 1988) has researched the development of cultures of dominance whereby societies are on a foundation of hierarchical structures of control and domination. As part of her study, she has looked at the role this dominance has played in economics.

In cultures of dominance, the value of caring is minimized. Feminist economics has long heralded the true economic contributions of those people in our society who provide caring functions such as taking care of children, families, and homes, education of children and young adults and caring for the sick, disabled and elderly. When these contributions are unpaid, they are not counted in the GNP and the people performing them neglected in terms of social welfare programs that are based on market performance. The people performing these functions in the market are notoriously underpaid. Environmental economics has attempted to develop models that adequately evaluate the economic impact of caring for our environment. Humanist and Marxian economics have tackled the role of economics in recognizing human contributions and the impact on human individuals and society.

Cultures of dominance typically appropriate an extraordinarily large percentage of their resources to support the military required to maintain and extend their dominance. The worldwide expenditures for military expenses in 2009 were \$1,567,268,600,000. (SIPRI, 2009) The annual budget for the United Nations is approximately \$2,600,000,000 (Department of Public Information, 2009) and even

this contains a military (peace keeping) budget line. This demonstrates the economic impact of policies of domination.

Eisler then goes on to look at the anticipated structure of the post-industrial economy. The economic structure that is anticipated is based more on service industries and production of “products” where the intellectual capabilities of the workers are more important than the physical strength or stamina. This will require a future educational system that is more focused on the quality of the intellect than the quantity of the workforce. This will demand that more attention be paid to the caring functions that encourage and promote development of good intellectual and social skills.

Eisler also deals with anticipated misperceptions of a caring economy. The new institutions that will arise will not be without hierarchy. Hierarchy is, in her opinion, required to maintain order as organizations grow but the hierarchies will not be of control or dominance but rather hierarchies of actualization and cooperation. The need for institutions will not disappear but rather than focusing on their institutional survival, they will shift their focus to developing and supporting the development of human potential on all levels.

3.1.6 Business organization and culture

Business cultures are, like wider cultures, a collection of shared stories. These stories tell us how the company came to be what it is. They celebrate accomplishments and tell how the organization accomplishes its work. They share how they have learned and grown. Companies often have mission statements and vision statements to help form the base of those stories. Company culture rarely stops there. In addition, it never stays on paper. The culture of the company is shared by the employees with the new employees around them and those stories tell a truer story than the company documents. A tone of voice, a sincere smile, or some other set of body language reveals the true story. (Schein, 2004 3rd Ed.)

The organization and management of business goes through regular changes. Business organizational structures have traditionally been hierarchical. There is a long history in Europe of criticism of hierarchical structures including Marx (Thomas, 2009), Habermas (Adler, 2001), Foucault (Tadros, 1998), and Fromm

(Thompson, 1961). And each of the fields in heterodox economics attempts to point to a way that economics and business management have failed in at least one area.

Hierarchical organizational forms have been heralded for the efficiency, the fact that authority and responsibility are clearly defined, the presence of a clearly defined promotion path, the effective use of specialist managers and the fact that employees become very loyal to their department within the organization. Criticisms of this structure have included the fact that the organisation can become bureaucratic and respond slowly to changing customer needs and the market within which the organization operates, communication across various sections can be poor especially horizontal communication, and departments can make decisions, which benefit them rather than the business as a whole especially if there is Inter-departmental rivalry.

Hierarchical forms are not the only efficacious organizational structures even in business. The Mondragon Co-operatives are in Spain. Initially formed in 1956, by the end of 2009 it was providing employment for 85,066 people working in 256 companies in four areas of activity: Finance, Industry, Retail, and Knowledge. The Co-operatives operate in accordance with a business model based on people and the sovereignty of labour, which has made it possible to develop highly participative companies rooted in solidarity, with a strong social dimension but without neglecting business excellence. The Co-operatives are owned by their worker-members and power is based on the principle of one person, one vote. Ricardo Semler, CEO of Semco in Sao Paulo, Brazil has operated Semco for almost 30 years now as an employee-managed, democratic company. "He encouraged employees to suggest what they should be paid, to evaluate their bosses, to learn each other's jobs, and to tolerate dissent-even when divisive. He set up a profit-sharing system and insisted that the company's financials be published internally, so that everyone could see how the company was doing." (Wieners, 2004) The employees suggest their own salaries and hire their managers.

Employee Stock Ownership Plans in the US have been a way to encourage employee support of the company. In most cases however, the employees own stock but do not have the opportunity to vote the stock. ESOP participants must be allowed to vote their allocated shares at least on major issues, such as closing or

selling the company, but are not required to be able to vote on other issues, such as choosing the board.

3.1.7 Network theory

3.1.7.1 The role of networks in understanding social organizations

Networks are a way of describing the organization of related entities. The concept of networking originated with information technology but soon people realized that it was a good way of describing personal transactions as well as computer transactions.

The act of networking is not new. People have always networked. The idea of looking at the effectiveness of certain styles of networking for different tasks and building or engineering effective networks is relatively new.

We need first to look at some of the different classes of networks to see how they are structured in order to see why and where they are most effective. Then we will look at some real-life applications of those networks.

3.1.7.2 Random

Random networks are often what human networks look like outside of the family when there is little community connection. They are also what more complex social networks look like when the sample size is small.

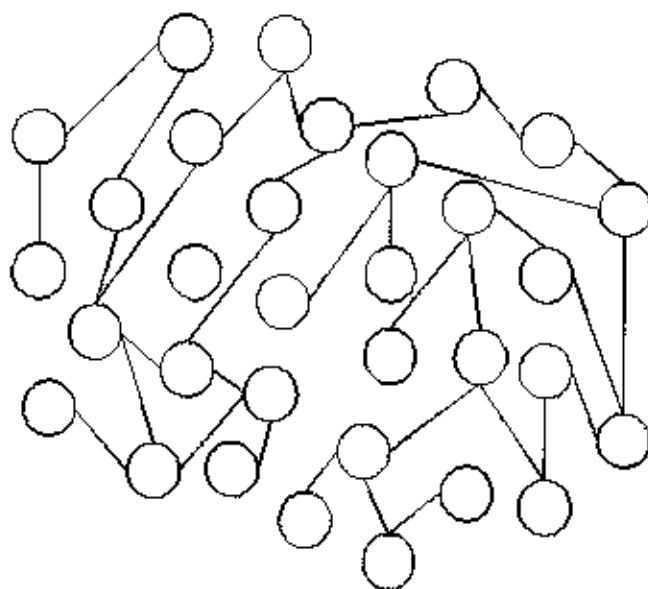


Figure 6 Random network

3.1.7.3 Broadcast

Broadcast networks are one of the simplest forms of functional networking. The flow is in one direction from a central source. This is the kind of network that is formed when a school sets up a call list to notify families of school closures. The school represents the central hub and they contact a limited number of people. Each of those people in turn contact a limited number of people and the chain continues until all families have been notified. This is very efficient for this type of one-way communication task.

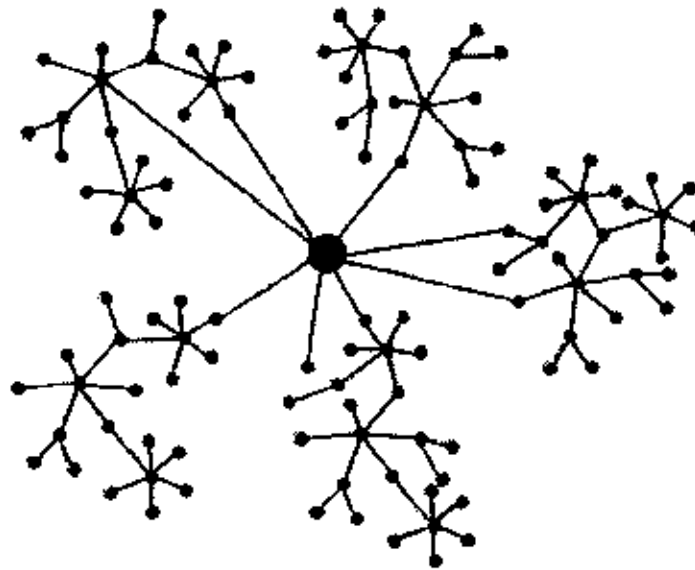


Figure 7 Broadcast network

The communication flow can go both ways but the efficiency is low and all of the information resides with one individual in the end. One of the drawbacks to this type of network is the problem that arises with the failure of one link.

3.1.7.4 Hierarchical

Hierarchical networks function from top to bottom. They can communicate in both directions but must always follow the defined path. This is a traditional business structure.

Hierarchical networks are efficient at accomplishing tasks but they are not adaptable to changing situations because of the separation of knowledge and tasks. Again, the overall information resides with a single individual or unit. Dysfunction in one of the links can be disastrous.

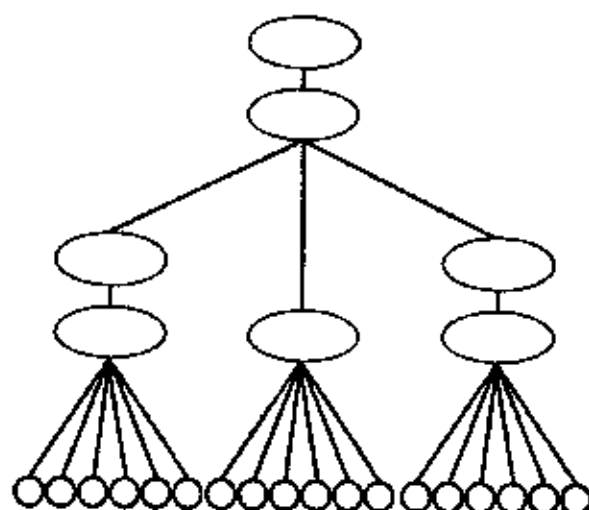


Figure 8 Hierarchical network

3.1.7.5 Scale-free-Social

Scale-free networks are networks whose connections follow a power law. Mathematically this means a plot of the number of connections at each by frequency will form a graph that looks like figure 10. It does not matter the size of the network, the shape of the graph is always the same.

When the number of objects or frequency of events varies as a power of some attribute of the object or event, the relationship is said to be a power law relationship. This relationship is intriguing and more frequent than one might suspect. Looking at figure 9, if one plots a frequency distribution of the number of connections at each node, one gets a power law graph. The term scale free comes from the fact that the shape of the graph is independent of the sample size. If one looked at the distribution of just the top 10% one would see the same distribution as for the entire sample.

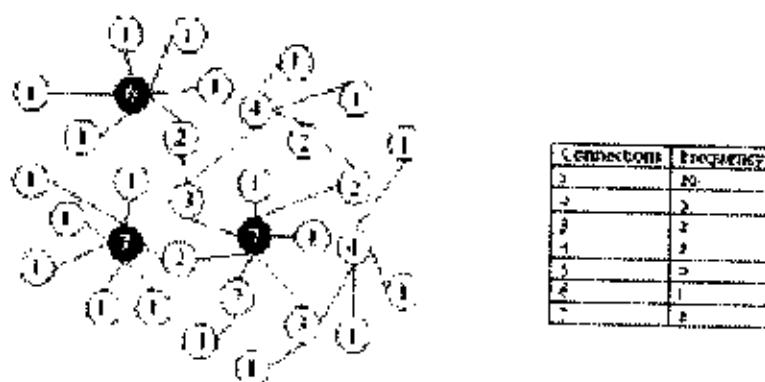


Figure 9 Scale free network

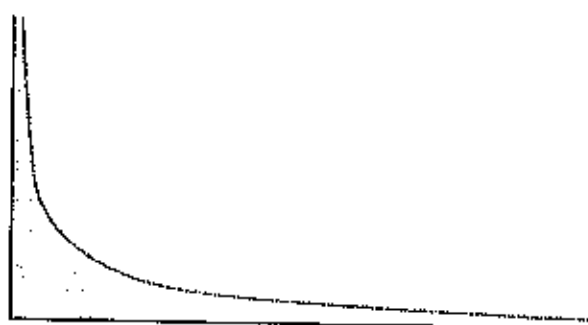


Figure 10 Power law graph (Picture by Hay Kranen / PD)

There are a number of functional network types that are scale-free networks including social networks, collaborative networks (Figure 11), distributed networks (Figure 12), mesh networks, and peer-to-peer networks. These images most obviously differ in the number of single connections. A “network” with just two nodes and a single connection demonstrates the fragility of single connections. As the number of connections increase, the network becomes stronger and more resilient. You can see in figure 9 that breaking any single connection does not deprive any node of connection to any other node.

It is intuitively obvious that the more information that a person knows about a given situation or problem, the more that they will be able to contribute to the growth and development or resolution. Work has been done to show that intentional network weaving where a group or individual works to introduce people

who have similar problems and or similar goals can build long-lasting, mutually supportive, sustainable, professional networks. (Krebs and Holly, 2002-2006)

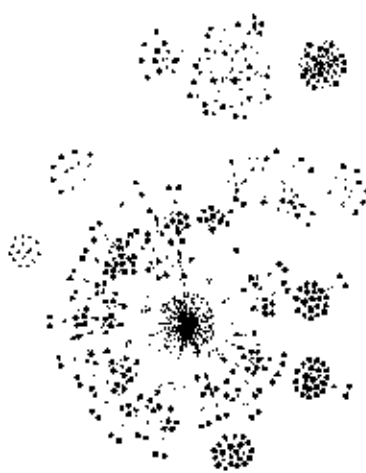


Figure 11 Collaborative network

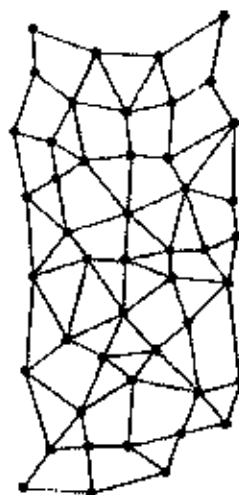


Figure 12 Distributed network

3.1.8 Economics

This research does not require an indicator that will measure well being so much as it needs a working definition of those factors that impact well being to guide the inquiry. A number of studies have been done and reported on evaluating well-being. (Gasper, 2007) (Narayan, et al., 2000) (Max-Neef, 1992) Many aspects of wellbeing pass outside markets and can be competitive with the market-mediated

aspects. Non-market sources-family, friends, health, and recreation-appear more important in general for happiness than are market sources, and amongst the market sources, experiences during work hours or unemployment can be more determinant of personal satisfaction than is the level of income or consumption. (Clark and Oswald 1996, 61(3)) (Oswald, 1997) Maslow suggests that physiological needs, safety needs, love and belonging, esteem, and self-actualization form a hierarchal pyramid leading to the epitome state of self-actualization (Maslow, 1943: 50(4)).

In comparing these “needs” classifications of Maslow divides them into physiological needs, social needs and “being” needs. Then, in comparing them to Buddhist thought, Puntasen says that there is really only a single need, that being physiological and the others “can be satisfied with the understanding of *pañña*.” (Puntasen, *Buddhist Economics: Evolution, Theories and Its Application to Various Economic Subjects*, 2008)

For the purpose of this thesis, self-actualization will be considered the goal of well-being. In this state of self-actualization, a being would have all physiological and safety needs met, would be loved and belong to a supportive community, and would be on the path to or have achieved the personal and spiritual development required to achieve his/her full potential as a human being. A life that has achieved this state must also show activity that would allow it to be sustainable.

Economic activity has a minor but arguably critical role in this well-being: production, distribution, and consumption are required to provide for physical needs of the people. This work would necessarily be done by human beings. As such, self-actualization should be mirrored in the work place. Work should also not be a hindrance to well-being as a cause for physical and mental distress. (Knudsen, Ducharme and Roman, 2007) (Yang, Che and Spector, 2008)

3.2 The joining-Human beings, work, communities, society, and culture

Communities, societies, and cultures are the situations that people find themselves in. Cultures are shared stories of history, events, and traits that define us in whatever group we are defining. As such, we define culture. The interesting thing is though, that once culture is there, it then proceeds to shape its members.

3.2.1 Cultures

David Korten has supported and now promotes Eisler's theories. Korten has been looking at the functional breakdown of traditional economics for many years. (Korten, *The Post Corporate World: Life After Capitalism*, 2000) (Korten, *When Corporations Rule the World*, 2001) (Korten, *The Great Turning: From Empire to Earth Community*, 2007) (Korten, *Agenda for a New Economy: From Phantom Wealth to Real Wealth*, 2009) (Korten, *Agenda for a New Economy: From Phantom Wealth to Real Wealth*, 2nd ed., 2010) His works shows a steady transformation from support for traditional, status quo economics to more grassroots ownership of the economy and he sees this as related to the caring culture that Eisler describes.

3.2.2 Economics in a post-industrial society

David Korten has documented his personal "awakening" to the problems with orthodox economics and globalization. Korten has struggled with the complexity of the situation and the intricate dance of economics, politics, culture, globalization, localization, and community. He starts by looking at the current situation.

3.2.3 Economics and people

Korten is not a stranger to the structures of globalization and economics. He worked for the World Bank in Asia, Africa, and South America for many years. It was only late in his career that he recognized the profound damage that was being inflicted on developing countries by the Bretton Woods Institutions with their imposition of their Structural Adjustment Policies (SAPs). These policies have often been criticized as being blackmail and as forcing the countries to introduce free market programs and policy. These policies have tended to be more supportive of

developed countries expanding globalized operations than of the internal development, security, and well-being of the developing country.

Some would hold that Economics as a science and the whole concept of constant expansion has been enabled by and is dependent upon an unending supply of petroleum. As it becomes increasingly obvious that this is not a realistic scenario, there are people who are rethinking Economics as a social science and looking at what Economics needs to look like in the future.

3.2.4 Capitalism/Consumerism-How did we get here?

Perhaps more insidious is the ability of economic consumerism to engulf our lives and overwhelm the importance of personal, family and community relationships, moral agency, conscience, the capacity to imagine and create-all of those things that people believe define us as human.

As early as the 1840's Karl Marx was writing of the inhumanity of capitalism and the need for love, creativity, and human freedom in a world where money, profit and production reigned as supreme values. (Marx, 1987) John Frances Kavanaugh has gone so far as to posit that consumerism has become an idol in our society. (Kavanaugh 1981, 1991, 2006) John Nirenberg also has addressed the penchant for consumerism to push matters of spiritual values to the background. (Nirenberg, 2003) It is telling that these resources are 66, 29, 19, 7 and 4 years old respectively. The identification of the problem is not new but rather it is the resolution of it that poses the challenge.

These authors address the relationship that is developed between people, their jobs, their communities, the environment, and things. Kavanaugh and Nirenberg also address the role of advertising in this relentless drive of consumerism to gain dominance in our lives and both address the call of humans to a spiritual existence and an understanding of how consumerism interferes.

Marx recognized the dialectical unity of the whole of man; he wrote of the need to look at how all of the parts are related to the whole person. Kavanaugh, in his position as a religious philosopher, looks at this from a view of what he describes as a degradation of human life that is not recognized exclusively by Christians. Kavanaugh believes that humans are inherently interior seeking, creative beings. This view is shared between Christianity, Judaism, Islam, Buddhism,

Hinduism, Humanism, and even Marxism. This acknowledgement of the complexity of man is crucial in the development of man and his culture.

Kavanaugh makes a compelling argument that consumerism encourages us to have personal, intimate relationships with things and as that happens, the relationships we have with other humans become like the relationships we should have with things. Things are used, easily ignored, and discarded. They are used to an individual's benefit and this is how people treating people as things treat them. People become commodities to be used and then disposed of. This would also explain Eisler's culture of domination. Racism and nationalism are seeing the other as less or even not human. This amounts to treating them as things and makes it much easier to use, abuse, maim, and kill without guilt.

The relentless drive to see man solely as a rational being devoid of emotions, and focused only the acquisition of wealth in either money or possessions "with the smallest quantity of labour and physical self-denial with which they can be obtained" (Mill 1874, 2000) molds the culture and then molds the man in its image.

One of the problems with these kinds of impersonal, thing-like "relationships" is that they are not fulfilling. They do not address our need to feel wanted and needed and as such, they leave us with an empty place that aches to be filled. One of the questions in this rational system is how do we know that?

3.2.5 Where are we going?

Orthodox economics is a view of the market through the lens of a profit-maximizing capitalist. What would economics look like from the viewpoint of a supportive community?

Korten with his life experience and the inspiration of cultural historian and cultural evolutionist Riane Eisler, and evolutionary biologist and futurist Elisabet Sahtouris, has proposed a caring economics and the path to get there. It is based on grassroots development of community and rebuilding the socio-cultural framework based on a radical participatory democracy model. (Korten, *Agenda for a New Economy: From Phantom Wealth to Real Wealth*, 2009)

Rob Hopkins, a man with a background as a teacher of sustainability techniques, has opted to look at this change from the perspective of making a transition from an economy built on the availability of energy intense fuel sources

like oil to a more sustainable and resilient future as the ready availability and relatively inexpensive supply of oil disappears. (Hopkins, Rob Hopkins-Transition to a world without oil, 2009) His small Transition Town movement has grown virally to over 321 Official initiatives (169 in the UK) and 227 Muller initiatives (Groups mulling over whether they want to become official) in 32 countries. (Transition initiatives, n.d.) These groups are self organizing, open source, grassroots initiatives to solve the problems facing the world today in terms of peak oil, the economy, sustainability, and environmental impact. Not surprisingly, all are dependent on building and or strengthening community. These groups are networked together in a very loose social network in large part based on a number of tools on the internet. There is an official website (Transition Network-Welcome, n.d.), a WIKI (Transition Towns WIKI-Main/Home page n.d.), and numerous local initiative homepages (Transition initiatives n.d.). These include Transition Colorado (the regional coordinating hub) (Transition Colorado n.d.), Transition Denver (Transition Denver n.d.), Transition Town Lyons (Transition Town Lyons n.d.), Transition Steamboat (Transition Steamboat n.d.), Transition Sweetwater (Sustainable Sweetwater n.d.), and Transition Westminster/Arvada/ Broomfield (Transition Westminster/Arvada/Bloomfield n.d.) which the researcher had the privilege of participating in during the active research period and beyond. All of the examples listed here are in the general vicinity of Greater Denver.

A substantial number of the people interviewed in conjunction with this research are active participants in one or more of these initiatives.

3.3 The lives of people

Most people today are not in a position to be self-sufficient. This necessitates that they participate in the market to purchase those things they are not able to provide for themselves and it requires that they participate in wage employment in order to accumulate the finances to participate in the market. People should be able to afford to have access to all of the things that they NEED. This would include food, clothing, shelter, medical care, and education. If we are looking to maximize the well-being of all people, then we need to look at ways to make the market and employers providers of well being. We also realize that there are needs

which the market cannot or does not choose to reasonably provide which are better handled through societal provision (government usually) in the commons. The market should not be prevented the opportunity to provide alternatives to the commons but the commons should provide quality.

Realizing that greed and craving is a fundamental temptation to human beings and one which all recognized religions council against, the people should have the right and ability to regulate the market's use of advertising to manipulate our perception of well-being.

Orthodox economics in the operational form of capitalism and more particularly consumerism, exalts the 'virtues' of competition, individualism, increasing consumption, and the accumulation of wealth. Competition and individualism break down the basic structure of community. Consumerism changes our relationship with people and things and places the value of things above people. Accumulation of wealth makes us more and more protective of our things and isolates us from a community that asks for personal participation rather than defense of property.

3.3.1 Community

In many parts of the world, community has deteriorated or become virtually extinct as people live in one community and commute to work in another. There is little involvement with either the home or work communities. People do not know their neighbors and often feel like they have no time to be bothered. People are not participating in community organizations. There have been calls by politically visible people in the US to encourage personal community involvement through volunteer programs. In 1997 Presidents Ford, Carter, Reagan, G. Bush, and Clinton called together the "The Presidents' Summit for America's Future." At that summit, then President Bill Clinton stated:

"The era of big government may be over, but the era of big challenges for our nation is surely not. Citizen service is the main way we recognize that we are responsible for one another. It is the very American idea that we meet our challenges not through heavy-handed government or as isolated individuals, but as members of a true community, with all of us working together." (Clinton, 1997)

In response to the Clinton appeal, the Ayn Rand Center for Individual Rights announced that volunteerism "is an inversion of the principles on which this nation was established: an individual's right to life, liberty and the pursuit of happiness, as envisioned and championed by the Founding Fathers." They then called for people to oppose Clinton's attempt to induce servitude. (Campaign Against Servitude n.d.)

Barak Obama has been a community organizer of one sort or another since he graduated from college. He began as a grassroots community organizer in Chicago. He built a successful presidential campaign by using those community organization techniques and building many grassroots community organizations across the US. "In theory, community organizing provides a way to merge various strategies for neighborhood empowerment." (Obama, 1990) Since his inauguration he has worked along with his wife Michelle to encourage community development work on issues of children's diets, community gardening, and organic local food among other issues. (DeNoon, 2010) (Pollan, 2010)

However, community is not directed from the top down. The shape of community is molded around individuals and the relationships they build in families and the communities in which they live. These relationships can be nurtured and enabled from every level but they are built from the bottom up.

The current problems in the US show a deterioration of nuclear family, the extended family, and local communities. This deterioration has been a result of many issues that are direct and indirect results of the economic development of the past 70 years. The requirement of constantly a growing economy increases the importance of constantly growing demand for consumer goods. This demand is automatically increased by an emphasis on individualism and independence. In the United States, it became increasingly the cultural norm for young people to become physically, socially, and economically independent on completion of their education. This increased the need for housing, transportation (also increasingly independent and not public), and all manner of consumer goods required by independent households.

After World War II, there was an increasing trend for women to participate in the workplace rather than as homemakers. This also has the effect of increasing consumerism and a demand for convenience products such as second and

third cars, convenience foods and restaurants, and apparel. Soon families found themselves in a position where they had become “dependant” on the dual income. The fact that both parents were working did not magically make the tasks that had previously been the responsibility of the stay-at-home wife disappear. What it did mean was that time that previously might have been spent with family or community engagements was now required to keep the house and do the chores. (Hayes, 2010)

As consumerism and economics diligently worked to ensure that people valued themselves by how much they earned and how much they had accumulated, houses grew larger even though they were empty most of the time. National Public Radio (NPR) reported that the average house size in the US more than doubled between the 1950s and 2006. (Adler, 2006) The average new home built in the US in the 1950s was 983 sq. ft. (Merkel, 2010) increasing to 1400 in 1970 (Yingchun Liu, 2005), 1700 in the 1980s and in 2009, the average new home was 2422 sq. ft. (Heavens, 2010). In 2009, more than 50% of American homes had 3 televisions, the average adult American spent 2.8 hours a day watching TV, more than 68% of US households played computer games (Hewitt, 2009), and 91% of the total US population had a cell phone (CTIA Survey Midyear, 2009). The increasing size of the homes and increased available technology) has resulted in families living under the same roof spending much less time interacting with one another. (Stone, 2009)

In 1995 Robert Putnam of Harvard University John F. Kennedy School of Government published an academic article in the *Journal of Democracy* (Putnam, *Bowling Alone: America's Declining Social Capital*, 1995) entitled **“BOWLING ALONE: AMERICA'S DECLINING SOCIAL CAPITAL.”** Based on extensive research, Putnam reported how social capital in communities was declining. The title comes from the fact that although in the previous three decades the number of people bowling in the US had increased the number of bowling leagues had declined dramatically. This same trend held in other civic organizations.

Putnam proposes two classes of social capital: bridging and bonding. Bonding social capital results from building social networks that are between people who are very much alike: the same ethnicity, same religion, same political beliefs, people who work together. This kind of social capital is particularly good for

providing personal support networks. The second class of social capital, bridging capital, is built by building networks across differences: different neighborhoods, different employers, different occupations, etc. Both of these forms of social capital are important but they are important for different reasons. Building social capital is valuable for providing “crucial social and psychological support for the less fortunate members of the community, while furnishing start-up financing, markets, and reliable labor for local entrepreneurs.” (Putnam, *Bowling Alone: The Collapse and Revival of American Community*, 2001, Kindle location 253) Bridging social capital on the other hand is valuable for fostering diversity in community and thought. Xavier de Souza Briggs described the differences between the two by saying that bonding social capital was good for “getting by” and bridging social capital was required for “getting ahead.” (Briggs, 1998)

Figure 13 is a plot of the researcher’s Facebook social network. It can be seen how groups become self-forming. This network is in three main clusters. The cluster on the far left is a personal/family/home cluster. The cluster in the middle is a cluster of contacts in Thailand while the cluster on the right is a cluster of relationships developed over a number of years on two related collaborative networks. There are some particularly interesting points to notice in this network. Each pyramid represents a functional working group. Some of those working groups are related to one another which can be seen in the cross connections. The Uganda Group and the Colorado/Research group represent working groups that developed out of the ONet/⟨Ned⟩ collaboration.

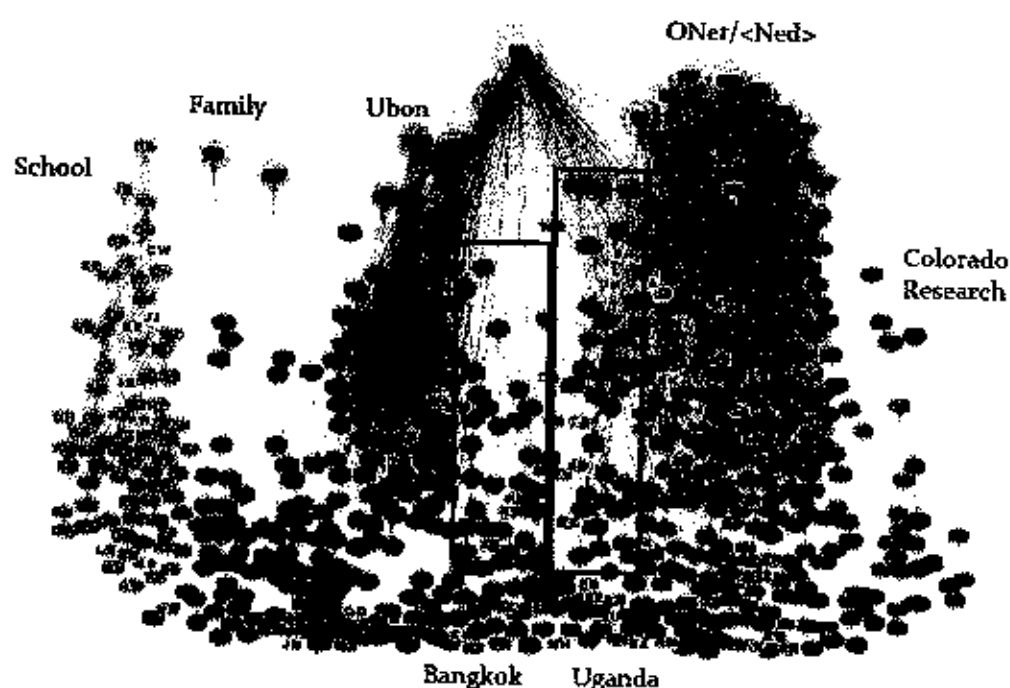


Figure 13 Facebook social network (Touchgraph)

The family working group is split into geographic localities. Thailand group is made up of two groups that are geographically separate from each other. Quite unfortunately, one of the major Thai groups that I have interacted with is not active on face book, that being the Asoke community. That would show some interesting cross-links to the Uganda group due to some intentional network weaving.

Johannisson, Ramiâ-Rezpasilas, and Karlsson (2002) reported work done with business networking and divided the networking into three levels. The first level was those network relationships making up the exchange network. These relationships combine the economic and the social concerns. The second level was those network contacts established in joining business networks while the third level that he considered was those connections made through the second level networks. It is hard to deny this description of networks but to look only at the network framework is to minimize the critical function of the appreciation of the value of the network. It is insufficient merely to have the connection if there is no perceived value in the connection. The assumptions in this work were that relationships between businesses and the business institutions were inherently asymmetric, that is that they

were hierarchical and meaningful information only came from the institution to the business, not vice versa. They also considered a hierarchical business structure where the only significant links were with the CEO or upper-level management. Both parties need to feel that they are both receiving and offering value in the interaction regardless of the symmetry. There needs to be some perception of respect if not equality in the relationship. Not all value is economic. All second order networking was assumed asymmetric with information going only from the business community to the institution.

Networks that are more highly linked and less hierarchical lead to more benefit for more all of the participating entities. They also provide the most efficient means for disseminating information.

3.3.2 Storytelling

Storytelling plays an often-underestimated role in our lives as individuals and societies. The role of storytelling has been investigated in literature and oral traditions by language scholars, psychologists, sociologists, and theologians as well as business and management theorists and practitioners.

"The real world is profoundly complicated. A major challenge in information visualization for the designer, as well as the user/viewer is using it to solve real-world problems." (Gershon and Page, 2001) Stories have the power to reach us in a way that simple facts and statistics do not because they allow us to know not only with our heads but also with our hearts. They allow and encourage us to bring all of our experience to knowing. They introduce a deep body-knowledge into our knowing and suddenly we relate to and feel with our hearts.

The most powerful stories relate shared experiences and history. They relate how we work together, successfully and unsuccessfully. They relate our shared expectations of each other and communicate how we relate to each other in daily life. They communicate what we value and what our dreams of the future are. The power of stories in our lives can be seen in areas as diverse as our religious teachings and corporate culture. The Bible, the Qur'an, and the Buddhist suttas are filled with powerful stories. Corporate cultures are defined by the stories that the people working in the company and the people dealing with the company tell about those relationships.

Religious stories from different traditions often deal with the same concepts. Commonly dealt with concepts are power, greed, the role of communities, and justice (the treatment of the lowest echelon of the community and those who break social laws). They attempt to tell us who we are, why we are here, what is our role in the world, and how that can be accomplished. Corporate stories define the who's, why's, what's, and how's of a business. Cultures too have stories. These stories of a society tell us how we came to be, what is important, and how to accomplish it. These stories are dynamic and constantly changing.

Very often societies arise out of simple communities with shared values. Often these shared values are indeed the religious values of the culture. As cultures grow and diversify, there are silent "battles" between competing stories. Western culture has seen battles arise between religious stories of the origin of the universe and more recently developed stories of science. Each individual is faced with choosing; with no vote, a consensus is reached and the culture remains the same or changes. This can be a slow development or more rapid depending on the particular issues. Stories of communities living and working for the common good have come to be replaced with stories of the power of individuals. Stories of caring for the underprivileged have come to be replaced with stories that success is only dependent on hard work. Stories of the value of an individual being as a function of their uniqueness and their niche within the community have been replaced with stories of a person's value being a function of how much they make and accumulate, and extent of their power over other people. Stories of the bonds between humanity and nature have been replaced with stories of humanity's domination of nature.

The quote "When the storytelling goes bad in society the result is decadence." is attributed to Aristotle in his *Poetics*. Many today would argue that the storytelling has gone bad. Rationally, we know that the shampoo or conditioner that we use will not determine our future but on some other level, advertising has influenced our purchase by "convincing" us of precisely that. Rationally, we know that certain of the earth's resources are limited in supply and yet somehow we believe that the supply is endless. When we think about who we are, we know that we are more than what we do and certainly more than what we have accumulated. That rarely changes the impact of the cultural story on our behavior in our society.

The stories in American culture today tell us that we live in a democracy where you can be anything that you want to be, make as much money as you want if you are diligent and clever, and that you can “buy” your way to happiness. The rational evidence is that all of that is a lie. America is a democracy only to the extent that citizens over the age of 18 (or 21) have the opportunity to vote. That says nothing of their willingness or ability to participate in the democratic process. Of the 535 members of congress (100 senators and 435 representatives), 237 (over 44%) of them are millionaires. The average net worth of the top 10 wealthiest congresspersons was \$141,213,057 in 2009. (Personal Finances: Overview n.d.) This is compared to 2.3% of the US population that is millionaires. The total net worth of the US in 2009 was estimated at \$55 trillion while the top 25% of the population accounted for 87% of that wealth. The only way to get elected to office in the US today is to have access to the money required to maintain media visibility.

The landmark study by (Easterlin, 1974) first evidenced that increasing income does not necessarily increase one’s sense of well-being or happiness. Over the intervening 35 years, the validity of this work has been exhaustively substantiated. (Andrews, 1991) (Argyle, 1989) (Campbell, 1981) (E. Diener, Subjective Well-Being, 1984) (Diener, Suh, et al., 1999) (Douthitt, MacDonald and Mullis, 1992) (Fox and Kahneman, 1992) (Larsen, Diener and Emmons, 1984) (Mullis, 1992) (Shin, 1980) (R. Veenhoven, Is Happiness Relative? ,1991) (R. Veenhoven, Happiness in Nations: Subjective Appreciation of Life in 56 Nations, 1946-1992, 1993) (Warr, 1990)

As can be seen, cultural stories do not need to be factual, rational, or even true. However, as we move into a post-industrial, post corporate culture, there is a necessity to develop new stories and the best stories are ones based on common memories and shared experiences. This is true in corporate culture (Schein, 2004 3rd Ed.), family life (Parke and Boyum, 1995), and community. (Rappaport, 1995)

Today we need new stories. We need stories that inspire and entrance us. We need stories that help us envisage our possibilities, possibilities that are more meaningful than newer, better, bigger technology. Stories that can help us look to a different future with hope, enthusiasm, and a deep knowledge to know that we are capable of the transitions facing us.

These kinds of real stories only happen when people are in community. When real people get together and share real stories. When we learn to trust the people around us, then we are able to know something is possible because they have experienced it and have shared that experience with us. Then we are in a position to go and share the story with our friends and they then share with their friends. This use of networks is powerful and is required for stories to change the cultural imperative.

We will be looking at how these businesses organize not only in terms of the structure within their businesses but also how they organize themselves in the places they are: how do they organize to relate to their communities, their environment, and their society? What can a more holistic lens help us see?

This study will explore the BALLE network to help us look at the external business networking that is being built by and for these businesses. Is its organization compatible with our use of this more holistic lens? What is its impact on the businesses in its network?

The historic businesses act as a base point for the study. These businesses started out in much the same way as the new businesses we are looking at and yet they each, pretty much stand alone; they are like voices crying in the wilderness. Are there differences in the organization of the businesses that show a hope that these new businesses will have a more dramatic impact on the cultural/economic paradigm change that is needed to solve the problems of power, violence, and narrow vision described in the introduction?

CHAPTER 4

RESEARCH METHOD

4.1 Introduction

As the gathered information has been analyzed and compiled, there has been continued interaction with all of the subject organizations to gather information regarding commonalities.

This research looked at a number of values based businesses in light of the viability of those businesses, how they are organized in order to provide not only financial viability but also social and environmental benefit. Social and environmental benefit should be considered both internal and external to the business. Evaluation of corporate responsibility should consider not only support of external projects but also include a critical evaluation of the impact on the business's operations. (Mavro, 2009) This research was interested in how these businesses might be organizing in a way that will allow for a growth in this responsible approach to business.

Values based businesses are not new phenomena. There have been wonderful examples of these businesses but they have not gained the traction to grow in numbers. In part, this is because this has not been considered a rational business model. This comes from the belief that 1) a corporation's responsibility is primarily fiduciary and requires that the primary concern be return to the shareholders and 2) a business that is socially and/or environmentally responsible will necessarily incur more costs and thereby cost the shareholders money. We looked at a selection of values driven businesses and to see if they share characteristics with the newer BALLE businesses we will be looking at. Did these businesses have the same advantages and resources available to them?

4.2 Qualitative Research

The nature of this inquiry is distinctively qualitative. The biggest challenge in this research was preparing to be able to look at the businesses with the broadest perspective possible. Doing a business case study of these businesses would have been routine and straightforward. This study, however, was to look at these businesses from a much wider perspective. This study required looking at the different definition of values and the time, place and culture they in which we were working. Understanding the development of the current economic paradigm seemed important to be prepared in case what I saw was an aberration of that, a fall back to a previous understanding, or something new. Coming out of an organization that was based on a Buddhist economic framework, it seemed important to thoroughly understand that model. Buddhist economics, though in its developmental infancy, is the most formally structured of the faith-based economic theories. However, it also seemed important to investigate those other systems (particularly Christian economics since we were going to be looking at businesses in a culture that basically is Christian) in case there were other concepts I should be conscious of. As I was postulating looking at a more complex model for homo economicus, there seemed to be a call to understand the basics of complexity theory and chaos theory. The reductionism that is the hallmark of orthodox economics assumes that you can understand the whole by understanding its parts. In complex systems, this is not the case. Looking at each ant in an ant colony will not give you any insight into the development of an anthill. In dissecting a human, one is able to study the parts but the specimen is dead and you still have no idea what gave it life, or (most especially) what made it human. Complexity science deals with looking at complex systems as a whole in order to understand better how the complexity makes them unique. It also looks at how very complex systems can generate very simple outcomes. By looking at a single cell, you could not anticipate that many cells can come together and work together as a whole, complex entity. Network theory is often used to describe complex systems.

Chaos theory developed out of mathematics and looks at how simple systems can develop very complex outcomes, so that in some ways Chaos theory and Complexity theory are opposites. Fractals are very complex structures, which have

simple rules creating them. Fractal structures are seen often in both nature and manmade systems. They are “shapes” that are self-same on many different levels. We will begin to see fractal systems in this work.

In attempting to understand the different ways in which people interact, particularly within organizations, reviewing the work on development of corporate culture was required. Epistemology, or how people know what they know, developed as an area that the researcher needed to address as the interviews and observations progressed.

This research gave new depth of meaning to the term “Integral Development Studies” as cases in mathematics, physics, biology, sociology, and business organization were analyzed in order to understand different ways of looking at complex systems.

This research will use three separate case studies. Case studies are particularly useful when a holistic investigation is planned, as they are designed to produce verified details by using multiple sources of data and looking from the viewpoint of multiple participants. (Feagin, Orum, & Sjoberg, 1991)

4.3 Descriptive case study

The first case study is a descriptive case study looking at a single organization (BALLE) that aims to link smaller networks together for productive collaboration. (Yin, 2003) In all cases, the sampling was information-oriented, with selection being based on either self-declaration of the business or the perception by a group of unaffiliated individuals that the business was a values based organization.

The first case study looked at how the BALLE network and one of its constituent networks function to support these small businesses. A reorganization of the national network (due in large part to feed back from the local/regional networks) resulted in the researcher not being able to obtain as much detailed information as originally planned. BALLE warrants a more extended study as the new organizational structure settles.

In May, an interview was held with Mickki Langston, Executive Director of Mile High Business Alliance (MHBA) and Arthur Brock, owner of the Geek Gene and co-founder with Ms. Langston of the MHBA. An ongoing dialog has been maintained with Ms. Langston.

In May of 2009 the researcher attended the national BALLE Conference in Denver. Brief interviews were conducted at that time with Alyssa Barron, Communications & Network Services Director and Michael Shuman, Research & Economic Development Director of the national BALLE organization. Later an extended interview was had with Ms. Barron. Shortly after that, the national organization had a re-organization of priorities and the entire staff was dismissed in order to start the reorganization with a fresh slate. Both Ms. Barron and Mr. Shuman were rehired in the re-staffing. Since that re-organization, the researcher has had an extended interview with Mr. Shuman. Organizational documents in addition to materials written by and about the organization have been studied.

4.4 Cumulative case study

The second study is a cumulative case study of established businesses long and widely recognized as values driven businesses.

The businesses were selected based on first the characteristic of being values driven businesses. The first two businesses selected were the businesses founded by the founders of BALLE: White Dog Café (Judy Wicks) and The Longfellow Clubs (Laury Hammel). The third business selected was Ben & Jerry's Ice Cream, and it was selected because of all the social businesses in the US, Ben & Jerry's is perhaps the oldest, largest, and most recognized. The fourth business, Greyston Bakery, was selected because the relationship established between it and Ben & Jerry's came from a networking link. The final business was selected because it is located in the Front Range region of Eastern Colorado where all of the new businesses are located. It is often held up as a "role model" for them. New Belgium Brewing Company is a company that all of the new businesses knew a great deal about.

Most of the information was compiled from papers and books written about these companies and a review of company documents. There were two exceptions. The researcher had the opportunity to hear Judy Wicks speak about her business and businesses driven by values at the 2009 BALLE conference in Denver in May and has since then engaged in a dialogue with her. The researcher was able to interview the sustainability officer for New Belgium Brewing and spend time observing the workings of the facility.

Particular attention was paid to the organizational structure, the relationship of employees in the business, environmental and social programs, and external business relationships.

4.5 Illustrative case study

The final study was of newly formed businesses all less than five years old. With one exception, these businesses were selected because they were members of the local BALLE network, Mile High Business Alliance. They were selected to represent a diversity of business types: education, service, retail, food service, health support, and manufacturing/wholesale. These businesses include Blue and Yellow Logic, Braden Organic Landscaping Design, Fancy Tiger Crafts, Hooked on Colfax, Moondance Botanicals, Novo Coffee, and SAME Café. In all of these cases, the owners of the businesses were interviewed and all of the businesses were observed. The first six of these businesses are all members of The Mile High Business Alliance. The first five of these were studied in more detail. These five included interviews with employees and surveys of other employees, customers and suppliers where possible.

In interviewing the new businesses, the owners were interviewed with one major goal to be able to determine the values that the owner(s) felt were most important in their business. A major goal in interviewing the employees/associates was to determine first, if they understood the values and secondly, how they brought those values to life in the business.

Based on the results of the interviews, separate, customized surveys were developed for each business and survey group to ascertain if the owners' perceived values were being communicated to these individuals. (See appendix)

Blue and Yellow Logic is very young (it was incorporated in May 2009) and is struggling to find a dependable revenue stream model. The researcher was able to interview both owners and one employee turned independent contractor.

Braden Organic Landscape Design is also a brand new company and has no employees. Interviews were conducted with a number of individuals who are working with the owner in several community gardening projects. Current and previous clients and working associates in the community gardens were surveyed. Time was spent over a period of 5 months actively observing the development of these gardens and the business.

Fancy Tiger Crafts has not only a retail side with "employees" but also offers classes in various crafts using teachers who are independent contractors. Interviews were held with both owners and all "employees." All independent contractors and a sample of customers and suppliers were surveyed. The operation of the shop was observed to see if the information gathered in the interviews coincided with the activities in the day-to-day operation of the shop. Observation was done both before and after the interviews.

Hooked on Colfax is owned by a couple and the researcher was able to interview the wife. Two of the five "employees" were randomly selected to be interviewed regarding what their perceptions were of the values of importance in the business. They were then observed in order to verify consistency between their perceptions and their actions.

Moondance Botanicals is owned by a sole proprietor who was interviewed. The company has both "employees" and independent contractors. A sample of each was interviewed. The operations of the shop were observed and a sample of customers was surveyed. The company does not currently have personalized relationships with any of their suppliers.

The researcher was able to interview both owners of Novo Coffee and observe the factory briefly. Because of time commitments on the part of the owners, they requested to withdraw from the study. A discussion of the interviews is included here as it a unique perspective of some of the results.

All of these named small businesses are members of The Mile High Business Alliance, which is a member of the national BALLE network.

The final business that was looked at is the SAME Café. Here, the business owners were interviewed and the business was observed on a number of occasions. The business currently has 2.25 paid personnel: the owners, and a very part time person to handle financial and administrative tasks. Further information was gathered from material written and broadcast about the restaurant.

4.6 Specific tools and techniques

4.6.1 In depth interviews

In depth interviews are particularly appropriate to elicit personal experiences, opinions and feelings. Since the purpose was to identify the values that the business founders were bringing into the business, in depth interviews were arranged with the founder of each business. Each of these interviews was a minimum of one hour. Interview questions varied from one subject to the next. They were intended to elicit narrative stories and therefore depended on what the story was in order to elicit deeper details. This was done in order to minimize the influence of the interviewer on the responses of the interviewed individual.

A decision was made before the research began to preserve the anonymity of the businesses and all people interviewed. As the initial interviews progressed, it seemed that maintaining that anonymity would be difficult and perhaps not desirable. The researcher approached all of the owners and people interviewed and obtained written permission to use names.

Interviews were either audio recorded and then transcribed or notes were taken. In either case, the validity of the transcripts of expanded notes was confirmed with the individual interviewed.

In all cases there were follow up contacts made to fill in holes in the accumulated data. Sometimes this was done in a face-to-face interview, sometimes by phone and sometimes by email. A continuing dialog has been maintained with all of the businesses.

4.6.2 Laddering technique

A laddering technique (Gutman, Feb/March, 1988) was used to interview the associates and employees and determine why they were doing what they were doing in order to isolate the values they thought were most important and how they brought them into the day-to-day operations.

4.6.3 Observation

Direct observation was used in all cases where the “employees” were able to be observed before their interviews. Observations were over periods of two to five hours. Surveys of a sample of customers and suppliers were completed.

In cases where an observation could not be scheduled prior to the interview, some care was taken to remain as unobtrusive as possible to minimize potential bias in the results. In no case of a single business were all observations of employees done after the interviews.

In the case of Braden Organic Landscape Design, the researcher was ultimately a participant observer, working in the gardens with others.

Attention was paid to describe the setting and the activity as well as noting inferential information regarding the workers actions, or attitude. All evaluation was based solely on the application of the values defined by the founder.

4.6.4 Triangulation

The use of the above techniques was in order to attempt to triangulate on the most accurate data by using different techniques with different strengths and weaknesses.

4.6.5 Surveys

Based on the results of the interviews with the business owners, individual, customized surveys were prepared for other stakeholders (independent contractors, associates, suppliers, and customers). The intention was to see if the values espoused for the business were being communicated effectively to these stakeholders. The sample sizes were small and the sample was selected by the owner. The results of these surveys were of little use to the researcher but provided information to the businesses that they were quite pleased to get.

One follow up survey was done of all of the business owners in order to have a consistent set of questions and information from all businesses. (see Question table in appendix)

4.6.6 Living wage

One of the major measures of a company's relationship with its employees or associates is how they are compensated.

For the sake of this survey, a living wage in Denver was taken as \$8.64/hr based on the information below. (Pennsylvania State University, 2010)

Table 3 Living wage in Denver

Hourly Wages	One Adult	One Adult, One Child	Two Adults	Two Adults, One Child	Two Adults, Two Children
Living Wage	\$8.64	\$16.60	\$12.98	\$20.95	\$27.01
Poverty Wage	\$5.04	\$6.68	\$6.49	\$7.81	\$9.83
Minimum Wage	\$7.25	\$7.25	\$7.25	\$7.25	\$7.25

These figures show the individual expenses that went into the living wage estimate. Their values vary by family size, composition, and the current location. These figures are specifically for the Denver area.

These numbers back into the living wage using typical monthly expenses based on the local cost of living figures and then including appropriate tax obligations. Table 4 shows those numbers for the Denver area.

Table 4 Typical living expenses Denver

Monthly Expenses	One Adult	One Adult, One Child	Two Adults	Two Adults, One Child	Two Adults, Two Children
Food	\$232	\$378	\$448	\$594	\$740
Child Care	\$0	\$572	\$0	\$572	\$1,012
Medical	\$76	\$151	\$152	\$227	\$302
Housing	\$692	\$876	\$692	\$876	\$876
Transportation	\$232	\$397	\$464	\$629	\$794
Other	\$188	\$369	\$376	\$557	\$738
Monthly After-Tax Income That's Required	\$1,420	\$2,743	\$2,132	\$3,455	\$4,462
Annual After-Tax Income That's Required	\$17,040	\$32,916	\$25,584	\$41,460	\$53,549
Annual Taxes	\$923	\$1,613	\$1,422	\$2,112	\$2,642
Annual Before Tax Income That's Required	\$17,963	\$34,529	\$27,006	\$43,572	\$56,191

CHAPTER 5

CASE STUDY BUSINESS ALLIANCE FOR LOCAL LIVING ECONOMIES

5.1 BALLE - The national network

5.1.1 Origins

The Business Alliance for Local Living Economies (BALLE) network was conceived of by Judy Wicks and Laury Hammel in the summer of 2001. Wicks had extensive background in building local living economies and Hammel had experience in building a national network having built the national organization Businesses for Social Responsibility (BSR). The BSR organization had essentially been co-opted by large corporations and Hammel felt that the concept was being diluted so he severed his ties with them and looked for a new path to supporting social responsibility in business.

The concept was first presented to a group of Social Ventures Network (SVN) members. SVN is an organization of which both Wicks and Hammel were a part. The presentation was made at a gathering to which Wicks and Hammel had invited Michael Shuman, an economist recognized for his work in local economies. The group decided to integrate the theme of local living economies into the fall SVN conference. Wicks nominated author David Korten as an advisor to share his vision for a more democratic, community-based alternative to corporate globalization. On October 14, 2001, after the SVN conference, Wicks, Hammel, Shuman, and Korten joined by other entrepreneurs and business owners met and launched BALLE as a project of the SVN. BALLE eventually split off from SVN and held its first national conference in 2003. BALLE and SVN continue to work closely together and jointly sponsor the Social Venture Institutes.

As of August 2010 BALLE is composed of over 80 community networks representing 30 US states and Canadian Provinces. These networks are made up of over 22,000 locally owned business across the US and Canada.

The beginning goals of BALLE were to provide a support network for local businesses. Somewhere along the path, BALLE lost its direction and at its national convention in Denver in May 2009, they made a big announcement of new programs that were being developed to begin to do national lobbying. This announcement did not ring true to the entrepreneurs and network leaders present at that conference and they made themselves heard.

Following the conference, the board of directors dismissed all of the BALLE national staff. They hired a new Executive Director (Michelle Long) who understood the direction that the grassroots organizations wanted to take. Over the last year, BALLE has been in a period of massive flux in redefining where it is going and what its role is. They have re-aligned themselves as a service provider and facilitator for the local networks. They have been active in developing a number of very large and potentially powerful tools. They have been designing and writing documents that local network leaders can use to help educate local political leaders on the value of supporting local businesses.

5.1.2 BALLE's current self-definition

Mission (What We Do)

BALLE's mission is to catalyze, strengthen, and connect networks of locally owned independent businesses dedicated to building strong Local Living Economies.

Vision (The World We Want)

Within a generation, we envision a global system of human-scale, interconnected Local Living Economies that functions in harmony with local ecosystems, meet the basic needs of all people, support just and democratic societies, and fosters joyful community life.

BALLE'S Guiding Principles (How We Do Our Work)

A Local Living Economy ensures that economic power resides locally to the greatest extent possible, sustaining vibrant, livable communities and healthy ecosystems in the process.

A Local Living Economy is guided by the following principles:

Think Local First: BALLE builds Local Living Economies by buying locally produced food, products, and services, by putting our capital to work

through local investments, and by supporting local arts and independent local media. Thinking local first improves the health of the environment, strengthens community, and contributes to functional democracy.

Increase Self-Reliance: BALLE works to increase personal, community and regional security by building entrepreneurial capacity to produce basic needs like food, water and energy as close to home as possible. Self-reliance increases local resilience, saves energy, and creates a foundation for world peace.

Share Prosperity: BALLE shares prosperity, understanding that the fair and equitable distribution of resources is critical to the quality of life we seek. We provide meaningful living wage jobs, create opportunities for broad-based business ownership, engage in fair trade, and expect living returns from our capital.

Build Community: BALLE builds community through local economic exchange, connecting producers with consumers, investors with entrepreneurs, and lenders with borrowers. Community life creates a sense of place and belonging that promotes security and happiness. Collaboration, cooperation, and fair trade between communities create a human-scale architecture for a sustainable global society.

All of the regional BALLE networks are about building community. They are trying to build stronger local economic communities, which also necessitates building stronger local neighborhoods and stronger and more knowledgeable local government. It requires building support for the community in individuals, families, neighborhoods and at the polls. It means local people taking control of local government and increasing their participation.

Work with Nature: BALLE seeks to integrate human activities with natural systems in order to create real and lasting prosperity. Every decision we make affects the vitality of our ecosystem, the health of all species and the availability of the resources that support life.

Green is a priority to these businesses in terms of their supply and waste streams.

Celebrate Diversity: BALLE celebrates and nurtures the natural diversity of the human family, ecosystems, and economies. Diversity increases resilience, propels innovation, cultivates peace, and fosters beauty and joy.

A number of local BALLE networks have developed neighborhood programs to strengthen neighborhoods and celebrate the diversity of the larger regional community. This results in a lot of collaborate ventures with and between neighborhood businesses.

Measure What Matters: BALLE measures success by the things that really matter to us -- knowledge, creativity, relationships, health, consciousness, and happiness – rather than continuous material growth. We employ business metrics that support this philosophy such as Living Wages, Living Returns, and the Triple Bottom Line.

BALLE is working on the development of better tools to help local businesses measure their triple bottom line.

They are refining metrics tools that assist communities to determine how and where wealth leaks out of the community. (Mission, Vision, and Principles, 2010)

What does this mean in the functional operation of the network?

5.1.3 Early development

The initial local networks recruited into BALLE's national network were pre-existing small business associations (such as The Sustainable Business Alliance and Buy Local Berkeley both in Berkeley, CA. Both of joined BALLE because of local business people attending the 7th BALLE Conference in Berkeley in 2007) and Vestpocket Business Coalition. The leaders of these organizations had concerns with the viability of locally owned businesses in the wake of big box stores and national and international chains. The concept of an organization representing small, locally owned businesses resonated with them.

The national annual conferences of the BALLE network were meetings where success stories were shared and challenges were made. They were opportunities for both network organizers and small business owners to get together with other like-minded individuals and share not only success stories but also problems, solutions, and needs.

With articulate, passionate leaders and speakers such as Judy Wicks, David Korten, Michael Shuman, and presentations of challenges, solution and

triumphs of other business people on the ground, the local network leaders and the business owners would leave the conventions with renewed motivation.

Soon new local business networks were being formed around the concepts of BALLE. These organizations were recruiting local businesses that were already socially and environmentally responsible and were working toward sustainability. These networks provided them with new ways to work with other businesses to meet those goals.

5.1.4 New directions

Korten and Shuman are well educated, “big picture” people and both have written on some of the necessary components of building a strong, new life-supporting economy based on stronger more resilient units of localized, regional communities. They understand not only what needs to be done on the local scale but are also cognizant of the changes necessary in the national and international business and legal infrastructure and institutions. At the annual conference in Denver in May of 2009, announcements were made regarding new alliances that were being forged on a national level and about steps that were being taken to start political lobbying in Washington. At that conference, this researcher had the opportunity to talk with Korten and Shuman as well as Alissa Barron, the National Network Services Director. Shortly after that conference, communication with the national BALLE office broke down for unknown reasons. In March 2010, contact was re-established with Shuman. The cause of the earlier communication breakdown was revealed at that time.

5.1.4.1 Reorganization

Mid 2009 brought hard times for businesses, BALLE and the economy in general. This in combination with feedback from the local networks resulted in dismissal of the entire BALLE national staff and reorganization with refreshed priorities. The board hired Michelle Long as the new Executive Director with a new philosophy to focus on empowering entrepreneurs and networks. It had been made clear by the local networks and businesses that they wanted a national organization that was a facilitator not a decider.

With that new focus and direction, the national office set about the task of rebuilding itself. Of the original staff, Shuman and Barron were both rehired.

Shuman directed his efforts to developing materials that would empower local networks in their interaction with local governments and local economic development boards.

Shuman is concerned with the de-emphasis on national policy. He explained to me that policy changes are needed to take away the advantage of large national and multinational corporations due to subsidies and investor availability. His intent is to continue to advocate for that change through other organizations that he is a part of such as the E. F. Schumacher Society. He recently delivered an address at the TEDxUVM conference on the formation of local stock exchanges for the financing of local business. (Shuman, 2010)

The national organization has also set up regional network hubs to decentralize the network.

As previously constituted, contact was between the national office and the local BALLE chapter. This model can be seen in figure 14.

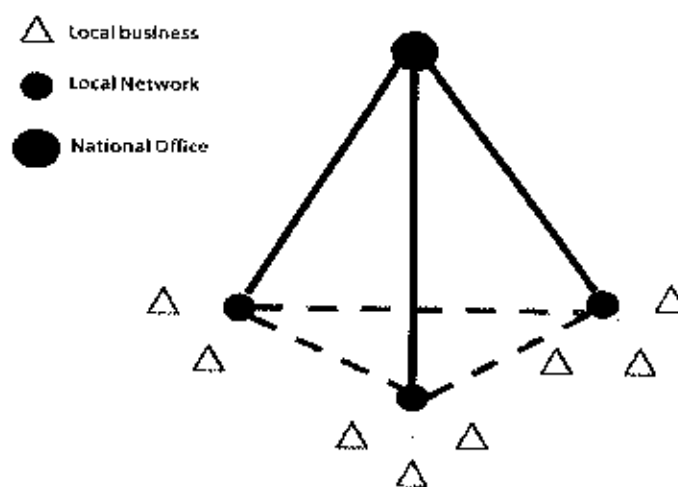


Figure 14 Initial National BALLE configuration

In the restructuring of the network in 2009 (as seen in Figure 15) the links were made stronger by making them more local and more intimate. In the original configuration, the potential group was too large to be useful. The restructuring also makes the network stronger by increasing the number of paths to each node in the

network. The effect of this is to flatten the hierarchy into a more democratic, grass-roots driven organization.

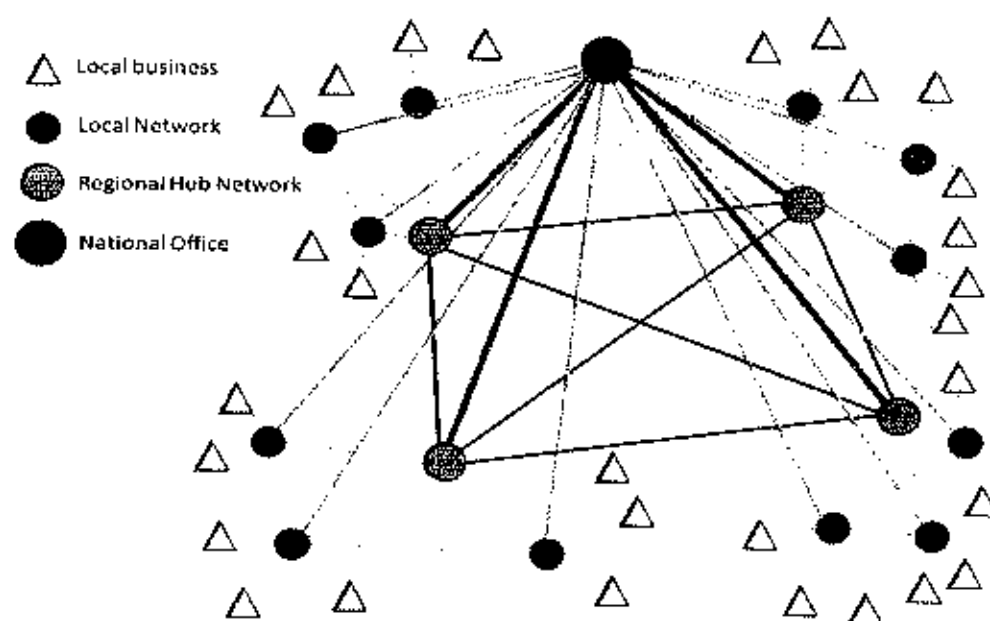


Figure 15 Current BALLF configuration

Workshops guiding new business networks in effective ways to organize that were previously led by the national office are now led by the regional hubs. The regional hubs share geographic proximity even though the geographic area is large. Each regional tends to have shared culture and resources.

On the level of the local chapter there is yet another level of networking that is not in this figure. The local networks have intentionally linked local businesses with similar purposes as well as strengthening local neighborhood networks.

The intent of the restructuring from the local network level was to build a network where more information and resources could be shared thereby decreasing the duplication of effort in program design. By creating a network where the national organization can pool together information and design programs and informational materials that are requested by a large number of the networks and businesses, the whole network is strengthened and the work is more effectively distributed. All of this enables peer-to-peer learning so that local innovations and strategies can be disseminated more rapidly.

Regional hubs were selected from existing network members based on a number of criteria. They were selected because they have strong regional and national reputations and experience building membership. Each of the Hub Networks has more than 500 local businesses in their networks. Each has demonstrated the ability to build and maintain multiple (at least three) program areas. They also all have good-sized staff teams and stability in their budgets that will allow them to take on the significantly greater responsibility of becoming a Hub Network without interfering with their local work. Each of these Hub Networks will not only oversee the network support in their region but they will also share more widely in their particular area of expertise. One of the Hubs is the Sustainable Business Network of Greater Philadelphia. This network has solid, long-term experience with dealing in a large metropolitan area. Another Hub, The Santa Fe Alliance, has experience in developing Urban-rural linkages to support new wealth creation in rural areas. Regional Hubs will also be better placed than the national organization for recommending and finding local experts as speakers, workshop leaders or as resource persons on requested topics. These Hubs will act as clearing houses for resources generated in the region and will assemble case studies to be shared in the new online resource center for the member organizations.

The other new program instituted with the reorganization is The BALLE Community of Practice Immersion. The aim is to “strengthen the capacity, funding and infrastructure of BALLE’s networks, draw out breakthrough trends and stories for the wider field, and link networks with each other to speed and scale social impact.” The program was developed with a number of advisors including Margaret Wheatley. Wheatley is quoted on the BALLE website:

Change begins as local actions spring to life simultaneously... If these changes remain disconnected, nothing happens beyond their own locale. However, if connected, then... relatively small local efforts can become a global force for change, powerful enough to create the world we all desire. (Wheatley, 2010)

In 2010-2011, eleven cohort networks are working together and in 4 face-to-face, immersion retreats are discussing and engaging in key topics that are relevant to all of these networks including: measurements and metrics, funding and financial planning, board and organizational development, and communications and messaging.

They will be looking for ways to bring what they learn back to their own networks and to the broader BALLE community.

5.2 Mile High Business Alliance

5.2.1 Origins

Mile High Business Alliance (MHBA) was co-founded in the second half of 2007 as a tax-exempt 501(c) 6 corporation. Co-founders included Mickki Langston who now serves as the Executive Director of MHBA, Arthur Brock, owner of Geek Gene, and current chair of the board of directors, and Sarah Wells, Associate Publisher of the ReDirect Guide, a green-living and sustainability resource for the front range and current secretary of the board. All of these people have a long history of environmental and community commitment. One of Langston's passions is eco-communities. Brock and Langston have spent time designing their yards to be productive, organic, home gardens. They also have a long history of extensive social networking and building networks and communities. Geek Gene, Brock's company, is a software company helping to build the open source library and to assist companies, communities and other organizations to build effective tools utilizing and customizing open source software. Arthur is also acknowledged expert on alternate currencies, their design, and use particularly in terms of community building.

The approach taken in building MHBA was multipronged. Initially, a group of committed businesses was enlisted as founding members to provide initial funding for the start-up. These businesses paid for a founder's membership, which provides them with a much higher visibility in MHBA promotions in perpetuity. At the same time as they were recruiting these members, they identified four neighborhoods in Denver and developed "Flavor Guides" for these neighborhoods, including locally owned businesses in the neighborhood whether they were joining the network or not. These guides are high quality, professional brochures with maps of the neighborhood businesses indexed by type (coffee, dining and drinks, health and beauty, shops and stuff, and music and arts). They started with four of these Flavor Guides and the program has now expanded to cover nine neighborhoods with plans to expand to sixteen. These are distributed from hotels and other strategically placed

businesses. They can also be self-printed from on-line. Since these guides are distributed at no charge to the businesses or to the consumer of the service, MHBA invites merchant or neighborhood associations and key neighborhood businesses to become print sponsors. To-date, MHBA has printed over 60,000 of these guides.

Today, MHBA is made up of more than 200 Denver businesses each employing between 1 and 200 persons. Although MHBA is organized as a not-for-profit corporation, it is not currently funded except for the dues paid by member businesses. Events are set up to be self-funded and promotion and advertising are regularly leveraged through alliances with member businesses and other supportive government and public organizations.

As far as comparison with other BALLE business networks, MHBA has demonstrated its ability to run multiple simultaneous programs.

5.2.2 Programs

5.2.2.1 Colorado Local First Campaign

MHBA has assiduously worked to build and develop the Colorado Local First Campaign. They have been joined in this work by other BALLE networks in the state. This year, Denver Mayor John Hickenlooper and Colorado Governor Bill Ritter have both issued proclamations for Buy Local Week, November 28 - December 5, in support of locally owned businesses.

The Colorado Local First campaign makes it easier to locate and support businesses that are more responsible, more independent, more sustainable. They are reaching thousands of Coloradans with the message of "Local First," and providing resources for them to connect with locally owned businesses.

MHBA has developed, among other items, clever media campaigns, store posters, and window decals that make it easy to identify locally owned businesses and promote the importance of having a locally-based economy.

5.2.2.2 Online Local Business Directory

Geek Gene developed this program listing all of the locally-owned businesses in the state of Colorado. Basic information including the business name, address, Google map link, phone number, web address (if applicable), and business categories, is provided for all businesses. People visiting a business's page are invited to leave comments and recommendations and to rate the business on

localness and provide an overall rating. Members of the MHBA, as a benefit of their membership, are allowed extended listings that can allow them to provide more information, logos, and time-sensitive promotions. If the business has multiple locations, each branch gets a tab that provides the particulars on its location. Ratings on community and environment are in development.

5.2.2.3 Local Energy First Campaign

As part of its commitment to building stronger, more self-reliant, resilient communities, MHBA promotes and supports local energy initiatives. Their first action was the kick off and support of the Denver Energy Challenge. Residents and businesses alike are being encouraged to sign up for Windsource, a green energy program provided by Xcel Energy. This program not only benefits the consumers whether individuals or companies, but also ten Denver-area high schools via a donation matching program correlated with new Windsource signups. Xcel energy has pledged up to \$125,000 to be used for tangible on-campus clean energy initiatives.

MHBA recently hired a person to be in charge of this campaign.

5.2.2.4 Business Development & Community Connection

As a part of its commitment to support the strengthening of local businesses, MHBA has set up a number of programs to help local business owners develop stronger relationships with people in their communities as well as other business owners. This assists these entrepreneurs in obtaining more of the right resources, talent, feedback, and support to be successful.

5.2.2.5 Inventing Business Series

The Inventing Business Series uses an open space concept to assist entrepreneurs in getting the help that they need. The events are held monthly and are open to anyone interested in the dynamics between business and community, including business owners, and community members.

5.2.2.6 Marketing Workshops

Marketing is critical to any business and yet few small businesses have a lot of money for advertising campaigns. These workshops aim to help small businesses learn how to leverage their peer connections and experts in the fields of marketing, advertising, and design to develop low-cost strategies.

5.2.2.7 Local Biz Coffee Meetings

These regular, informal gatherings provide member businesses an opportunity to meet other business owners in a casual setting for discussion of day-to-day problems.

5.2.2.8 Peer advisory groups

Peer advisory groups aim to connect entrepreneurs and business owners to share wisdom, guidance, and advice in navigating transitions or challenges in their businesses. These groups are selected from applicants based on considerations of mutual interests, business style, and experience.

5.2.2.9 Business Resources

MHBA has accumulated a lot of useful technical information regarding establishing and running small businesses in Denver and Colorado. They have made connections with many people in business, government, and finance and they share this information with their members with meetings and a regular newsletter. They are currently in the process of preparing the information for on-line distribution.

5.2.2.10 Community Currency

Work is under way in developing a community currency. This currency would be called Flavors and would function as re-circulating coupons.

MHBA has determined that three of the main issues for retailers are 1) revenue 2) cash flow and 3) marketing to new customers. Additionally, dealing with a repeat customer is better and more efficient than working to generate a new customer. Flavors would work to address all of these issues.

MHBA would extend a loan of "Flavors" to member businesses. The business can use these in a number of ways. First, they could be used for the business to spend with another member business. This works to build a strong business-to-business network and provides cash flow for business purchases.

Secondly, they might be sold as gift certificates. This encourages not only repeat business but can act as a customer referral to new business. Thirdly, they could be given as bonuses to employees, or as rewards to faithful customers. This assists in cash flow when used as bonuses to employees and works as a customer loyalty program when distributed to valuable customers. These Flavors can be spent in the initiating establishment or at other MHBA businesses.

Details have not yet been worked out on the expansion of the currency or in how the repayment to MHBA will happen. The initial plan calls for no interest and no repayment deadline. They are planning to sell advertising to fund the hard cost of the currency.

5.2.3 Networking

Networking within the MHBA has resulted in some interesting connections. Braden Landscaping is working on building sustainable supplies of locally produced herbs and other plants for Moondance Botanicals, which could result in a win-win-win for local homeowners, and both companies. Hooked on Colfax is now marketing locally produced and supplied goods in their shop as well as promoting other local businesses. MoonDance Botanicals has been successful in leading tours to Ireland related to its business. It is now consulting with Fancy Tiger Crafts on how they might be able to do something similar to educate their customers on where and how their products originate. MHBA has established strong connections with The Sustainable Ventures Meetup, The Denver Office of Economic Development, The Denver Food Lab (an incubator kitchen project with business and government support), and Growhaus (a non-profit urban farm and market) among others.

CHAPTER 6

CASE STUDY HISTORIC BUSINESSES

6.1 The White Dog Café-Judy Wicks

This does not even begin to tell the impact or the role of this enterprise in the community, the region, and the world.

Our mission-serving our customers, serving our community, serving the earth, and serving each other-continues to resonate with our guests. (White Dog Café-Philadelphia, PA, 2006)

Wicks in serving her customers, developed an award-winning restaurant. Wicks, as an animal lover served locally raised, free-range chicken from the very beginning. When she learned about the problems with commercial pork production, she collaborated with local farmers to provide her with meat from humanely treated animals. This led to an unusual relationship where she provided the loan to her suppliers to be able to serve more customers in the Philadelphia area.

"Eventually, all the meat and poultry on our menu came from small family farms where animals are raised on pasture and treated with respect. We finally had a cruelty-free menu, and I wanted to be the only restaurant in town that could make this claim.

"But then I thought, if I really care about animals, the environment that's being polluted by industrial farming, the family farms being driven out of business, consumers eating meat full of hormones and antibiotics, then I couldn't keep this as my market niche. I have to share what I've learned with other businesses, including my competitors.

"It is not enough to do the right thing within my company. I had to move from a competitive mentality to one of cooperation in order to build a local economy based on humane and sustainable farming.

"So I started the Fair Food Project. Our first project director, Ann Karlen, has been providing consulting to restaurateurs and chefs on how to buy from local

farmers. She's connected hundreds of restaurants, stores, and farms, so that our region has become known for our local food system. Community self-reliance is something we can all work on together-a way of doing business that not only builds loving relationships, but is essential to our survival in a changing world." (Gralish, 2007)

Wicks sees her business as her life and sees everything as an integrated whole.

There are traditional, annual restaurant / community parties that include: the Native American Thanksgiving Dinner to celebrate the many foods that Americans eat that were first cultivated by Native Americans; Farmer's Sunday Supper where each course features a product from a different supplier farmer that gets to talk about their farm; the Dance of the Ripe Tomato annual harvest celebration of sustainable agriculture and humane animal treatment; and Green Dog Day which is held around Earth Day to talk about the business's green business practices and announce the new green project for the year. These community social events act as educational events as well.

Community has been important to Wicks since before the restaurant. She was instrumental in building the community that was able to block the redevelopment plans. In serving her community, the White Dog Café has served as a meeting place for the community since its inception. Wicks views her community as larger than the neighborhood in which she lives. She has hosted informational programs on local, national, and international issues encouraging her customers and community to become more aware. She issued a seasonal newsletter that often addressed pertinent political issues with information to enlighten her customers and community. After Hurricane Katrina, Wicks and the White Dog Café Director of Community Programs planned service project for members of the White Dog Community to assist in the relief effort there. In her Winter/Spring newsletter that year, she talked of the preliminary trip to assess the possibilities and announced that trip. She closed her newsletter with this call for the community to join her in action:

This calls for reclaiming our government for its people and continuing the great American experiment to show the world that a diverse population can self-govern through participatory democracy to build a just and sustainable society, not just for the rich and powerful, but for all citizens.

In 1986 Wicks started her International Sister Restaurant program called Table for 5 billion, Please. (It is now 6 Billion.) That program has led White Dog customers and staff on trips around the world to see the effects on US international policy. These trips included a trip to Cuba to see the development there of organic and urban agriculture after the fall of the Soviet Bloc and a visit to Chiapas, Mexico, where they were able to talk with the local Zapatista Indians who grow their coffee about what the anticipated effects of NAFTA on their local economy. The “uneducated” Indians predicted that opening the borders to US government subsidized corn would bankrupt all of the local farmers. Those predictions have all come true with the impacts being the bankrupting of local farmers forcing them across the border as illegal aliens in search of jobs, and the destruction of the integrity of ancient native strains of corn. (Since that time, the US has diverted excess corn to bio-fuel production but the local Chiapas community does not have the resources or ability to recover.) (Wicks, 2008)

These community projects demonstrating the business’s commitment to the social impact bottom line often blend seamlessly with the environmental impact bottom line. The White Dog Café led the way to a community-composting project for all the local businesses that provides compost for all of the community gardens at University City. It also has a compost project that supplies compost to inner city school gardens. All of the waste oil and grease is recycled to bio-diesel fuel. Purchased supplies are also environmentally sustainable and friendly. All supplies are from post consumer, recycled, bleach-free paper. All disposable plates and cutlery are made from bagasse a product made from sugar cane waste products that is non-toxically biodegradable. When supplies are not available domestically, they are all purchased under fair trade agreements. All glass, metal, paper, and plastic is recycled in partnership with the University of Pennsylvania. The White Dog Café became the first business in Pennsylvania to be 100% wind-powered.

Twenty percent of the profits of the business were donated to charity through the White Dog Community Enterprises (WDCE), the associated non-profit foundation. WDCE is a “non-profit dedicated to building a local, living economy in the region.” This foundation runs many community support programs including Fair Food which provides programs to local and regional farmers that assist them in

building markets. The Sustainable Business Network of Greater Philadelphia (SBN) was a spin off from WDCE.

“Business is about relationships. Money is simply a tool. Business is about relationships with everyone we buy from and sell to, and work with, and about our relationship with Earth itself.

“My business is the way I express my love for the world, and that’s what makes it a thing of beauty.” (Wicks, “Building a Global Network of Local Living Economies” Australia, 2008)

In the spring of 2009 Wicks sold the White Dog Café to create more time for her writing and non-profit work. She maintained a minority interest in the café and incorporated binding terms into the partnership agreement such that the buyer agreed to abide by the principles set up by the White Dog, including buying products from local farmers, serving only humanely raised meat and sustainably caught seafood. At the back end of the process, the agreement also calls for the restaurant to continue the practice of recycling and composting as much waste as possible. There are reports on some local restaurant reviews by former employees and patrons that the atmosphere of the restaurant has changed to the point where the former ethics are no longer visible. The employees had been assured that they would not lose their jobs however, within a couple of weeks of the closing on the sale, all of the employees were dismissed and invited to reapply for their positions at lower wages and lesser benefits. In private communication, Wicks reported

“In general, the ownership transition has gone well. The postings from former employees were very hurtful to me and untrue. There was only a small group who felt this way, and quite frankly, they were fired for drinking on the job and making the White Dog into their own club. When it ended, they were angry and made up things. For instance the email said I “pocketed 3 million dollars, when actually, I sold the business for \$200,000 and gave 25%, or \$50,000 away as bonuses to employees who had been with me for 3 years or more. Also, they claim the new owners are not buying from farmers, betraying our values, and this, too, is untrue.” (Wicks, Entrepreneur, 2010)

6.2 The Longfellow Clubs-Laury Hammel

The Longfellow Clubs started in 1972 as the Sudbury Racquet Club but it was purchased in 1980 by Laury Hammel and Myke Farricker when it was close to bankruptcy. Over the years, they converted from primarily a tennis club to a full service health club for the whole family. To look at Hammel's Longfellow Clubs, one can start with the published purpose and mission statement.

The Longfellow Purpose

To build a world where everyone's basic needs are met, and people experience love, happiness, and satisfaction.

To create a model organization, through the development of successful health and recreation businesses, that works toward the fulfillment of our global vision.

The Longfellow Mission Statement

The Longfellow Clubs is a locally owned and independent business committed to the health and well being of our community, and provides extraordinary fitness, recreational, and educational programs for people of all ages, backgrounds, and abilities.

We honor all Longfellow stakeholders and appreciate all they do to make us the vibrant community we are. All management decisions consider the needs of Longfellow stakeholders and it is our intention to:

Love and care for our customer and to create a caring and compassionate culture that is committed to providing the highest level of customer service by exceeding expectations and saying yes if we can.

Support every staff member in reaching their full potential as human beings-physically, mentally, and spiritually. We engage them in the management process and make every effort to pay a living wage with fair benefits to all staff members.

Preserve our environment, minimize our carbon footprint, and join with others in our community to build a sustainable and just world.

Work closely with individuals and nonprofit organizations to promote healthy, sustainable, and inclusive communities.

Support the locally owned and independent business partners in our community and in our industry so that they can be financially successful and outstanding community citizens.

Manage a profitable business that is a leader in our industry and provides a fair return to the owners and investors. (About us)

Hammel started his business locally and focused on providing maximum service and being an integral part of the community. This included looking at all people related in any way to his business (the stakeholders) as intimate partners. Looking at stakeholders as partners is the key to his model. Employees are partners not resources. Government is a partner rather than an obstacle to maneuver around. Customers are partners to work with to build joint value rather than a just source of income. The requirements to maintain a healthy relationship with nature are critical because of the impact on nature on each of the stakeholders. Suppliers are partners whose quality and financial security are to be nurtured as a part of the overall product/service being supplied by his company. These good relationships build an incredibly strong foundation that provides support in times of growth and crisis.

Hammel's business has grown over the years to include businesses at four locations in Sudbury, Wayland, and Natick as well as an affiliated business in Franklin, MA-the Adirondack Club. The Longfellow Clubs encompass health and sports clubs, holistic health centers, children's centers, and camps that serve 12,000 members and an additional 10,000 clients every year. Longfellow has become a recognized industry leader in innovative business practices, social responsibility, and community service.

Longfellow has been a national leader in the area of energy conservation and sustainable business practices. Through New England Businesses for Social Responsibility (NEBSR), Hammel developed the first program designed to help small businesses become more environmentally friendly-The Conserve, Preserve, Recycle Program (CPR). This later became the basis for the small business component of the federal program--Climate Wise. In 2007, the Sustainable Business Network (SBN) expanded this program and renamed it the Sustainable Business Leader Program. This program continues the work of 'greening local businesses'.

Hammel in his book, "Growing Local Value: How to Build Business Partnerships That Strengthen Your Community" (Hammel & Denhart, 2007) encourages starting entrepreneurs to look for a niche and product or service that "fills real needs and improves the quality of people's lives." He also proposes that products and services that are provided to fill artificial needs often have a negative impact on the community.

Hammel is a nationally ranked tennis player and coach. Working with people in his community 20 years ago, he built a tennis program for physically and mentally handicapped individuals that flourishes to this day. His program (Handi-Racquet Tennis) regularly is the largest contingency in the Massachusetts Special Olympics. This program not only aims to provide the participants with tennis skills but with life skills and a "can do" attitude to take into the rest of their life.

Building these vibrant partnerships requires that you work hand in hand on an on-going basis to meet both their needs and yours.

Hammel has also been instrumental in encouraging other business leaders. He has been a member of The Social Venture Network, was the founder of Business for Social Responsibility, the Sustainable Business Network of Boston, and Responsible Business Association of Greater Boston (that deals with spirituality in business). Business for Social Responsibility was formed as an organization to help businesses become more socially responsible but also to provide a platform where these businesses could enter the public policy debate. That organization provided a valuable service for small businesses that was not being met by the Chamber of Commerce. That is, it provided those services until it was "hijacked" by corporate business. The "philosophic" differences came in the organization when some decided that the group could help large corporations become socially responsible by admitting them to the organization and encouraging them. The only way that they felt this was possible was by abandoning the practice of public policy debate. In 2000, as he sat across from a group of executives from Phillip Morris (the cigarette manufacturers), Hammel realized that the organization had be hijacked and he and the organization parted ways. In 2001, Hammel with Wicks founded the BALLE (Business Alliance for Local Living Economies) network.

Through this kind of work, Hammel has enabled networks that provide support for socially responsible businesses. These networks learn and teach, and share problems and solutions.

The Longfellow Clubs are a member of Sustainable Business Network of Greater Boston (BALLE network.)

6.3 Ben and Jerry's-Ben Cohen and Jerry Greenfield

Ben and Jerry's first ice cream shop opened in Burlington, Vermont in May, 1978. Their dream from the beginning was to "make the best possible ice cream in the nicest possible way." The very first summer in operation Ben and Jerry's hosted its first community event, a community movie night with movies shown on the side of the shop. Their first anniversary marked the beginning of its long tradition of annual free cones days as a demonstration of customer appreciation.

By 1985 Ben and Jerry's had franchised in and out of state, was being distributed not only throughout New England but moved to distribute to a wider market, and was ready to build its ice cream production facility. That year it also established the Ben and Jerry's Foundation which is a foundation solely consisting of employees of Ben and Jerry's. Provision for its funding was to be 7.5% of pre-tax profits. The foundation supports projects that are working on eliminating the underlying causes of social and environmental problems. This fund currently is making grants of about \$1.8 million a year. The frugality engendered by the expansion laid the foundation for Ben and Jerry's history of environmental concerns.

In 1987 when the ice cream waste from the production plant was going to exceed the community water system's limits, Ben and Jerry's started supplying local pig farmers with the waste to be used as a feed supplement. The project was a huge success.

The legendary Newport Jazz Festival began in 1954 and by 1988 was about to collapse for lack of financial support. Ben and Jerry's came to the rescue and sponsored the festival. That allowed the festival an opportunity to rebuild itself and it continues to this day. This year also marked the introduction of the company's three-part mission statement (Product Mission, Social Mission, and Environmental Mission)

and the employee's recycling efforts in plastics, paper, and cardboard. The plastics were recycled in a cooperative project with Vermont Republic Industries who train and employ Vermont residents with developmental disabilities. The cardboard and paper are recycled through commercial brokers. Aside of the positive environmental impact, the company found that it saved them more than \$17,000 in hauling and landfill costs.

Because of Ben and Jerry's commitment to corporate transparency, it is possible to follow this continuous string of projects and growth in social and environmental concerns.

During the 1980's Ben and Jerry's was notorious for its policy that limited CEO compensation to seven times the amount earned by the lowest paid full time employee. When Ben Cohen chose to resign as the CEO and there was an outsider hired in to that position, the cap was dropped. (Fonda, Kadlec, Kiviat, Rawe, Rosten, & Steptoe, 2004)

In 1992 Ben and Jerry's became the first publically traded company in the US to become a signatory to the Ceres principles which requires that they release an environmental performance report each year.

In 2000 Ben and Jerry's directly employed over 700 Vermonters paying many of them wages that were above average for similar jobs in the local economy. In early 2000 when rumors started of a potential unsolicited take-over, local supporters built a web site collecting signatures on a petition urging Ben and Jerry's to not sell-out to a multi-national firm. (Kelley, 2000) Ultimately, Unilever paid \$43.6 a share substantially over the previous day's closing share price of \$34.93 and the \$21 it was trading at when the rumors first emerged. Unilever said at the time "Ben & Jerry's is an incredibly strong brand name with a unique consumer message. We are determined to nurture its commitment to community values." (Unilever Scoops up Ben and Jerry's, 2000) "Under the terms of the agreement, Ben & Jerry's will operate separately from Unilever's current U.S. ice cream business, with an independent Board of Directors to provide leadership for Ben & Jerry's social mission & brand integrity." (2002) These values presumably included agreement to maintain the Ben and Jerry's Foundation and continue the 7.5% contribution to the foundation based on pre-tax

profits and the company's commitment to non-support of Bovine Growth Hormone (BGH) as well as the corporate mission statement.

Current mission:

Social Mission: To operate the company in a way that actively recognizes the role that business in a society by initiating innovative ways to improve the quality of life locally, nationally and internationally.

Product mission: To make and distribute the finest quality all natural ice cream and euphoric concoctions with a continued commitment to incorporating wholesome, natural ingredients and promoting business practices that respect the earth and the environment.

Economic mission: To operate the Company on a sustainable financial basis of sustainable growth, increasing value for our stakeholders, and expanding opportunities for development and career growth for our employees.

Underlying the mission of Ben & Jerry's is the determination to seek new and creative ways of addressing all three parts, while holding a deep respect for individuals inside and outside the company and for the communities of which they are a part. We have a progressive, nonpartisan social mission that seeks to meet human needs and eliminate injustices in our local, national, and international communities by integrating these concerns into our day-to-day business activities. Our focus is on children and families, the environment and sustainable agriculture on family farms.

(1) Capitalism and the wealth it produces do not create opportunity for everyone equally. We recognize that the gap between the rich and the poor is wider than at any time since the 1920's. We strive to create economic opportunities for those who have been denied them and to advance new models of economic justice that are sustainable and replicable.

(2) By definition, the manufacturing of products creates waste. We strive to minimize our negative impact on the environment.

(3) The growing of food is overly reliant on the use of toxic chemicals and other methods that are unsustainable. We support sustainable and safe methods of food production that reduce environmental degradation, maintain the productivity of the land over time, and support the economic viability of family farms and rural communities.

(4) We seek and support nonviolent ways to achieve peace and justice. We believe government resources are more productively used in meeting human needs than in building and maintaining weapons systems.

(5) We strive to show a deep respect for human beings inside and outside our company and for the communities in which they live.

Evidence that Unilever has maintained the standards set by Cohen and Greenfield and promoted in the current mission statement are spotty. Ben & Jerry's still maintains procurement contracts with local family owned dairy farms and maintains requirements on their milk products that prohibit the use of chemicals and growth hormones. In 2006 however, Unilever abandoned the use of chlorine free paper in packaging citing lack of industry acceptance of the model that would have reduced the costs. On the other hand, Unilever in partnership with the University of Pennsylvania has developed a freezer that does not use hydroflourocarbons (HFCs) for cooling.

6.4 Greyston Bakery-Bernard Tetsugen and Julius Walls

The success of Greyston Bakery is intimately tied to Ben and Jerry's.

Greyston Bakery is a business whose mission is to provide job opportunities for hard to place people in the neighborhood in which it is located. It is wholly owned by a non-profit foundation that has a mission to support those at the bottom of the economic ladder in the neighborhood. The foundation helped support the business and then they hired Julius Walls who, while totally committed to the mission, turned the business into a profitable venture that now helps support the foundation and its extended mission.

Greyston Foundation's mission is to support low-income individuals and families as they forge a path to self-sufficiency and community transformation. Greyston is an entrepreneurial and spiritually grounded organization that operates an integrated network of not-for-profit and for-profit companies in Westchester County providing jobs, workforce development, housing, youth services, community gardens, and health care. (Greyston Foundation)

Greyston Bakery was founded in 1982 by Bernard Tetsugen Glassman and his Zen Buddhist meditation group. Glassman was a former aerospace engineer and had an entrepreneurial spirit and a bold vision. The group borrowed \$300,000 and opened a small storefront bakery in the Bronx. The original goal was to produce quality, locally made products that would give the group a sustainable, satisfying livelihood but soon they were inspired to develop a socially responsible business that would extend this opportunity to others. By 1985, Greyston was employing low-skilled neighborhood workers who were often homeless. The proceeds from the company were then used by the Buddhist group to rehabilitate housing for use by the homeless. In 1988, Glassman met Ben Cohen at a conference for social responsible business. Their discussion resulted in Ben and Jerry's contracting with Greyston Bakery to provide brownies to be added to the new Chocolate Fudge Brownie Ice Cream.

Glassman founded the Greyston Foundation in 1993. He retired from the Greyston Foundation in 1996 to pursue his interests in the Zen Peacemaker organization. Greyston saw its first profitable year in the late 1990s. That came about with the hard work of Julius Walls. In 1993, Walls came to Greyston Bakery as a volunteer. He had previously operated the chocolate company he had founded, Sweet Roots, Inc. When he came to Greyston, his purpose was to take its cookies to the White House. By 1995 he joined the company as a consultant acting as Director of Marketing. In early 1997 he was asked to be the Director of Operations and later that year he was appointed to the position of CEO of the Bakery. In 2000 he was named Vice-President of the Greyston Foundation and in 2003, Senior Vice president. Walls has since moved on. In 2009 he became the Executive Minister of Greater Centennial A.M.E. Zion Church, Mount Vernon, NY. (Julius Walls, Jr., 2009) He is also an adjunct professor of social enterprise at New York University's Stern School of Business and Bainbridge Graduate Institute in Seattle. He is the co-author with Kevin Lynch of *Mission, Inc.: The Practitioner's Guide to Social Enterprise*. (Lynch & Walls, 2008)

Greyston Bakery believes that the best way that they can convince people to follow their business model in the inner city is to be able to do the good that they do while still making a profit.

Walls is commonly quoted as saying, "We don't hire people to make brownies, we make brownies in order to hire people." Those hired at the bakery are considered to be "hard to employ." The hiring policy at Greyston is open-first come, first hired. They currently employ 55 people of whom 50 started as homeless, recovering addicts or people just out of prison. Greyston does not hire bakers; they train bakers. The importance of accountability is emphasized from the very beginning. Each person who applies is invited to attend an orientation session. If they are late, they lose the current opportunity but they are invited to come back the next time the company is hiring. This upholds the importance of promptness. Each person goes through an apprenticeship period where the company teaches them not only how to bake but also how to hold a job. Promptness, attendance, and attitude are emphasized as well as production skills. Apprentices are evaluated every 2 weeks and, when they have passed 8 periods, become a permanent employee, receive full benefits and productivity bonuses, and participate in the profit-sharing plan. When an apprentice has failed 4 periods, they are asked to leave the program. Their success is based entirely on clearly defined performance factors not previous history. Some of these workers take their newly learned skills and a good work recommendation to move on to other jobs. Some of the workers stay on long term and move up in the company.

Greyston Bakery was featured on the CNN feature "Conscious Capitalism." (Baking Brownies, Changing Lives) The employees interviewed exemplify the effect of the second chance opportunities offered.

With Greyston, doing good leads to doing well. In the next case study, New Belgium Brewing has done well and is doing good

6.5 New Belgium Brewing Company-Jeff Lebesch and Kim Jordan

Jeff Lebesch is a man of passions and he follows them with everything he has. Jeff was an engineer-a good engineer. At age 32, he was the chief engineer at Fort Collins' Baker Instrument Company and then he found a new passion. He had had a passion for bicycling and in 1989 he took a bicycle tour of Belgium and discovered the beers and the beer culture of that country. He returned to Colorado and started brewing Belgium style beers in his basement. He made his beer for himself and his

friends and decided to enter one of those beers in a tasting contest. He not only entered, he won. Everyone wanted to know where to get his beers and he had to explain that he was not a commercial brewery. In 1991 he and his wife, Kim Jordan (The only CEO the company has had), made the decision to go commercial but with no access to bank financing they went commercial from their basement and did not give up their jobs right away. Before they had hired their first employee, they took a day, went hiking in the Rockies, and wrote the Mission Statement and list of Core Beliefs that direct the company to this day. The name of the company-New Belgium Brewing Company and their first commercial beer named Fat Tire, honor the trip and the bike that carried Lebesch through Belgium to a new passion.

New Belgium Brewing Purpose Statement: To operate a profitable brewery which makes our love and talent manifest.

Company Core Values and Beliefs

(1) Remembering that we are incredibly lucky to create something fine that enhances people's lives while surpassing our consumers' expectations.

(2) Producing world-class beers.

(3) Promoting beer culture and the responsible enjoyment of beer.

(4) Kindling social, environmental and cultural change as a business role model.

(5) Environmental stewardship: Honoring nature at every turn of the business.

(6) Cultivating potential through learning, high involvement culture, and the pursuit of opportunities.

(7) Balancing the myriad needs of the company, our coworkers and their families.

(8) Trusting each other and committing to authentic relationships and communications.

(9) Continuous, innovative quality and efficiency improvements.

Having Fun.

From their beginnings in the basement of their house and production of 8.5 barrels (Wann, 2001) per week, as of August 25, 2009, New Belgium Brewing Company (NBBC) in Fort Collins, Colorado had 348 employees and occupies a model facility that is some 120,000 ft (not counting warehousing space.) It is the third largest craft brewer and the 8th largest brewer over all in the United States. That is about the last place that NBBC is in the same league as any other brewer.

NBBC is an employee owned company and has been from the day they hired their first employee. It is operated as an ESOP (Employee Stock Ownership Plan) and employees become owners after they successfully complete a one-year apprenticeship. Partly because of this, new employees are selected to have a shared vision of the company's goals, especially their environmental goals. At one point, it was decided that the employees understood about the benefits of company ownership but they were much less familiar with the responsibilities that come with that ownership. To address this deficiency, the company held training on what was involved including being able to read the company's financial statements. The company has an open books management policy where the only figures not available are salary particulars. Employees are encouraged to make suggestions for improvements or changes that will result in a more sustainable company. The commitment to this is shown with the fact that any suggestion is assigned to an employee committee and tested. NBBC reports a 92% retention rate in an industry. The researcher was informed that the only people who have been hired by the company that have left were people who had to leave because of a partner's geographic transfer.

On the first anniversary of their hire, employees not only become company owners, they also receive a custom \$400 bicycle (more about this later.) On the fifth anniversary of their hire, each employee (and a guest) is given a one-week trip to Belgium to relive the history and culture of the company.

Of the core values originally designed for the company, one is particularly interesting. **HAVE FUN!** It is the only value on the published list that is in a bold font. A visit to the brewery will assure you that they take this seriously. The day that I visited was a lead up day to the annual Tour de Fat in Fort Collins. This is a Bicycle

Festival that celebrates fun and biking and serves as not only a festival/party but also as a fundraiser for bicycle and environmental charities. The Tour de Fat travels through many of the major cities in areas where NBBC distributes their products. All of the employees were in costume and sharing a good time with all of the visitors.

NBBC is actively committed to developing into a 'top of the class' sustainable company. This company of 348 employees has two that are sustainability officers. Every person, every day is reminded of the concepts of rethink, reduce/reuse, and recycle. The building they are in was designed for environmental compatibility. It has lighting solutions that utilize solar tubes in the ceilings, all fluorescent lighting, and a complex computer monitoring system that includes motion detectors that shut off lights when people leave the room. In cleaning the bottles, the water used to clean the inside of the bottles is captured and recycled to clean the outside of the bottles thereby cutting the water demands in this process by 50%. This is particularly important in an area like Fort Collins that is high desert. Their brewing kettle is state of the art and utilizes half the energy for twice as much wort. The heat given off in the making of one batch is collected, stored, and used to heat the next batch thereby reducing the energy requirements. The glycol lines that are used to cool the beer take the heat from the beer and then the glycol is pumped out under the docks in the winter to remove snow. The waste effluent goes into holding ponds and then into an anaerobic tank where bacteria break down the contaminants. That process gives off methane that is collected to use in the plant to heat the wort. Fifteen percent of the company's energy comes from this and the remaining energy comes from wind generation. NBBC is the first totally wind-powered brewery. The decision to spend more to have wind power was made by the employees even when the cost would come from their bonuses and earnings. Spent grain stocks are sold to local farmers as feed.

NBBC uses this environmental commitment in its advertising and reports high levels of customer loyalty based on the alignment of these values with those of their customers. NBCC also works actively to disseminate environmental information in the communities it has a presence in both in manufacturing and distribution. They are supportive of local environmental campaigns particularly those related to alternative transportation. The employees are encouraged to reduce their gasoline consumption in their daily commute. Since each employee is given a bicycle on their

1st anniversary, they are encouraged to bike to work (the CEO routinely bikes 3.5 miles to the office). Those riding their bikes to work are rewarded with parking spaces at the front door that are under roof. Those driving to work are encouraged to car-pool and they are given parking spaces whose distance from the building is dependent on the vehicle gas mileage.

NBBC is committed to being a good corporate citizen in the communities it is in. Fort Collins is the recipient each summer of the Bike-in Movie where people ride their bikes in watch movies on the front lawn of the Brewery and all proceeds from the sale of the beer go to local charities. About 400-500 people participate each week and they raise about \$10,000 for charity. There is also the Urban Assault Ride that is a get-together in more than 10 cities. It is an urban, bike powered scavenger hunt/obstacle course followed by live music and a raffle that also generates proceeds for local charities. These charities are often supporting drug and alcohol rehabilitation in line with the core value to promote a responsible beer culture. NBBC sponsors Team Wonderbike. Team Wonderbike currently claims more than 15,000 participants who have pledged to ride their bikes more than 14 million miles in 2010 to offset almost 170 million pounds of carbon dioxide emissions.

New Belgium Brewing Company is a member of "Be Local Northern Colorado." (BALLE network).

CHAPTER 7

CASE STUDY NEW BUSINESSES

7.1 Blue and Yellow Logic-Kendra Sandoval and Emily Andrews

Table 5 Blue and Yellow Logic research matrix

Technique	Measurement
Face-to-face interviews (owners/employees)	6 hours
On site observation	3 hours
Email interview	1
Company survey	Y
Email follow-ups	12
Owners	2
Employees	0
Independent contractors (# / interviewed)	6/2

“Blue and Yellow Logic is a social enterprise founded and powered by wo(men) of color.” This social enterprise took two women who had been working in sustainability and turned them into social entrepreneurs providing educational services to train people of color in black and Hispanic neighborhoods in what it means to be ‘green’ with the goal of moving these undervalued people into productive green jobs. Their belief is that until these people understand and embrace the value of a green lifestyle, they cannot value those potential jobs. Just before I interviewed the owners, all of the ‘employees’ were turned into sub-contractors due to the instability in the market. In interviewing some of these ‘employees’, I did not find disgruntled employees, but rather I found people working on their own time continuing to develop the networks and programs that will help this business succeed.

Founded in 2009 by Kendra Sandoval and Emily Andrews, Blue and Yellow Logic is finding its way. It has roots in social justice and the environmental movement. Sandoval is a Latina woman originally from the Denver area. Blue and Yellow Logic has also teamed up with educator and cultural activist, Ashara

Ekundayo. These women are passionate to assist in bringing social justice to communities of color and do that by bringing these communities into the environmental / sustainability movement.

Sandoval, 41, is a well-educated Latina native to the Denver area. She has a BA from Colorado University in Denver and an MA in Environmental Leadership from Naropa University. Her father was a politician so she has many long time political connections. Over two decades, she has taught challenged populations, owned several small businesses and implemented sustainability initiatives across government, public, and private sectors. She worked as the Outreach Director for the Alliance for a Sustainable Colorado for a number of years where she developed her partnership with Emily Andrews.

Andrews was raised on the east coast and graduated from Tufts with a BS in Psychology. Her first job out of college was with the Alliance for a Sustainable Colorado. While at The Alliance, she organized a huge event for the Democratic convention that was essentially a zero waste event.

Blue and Yellow Logic has teamed up with Ashara Ekundayo is a serial entrepreneur and an activist. She has more than once said, "It takes more than one color to make green." She has over 20 years of working with local and national organizations. She is also a producer and local media personality on a local public radio station. She has a commitment to remembering, reclaiming, and reintroducing cultural wisdom back into today's culture.

All of these women are passionate about social justice in addition to sustainability. In this company they aim to bring those two passions together to educate people from communities of color who have not had the same opportunities as most Americans because of racial discrimination, poverty, and the systemic problems that come with those. Shortly after they formed their company, they were able to capture some Work Force Development money that was available to train young people. Sandoval explained that the eight young people that they trained had either been incarcerated, or their parents had been incarcerated. They were between 17 and 22 years old. Sandoval described their job as helping them understand that a green job down the road means greening your life now. They built a curriculum on the three legs

of sustainability: social, economic and environmental. They learned the three R's of waste diversion-reduce, reuse, recycle. They progressed through recycling into composting and urban agriculture. The group had its own urban garden.

Sandoval: It's not ecologically sustainable if it's not economically sustainable-it's not economically sustainable if it's not socially sustainable. So your ecologically sustainability is a great place but take off the ecological and let it become just sustainability-that you're thinking wholesome (sic) about everything. 'Do you mean like if I'm growing tomatoes from a plant that I got that was an organic starter, then I supported somebody else's business, so that's kind of economic?' Yes, that's what we mean. 'Do you mean....' And so they start to make little connections based on the things that they are learning. It's honestly the only way I know that sustainability's going to take root. It's that people have to DO. They have to feel. You have to feel it. This is a heart thing and you know, we can't talk about it being a heart thing really. We can't go out and say, 'well, we're going to help you all open your hearts today.'

It was really fascinating to go through this process with people who want green jobs so badly. 'Cause it's really hip and exciting to go and caulk those windows-but is it? Is it really exciting if you don't get why the heck you are doing it? How long are you going to stay caulking windows if you don't know that what you are doing is helping that carbon footprint thing that you've heard of? How are you going to know that that carbon footprint has anything to do with you and your asthma or the 10 people in your house who are eating McDonald's every day? How does that start to connect when you're a window caulker to McDonald's and asthma to-you know-we're not trying to get people to get it all at once. We're just trying to get them to bite off that little tiny crumb which is exactly what Blue and Yellow Logic has done.

In September of 2009 Blue and Yellow Logic moved locations. They had started in a space in the area of the Alliance for a Sustainable Colorado. In many ways they felt that it was an ideal location. It was right next to the Regional Transportation District (RTD) station, and next to the coal train. They had a community garden on site. It was right off of the river in a development that was a conscious community designing itself to create, to generate and to move sustainability forward in local economic development. The problem that arose was that the clients that they were

training were uncomfortable in the location. They felt that there was a lot of racism there and it did not matter whether it was real, that was their perception, and it made it difficult for them to engage. They moved to a much smaller, less intimidating space and they are working more out in the communities now. At that same time, they reorganized their staffing. Because of the newness of the business and the instability of the income stream, they knew they could not keep the seven trainers they had in full time positions. They changed the structure and all of the trainers became independent contractors. You might think that this would have left these trainers disgruntled and dejected. Rather, when I interviewed one of the trainers she was far more interested in telling me about the new program she was developing for the business and the networking she was doing to generate leads for new business.

Blue and Yellow Logic is actively networking both in social networking communities and in local, regional, national, and international professional networks.

In April of 2010, Ashoka and Denver announced a partnership in Ashoka's Change Your City initiative. Blue and Yellow Logic, Kendra Sandoval, and Ashara Ekundayo were named as Changemakers.

Blue and Yellow Logic in its first year of business has struggled to find a sustaining income stream. While they have garnered strong supporters in the public and private sector, their educational mission is not currently imagined as a for-profit and an educational venture does not appear to be an appealing not-for-profit venture. They have used their entire initial capitalization and are looking at other means of support. Additionally, Sandoval faces health issues that have taxed her ability to continue her 24/7 support of the business. She has taken time to step back and re-evaluate priorities. She remains passionate about lifting environmental sustainability education in minority communities of color. The network that Blue and Yellow Logic has built is continuing the work on a voluntary community service basis and growing the impact of the work. There is hope that at some point the concepts of environmental sustainability-waste diversion, recycling, composting, urban agriculture-will take on a life of their own and spread on their own. The passion these women have displayed in their work has spread to each person they have touched-employees and clients.

Drawing many of his analogies from nature and biology, Braden believes that many social and economic problems can be solved by increasing the number of valuable transactions. The most important transactions need to involve particularly those people that are currently excluded from the system: stay at home moms (or dads), the unemployed, the disabled, the homeless, retired people, and other people who have problems meeting basic needs. Focusing on building a system that provides an abundance of basic needs requirements, he centers many of his concepts around organic gardening since this starts by providing basic nutritional value and can be expanded through what he calls economies of integration. He spent a couple of years working and collaborating with many people to develop the concepts and decided that he was going to need to be the person to SHOW how the system could work.

In January, he formed a sole proprietorship called Braden Organic Landscape Design. This company is set up to provide assistance to homeowners or businesses that want to move away from bluegrass manicured landscaping models to more native, indigenous models. He is particularly interested in assisting in converting lawns to food production. He uses permaculture techniques that are, as he advertises, "no weed, no water, no till, deep mulched, drip irrigated" systems. With these techniques, once the beds are established, the time required to take care of these gardens is minimized. Significant participation is only required for planting, mulching and harvesting. The goal of the business is to demonstrate the value of these systems and generate a volume of business that requires more people. He will train these people to build and maintain the beds and then nurture those people to go out on their own as independent businesses perhaps with Braden Organic Landscape Design providing the administrative, accounting, business functions to the new businesses for a fee. During the first year he had two paying customers so, because of the novelty of the concept, he decided that there is a need to demonstrate it.

To accomplish this Braden contacted David Ward of Nice-World.org. Nice-World is a registered 501(c) (3) charitable organization that has been providing assistance to the poor and homeless for some ten years. Asked about what he does, Ward replied, "... if one word were going to say what I do-I love because it seems that the needs of the world invite me to deeper trust and thus faith, deeper love and that's compassion and deeper vulnerability. And thus fearlessness to meet my neighbor

whatever the need is. So I work with roughly thousands of homeless people every year, sometimes giving them massage, sometimes helping them grow their own food but I recognize them as Christ and I recognize them as me. We're all one. So another word besides love-I am one." Ward continues:

"I massaged the feet of the homeless for a year. And after a year of that, two people that were homeless-a man who was a landscaper and irrigation specialist and a woman who was a farmer-both came to me independently of themselves without knowing each other yet and asked me if I could find some land they could work. And that's when this two acres opened up after several conversations with the [Broomfield Presbyterian] church ... The first year we did this was I think 10 years ago. Did this space. This garden. The keyhole beds is [sic] new this year. We always used roto-tillers. We always used tractors when we could rent them or borrow one or buy one. And because of the economic drop off and the drying up of funds, I needed to let the tractor go that I bought last year. I spent that \$17,000 in loss-and economic loss-in order to have the tractor for a year. It was a brand new John Deere, 95 Horsepower, about 7000 pound tractor. BIG tractor! And I let it go and within a month I met David Braden. And heard about his economics making use of underutilized resources like people and land-worms basically. And so, immediately God or the Spirit or the cosmos opened up the partnership between David and I and we started doing the keyhole beds and now we're advertising NOT roto-tilling, NOT and there's more interest because of the timing in the country. People growing their own food and they don't have tractors-especially the poor, to grow their own food. And so, this is new. This is just months old but David's been doing it for 30 years. That's where the cosmos brings us together where we need to be."

During the 2009 growing season, Braden assisted in the development of three community gardens. These gardens were built on publicly or privately owned land that was not being utilized. The first and most successful garden was built on the property of the Bloomfield Presbyterian Church. The garden coordinator there said "I wanted to garden and I wanted to build community here in Broomfield because I understand about how the environment and the economy and energy are all interrelated and really on kind of a crash course, collision course, point right now and so it became abundantly clear that transition was really what we need. We need to

move away from our dependence on cheap energy and back to a world where we depend on each other and we actually know our neighbors.” He estimated that approximately 2000 pounds (more than 900 Kg) of vegetables was generated from the gardens by a group of about six people who really took ownership of the project. As the end of the season came, a class was held on hot canning techniques for preservation of the abundant harvest. A second garden was planted on a vacant site owned by a hospital in Boulder next to a men’s homeless shelter. A group of primarily students started the gardens and did the layout, initial mulching and planting. Most of them fell out of the program due to other commitments by about three people watched and tended the garden and provided significant amounts of fresh organic vegetables to the homeless shelter. Near the end of the season, they shelter workers asked for information (which was provided for them) on processing some of the food for later use. The third garden was in the Golden Community gardens that were built by the city on city property. Braden’s plot there was a demonstration of permaculture in an area that was laid out as primarily traditional garden plots.

This year, Braden is involved with seven community gardening projects. The Broomfield Presbyterian church garden is continuing and expanding. Part of the group there also has started a new garden about one mile away at the Broomfield Crescent Grange. Most of the people participating in these particular gardens are members of the Westminster/Arvada/Broomfield Transition Town. That group has been renting space at the Grange for meetings for about a year now and the two communities are supporting each other. At the Crescent Grange site some 80-keyhole beds have been laid out and planted, a swale has been built by the community to collect and control water, fruit trees have been planted, and a hoop house has been built to extend the growing season. One of the community members also has a number of beehives on the property that are well with-in range of this garden and the Presbyterian Church garden to act as pollinators.

The model used this year was different than the one used last year. Last year the land was donated and some of the produce was sold to pay the church for the water used by the drip irrigation system. This year the plots are being “rented.”

Table 7 Plot cost

Plot size	Cost	Time commitment to the community
10' x 10'	\$50	0 hours
10' x 10'	\$25	4 hours per month

Anyone who commits to 4 hours of time per month is entitled to a share of the community gardens, including those who do not have their own private plot above.

The people involved in these gardens are actively involved with developing the lost knowledge of local agriculture and the ecosystems it is in. They are also building an amazing and supportive local community. These gardens are all about building connections and community. It has been a wonder to watch that community develop for over a year. I spent some 12 hours with Braden at the gardens in May of 2009. I then spent more than 30 hours with the gardeners through August and September. They invited me to their Transition Town meetings and I participated in a 10-hour discussion on voluntary simplicity. I got to see people who were initially resistant to the developing community become leaders of the work. I was privileged to watch people build community bridges but also strengthen and widen to bridges to include other shared areas.

Vital Foods Farm is a new project. It is a cooperative project between the owner of the property and Vital Foods Farm, a limited liability corporation (LLC), that is growing food there for charity. It appeared that the project would die this year, as the garden supervisor did not have the resources to deal with the abundance of weed seeds and invasive grasses on the fertile soil. She contacted Nice-World and Ward and Braden went out and delivered six bales of donated hay and seven yards of donated, aged cow manure. With about 55 person-hours of donated assistance, 12-10' x 10' keyhole beds were built out, sheet mulched with cardboard, manure was spread, the beds were deep mulched with the hay, and the beds were planted. The vegetables from this garden will all be donated to charity.

Harvest Mountain is a project of the SustainUs Corporation, a 501(c)(3) non-profit. The property that is being used for this project is being donated by a couple who have a residential business on the property. At the back of the property, 10-10' x 10' plots which will be assigned to people who will use their own gardening

techniques. Some of the plots will use Braden's no weed, no water, no till, deep mulch, drip irrigated system. The land has access to a creek to which the owners have irrigation water rights. A gravity fed irrigation system has been set up by pumping water from the creek into an elevated water tank. In July the project manager spoke to Braden about installing a pressurized drip irrigation system. The front of the property has a space of about 100' x 70' that is being conceptualized for 27 10' x 10' beds as well as fruit trees and bushes and grape vines. The owners of the property have agreed to fund the purchase of trees and SustainUs is investigating funding for the rest of the materials and volunteers to complete the project. Braden has offered to train the volunteers during the build of the incredibly important demonstration project.

The Digital Garden on Leetsdale is located in the Glendale neighborhood of Denver, one of the most congested areas in the city. However, Leo Kacenjar located a secluded area and with Braden's assistance, they planned an area that would have approximately 20 - 10' x 10' keyhole plots and include fruit trees, a building, and solar panels while working with the existing mature trees and native grass areas. The sheet mulching is using a slightly different model with wood chips that are high in carbon and require much more manure to provide a proper balance of carbon to nitrogen. This garden is intended to be a site that will attract community members to learn more about sustainable living and start to increase the discourse on related areas.

This year in the Golden Community Gardens, Braden has been allocated an area of about 20' x 43' to demonstrate permaculture techniques. The garden will consist of annuals and perennials and will include not only vegetables but also ornamentals. Ten shares in the produce are being sold for \$25 each to cover the cost of the materials and development.

Last summer Joe Kottenstette who is on the steering committee for a community garden on a piece of property owned by Regis University contacted Ward and Braden about the details of doing a section of that garden as a permaculture demonstration. Kottenstette negotiated his way through much resistance because of most of the steering committee not being able to visualize what a "no weed, no water, no till, deep mulched, drip irrigated" garden would look like in a group of gardens that were in nice neat rows that were weeded and tended regularly. He was then given 2-25' x 35' beds to permaculture. At the end of the planting season, there were

3-11' x 16' beds that had not been claimed and the steering committee contacted Kottenstette. Along with Ward and Braden, those beds were mulched and the people in the gardening community were invited to plant there. Even if no one plants in the beds, they will be weed free and building soil for future years.

The site of the Boulder gardens last year was sold for the construction of low-income housing so will not be available for gardening this year.

A survey (Appendix 2A) of three of Braden's associates who have worked with him agreed unanimously that he is dedicated to renewing the environment, community building, and communicating the importance of his work. Two of these associates indicated that they would definitely refer both landscape design and permaculture work to him. One indicated that they did not have enough information regarding his landscape design business but would refer permaculture business to him. One of his two paying customers replied to a survey (Appendix 2B) and answered each question with the highest mark.

Braden has increased the volume of paying customers this year as well. Although it is far from paying him a living wage, he is still excited about the progress. Near the end of July, Braden was contacted by three new private customers.

The surveys of Braden's associates and customers showed that they all acknowledged his knowledge and ability to communicate information about permaculture and indicated that they were aware of his dedication to renewing the environment, building community, and communicating the importance of his work.

Braden's business is not currently sustainable however, his work and his life are

The shop also produces its own label of craft kits.

Jennings is a serial entrepreneur. Prior to starting this venture, she had owned and operated a coffee shop that she built and sold. This is Corcoran's first venture into business ownership. When asked where they expected to be in five years, neither of them expected to be in this business. Jennings said:

"... ideally from here, I would like to open up some kind of farm with sheep and fiber animals and stuff like that that people could go to, to get a more hands-on experience of how things are produced and I'm not really sure how that would look yet but in ten years I would like to see myself living on a farm with farm animals and somehow doing a business like that. And if that fits into Fancy Tiger, awesome."

In interviewing Amber, she agreed with this vision and included the idea of designing and publishing as well. She also gave me the mission statement for Fancy Tiger Crafts.

Mission Statement:

- (1) To encourage a community of crafters through classes, inspiration and quality products.
- (2) To welcome all crafters, of all skill levels and abilities.
- (3) Focus on products with an emphasis on sustainability, eco- or socially-conscious missions, independent companies and products with clean, modern design.
- (4) We believe that making things makes people feel better and that if more people made things, the world would be a better place. We aim to help people make things.

When one of the associates was interviewed, he shared the following.

"I have my BFA in painting and Video Art. I worked for the last four years full time in a gallery in Denver and I recently left that because it was so much stress for not enough pay and I really enjoy that stuff-I'm like a curator, obviously. I'm like-I like the creative stuff but I'm a painter. That was my favorite part of working there too. You could go into someone's house and help them commit to a piece that would be expensive and would fit with what they liked and with the room so it looked good and it was something they really loves. So that's sort of what I get to do here but on a smaller scale and it's more intimate and I really like this much more and so although I don't make as much money, I was like "Get me out!" You know, doing what I like."

When asked what it would take to get him to leave his job, his answer was intriguing.

“Another job that was specifically art driven. But I actually don’t think I’ll ever leave here until I leave Denver. One of the things I do here is teach classes as well. And that’s just a sort of side gig that I—you know, I’m not an employee when I do that, I’m a contractor and so these girls are kind of like my family at this point. It’s been three years. I was their first instructor and it’s been three years and I don’t think I’ll ever leave here really. Even if I find another job, I just won’t work here full time, I’ll cover shifts and teach still. And so another job would make me leave my job job daily, that was higher paying and art driven not craft driven but I really like it here so I don’t have any plans on leaving here. I don’t see myself leaving.”

“I’ve kind of learned that it would actually be easy to start a small business in the bureaucratic sense. It’s just a lot of hard work and that hard work feels good. And so I’ve learned not to be so afraid to be sort of an independent businessperson although I’m not a businessperson. Eventually if I am, I’m not really afraid of it. And I’ve learned a lot about selling. I’ve learned a lot about felting and of crafts I never really knew about which are—there’s a whole genre of topics. It’s a whole plethora of things and I’m excited about that. I want to investigate later on more in depth and about teaching for sure.”

The owners have encouraged him and others working with the store to develop their own product lines that they would help market.

Surveys were done of associates, customers, and suppliers. (Appendix 3A, 3B and 3C) The surveys completed by suppliers indicated that they believed Fancy Tiger was concerned with quality and natural source products more than price. They all indicated that they would recommend the store and their classes. One of the suppliers indicated in a comment, “WONDERFUL RETAILER-BEAUTIFUL STORE!!!!” (Emphasis in the original) The surveys from the teachers indicated that they strongly agree that they love their work and indicated that they all understood the values espoused by the owners. The one customer who returned the survey (4 were distributed) strongly agreed with all items on the survey except the two items related to taking a class, which she had not done.

7.4 Hooked on Colfax-Malissa and Scott Spero

Table 9 Hooked on Colfax research matrix

Technique	Measurement
Face-to-face interviews (owners/associates)	>4 hours
On site observation	>10 hours
Email interview	0
Company survey	Y
Email follow-ups	9
Owners	2
Customers (number/surveyed/responded)	?/2/2
Suppliers	?/2/2
Employees (#/observed/interviewed)	6/2/2

Hooked on Colfax is a coffee bar in a Denver neighborhood that is working to revitalize after years of community neglect and deterioration. The owners decided to open the business in order to be a part of helping to bring the neighborhood back to what they had previously known. They not only provide a wonderful, high quality, retail product but they also work full time promoting the community. The people who work in the shop all live in the neighborhood. The businesses in the neighborhood blatantly promote each other and co-operate to encourage community development. Neighborhood meetings are held in the shop and the décor and entertainment celebrate local artists.

Several years ago, the Speros returned to the Denver area and she and her husband decided to work actively to rebuild the neighborhood.

About 2005 they opened Hooked on Colfax. This is an upscale coffee shop that provides some light breakfast food and other snacks along with an assortment of coffees, teas, chais, and juices. Recently they have started offering local beers. The shop is open and vocal about its social commitments. One cannot walk into the shop without feeling a sense of community. The people are friendly and talk with each other. The décor is casual in spite of being surrounded by amazing locally produced art works. There is a small "library" where you can borrow a book, trade a book or just deposit books that you might have. Nothing is formal in the library or the rest of the

café. The baristas are welcoming, warm and friendly. While efficiently preparing orders, they were often observed to be introducing customers to each other and encouraging and facilitating conversation. They clearly know many of the customers on more than a recognition basis as they introduce people sharing possible common interests. The baristas were observed promoting and suggesting products and services at other local businesses.

When owner Malissa Spears talked about the employees in the shop, she was visibly amazed at their work.

"One thing that I think is kind of cheating on my part is that we hire a lot of really compassionate people. They just came that way. You know what I mean? We get a very colorful crowd in here sometimes. And we're really lucky that we have a very open-minded staff. We have a couple of homeless customers who come in and they buy coffee like everyone else and the staff treats them like everyone else. They are amazing. So I can't say that is from us. I would say that's because they are awesome... Everyone has their own way of doing things. You know, I think that part of it is that we depend on people being the wonderful people that they are and take initiatives. Even though they do things differently, we hope that they are doing them the way that they think is right."

Likewise, when the employees spoke of their work they were effusive. They talked of feeling that they were a part of a tight knit community. They were encouraged to be genuine and to connect with each other and customers on a genuine level. They liked the flexibility afforded them and the respect of their time and lives. They enjoyed the interaction with the customers in an often-challenging situation. Rebecca Peebles commented "[We are expected to] have genuine interactions. My customers are my friends and you do the best things for your friends. You respect them no matter what their mood." Shandon Connelly was quick to say that the creative freedom offered to her was very important. "I like to make things beautiful!" The employees all indicated that the part of their job that they did not like included the routine chores like taking out the trash but were also quick to point out that things were not close to intolerable because everyone does everything, even those jobs are bad.

Peebles said that the one thing that she didn't like about her job was the lack of health care but went on to say that she had been able to deal with that by meeting people from the neighborhood who provided massage and homeopathic medicine at reasonable prices.

The employees interviewed do not view this work as their lifetime calling. Peebles is primarily an artist and uses this work to support that. Connelley aspires to be a farmer and was particularly attracted to this job by the café's use of good organic ingredients and its focus on green business. She acknowledged that she liked being herself at work.

The menu in the shop is always changing and expanding. The baristas are encouraged to develop new products and many of the products are named for local businesses to honor a customer or neighbor who has inspired it. Customers are not limited to the menu and can tell a barista some special concoction that they would like to have.

On a number of occasions, small business meetings were observed being held in the café: a job interview, a planning meeting, a meeting with a client or customer.

The Café has actively participated in different community events that were sometimes just to provide a community service and sometimes to draw and encourage community interaction with their local businesses. An afternoon Halloween event for the children of the neighborhood that provides a safe opportunity for the children to participate in holiday festivities has become an annual affair that the community looks forward to. In the evening an adult event includes costumes and visiting on foot all of the local eateries and pubs.

The café has maintained a social networking presence on myspace.com for a number of years and has accrued a following of several thousand there. They often post video of happenings in the café and the neighborhood. A number of interesting videos that were hosted included a video of a tap-dancing workshop that was held in the café with neighbors participating and a video taken with the café's surveillance camera of someone taking the money from the tip jar. Local artists often post links to their work as well as other local events of interest. A bit over a year ago, the café

opened a Facebook account and currently has almost 3,000 followers there. Posts include daily specials and promotions of products, art and entertainment.

In October of 2009 Hooked on Colfax expanded and moved into their own space next door after having rented the space they were in. Particular care was taken in attempting to use only locally sourced products and increase the energy efficiency and “greenness” of the space and operation.

7.5 MoonDance Botanicals-Tonya Reichly

Table 10 MoonDance Botanicals research matrix

Technique	Measurement
Face-to-face interviews (owners/associates)	>4 hours
On site observation	>10 hours
Email interview	0
Company survey	Y
Email follow-ups	8
Owners	1
Customers (number/surveyed/responded)	7/3/3
Employees (#/observed/interviewed)	8/2/2
Employees (# not observed/surveyed/responded)	6/6/4

The owner of Moondance Botanicals told me: ‘I wanted to help women, specifically women...helping them really nurture themselves on a really deep level because I feel like if we are nurturing ourselves, we are going to be able to nurture our kids and our partners and the earth and those we interact with.’ She explained that she came to this realization as she was leaving a corporate management position because she had chosen not to deal with the stress anymore. The company has built a community that is geographically local but growing. It has expanded over its four years of business to provide massage therapy and classes in holistic health care among other offerings. This same woman told me directly: ‘I don’t consider them (the people working here) employees, but I have about eight different women that are involved

here.' This business encourages the women involved in it to develop products and services and the owner nurtures them and assists them to go out on their own.

The owner of MoonDance Botanicals, Tonya Reichley, is a traditionally trained businessperson. With her MBA she has done traditional business. However, she found it was not a good fit for her. "... maybe ... the last year of my corporate job, I kind of dreaded Monday ... and so I left my corporate job. I wanted to go to Europe for two months to travel and when I quit my job, I intended to come back and get another job. Well, when I came back after being in Europe and after this amazing intense experience in Ireland ... I thought I don't think I am going to go back to the corporate world. And I went to herb school." That was the beginning of MoonDance Botanicals. She started product development and creation in 2002 and finally opened her first storefront in 2005.

Because integrity is one of the most important values to Reichley, all of the people who work with her go through a tough four month internship. One of the things that the internship emphasizes is self-management. "(in my) corporate job before I opened this business ... I was in management and I did not.... I really don't want to be in management. I'm very clear with the people that work here. They train with me for four months ... and I'm very clear with my expectation that they need to manage themselves. I mean, ultimately I need to do some management but for the most part they know how to interact; they know what they need to do. They come in and they know to look and see what needs to be done and they do it."

When asked where she expected the business to be in five years she responded:

"That's a really good question. 'Cause I'm like-part of me-I believe the next step is franchising it but then it could actually cut into the integrity of it as well so-I mean as far as-I have an MBA. From a business perspective -- to make the most money -- probably franchising. But it's not all about money so I would love to have someone, a partner or someone to come in and continue to grow the business but I have other things that I want to do is I would love to see the business continue to flourish either as it is either stand alone or through franchising because I definitely don't want to be opening a ton of other stores around. And the franchising would be the same problems. They would have to study with me for that amount of time so

hopefully the integrity would be maintained. Yeah, it's been four years and I'm ready to start backing off a little."

Reichley encourages the women working with her to develop their own products and then she assists them in marketing them. At the time of the interview, she had an intern from Metro State College of Denver that has a strong holistic health program in the Department of Health Professions. The intern is pursuing a medical career and wants the experience of working with traditional herbal treatments. She has already developed a lotion to be used at high altitude (Denver is at 5280 ft elevation-1600 meters) and is designed to prevent UV damage and a dry facial cleansing scrub. She said that one of the things that she did at the start of her association with MoonDance Botanicals was to test the product to see if they worked and if the performance supported the claims. She says that based on that, she recommends the products without reservation.

The shop also offers various kinds of classes on holistic health, the use of herbs in cooking, medicine, and skin care. There are classes in yoga and there are women who do assorted massage therapies that work with Reichley to provide a well rounded, community based health community.

At the time that Reichley was interviewed, she did not have any local suppliers. She was using a local distributor and talking with local organic sources to determine if they could supply the volume she requires. She has also looked for a local supplier for glass containers but been unsuccessful. They do offer a discount on purchases when the container is returned for recycling.

As a sideline to her business, Reichley has added sponsored tours that she leads to Ireland to visit the traditional sacred places for the Wise Woman tradition that she espouses in her work.

Reichley has about eight women working with her at her shop. Of those, two were interviewed (a shop employee and an independent contractor) and another four were surveyed. (Appendix 1.5a) The four surveys with five questions generated 20 responses. There were no neutral or disagreeing responses, 60% were "Strongly agree," and 40% were "Agree." In spite of Reichley's intense concern with integrity, 2 of her associates only agreed that they were aware of this as they worked.

Three customers responded to the survey (Appendix 1.5b) Of the 21 one responses, 19 were “Strongly agree”. The two responses that were not “strongly agree” were from a single customer who only rated awareness of integrity and being made to feel welcome and warm as “Agree” (4). One of the customers volunteered, “You picked an amazing woman with an amazing business to include in your study. Tonja (sic) and Moondance (sic) are truly exceptional, and one of a kind.

7.6 Novo Coffee-Herb and Jake Brodsky

Table 11 Novo Coffee research matrix

Technique	Measurement
Face-to-face interviews (owners/associates)	2 hours
On site observation	2 hours
Email follow-ups	10
Owners	2

Picture two brothers and their father starting a new international business, and making it a huge success and you will be imagining the history of Novo Coffee. One of the brothers, Joseph, is an inveterate traveler. The second brother, Jake, was a professional soccer player who had learned roasting and brewing coffee from a third brother. Dad, Herb, is the talker for the company and the chief investor. On one of his trips to Ethiopia, Joseph had made some contacts with a family of coffee growers and wanted to help provide overseas markets for them. Jake and Herb joined him in the challenge and they have in a few short years, moved from nothing to being named the 21st best cup of coffee in the US in 2008, (Digital City) and the best coffee in Denver in 2009. (Denver - Westworld: Best of Award, 2009) Their fair trade coffee now comes from other countries than Ethiopia and helps more people around the world while providing their customers an excellent quality product.

The Brodsky's have built solid, long-term, personal relationships with their suppliers in Ethiopia, Papua New Guinea, Panama, Costa Rica, El Salvador, Indonesia, and Columbia. They pay above the fair trade price for their coffee in order to support the communities and ensure good quality and a continuing source.

The company started in 2002 as a wholesale coffee roaster and distributor. None of the three of them had any business experience. They had very little money but Herb had good credit. They have learned their business by doing it.

The company remained just the three family members until 2006. In 2005, Jake and Joseph met a young man by the name of Solomon Bai in an Ethiopian restaurant. Bai was from Ethiopia. He started as a packaging person but showed a real interest in the roasting side of the business so, they trained him, and he became their roaster. The company did a video promotion that said "Soloman Bai. Our first team member outside our family who has now become a part of our family." He worked with them until about the beginning of 2008 when he was diagnosed with terminal prostate cancer at the age of 25. With a business so small, the company did not offer health care benefits but they did consider Bai family. They held benefits and talked with doctors in order to be able to cover the cost of his health care. Surprisingly, one day Bai just disappeared with no money and no treatment. The Brodsky's have not been able to track him at all.

In 2006, the company had a customer that needed to sell their business and Novo made the decision to buy them out and enter the retail market in Arvada, near their home. At that point in time, the business really grew in terms of employees. They expanded their retail operations when they were given the opportunity to have a coffee shop in the Denver Art Museum and then in the adjacent Museum Residences. Since they were interviewed, they have closed the Arvada shop and are focusing on the two shops that are close together.

About the beginning of 2008 the company had expanded to the point where their space was insufficient. They were given an opportunity to get out of their lease and then the building owner decided to sell the building. They moved into a larger space about a half a mile away and are working to expand the business to utilize the new capacity.

When discussing employees both Herb and Jake agreed, they have been learning how to hire. They have found, over the years, who has better skills in different areas and then have focused on that. They agreed that the workplace needs to be free of fear.

Herb explained:

As we talked about values, Herb told me:

"What you're looking for right in a person when you hire them is somebody that takes responsibility for themselves, for their job, who thinks on their feet, who generally cares, who treats it like it's his own company, (you know. Like you and I or most of us have done in every job in our lives) and contributes. You know, when people do that then they have the opportunity to take off because they're not going to take off if they don't have their stuff covered. You don't have to micromanage them and neither one of us are very good at that anyway ... But it's a learning experience. And I'm learning it to be tougher also in criticizing people constructively you know without the emotion that sometimes occurs ... Don't blame-most people given the opportunity to be successful, to do a good job, want to have that opportunity. Most people are not lazy. Most people need the systems and they need the leadership like Jake alluded to earlier to provide those systems so they can do a good job.

They need positive reinforcement. They need-we all need-constructive criticism. They need to have their input. There needs to be no fear in the workplace. We need to hire and train people well."

When we talked about values, Herb voiced:

"I like to say that I had my first critical thought when I was 23 years old and I realized who I was and I've had a very similar values system —this is me personally—since I was 23. Whether it's about human rights, women's rights, gay rights, environmental rights. People's rights-whatever it might be. I've got very progressive values... really. ... I like to think that we don't always live up to it but a lot of the values that I've had, that we've had, that my sons have, that we've all shared when they grew up in a totally non-rebellious, supportive (for the most part) environment for being the most that they could be as long as they had integrity and those kinds of things, so just real briefly (if I can ever be brief) everything we do here with people—we like coffee, we like people—is win-win. We really like to partner and our customers ...

"[W]hen we started this business seven years ago with no money essentially, and no business experience, It was just the three of us until about three and a half years ago or so, four years ago or so. You know ideally what we'd like to do is

really give back to the community in little ways in very little ways-it's a goal. Ideally [what] we'd like to do is work very closely with the farmers and we do some of that. My older son spends a lot of time in places like Ethiopia, Panama and stuff like that. What we'd ideally like to do is be totally green. I think we've created an environment here where there's no fear in the workplace. That's another value. Treating small customers the same as big customers. People like that; and on and on and on. Just those values on a continuum of values.

"... We are hopefully going to make a fair profit on selling a great product, giving great service and it's real

"I don't think that any of us would be in-no matter how much money there would be to be made, to start a company to sell widgets to make money. It would have to be something that was quality, meaningful in some way. So, what we do have is some of the best coffees in the world. We are in the top echelon with quality and trying to be in the spirit of constant improvement you know, of being open." (Brodsky & Brodsky, 2009)

7.7 SAME Café-Brad and Libby Birkey

Table 12 SAME Café research matrix

Technique	Measurement
Face-to-face interviews (owners/associates)	<1 hour
On site observation	5 hours
Telephone interview	2
Company survey	Y
Email follow-ups	6
Owners	2
Employees (#/observed/interviewed)	7/6/0

SAME (So All May Eat) Café is not like any restaurant you have experienced. There is no menu and there are no prices. Portions are small but seconds (and thirds) are encouraged. (This procedure minimizes the amount of food waste.) The organizational structure is as a non-profit providing gourmet, organic, whole food for the homeless and unemployed. Meal payment can be in service or financial

donation. Much of the labour is provided by volunteers. The philosophy: 'Everyone, regardless of economic status, deserves the chance to eat healthy food while being treated with dignity.'

Brad and Libby Birkey were raised in central Illinois. Brad was raised Mennonite and Libby as a Roman Catholic. Both were raised with strong community values and taught that they had responsibilities to give back to the community. Both participated in Appalachian work projects when they were younger. After they had graduated, married and settled down they decided to relocate to the Denver area where Brad was a IT consultant and Libby was a teacher. The couple was volunteering with local shelters to prepare meals for those needing them. They were not happy with the idea of preparing meals for these people with "what was left." Additionally after working in these kitchens for more than eight years, they discovered that there was a group of people who needed and wanted food but would not use the soup kitchens. These people were often people who were underemployed and felt that they should not be taking food from those who were truly in need. They might just be people who were too embarrassed to accept a handout from the soup kitchens. They also developed concerns for being able to provide healthier food for these people. As Brad told me, "There is a real problem with food justice. People with money can afford to eat healthy. People with little or no money cannot."

Brad was not happy with this work and eventually went back to school to study to be a chef. When the couple announced that they wanted to start a restaurant that had no prices, everyone-bankers to family-told them they were crazy, in exactly those words.

Since the banks refused to consider the business model, the Birkeys cashed in their retirement savings and made a legal loan to the business. The loan was repaid in less than a year.

The SAME Café was opened in October of 2006. It is organized as a 501(c)(3) not for profit organization. Brad was able to give up his part time IT consulting work in 2008 and now Libby has been able to quit teaching to work full time at the restaurant. They currently have built up to having 2.25 paid workers making a living wage. They have a part-time person who takes care of financial and administrative duties. The cooking, serving and clean up is done by volunteers.

Volunteers are recruited mainly by word of mouth, people who have eaten in the restaurant and people who have seen it on the news. They have also established some connections with local high schools where students have to perform public service for graduation and they have some connections with social organizations at local universities. Only about 5% of the volunteers come from faith-based organizations.

Brad estimates that they have between \$50-60,000 in capitalization including the expansion in 2008 to double their floor space. They have supporters who have donated tables, chairs, a new mixer and a van. They also had a new truck donated by a small local family foundation. Currently all of their accounts are in the black and they have accumulated savings that will allow them to expand should that opportunity present itself. Most of the food purchased for the restaurant is organic and through Whole Foods though during the summer they have a deal with the Denver Botanical society to get organic produce from their community gardens. Although they do not get any discount at Whole Foods, the store has held support promotions for the restaurant where the grocery donated \$.05 from each sale toward the restaurant. In one week, it generated \$1,200 for them.

In their first full year (2007) SAME served 6,000 meals. In 2008 and 2009 that grew to 9,000 and 18,000 respectively. They have no plans for expansion but they are working with other people who want to open similar ventures to insure that help to the community continues.

The community involvement has been laudable. Originally, people came into the restaurant individually. Then it developed into groups of people who met in the restaurant-with total disregard to life circumstance. People found and shared such interests as sports. Those shared outside activities have led to networking and jobs for some of the homeless. All of the people feel valued and display the dignity that they have been offered.

When asked where they would like to be in five years, Brad indicated that he wanted to be directly involved in the day-to-day interaction in the restaurant. He would rather hire the administration work out than hire out the restaurant work. So why do they do it? "Running a restaurant is not an easy venture, but it is really rewarding," Mr. Birkey says. "It's about building a community more than anything else. Getting to do something we love and benefiting the community is about as

rewarding as it gets.” Summing up, he said simply, “It feeds us.” And he wasn’t talking about food.

Brad and Libby Birkey were also selected as Changemakers in the Ashoka-Denver Change Your City Initiative.

No “employees” were surveyed in this case.

SAME Café is the only business in this section that is not a member of The Mile High Business Alliance.

CHAPTER 8

ANALYSIS

8.1 Making a living not a killing

How do ethical businesses come about? Ethical, socially responsible business has always been around. In recent years, the contemporary economic, socio-cultural imperatives have made this type of business less visible. In the US today, big is better. The funding support made available by local, regional, and state economic development councils are allocated to big business and industry. Loan money is not available to small start-up businesses through big banks. Successful small businesses are thought to be the ones that maximize their profits and that generally precludes paying attention to social and environmental bottom lines. These businesses have not grabbed the media attention because they are not focused on the economic value system where value is measured in the amount of money the business makes. Often these businesses are even presented as antiquated remnants of a bygone era. That attitude is changing.

8.1.1 Origins

All of the entrepreneurs studied both historical and new were college educated. However, only two of them had training in business. Judy Wicks has a BA in English, Ben Cohen studied to be a teacher, and Jerry Greenfield was a pre-med student. Bernard Glassman was an aeronautical engineer with a PhD in applied mathematics, Laury Hammel was a tennis professional, Jeff Lebesch, an electrical engineer, and Kim Jordan a professional social worker. Kendra Sandoval has a BA in theater and an MA in environmental leadership (from Naropa), Emily Andrews has a BS in psychology, and David Braden has an undergraduate degree in history and a postgraduate law degree. Jaime Jennings has a BA in Humanities and Women's

Studies while Amber Corcoran has a degree in Computer graphics. Jake Brodsky was a professional soccer player and had majored in wildlife biology and his father, Herb, has a degree in American History. The only two with business

backgrounds are Julius Walls with a BA in accounting and Tonya Reichly with an MBA. Walls first choice of education and career was the ministry. Reichly worked in a corporate position but quit due to the stress.

Not one of these businesses was started as a way to make money, that is to accumulate massive wealth. They were mostly started as a way to make a living doing something that the individuals enjoyed or felt passionate about. The driving factors included social justice (White Dog Café, Ben & Jerry's, Greyston Bakery, Blue and Yellow Logic, Braden Landscape Design, Novo Coffee, and SAME Café), concern for the environment (Blue and Yellow Logic, Braden Landscape Design sharing "wisdom" with other members of the community (Fancy Tiger Crafts, Hooked on Colfax, MoonDance Botanicals, SAME Café), building or supporting community (White Dog Café, Longfellow Clubs, Greyston Bakery, Blue and Yellow Logic, Braden Landscape Design, Fancy Tiger Crafts, Hooked on Colfax, MoonDance Botanicals, Novo Coffee, and SAME Café), or doing something that you are passionate about in your life (all of the businesses). This is to say that these businesses are about living your life and actively integrating things that are important to you into your life, often by finding a way to make a living doing precisely that. See figures 13 and 14.

Motivation	Business	White Dog Café	Longfellow Clubs	Ben & Jerry's	Greyston Bakery	New Belgium Brewing Co
Make a living	a	a	a		a	
Social justice		b	b	b	a	a
Environmental concern		b	b	b	b	a
Sharing wisdom		b	a		b	a
Community building	a	a		b	a	b
Passion		b	a	a	a	

Table 13 Motivations in historic cases

Motivation	Business	Blue and Yellow Logic	Braden Landscaping	Fancy Tiger Crafts	Hocked on Collax	MoonDance Botanicals	Novo Coffee	SAME Café
Make a living	a	?	a	a	a	a	a	a
Social justice	a	a		b	b	b/a	a	a
Environmental concern	a	a	a		b	b/a	a	
Sharing wisdom	a	a	a	a	a	?	a	
Community building	a	a		b/a		b/a	a	
Passion	a	a	a	a	a	a	a	a

Table 14 Motivations in new businesses

In these condensed tables, the “a” indicates that this was determined to be a motivation at start up. The “b” indicates that it is a motivation that grew with the business. There are two “?”s in the table that should be addresses separately. Braden’s motivation in starting his business was to demonstrate proof of concept of an intellectual construct. He would like for the business to grow and make money and provide jobs and new businesses for others but the necessity is not there as he had made prior financial arrangements to insure his own sustainability in life. The result is that although it is highly desirable in his project to be able to make a living, if the concept that he is working with grows and expands but his business does not, he will still consider the whole process a success. The “?” for Novo Coffee and sharing wisdom simply indicates a lack of data.

In looking at these businesses, it has been clear from the very beginning that they are all focused on building community. That community might be in the geographic neighborhood, it might be within the business itself, it might be supportive of remote under-privileged communities.

The White Dog Café started in a community that Wicks committed to before ever opening a business. She then developed programs to educate and support her neighborhood. She expanded into her supply network and built a wider community. Some of her programs supported distant communities with fair trade and local community education programs of the impact of local decisions on remote communities. Community in the workplace was supported by implementing a living wage policy.

The Longfellow Clubs have been active, responsible community members in all of the communities they work in from the very start. They have been providing programs for the under-privileged as well as those who can afford to pay.

Ben and Jerry's in many ways continues to nurture that feel of local participation in spite of its current standing as a division of a multinational corporation. It is laudable that Cohen and Greenfield worked to enforce compliance by successor institutions.

Greyston Bakery started out as a community social support project and continues the same focus to this day.

New Belgium Brewing Company was founded in a small town and relatively quickly became one of its largest businesses. The founders' commitment to environmental and social responsibility has grown with the company. It actively works to build and support community where ever it is located. Community charity events, programs on responsible drinking, and simple sponsored community events like the summer Bike-in Cinema program in Fort Collins are just examples.

Hooked on Colfax started with the intention of working to rebuild a deteriorated neighborhood. It has participated in community business support programs like the Buy Colfax program, the Colfax kid's Halloween bash and the Brew and Boo for adults on Halloween. These programs get the local businesses working together on community functions and result in building a strong business community that refers business to one another. Braden Organic Landscaping is building community as Braden models organic community in permaculture gardens. Blue and Yellow Logic's goal is the economic strengthening of communities of color. Fancy Tiger and Moondance Botanicals both began as ways to share different kinds of psychic and physical healing with people in their communities. SAME Café like Greyston Bakery entered the community as a community social welfare project. Both of these businesses build stronger community through the work they do and the services that they provide. Greyston is wholly owned by the Greyston Foundation and all of its profits go for the numerous community service programs that that foundation supports including housing, daycare, health care, and drug rehabilitation. SAME Café offers all people entering its doors equal, high quality respect, care, and service. This simple act is empowering the community and the individuals in it. Volunteers

learn that they are no different from the homeless, the unemployed, or the business people who frequent the café. Moreover, perhaps more important than that, the unemployed and homeless find self-respect that they had lost on the streets. Even Novo Coffee was founded as a way to support communities in developing countries. The long-term supply contracts they have with farmers in developing nations provide the farmers with more fair prices and commitments on which they can build their futures.

Although all of the historical businesses have grown into medium sized or in the case of Ben & Jerry's, large enterprises, none of them imposed a growth imperative. They were all founded as businesses focused on place and saw themselves as functional, active members of their communities in which they were there to make a living, not a killing. None of these businesses fits the mold of being started by an entrepreneur with the textbook plan for start-up, scaling, and exit. The people I spoke to were looking to start organizations that would allow them to make a living while contributing to the community products and/or services that were important to them. They did not voice concern for the company growing in size or revenue and sometimes even thought that that would create stress in them that they did not want. Some of these owners were not even thinking of how long they might be in business.

In my interview with Jennings of Fancy Tiger Crafts she told me that at 28 this is not her first business. She had previously opened a successful coffee shop in Texas. I asked her if she viewed herself as a serial entrepreneur and she said:

"Yes and never the goal is to be rich. The goal is just to support myself and being able to do something I'm really passionate about."

When asked what values she was bringing into this business, she responded:

"Well, this I guess for this business-ummmm ---I think that in our culture it is completely lost that we have any connection with how things are made. And I think that -- I think a lot of the mental stress and anxiety and sleeping disorders and things that people have to deal with in our culture sometimes has to do with that so I really see people being able to connect with and make things for themselves as being a really important and healthy thing for them. So this business is just about helping people do that and I think that I mean all of the crafts that we do are proven to

help with relaxation and help lower your blood pressure. I mean, they're very therapeutic crafts. For me it's just like giving people the inspiration and the tools to make something with their hands and then feel that accomplishment of having done that and see that you can do that. That you don't necessarily need to rely on. It's not like a factory.

These people are basically looking for a way to make a living for themselves doing things that they love and are passionate about. Their businesses are a part of themselves and their lives. There is no disconnect for any of them.

8.2 Economic framework

In looking at these businesses, there is little that could be recognized as homo economicus or any perception of people having those characteristics.

People in these businesses, whether they are customers, clients, workers, guests, or suppliers are treated as persons of value with varied needs, wants, motivations, and expectations. Not a single business owner referred to the people working in their businesses as employees. They were associates; they were co-workers. There was never a sense of entitlement or superiority from any of the owners. Employees were valued as complex individuals with knowledge of the business that was valuable to all.

In all cases, the triple bottom line replaces profit maximization.

All of these business owners had a critical, wide-angle view of the world and the interconnection of people with other people and with nature. All of them would be viewed as socially responsible, regardless of their businesses. Neither business owners nor their associates viewed life as disparate. Their work was viewed as an integral part of their lives. They all valued that they did not wear a "work hat" and a "life hat" but rather their work fit together seamlessly with the rest of their life.

These people were aware of the interrelatedness of work and life, people and environment, people with other people, rich and poor, and benefits and responsibilities. With their lack of formal business education, the people in these businesses are learning by doing. They know what works in their businesses because they have considered it, tried it and learned from it. This development process is

analogous to the virtuous spiral Puntasen has propped in the Buddhist economic framework. Looking at all of the businesses, historic and new, only two of the founders/owners were Buddhist, or had studied Buddhism. All of them understood and articulated the concepts of dependent co-origination and the importance of the concepts of the Eight-fold path even though they do not know either. All of them understand that life is an upward spiral where their views and intentions determine their speech, action, and livelihood. They all understand the need to pay attention to being mindful and focused. They are all fully aware that this develops new wisdom in an ongoing cycle.

This viewpoint and life attitude leads to and is dependent on social interaction or community.

One thing that was a concern to a number of the businesses was a lack of knowledge on how to measure and represent their social and environmental impact. They all know that both of these concerns are addressed in every decision and implementation, but other than listing their goals and practices, they didn't have a way to report real impact.

8.3 Culture

Again, culture is defined by the stories of our shared history together. It is defined by the people in a society or group but it then becomes a tool for educating and defining those entering the culture.

In some ways, all of these businesses find themselves as aliens in a larger culture. In a culture that is in large part defined by its economics, and accumulation of wealth, these businesses and the people in them eschew those values and raise the value of people. In a culture that speaks of democracy, these businesses and the people in them live democracy. In a culture that bows to wealth and power, these businesses and people work to make sure that people at the least, make fair wages and at the best, share ownership. People in these businesses are empowered to act responsibly, share knowledge, and be creative. All of the people working in these companies are passionate about what they are doing and how they are doing it.

The “employees” that enable these businesses are special. Some are special because they came that way and it is why they were hired. Others became that way through training and caring.

Looking first at the historical businesses, Greyston Bakery is unique. People are hired at the bakery using an open hiring policy where the first person is hired first. There are no requirements for a resume or previous skills. No references are required. The people who are hired are from the neighborhood and are hired in part to help provide them with training and a chance to make a new start and build skills and reputation. The skills that they are taught are not only the work skills required for their job but also the life skills required to hold a steady job. This is part of the social mission of the business. New hires at New Belgium Brewing Company are hired subject to a one-year probationary period. This is for training purposes but it is also to ensure a good fit to the work atmosphere and the values and goals of the company. MoonDance Botanicals also has a long internship period of four months to insure that the employee knows the operation of the business but also understands the values. This works to insure a good relationship in the business from the start.

All of the companies treat their employees as valued assets. They all receive at least a living wage. In the case of the historic companies, these commitments are included in the guiding principles of the companies.

Longfellow Clubs: “Support every staff member in reaching their full potential as human beings - physically, mentally, and spiritually. We engage them in the management process and make every effort to pay a living wage with fair benefits to all staff members.”

Ben & Jerry’s: “Capitalism and the wealth it produces do not create opportunity for everyone equally. We recognize that the gap between the rich and the poor is wider than at any time since the 1920’s. We strive to create economic opportunities for those who have been denied them and to advance new models of economic justice that are sustainable and replicable.” In addition, “We strive to show a deep respect for human beings inside and outside our company and for the communities in which they live.”

Greyston Bakery: "Greyston Bakery is a leading model for social enterprise building a coalition with employees, community, and shareholders. We properly compensate our employees: fair/living wage, health benefits, and direct participation in the profitability of the company. We train, promote from within, and mentor our employees, who we source from the local community."

New Belgium Brewing Company:

(1) Cultivating potential through learning, high involvement culture, and the pursuit of opportunities.

(2) Balancing the myriad needs of the company, our coworkers and their families.

(3) Trusting each other and committing to authentic relationships and communications.

Lebesch and Jordan of NBBC sat down before they started the company and delineated the Vision and Mission statement for the company. They also decided from the beginning to make the company workers, owners.

The new companies, for the most part, have not set aside the time to generate these kinds of documents. **Blue and Yellow Logic**, after I interviewed Sandoval, did sit down and make a list of the values that were honored in the company. NBBC is clear that those defining statements have been invaluable in keeping them focused and on track. It would seem to me to be a high priority to advise people starting to think about beginning a company, to sit down and write these statements. In lieu of that, sitting down and coming up with those kinds of statements with the stakeholders would seem to be a wise investment. (Cohen & Warwick, 2006)

Braden Organic Landscaping has detailed plans for new hires when that opportunity arises. The people will be hired on a first come basis and accepted for training. These new employees would work closely with him on contracts to learn the permaculture techniques. Once they are trained, they will be encouraged and expected to then go out and set up their own client base. If these new businesses required administrative assistance, Braden has considered forming a kind of cooperative that could provide those business services.

Hooked on Colfax requires that new hires have extensive training and experience and demonstrate excellence in preparing products. Malissa Spero also feels that when she hires, she is looking specifically for compassionate and empathetic people from the neighborhood who will make the personal experience in her shop genuine.

Fancy Tiger Crafts also hires based on expert knowledge and experience. The associates at Fancy Tiger as well as Moondance Botanicals are encouraged to develop new products. Associates at **Moondance Botanicals** take part in a four-month training program. During that training, they learn all aspects of the business. Reichly explained:

"I used to have a corporate job before I opened this business and I was in management and I did not.... I really don't want to be in management. I'm very clear with the people that work here. They train with me for four months. I have this four month training that they're required to go through and I'm very clear with my expectation that they need to manage themselves. I mean, ultimately I need to do some management but for the most part they know how to interact; they know what they need to do. They come in and they know to look and see what needs to be done and they do it."

In spending time with these new businesses, there was a special feel about them. The employees interacted as family with one another and with customers. Customers were immediately put at ease and were treated as valued individuals.

Moondance Botanicals wants store visitors to feel at ease, relaxed and comfortable in the store, even if they purchase nothing. Herbal teas are served at no cost and people are encouraged to have a seat and talk. One afternoon when the researcher was observing the store operations, a middle-aged woman came in and started chatting with the woman working behind the counter. She was a local neighbor who was out for a walk and just wanted to stop in and say hello. When a couple of different independent contractors came into the shop, they were warmly greeted and conversation ensued on topics such as: how the family was, personal problems, or other situations.

Watching the interaction of the baristas at **Hooked on Colfax** was always interesting. There are times of the day where there are rushes at the counter and a line can back up quite quickly. Sometimes, another employee will pitch in to help cover the volume of business but sometimes that is not possible. The baristas observed were excellent at including all of the customers in the line in the on-going conversation. Often, there were introductions of one patron to another when there was some known shared interest. When phone calls came in, the barista would take the call but turn it into a call-back to honor that the customer in front of him was of primary importance. Rebecca talked extensively about "working the line." She was emphatic on the need for interactions with customers to be genuine. That included acknowledging and admitting when a mistake had been made. She also indicated that looking someone in the eye when you are talking to them makes them feel central and important and when everyone feels important, tempers are less likely to flare. If tempers do flare, she found the ability to lighten things with a bit of humor was invaluable.

Observing at **Fancy Tiger** saw downtime conversations between the associates that often focused on other things that were happening in their lives. The observations there were completed during the month of September when the produce was coming in from their first year gardens. They would share how to use the vegetables and how to preserve them. When a customer came in, they were welcomed into the existing conversation and perhaps asked if they had a suggestion. As an example, one of the associates was working with making "fat quarter bundles" He was working to find fabrics that he thought would look good together and when a customer came in, he included her in a discussion and the choice. She appeared to feel thrilled that her opinion was requested and honored. Once that particular step was done, the associate focused on the customer exclusively.

Meaningful conversations between the associates at **Blue and Yellow Logic** appeared to be frequent. Since the organization was building programs and connections and evaluating their efforts, it was clear that total disclosure at all levels - mental, physical, emotional-were valuable and valued. It was as important to be able to explain clearly, when and why something went wrong as to herald the successes.

These more egalitarian relationships between owners, co-workers, customers change the network structure within the business.

8.4 Networking

Networking, again, is a way to look at and analyze the interaction between people and organizations.

Traditional business operations have been hierarchies. There are first level CEOs, second level COOs, CFOs, CIOs, and numerous other CXOs. Under these levels are directors and managers and sub-managers all the way down to workers. (figure 25)

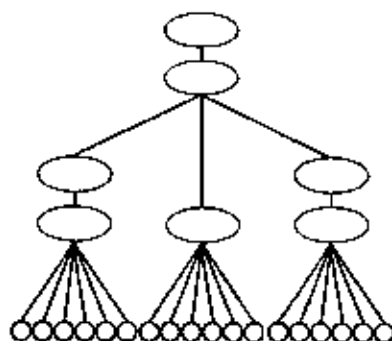


Figure 16 Hierarchical structure

Communications in these organizations are almost always gated with instructions flowing one way and information flowing the other. Decisions are often made far from the problem. There have been experiments with team forming but the information from that team is then consolidated for transmittal up-stream. (figure 18) It is important to recognize that the network displayed here do not represent all of the connections available. Often both executives and other employees are members of professional organizations. There are also the social networks to which individuals belong. All of the networks influence (or can) decisions made by individuals and organizations.

Social networking is important at all levels. Individuals and families build social networks to provide personal and family support. Business leaders have long belonged to organizations in order to build visibility and support for their businesses. Obvious examples of this kind of networking are seen with organizations such as the Junior Chamber of Commerce, Rotary, Sertoma, and Toastmasters. None of the

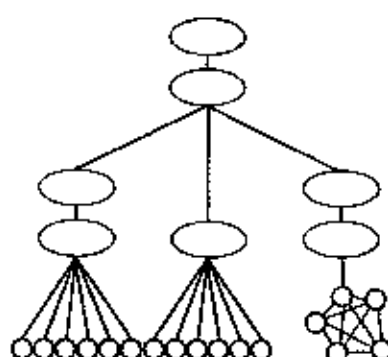


Figure 17 Mixed hierarchical

organizations is dedicated to business networking. The Junior Chamber of Commerce and Toastmasters work to improve business skills, while Rotary and Sertoma are service organizations that provide visibility to small (and large) businesspersons. Some businesses provide an internal business networking situation such as Avon, Amway, Mary Kaye, Tupperware, and other direct selling companies and home-based businesses. In the United States, the Chamber of Commerce is a business federation with the function of representing the interests of businesses of all sizes, sectors, and regions, as well as state and local chambers and industry associations in Washington. It is not a well-concealed secret that the US Chamber is financed by, and in large part provides support for, large corporations. The National Small Business Association represents some 150,000 small businesses and its primary mission is to advocate state and federal policies that are beneficial to small business, the state, and the nation—and promote the growth of free enterprise. The Small Business Benefit Association is an organization that primarily provides benefits to member businesses in the way of discounts for professional services, health services and other necessary business expenses by leveraging the number of members.

In a business social milieu where competition is the norm, building support between like businesses is not an easy task. The seeds for the Social Ventures Network were planted in the fall of 1987. The network was to be a member-driven organization of 300-500 people who would create innovative social enterprises while enriching members' individual lives through friendship and spiritual community. The network has served as personal support to the members and has developed a valuable book

series that tells of the businesses of members and offers some advice on doing ethical business. The vision of a broader based, even more supportive network came from members within this network.

BALLE too is a member-driven organization. Its goals however are more pragmatic and measurable. They look to enable the building of a global system of human-scale, interconnected Local Living Economies that function in harmony with local ecosystems, meet the basic needs of all people, support just and democratic societies, and fosters joyful community life.

The identified building blocks of local living economies are: 1) independent retail, 2) sustainable agriculture, 3) renewable energy, 4) green building, 5) local, zero-waste manufacturing, and 6) community capital.

BALLE and its local networks provide a different kind of service. Local networks provide programs that assist member businesses in connecting to local suppliers and potential business-to-business customers as well as providing opportunities to meet with other small business owners in the same business for cooperative ventures or mentorship programs. These local networks are working to provide links to community banking to build a reliable source of needed financing. They work to build alliances with local government and economic development authorities to advocate for the importance of locally owned small businesses. Each of the local networks develops its own programs but the national organization and the regional hubs provide another level of support for the local networks by providing collaboration and sharing of program information so that each network does not have to do all of the development work in programs that have been proven to work in other areas. There are educational guides for programs that have been requested at the local level such as "How to Build a BALLE Network", "Think Local First", "Community Food Enterprise", "Green Jobs Toolkit", "Food and Fuels Toolkit", "Toward Zero Waste: A How-To Manual for Communities". The national network is developing materials that local networks have requested to help them have the proper information, research and tools to use in presentations to local and regional economic development organizations.

In a world focused on globalization, BALLE lifts up localization as the primary building block of a strong society, a resilient economy, a healthy environment, and fair and representative democratic government. This is accomplished by buying locally produced food, products, and services, putting capital to work through local investments, supporting local arts and independent local media.

The support of the network is not to tell them what to do and how to do it but to help the local networks, the business they work with, and the communities they are working in understand why they are promoting this. The role of the BALLE network was defined as supporting the local networks as they do the work they are doing.

Localization improves the health of the environment by minimizing all supply chains. It strengthens community and contributes to functional democracy. The network helps in this effort by centralizing information. This includes:

- (1) information on the impact of localization
- (2) materials and tools on how to study a specific community including the calculation of economic leakage
- (3) information and tools to be able to understand the impact of subsidizing and provision of local economic development funds to national, international, and multinational companies
- (4) studies showing the impact of local buying on support for cultural diversity

It was interesting to see the reorganization of the national office and the scenario of the actions that led up to that decision. It is not hard to see how the Executive director, the chief economist, and even some of the visionaries of the movement got tempted to change the focus of their activity to a national arena given the magnitude of the problems involved in the rebuilding of a real, production based, people centered economy. The barriers to building support for these local movements are enormous and include developing national support for legislation that will break down the support structures that favor national and international corporations, changing the government subsidies for large corporations, and building structures that support ways for small business to generate capital. All of that is important work. However, the local networks and the businesses that make them up stood up and

announced in a strong, clear voice that the function of the organization that they had joined was to provide support for the grassroots work, not work on a national agenda.

I believe that this action was critical.

BALLE had established and built an organization to help a grassroots movement to grow and take traction. By providing tools and encouragement, it enabled and empowered these networks and the businesses making them up. When BALLE first started, it recruited members that were pre-existing business networks such as the Berkeley Business District Network that morphed into Buy Local Berkeley, the East Bay Sustainable Business Alliance, and Vestpocket Business Alliance in Salt Lake City. As the organization gained traction, business networks were built around the principles espoused by the BALLE organization. By the time of the 2009 conference, there were businesses that had been started, inspired by the BALLE vision.

When the national organization started to take actions that veered from that defined path the organization had the confidence and power to call it back. With this demand for reorganization, the movement announced that it had its own voice and had matured.

This brand of egalitarian social networking is the big difference to be seen between the historical businesses that we studied and the new businesses. Judy Wicks with the White Dog Café started building business networks, particularly when she helped other restaurateurs to source humanely, locally grown pork. I think it is not insignificant that she is the primary link between those seedling operations and the BALLE networks. This kind of intentional network building and weaving has the potential to provide a way to make the life of the movement viable and sustainable.

The end of hierarchy

These businesses exhibited very flat management styles that result in less hierarchy, lower overhead costs, clearer communications, and shorter response times. This style of management also empowers individual employees in that it values their opinions and encourages their creativity and involvement. In all cases except that of New Belgium Brewing Company, when push comes to shove, the owners are responsible for decisions and costs. The different businesses had different ways to reward active participation in the development of the business through product or

program development, improved process, or customer development. In the case of NBBC, the employees are the owners and both costs and benefits accrue to everyone.

Not one of the organization founders referred to the people working in their organizations as employees. They were not referred to as employees to their faces or in discussions about them. This did not appear to be a case of politically correct language usage. These people all worked together to achieve the goals of the business. Associates were extensively cross-trained so that if anyone was missing, the work could go on. The associates felt respected, honored, and enabled.

Baristas at Hooked on Colfax were hired because they had the expertise to do their job. They were never told how to do it in this setting. Each barista was responsible for the counter during their work hours and was responsible for how they prepared their drinks and how they related to their customers. They were encouraged to develop new products and share new ideas. If a customer had a specific request, they were expected to honor that customer. They were entrusted to make the highest quality product that they could and supported with healthy, high quality ingredients. The baristas loved the challenge of the multi-tasking and the job diversity.

Moondance Botanical's Tonya Reichly will promote an associate's product with her label and pay "royalties" to the associate. If the associate would choose to leave and start their own business, they would own their product.

All of the associates at all of the businesses voiced the opinion that they have learned about how a small business works while in their positions and would have no fear of opening a business for themselves. They were proud of the confidence they had gained in that experience. Zach from Fancy Tiger said:

"I've kind of learned that it would actually be easy to start a small business in the bureaucratic sense. It's just a lot of hard work and that hard work feels good. And so I've learned not to be so afraid, to be sort of an independent businessperson although I'm not a businessperson. Eventually if I am, I'm not really afraid of it. And I've learned a lot about selling. I've learned a lot about felting and of crafts I never really knew about which are there's a whole genre of topics. It's a whole plethora of things and I'm excited about that. I want to investigate later on more in depth and about teaching for sure. The student base here's different than my other students. My other students were always kind of wealthy women who didn't really

take it seriously and didn't love the craft and here I get a whole spectrum of people. I get recovering addicts who are trying to find something to do to keep them busy and I get guys which in my last shop I never got men who knit, you know? I get ... I just get younger people and people who are really interested and not just trying to fill a void somewhere with a craft."

Zach is a sales associate in the store and also an independent contractor who teaches craft classes for the store. When I asked Zack what it would take for him to leave Fancy Tiger, he said,

"I actually don't think I will ever leave here until I leave Denver. ... One of the things I do here is teach classes as well. And that's just a sort of side gig that I-you know, I'm not an employee when I do that, I'm a contractor and so these girls are kind of like my family at this point. It's been three years. I was their first instructor and it's been three years and I don't think I'll ever leave here really."

Turnover rates in all of these businesses are low precisely because these people feel valued and empowered leading to a more rewarding and enjoyable work experience in a more comfortable setting.

These business owners know instinctively how to make the economy work in ways that are nurturing and supportive to people and the environment. They did not learn this in business schools. They know that doing things right means honoring and respecting all parties—all people and all species, society, and nature. They know that wellbeing is more than making a profit.

CHAPTER 9

CONCLUSIONS

9.1 The short answers

9.1.1 What characteristics do these values driven businesses have in common?

9.1.1.1 They are flat organizational structures

9.1.1.2 They actively work to develop community in the workplace and the community

9.1.1.3 They focus on the big picture rather than just profits.

9.1.2 How are these embedded into the organizational culture?

9.1.2.1 These concepts are visible in the language used-associates or people who work with us rather than employees, clients rather than customers

9.1.2.2 The management style is nurturing, supportive, and empowering

9.1.2.3 All of the businesses are TBL

9.1.3 To what extent do the activities of the people reflect their shared values?

The behavior of the people in the workplace is entirely consistent with the espoused beliefs. These behaviors seem to be consistent with the non-work personal lives of all of the individuals as well.

9.1.4 How can a local network of values driven businesses assist and support these local businesses?

9.1.4.1 They are able to offer professional support and training

9.1.4.2 They are building infrastructure and social and political capital to benefit the entire network more efficiently than the businesses could do by themselves

9.1.4.3 They are able to provide network-wide resources to benefit all or many of the businesses

9.1.4.4 They are able to provide internal networking connections that provide businesses with local supply chains and/or additional local business.

9.1.4.5 They are able to coordinate larger community projects such as community currencies and incubator facilities

9.1.5 How can the national network ultimately empower local businesses through a network of networks?

Because of the different nature of the local network compared to the local businesses, the national network can serve some the same functions for the local networks one level up. The national network can link together leaders of the local networks to be able to share resources and allow for the construction of even larger projects, perhaps statewide or national. They are able to employ task specific professionals such as fulltime staff economist to assist regional and local networks with materials preparation and or research required to better enable them in the work they are doing.

These ethical businesses are 1) flat and 2) egalitarian. They actively work to build network communities of support. They are focused on both businesses and communities that look at the big picture rather than just profits.

The local, regional, and national networks enable the support mechanisms to allow these businesses to propagate.

9.2 Sense of community and common good

The most striking common aspect of these organizations is their unflagging sense of the importance of the community and the common good. The organizations themselves form a community and each one sees development of external community as one of its major goals and responsibilities. There is a sense of responsibility for each other. There is real caring in these businesses at every level.

This has been an initial state for each of these companies; it has been a part of the culture from the beginning. Although there is no generally accepted definition of social enterprise or social entrepreneur, I believe that all of these businesses would qualify. Many other businesses that did not start out with these same ideals have

functionally become social enterprises over years of operation. For example, the local garage that simply started out as a garage but over the years found that the community it worked in depended on its quality and integrity. (Jeff's Automotive Repair) The company found that making the community a part of its life benefited the company, the employees, and the community. This view of the work of the company changes how you do things. What happens in work affects your community, your friends, your family, and yourself. When you see your customer as more than an isolated third party, then you begin to treat them as persons rather than customers or things.

9.2.1 Community creates responsibility

We are seeing an emergence or more likely a re-emergence, of personal attachment to and responsibility for our business actions as we find ourselves back in a community. Here, the lives of employees, customers and other stakeholders are integrated within a business and social community, as opposed to distant third party and hierarchical relationships that exist in larger companies, based on the traditional economic model. The change in our methods changes how we know and how we know changes our methods. Whereas traditional economics works from an abstract theoretical and rational model, we can see that these companies are thriving on a different type of 'knowledge', which comes from practice itself. In Buddhism, this different type of knowledge is *pañña* and it comes from practical experience.

9.3 Changing our economic models

9.3.1 What is happening in reality?

Traditionally, the analysis of success would be about how much money they are making, but actually, this would not be in keeping with what these businesses are about. Using a systems lens, however, it is more interesting to look at how these companies 'feel', how they interact with the larger systems of which they are part, and how they evolve and grow (which may not be measured in terms of the bottom line). Each of these eight businesses was established by a person (or persons) who was (were) passionate about the work of the business. The work done by these businesses is quite varied, as has been demonstrated.

Traditional economics theory uses an epistemology based on reason, logic, and critical thinking. These examples cited above show quite clearly, that there are other ways of knowing which include trusting the source of the knowledge, intuition or personal inspiration, and personal experience. Rational choice theory would hold that knowing something by any of these other means would not be rational and therefore cannot be involved in or affect economics decisions. However, clearly decisions made in every other sphere of human life, are not only based on rational or self-interested choices. These committed companies were making decisions made on many different factors. This moves us on from thinking about businesses as clockwork, financially driven mechanisms to ones in which the business is defined by the people who make them up but who are equally influenced and developed by the work they perform. It is much more an interactive dance than a static model.

If we consider *homo economicus*, not as a rational choice mechanism, but rather as a complex system, then we need new models of action and choice. Rather than reducing the complex system to component parts and analyzing those parts to understand the whole, in a complex system, we might look at the whole as dynamic (living) interactions of sub-units where the sub-units help define the whole. Indeed, the sub-units can only be defined in terms of the whole.

What was seen in these emergent community businesses were the seeds of a post-industrial economy that is holistic, vibrant, ethical, and sustainable-based on community and focused on local production that is primarily for local consumption. It heralds a potential economic development model that can provide real integral development in local communities on a global scale. Even if traditional economists do not change their models, these observations suggest that action on the ground will eventually lead to a re-evaluation of the epistemology and methodology of research in economics-if it is to exist as a viable source of guidance in the future.

Traditional economics tells (or at least tries to tell) us how things work and what we need to do to make good businesses: how much product to produce; how to price it; when to stay in business; when to get out of business; how many people to employ and how much to pay them; how to maximise profits by outsourcing costs. It confidently advises that businesses must grow. Economics has theories and models to provide us with all of this information needed in the world of markets.

And what is fascinating is that it is based on a model where every transaction is done by individuals acting alone in self-interest; furthermore actions are based on the rational evaluation of each situation, weighing of the costs and benefits of all options in order to determine the resultant action. A simpler model has never been proposed. This model has resulted in a reductionist approach that would indicate that the whole is a simple sum of its parts. In this model, a person's work life is deemed separate from their home life, which is also separate from their spiritual life. However, there are different ways of determining how we lead our lives. In this thesis we have explored the upsurge of new companies, and the principles that help them flourish. We have been more concerned here with the systems in which they operate rather than with the reductionist aspect, and with how economics may need to change in order to adapt to these new systems.

Undoubtedly, human beings are complex creatures. Indeed, we can view people as complicated systems wrapped up in flesh and bounded by skin. As a complicated system, we have many simultaneous roles in our lives and routinely accomplish complicated tasks balancing obligations, relationships, and time among other things. We have a psychological, emotional, spiritual aspect to our being and these determine the actions that we take. Just like any other system however, any small change, anywhere in the system, can have disproportionate effects elsewhere. Just as an indiscriminate action caused by a short 'bad' mood can lead to possible divorce, in a different system, the sub-prime mortgages in US has created a worldwide crisis. To view the world and ourselves in it as systems gives us an alternate view of our existence and relationship to other systems. However, economics, that cornerstone of business, is predicated upon a more limited view.

Therefore, that leaves us with a challenging question: if we are complex systems, is this model of homo economicus deep enough to provide us with viable economic analysis and practice? Has economics itself become split off from the reality it is supposed to describe?

Such a difference between the old and the new can be seen when we look at traditional, as opposed to new, emergent businesses. The traditional (and still largely current) business climate is one in which businesses maximise profits by externalizing costs, minimizing expenses, growing increases in the bottom line and

developing new products that are advertised in order to develop need-satisfying solutions from customer and consumer wants. However, today in business we can also see growing numbers of businesses that are not based on this old model. These businesses are not primarily motivated by a maximization of returns. They are driven by very different motivations such as their environmental and social impact; that the people they work with are enabled to live full and growing lives; that their organization provides the goods and services that satisfy real human needs. Such enterprises are not concerned with size and growth particularly. They may simply stay small. Their sustainability is in process not structure. They simply live within their means and aim to have a positive impact financially and socially on the lives of the stakeholders, and on the environment. They are sustainable because they give more than they take.

The Buddhist economic framework does seem to provide a functional model for these new businesses. Likewise, humanistic economics would be a better model than orthodox economics. These two models work because they are based on a more realistic model of people and their interactions, needs and wants. Both of these systems focus on well being rather than on profit maximization, wealth accumulation, and constant growth. The Four Noble Truths of Buddhism are life is suffering, suffering is caused by craving, suffering ends when craving ends, and there is a path to end craving. This ending of suffering defines well being for a Buddhist. An economic framework that focuses on the end of suffering is an economic framework that is centered on the well being of people.

My greatest concern with Buddhist economics continues to be my concern with its sectarian nature. I believe that to effectively change world economics requires changing the economic/cultural paradigm of the West. I do not see that happening as a Buddhist sectarian approach, particularly in the United States where in 2007 only 0.7% of the population acclaimed Buddhism. This placed it as the fourth largest religion in the US after Christianity (78.4%), no religion (10.3%) and Judaism (1.7%). (Pew Forum on Religion & Public Life / U. S. Religious Landscape Survey: Religious Composition of the U. S., 2007) The question remains then, is there a way to keep the dhamma in Buddhist Economics and that the Buddhist out?

9.4 Society and Culture

To spend time with these businesses is to know very non-rational choice way that there is a different way for businesses to operate and be profitable, and socially and environmentally responsible. There are ways for businesses to organize within their organizations that empower employees while at the same time providing the organization with more flexibility, adaptability, coherence, energy, and stability (FACES). Because of the cross training, these businesses were more flexible and adaptable. The size of these businesses allowed for coherence with everyone sharing the vision and goals. The acknowledgement of the creativity and capabilities of the employees empowered them and gave them energy and the businesses stability with a low turn-over workplace.

The people involved in these businesses are writing new stories. Those stories focused on community, caring, healthy bodies, healthy relationships, and a healthy environment. With the focus on building community and community networks, those stories are being shared between people who share trust relationships. Mile High Business Alliance is actively working to build network connections between businesses to collaborate on how to do what they are doing better. The regional hubs and the national BALLE network are working to extend those learning networks regionally and nationally. In the reorganization of 2009, the BALLE national network its FACES when it listened to the businesses and local networks and changed direction to become more democratic and caring. It now cares for its networks and businesses by nurturing them with the information, education, and leadership they need to grow at what they are good at. The network hubs and the national office provide support and assistance in wider dissemination of the stories. A recent Public Broadcasting System special "Fixing the Future" (Brancaccio, 2010) featured David Korten (BALLE board member and visionary) and Michelle Long (BALLE Executive Director).

To be a good storyteller, you need to have life experiences. Brand new companies are in the process of building a shared history and culture. They are building the stories that will define them. As the companies grow and accumulate history, stories will be told of shared experiences and the culture will mature.

However, as in all complex things, stories also can help us become more inward looking.

We are transitioning from having to being. We have been “liberated by prosperity but not fulfilled by it.” (Pink, 2005)

As we develop these new stories for a new business culture, we need to have ways to disseminate those stories and share them out into the world. The networks that we build enable that at the same time as they support the nurturing and empowering of the members of the network. The stronger and broader these networks are, the more chance we have of seeing this new concept “go viral.”

9.5 Sustainability

According to the Brundtland Commission “sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” This definition necessitates looking at all that we do in business or life with a much broader view than we have taken in the past. It is not an easy change to make. I believe that one of the first changes we need to make is to start to recognize the interconnections between people, the whole environment (all living beings) and the systems that support them. With no additional changes in attitude, social environment, or technology, life on this planet is threatened, even if all of the businesses magically became ethical. The global human population remains dependant on non-renewable fossil fuels. Much of the wisdom required to become more self-sufficient has been lost or is hidden away in history. Until there is a human change of heart, the desire, willingness, and drive to rebuild that knowledge will not happen on the scale that is required. The knowledge of how to survive is concentrated in separate pockets and either needs to be shared or reinvented.

These businesses, their founders, and associates are headed, I believe, on the right path. One of the questions that was asked of each company was asked the following:

“Mark Albion in his book “True to Yourself: leading a values based business”, talks about needing to walk toward your talk (as compared to walking your talk). Do you feel your company is on this path? Is this important to you?”

All of the interviewed companies responded in the affirmative however several of them elaborated with great insight.

David Braden of Braden Organic Landscape Design responded:

"I think I am actively seeking out the relationships that will contribute to increased well being for the social - economic - ecological system in which my business operates - but, mine is a unique business where the establishment of those relationships is the business itself - not just the values by which we operate."

Tonya Reichly of MoonDance Botanicals said:

"Yes. Absolutely important (sic) to me. It is also a dialog... to walk TOWARD your talk (vs a monolog, which I feel the statement walking your talk is). To walk toward your talk you are (I am) constantly looking at better, more innovative ways to serve my community and having a dialog with my community as to what this means."

Finally, Herb Brodsky of Novo Coffee replied with:

"This is very important for Novo Coffee-for the owners as well as for all of the staff. There are a lot of structural elements that we still want and need to bring in to our company to "walk" a bit better/faster towards our talk, but our main assets-our people-are committed to common values."

We need to be committed to walk toward sustainability because right now, actual sustainability is simply not possible without everyone making dramatic changes in lifestyle. Those kinds of changes are not likely to happen.

9.6 Scalability

I do not believe that these principles transfer easily or effectively to large-scale organizations. One of the largest benefits of the small-scale and transparent organization is the built in accountability within the company as well as between the company and their customers, suppliers and other community stakeholders BY VIRTUE OF THEIR SIZE. This might be modified into some sort of mixed model such as demonstrated in this figure.

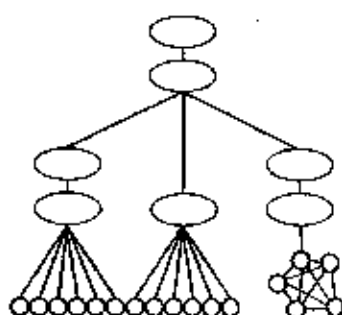


Figure 18 Mixed hierarchical

I think that the question of “scaling up” is a question based on assumptions from the old model. With made to order cars now in Europe and Japan, made possible by the use of robots that only need a change of software to switch to the assembly of another model, the possibility exists that automobile manufacturers will become auto designers and parts makers and then the assembly of the car can be done at smaller more local sites. (Building Cars to Customer Order)

Perhaps Schumacher had it really right when he said “Small is Beautiful.”

9.7 Education: Teaching and Learning

Throughout the term of this research, one of the non-thesis questions that was always in front of the researcher was what lessons could be taken back to a university business program.

Perhaps the most important lessons that learned in this study had to do with the nature of education. The business owners and their associates (for the most part) did not have formal business educations. They learned how to run businesses by running businesses—a learn-by-doing model. They were using skills that they had learned in classrooms (environmental sustainability, making herbal concoctions, cooking gourmet food) or lessons that they learned by doing (permaculture, roasting coffee, sales, community building). They loved doing both what they were doing and learning more and more about the field. If work is defined as the functional opposite of pleasure, no one here was working.

Were there "business school" lessons that they could use to their advantage? Of course! A number of the businesses voiced that they wished that they had tools to be able to measure their social and environmental impact. Progressive business schools and independent NGOs are working on developing, testing, and refining these tools. Most of the businesses could have benefitted from information on how to plan and anticipate start up costs and how to define and generate income streams. The businesses could have used information on how to leverage assets.

Are there lessons that business schools could learn from these businesses? Many.

Most of the advertising that these businesses were doing was being done networking and by personal recommendation. It was not psychologically manipulative.

Other lessons:

(1) Business students need BROADER educations that begin with ethics, history, sociology, psychology, biology (and systems/environmental approaches), and mathematics (chaos and complexity theory). They need to be encouraged to look at things in different ways. We need to do more educating and less training.

(2) Considering the role and impact of small businesses and entrepreneurs, I think that it would be important to address the opportunities in these operations head-on, dealing with the pros and cons and particularly the problems facing small businesses such as availability of financial capital. Some direction in tips in starting a small business would be helpful.

(3) The importance of social networking was demonstrated in this work. There needs to be some training in what things are critical for building strong social networks including: trust, ethics, responsibility, and dependability.

(4) Emphasizing collaboration and cooperation over competition.

(5) We teach accounting to measure the success or failure of the profit bottom line. We need to equal or greater weight to the processes involved in evaluating social and environmental impact.

(6) We need businesses that live CSR on a day-to-day basis not businesses that have CSR programs that act as band-aids and disguises of improper corporate behavior. Therefore, business schools need to cease and desist in promoting CSR

programs and lesson on the other side that encourage behavior that is not socially responsible.

(7) We need to teach about different kinds of ownership and management structures such as cooperatives, and ESOPs

(8) An interesting concept to think about is a program that may or may not be a degree program that works as a learn-by-doing program with all students operating real businesses.

The founders of New Belgium Brewing went out before they ever sold a bottle of beer and sat down and wrote out their Core Values and Beliefs. They talked about how they wanted the company to grow and what that would look like. They put everything in writing. They have never regretted that for even a minute. It gave them a goal to work toward; it kept them on target when they had to make tough decisions.

Helping promising business people build their love and passion into a way to make a living and help others make a living is a laudable task.

(1) Providing them with guidance on building out the documentation for their businesses starting with Core Values and Beliefs and Vision and Mission statements

(2) Helping them understand the different forms of legal structures, their advantages, and disadvantages

(3) How to build a business plan, a budget, and identify potential sources of revenue

(4) Teaching how to build and weave effective networks with associates, suppliers, customers, and the community whether they be bridging or bonding networks

The importance of this style of business begs us to consider how we revamp our business schools to provide the necessary support for them.

9.8 Final summary

“With more than one million new businesses each year, America’s economy depends on small businesses for its vitality and growth. According to the 1997 report of the U.S. Census Bureau, the nation’s 17 million small, non-farm businesses constituted 99.7 per cent of all employers, employed 52 percent of private workforce and accounted for 51 percent of the nation’s sales. Small business-dominated industries provided 11.1 million new jobs between 1994 and 1998, virtually all of the new jobs created during that time period. Small businesses are most likely to generate jobs for young workers, older workers and women, provide 67 percent of first jobs and produce 55 percent of innovations.” (Small Business in America)

These figures are based on business as usual in the U.S. These are not based on any changes that might be a function of increased environmental awareness, need for shorter supply chains, and certainly not on any new cultural or economic paradigm. They reflect the importance of looking at small business and considering how to make it more productive.

This research has explored values driven businesses and demonstrated potential in a new model of business. It has also highlighted the importance of networking in building supportive, collaborative networks.

The five historic businesses that we looked at demonstrate that it is possible to do well by doing good and ethical business. The disappointment with those businesses is that they each (for the most part) stand-alone. There was a network that those businesses belonged to, that being the Social Venture Network, but it was much more of a social club than a social network. Judy Wicks, Laury Hammel, David Korten, Michael Shuman, and Michelle Long have led in the creation of a functional and responsive social network that is walking (and sometimes stumbling in) its talk and showing what the empowerment of individuals (and organizations in networks) can build. They show a possibility of having what it takes to encourage the new stories that are being written and then provide a vehicle to disseminate them and the cultural change they are building as well as spreading the models for socially and environmentally responsible businesses, new models rebuilding strong local communities, and new models of business collaboration.

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APPENDIX

APPENDIX A
QUESTION TABLE

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
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APPENDIX B
BRADEN ORGANIC LANDSCAPE DESIGN

Braden Organic Landscape Design**Survey – Associates****Braden Organic Landscape Design**

Please indicate the most appropriate response by typing an X next to the number.

Not concerned	Not very concerned	Neutral	Concerned	Very concerned	
1	2	3	4	5	Braden Organic Landscape Design is dedicated to renewing the environment
1	2	3	4	5	Braden Organic Landscape Design is dedicated to community building
1	2	3	4	5	Braden Organic Landscape Design is dedicated to communicating the importance of its work

Would you recommend Braden Organic Landscape Design to a friend who was interested in landscape design?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Would you recommend Braden Organic Landscape Design to a friend who was interested in learning about permaculture?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Email address: _____

Survey – Customers**Braden Organic Landscape Design**

Please indicate the most appropriate response by typing an X next to the number.

Not concerned	Not very concerned	Neutral	Concerned	Very concerned	
1	2	3	4	5	Braden Organic Landscape Design is concerned with quality
1	2	3	4	5	Braden Organic Landscape Design is concerned with price
1	2	3	4	5	Braden Organic Landscape Design is concerned with the environment
1	2	3	4	5	Braden Organic Landscape Design is concerned with community building

Would you recommend Braden Organic Landscape Design to a friend who was interested in landscape design?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Would you recommend Braden Organic Landscape Design to a friend who was interested in learning about permaculture?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Email address: _____

APPENDIX C
FANCY TIGER CRAFTS

Survey – Teachers**Fancy Tiger Crafts**

Please indicate the most appropriate response by typing an X next to the appropriate response.

1. When teaching, I make a conscious effort to encourage or praise the students.

don't agree strongly agree				
1	2	3	4	5

2. I feel that learning how to do my craft is healing.

don't agree strongly agree				
1	2	3	4	5

3. I believe that everyone is creative.

don't agree strongly agree				
1	2	3	4	5

4. I believe that community is of primary importance.

don't agree strongly agree				
1	2	3	4	5

5. I love my work.

don't agree agree				
1	2	3	4	5

Email address _____

Survey – Customers

Fancy Tiger

Please indicate the most appropriate response by typing an X next to the appropriate number.

1. I come to Fancy Tiger because of the quality of the materials.

don't agree strongly agree				
1	2	3	4	5

2. I come to Fancy Tiger because of the knowledge of the sales people

don't agree strongly agree				
1	2	3	4	5

3. I come to Fancy Tiger because of the natural products.

don't agree strongly agree				
1	2	3	4	5

4. I come to Fancy Tiger because it is convenient.

don't agree strongly agree				
1	2	3	4	5

5. I have taken a class at Fancy Tiger.

don't agree strongly agree				
1	2	3	4	5

6. The teachers at Fancy Tiger know the material they are teaching.

don't agree strongly agree				
1	2	3	4	5

7. The teachers at Fancy Tiger are supportive and helpful.

don't agree strongly agree				
1	2	3	4	5

8. I enjoy spending time at Fancy Tiger.

don't agree strongly agree				
1	2	3	4	5

9. I would recommend Fancy Tiger to a friend who does crafts.

don't agree strongly agree				
1	2	3	4	5

10. I would recommend Fancy Tiger to a friend who wants to learn a craft.

don't agree strongly agree				
1	2	3	4	5

11. I feel good when I leave Fancy Tiger.

don't agree strongly agree				
1	2	3	4	5

12. I feel better about myself when I leave Fancy Tiger.

don't agree				
strongly agree				
1	2	3	4	5

13. Other comments:

14. Email address: _____

Survey – Suppliers

Fancy Tiger

Please indicate the most appropriate response by typing an X next to the number.

Not concerned	Not very concerned	Neutral	Concerned	Very concerned	
1	2	3	4	5	Fancy Tiger is concerned with quality
1	2	3	4	5	Fancy Tiger is concerned with price
1	2	3	4	5	Fancy Tiger is interested in nature products

Would you recommend Fancy Tiger to a friend who was interested in purchasing craft supplies?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Would you recommend Fancy Tiger to a friend who wanted to learn a craft?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Email address: _____

APPENDIX D
HOOKED ON COLFAX

Survey – Customers

Hooked on Colfax

Please indicate the most appropriate response by typing an X next to the number.

I do not agree at all	I somewhat disagree	Neutral	I somewhat agree	I agree completely	
1	2	3	4	5	I come to Hooked on Colfax because of the quality of the food and beverages.
1	2	3	4	5	I come to Hooked on Colfax because it is in the neighborhood in which I live.
1	2	3	4	5	When I visit Hooked on Colfax, I feel like I am part of the community.
1	2	3	4	5	Hooked on Colfax works to support the community.
1	2	3	4	5	I appreciate the level of service I receive at Hooked on Colfax.

Would you recommend Hooked on Colfax to a friend?

Definitely not	Probably not	Maybe	Most likely	Definitely
1	2	3	4	5

How often do you frequent Hooked on Colfax?

Infrequently	Occasionally	Once or twice a week	More than 2 times a week
1	2	3	4

What do you like best about Hooked on Colfax?

Email address: _____

Survey – Suppliers

Hooked on Colfax

Please indicate the most appropriate response by typing an X next to the number.

Not concerned	Not very concerned	Neutral	Concerned	Very concerned	
1	2	3	4	5	Hooked on Colfax is concerned with quality
1	2	3	4	5	Hooked on Colfax is concerned with price
1	2	3	4	5	Hooked on Colfax is interested in natural products
1	2	3	4	5	Hooked on Colfax works to maintain good communications?

Would you recommend Hooked on Colfax to a business associate who sells a product that Hooked on Colfax might use?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Would you recommend Hooked on Colfax to a friend?

Definitely not	Probably not	Maybe	Most likely	Definitely	I don't have enough information to reply
1	2	3	4	5	6

Email address: _____

APPENDIX E
MOONDANCE BOTANICALS

VITAE (CONTINUED)

SCHORLARSHIP (CONTINUED) 1998-2000 Interkids Bilingual Kindergarten
Bangkok
Teacher
1997- yssl.com New Carlisle, OH USA
President and Owner
1996-1997 DAWN Systems Pittsburgh, PA
USA
Vice President
1996 Crcative Web Technologies Pittsburgh,
PA USA
Director of Web Programming
1992-1996 Keystone Financial Services
Pittsburgh, PA USA
Account Manager
1989-1992 Northwood Better Homes and
Gardens Pittsburgh, PA USA
Sales Associate
1989-1992 Cutler Better Homes and Gardens
Canton, OH USA
Sales Associate
1987-1989 H&R Block Alliance and Canton,
OH USA
Tax preparation specialist / teacher
1982-1987 Community College of Allegheny
County Pittsburgh, PA USA
Computer Science Instructor
1981 Community College of Allegheny County
Pittsburgh, PA USA
Chemistry Instructor