Ethics and the Social Entrepreneur

The Journey to an Apposite Professional Code of Ethics

by

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ABSTRACT

Social entrepreneurship has evolved into a global trend to promote responsible

community development and social equity, including nonprofit, for-profit, or hybrid

ventures that identify and exploit opportunities to promote social value and community

benefit. Social entrepreneurship can be a powerful tool that shifts economic and

sustainable development foci from a financial growth paradigm to a community

development and community determination paradigm, promoting social justice and

resource distribution equity. When considering intercession's potentiality and impact on

local communities, an investigation of the role of ethics in the social entrepreneurial

profession is essential. It is essential to question the assumption that social can equal

ethical and investigate the possibility that the outcome of an enterprise overrides negative

impacts on the stakeholders, leading to potential saviorism, colonization, and even

corruption in social entrepreneurial efforts. The purpose of this study is to draw on

theories of ethics to inform decision-making processes in professional social

entrepreneurship. The single-case study seeks to define the ethical considerations of

social entrepreneurs and what factors weigh into ventures designed to advance social

equity and promote economic equilibrium for marginalized populations. Additionally, it

investigates the ethical parameters by which social entrepreneurs operate and how their

decision-making prioritizes community stakeholders. The research builds on the work of

established critical theorists, existing professional nonprofit and entrepreneurial codes of

ethics, and incorporates culturally ethical research models to propose a conceptual

framework for social entrepreneurship ethics. The proposed conceptual framework aims

to guide social entrepreneurs in navigating the complex interplay of ethical dilemmas,

power dynamics, and cultural contexts they encounter. By synthesizing traditional ethical models, critical theory considerations, and a culturally responsive, reflexive, and relationship-based model, this framework seeks to provide a robust, adaptable approach to ethical decision-making grounded in social justice, equity, and respect for diverse cultural norms. These results have implications for entrepreneurship education and social entrepreneurship education, as well as for establishing a culturally responsive, relational, and reflexive professional code of ethics for social entrepreneurs.

DEDICATION

I dedicate this dissertation first to my Lord and Savior, the maker of all things, my

rescuer, and the source of all of my strength. And next, I dedicate this to my Girl

Wonder, Greer. I do things so that you can see that you can do even more. I love and

thank you.

ACKNOWLEDGMENTS

thanks is extended to the anonymous participants within the Kandahar community, for

whom it was a risk simply to talk to me.

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CHAPTER 1

INTRODUCTION

In their examination of social entrepreneurship, Martin and Osberg draw parallels with the entrepreneurial theories of Joseph Schumpeter and Israel Kirzner (2007). They position the entrepreneur who shifts the market as pivotal in the evolution of the economic system, aiming primarily for innovation and the creation of value. Schumpeter conceptualizes this shift as 'creative destruction,' a transformation of the current market framework that paves the way for radical development and expansion (Schumpeter, 1942). In contrast, Kirzner's view of entrepreneurship emphasizes the gradual adjustments in the market mechanism, nudging it towards the equilibrium that is disrupted by the Schumpeterian entrepreneur (Kirzner, 1999). The core objective of entrepreneurship, according to them, extends beyond mere profit or financial returns to the fulfillment of a vision and the generation of value through innovative ideas. Such achievements not only advance societal well-being but also lead to economic prosperity. Martin and Osberg suggest that the fundamental driver behind both conventional entrepreneurs and social entrepreneurs is the pursuit of a vision, one not primarily motivated by financial incentives or altruistic rewards (2007). The critical distinction between the two types of entrepreneurs lies in the market transformation that will occur due to the realization of their ideas.

Entrepreneurial ventures are often marked by two primary attributes: the pursuit of innovation and the creation of value (Gartner, 1990; Kao, 1993; Sikalieh et al., 2013). However, the unique aspect of social entrepreneurship lies in its beneficiary focus, aiming the generated value toward societal betterment (Martin & Osberg, 2007; Wu et

al., 2020). Social entrepreneurs establish enterprises with the intent to rectify economic and societal disparities. They achieve this by capitalizing on opportunities, addressing market voids, and rejecting the notion of charity as a sustainable solution for reducing poverty and rectifying social inequities (Yunus, 2009). The scope of social entrepreneurship encompasses nonprofit, for-profit, and hybrid models, all unified by their mission to uncover and harness opportunities for fostering social good and delivering advantages to their communities (Wu et al., 2020). Ideally, these social entrepreneurial ventures are adept at discovering and leveraging opportunities that empower and uplift disenfranchised and marginalized groups (Partzsch & Ziegler, 2011). Social entrepreneurship serves as a transformative mechanism, shifting the focus from mere economic expansion to fostering community development and self-determination and promoting a more equitable distribution of resources, thereby advancing social justice and sustainability (Talmage, 2021).

Exploring the influence and implications of social entrepreneurship within local communities necessitates a careful examination of the ethical dimensions associated with the role of the social entrepreneur. Chell (2016) challenges the notion that social objectives inherently align with ethical practices, scrutinizing the premise that the positive outcomes of an enterprise might justify any negative effects on its stakeholders. This introspection becomes particularly crucial as critiques increasingly highlight issues of perceived saviorism, neo-colonial tendencies, and potential corruption within the realm of social entrepreneurial initiatives (Chayes, 2007; Karim, 2011; Talmage et al., 2019). As social entrepreneurs establish their influence within communities, it's imperative to critically assess the dynamics of power between these agents of change and the

community members they aim to serve. This assessment involves probing into the motivations and priorities of the social entrepreneur: Are their actions truly reflective of the community's needs and priorities? How effectively are the voices and preferences of the community integrated into the decision-making processes of these entrepreneurs?

Moreover, when pursuing the objective of value creation, it's crucial to question whether social entrepreneurs are genuinely aligning their efforts with the cultural traditions, knowledge systems, and inherent strengths of the communities they are part of or if they are, instead, imposing their own perspectives and agendas. Thus, scrutinizing the decision-making processes of social entrepreneurs through a critical lens is vital. Such scrutiny ensures a deeper understanding of the power dynamics at play and helps ascertain whether the interventions genuinely empower the community, uphold its autonomy, and respect its unique cultural and social fabric.

Dissertation Map

Figure 1.1 presents the connections between chapters. Chapter 1 presents an introduction to social entrepreneurship, ethics, and critical theory and introduces the research questions. Chapter 2 includes an overall literature review for these questions and illustrates the gap in the previous research. Chapter 3 features the methodology addressing each of the research questions and the building of the proposed conceptual framework. This conceptual framework is designed to develop reasoned and thorough justifications for the links between ideas, rather than validating these connections through empirical evidence. (Gilson & Goldberg, 2015). Chapter 4 presents the results with a full presentation of the research. Chapter 5 includes a full discussion of these results, and the conclusions, limitations and ethical considerations of this study. It summarizes the

research questions and provides a connection between the constructs and

recommendations for the future application of the study results.

Figure 1.1

Dissertation Map
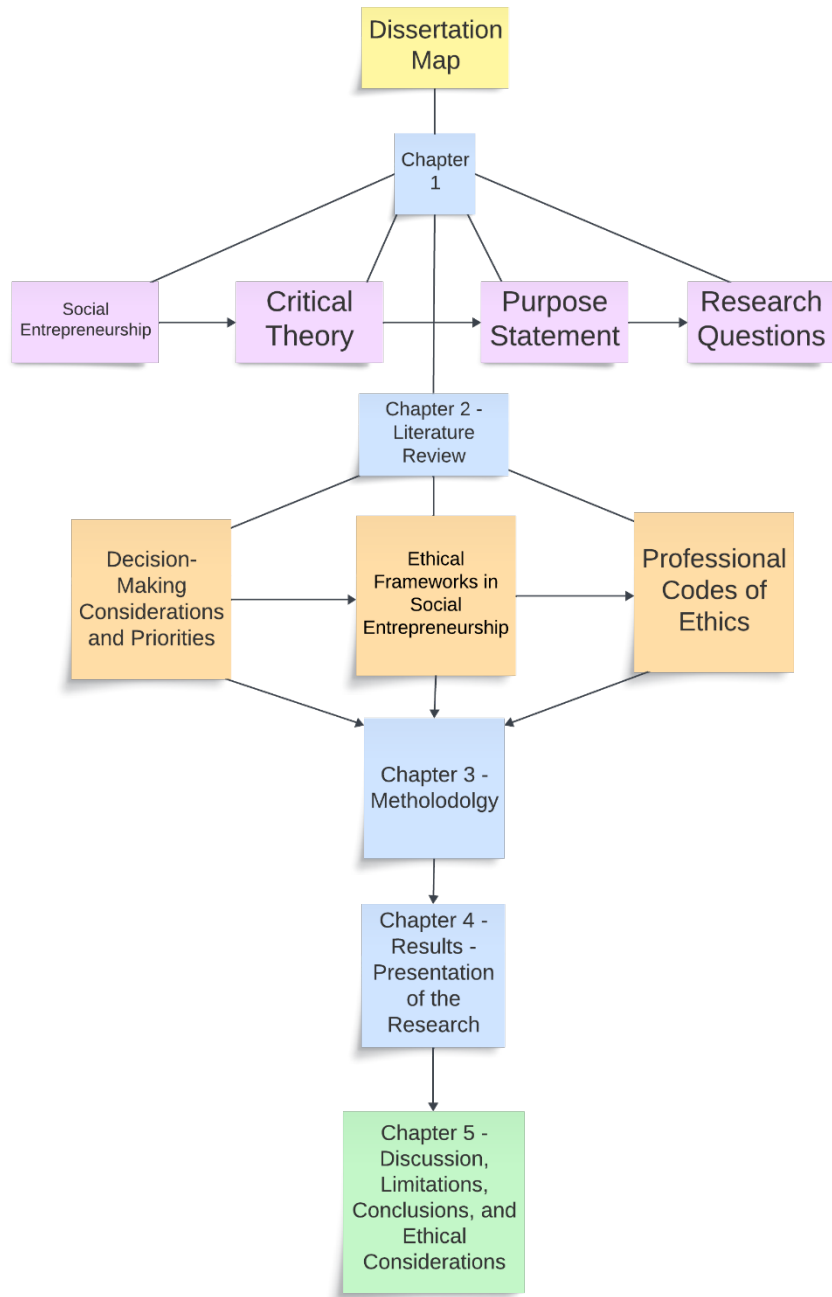
Critical theory

Critical theory represents a multifaceted philosophical paradigm, primarily inaugurated by the Frankfurt School, a collective of intellectuals associated with the Institute for Social Research at the University of Frankfurt during the early 20th century (Held, 1980). This theoretical framework is distinguished by its commitment to interrogating and transforming societal structures instead of merely providing descriptive or explanatory accounts of them. At the heart of critical theory lies a profound scrutiny of power dynamics, underscored by an unwavering dedication to confronting and ameliorating societal injustices. This analysis is primarily focused on the foundational critical theorists as opposed to the contemporary strands of the theory that concentrate on specific social and political movements.

Max Horkheimer was a seminal figure of the Frankfurt School; Horkheimer delineated the contours of critical theory in his foundational 1937 exposition "Traditional and Critical Theory." Herein, he articulates a dichotomy between traditional theory, which aspires to comprehend or elucidate reality, and critical theory, which endeavors to effectuate societal transformation (Horkheimer, 1972). Following Horkheimer, Theodor Adorno's contributions are notably evident in the cultural and aesthetic theory domain, where he critiqued the commodification of culture and its consequent implications for perpetuating social disparities (Adorno, 2002; Held 1980). Herbert Marcuse was renowned for his discourse on the "one-dimensional man," Marcuse offers a critical examination of the repressive dimensions inherent in advanced industrial societies (Marcuse, 1964).

Jürgen Habermas, a distinguished figure affiliated with the Frankfurt School's second generation, has substantially enriched the corpus of critical theory. His scholarly contributions primarily encompass the realms of the public sphere, communicative action, and the paradigm of rational discourse. Habermas's intellectual endeavors extend the ambit of critical theory, transcending the conventional critique of power constructs and the culture industry, introducing a nuanced perspective on the potentialities of rationality and communicative interaction in catalyzing societal transformation (Habermas, 1984; Held, 1980).

In his foundational treatise, "The Structural Transformation of the Public Sphere" (1962), Habermas elucidates the evolution and significance of public discourse within society. He delineates the public sphere as a distinct domain within social life, one where the genesis of public opinion is facilitated, independent of the state and the formal economy. Within this sphere, private individuals convene to engage in rational-critical discourse on matters of public concern. Habermas contends that in an ideal public sphere, the discourse is marked by rational-critical debate, engendering the formation of public opinion and, in turn, exerting influence upon political praxis.

Legitimation Crisis and Democracy: Through "Legitimation Crisis" (1973), Habermas delves into the challenges confronting late-capitalist societies, positing that such societies are beleaguered not only by economic and resource management crises but also by crises of legitimacy. He postulates that the escalating complexity of social systems and the impersonal nature of contemporary governance precipitate a diminution of confidence in democratic institutions. Habermas advocates for the fortification of

participatory democracy, which is achieved by fostering rational discourse and revitalizing the public sphere.

Habermas's theoretical exposition advances with "The Theory of Communicative Action" (1984), wherein he introduces and contrasts the notions of communicative action with strategic action. Mutual comprehension and consensus among discourse participants predicate communicative action. Habermas conceptualizes social order as emerging from the dialectic between the lifeworld (constituted by shared backgrounds and understandings) and the system (comprised of economic and political structures). According to Habermas, rational discourse is epitomized by its inclusivity, reverence for divergent perspectives, and participants' commitment to forging consensus grounded in superior arguments. Habermas's scholarly contributions have significantly broadened the scope and profundity of critical theory. By accentuating the imperatives of rational discourse, communicative action, and the public sphere, he offers a more constructive and optimistic outlook on the feasibility of achieving democratic consensus and social cohesion. His theoretical constructs have profoundly influenced contemporary social, political, and philosophical discourses.

The trajectory of critical theory is characterized by its expansive influence and adaptability, informing a plethora of academic disciplines while giving rise to diverse derivatives such as feminist theory, critical race theory, and post-colonial theory. Its impact transcends the academic realm, permeating the domains of art, culture, and political activism. Lahman's Culturally Responsive Relational Reflexive (CRRR) Ethics research model integrates with critical theory by emphasizing the importance of reflexivity, relational ethics, and cultural responsiveness within research paradigms

(Lahman, 2018). While critical theory traditionally focuses on critiquing power structures and advocating for societal change, Lahman's CRRR model extends this critique to the realm of research methodology, arguing for an approach that is acutely aware of the cultural contexts, power dynamics, and ethical relationships involved in research.

Lahman argues for reflexivity in research, which involves a continuous process of self-examination and critical reflection by researchers on their own biases, cultural backgrounds, and how these factors influence the research process and outcomes. This aligns with critical theory's emphasis on critiquing and understanding the influence of societal structures, including those related to knowledge production. Reflexivity ensures that research is not just a tool for understanding society but also a means of transforming it by acknowledging and addressing its inherent biases and power dynamics. Lahman's model emphasizes the importance of relational ethics, which involves recognizing and valuing the relationships between researchers and participants. This approach resonates with critical theory's focus on human agency and the importance of understanding the social and power relations that influence individuals' experiences and actions. By prioritizing relational ethics, researchers commit to respect, reciprocity, and mutual benefit in their interactions with research participants, thereby aligning with critical theory's goal of transforming society to be more just and equitable.

The CRRRE model also advocates for cultural responsiveness, urging researchers to be sensitive to and respectful of the cultural contexts and identities of research participants (Lahman, 2018). This is particularly relevant when merging with critical theory, as it underscores the importance of understanding and challenging the cultural hegemonies and power imbalances that can influence knowledge production. By being

culturally responsive, researchers can produce more nuanced and comprehensive understandings of social phenomena, aligning with critical theory's objective of challenging and changing societal structures and ideologies.

Lahman's CRRRE research model contributes to a more comprehensive and transformative approach to research. It enhances the critical examination of societal structures by ensuring that research methodologies themselves are subject to scrutiny regarding their ethical, cultural, and relational dimensions. This integration offers a pathway for research to not only critique society but also actively participate in its transformation by being reflexive, relationally ethical, and culturally responsive.

Purpose Statement

This study aims to draw on theories of ethics to inform decision-making processes in professional social entrepreneurship. The study seeks to define the ethical considerations of social entrepreneurs and what factors must weigh into enterprises designed to advance social equity and promote resource redistribution to benefit marginalized populations. Additionally, this study investigates the ethical parameters by which social entrepreneurs operate and how their decision-making prioritizes stakeholders in the communities in which they work. Ultimately, this research builds on the work of established critical theorists and existing professional nonprofit and entrepreneurial codes of ethics and incorporates culturally ethical research models to propose a conceptual framework for ethics in social entrepreneurship. This study seeks to clarify the existing paradigm of social entrepreneurial ethics and advance the understanding of culturally ethical social entrepreneurship. The research aims to identify what ethical considerations or factors social entrepreneurs consider in their decision-

making and how they prioritize the values and traditions of the community, the distribution of resources, all stakeholders' well-being, and the initiatives' empirical outcomes. It proposes a conceptual framework of decision-making priorities to improve the impact efforts to promote financial gain, social justice, and resource distribution equity will have on communities. This research contributes to the field of social entrepreneurship by establishing the groundwork for a professional code of ethics for culturally responsive, relational, and reflexive decision-making.

This study delineates the key factors that social entrepreneurs consider when creating ventures aimed at fostering social equity and facilitating the redistribution of resources to support underserved communities. Through the application of critical theory, this research interrogates the socioeconomic conditions and power dynamics that frame the operations of social enterprises such as the Arghand Cooperative. It delves into the priorities and decision-making processes articulated by the leadership of these organizations, thereby uncovering the underlying ideologies that guide their choices and course of action in the realms of planning, implementation, and management (Gramsci, 1971; Marcuse, 1964). Participants were motivated by a desire to improve living conditions for the community of Kandahar, addressing power social, economic, and political power imbalances, and in some cases fulfilling their personal needs for control and employment. The participants comprised three cooperative leaders and two working members of the organization. This analysis is pivotal, especially in the context of a conflict-affected region like Kandahar, where the interplay of power, ideology, and economic action becomes even more pronounced. This research has the potential to enrich the domain of social entrepreneurship by laying the foundation for a professional

ethical code that emphasizes culturally responsive, relational, and reflexive approaches to decision-making. Moreover, this study enriches the discourse on social entrepreneurship from a critical theory perspective by scrutinizing the power relationships between the entrepreneurs and the communities they aim to serve. It posits these relationships as fundamental to understanding social entrepreneurs' priorities and strategic choices (Foucault, 1980; Habermas, 1984). By examining how power dynamics influence the objectives, strategies, and outcomes of social entrepreneurial endeavors, the study offers a critical lens through which to assess the role of social enterprises in effecting social change.

This study deepens comprehension of the prevailing ethical paradigms within social entrepreneurship, with a particular focus on understanding how social entrepreneurs' ethics are embedded in these ventures. It investigates what ethical frameworks social entrepreneurs integrate into their decision-making processes, examining the ways in which they balance community values and traditions, resource allocation, the well-being of all stakeholders, and the tangible results of their initiatives. Investigating the ethical frameworks of social entrepreneurs is critical for comprehending the foundational values guiding their operations, assessing their social impact, ensuring accountability, and informing policy. This understanding is best based on their decision-making priorities and motivations, as deciphered in the previous discussion, which can facilitate the development of a more supportive ecosystem for social entrepreneurship, fostering innovations that effectively address societal challenges.

In essence, this research, grounded in critical theory, provides an incisive exploration of the decision-making and power relations inherent in social

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entrepreneurship that will lead to an understanding of the ethical frameworks from which social entrepreneurs operate. Focusing on the case of the Arghand Cooperative not only critiques the operational and ideological dimensions of social entrepreneurial practice but also contributes to a more comprehensive understanding of its potential to challenge and transform prevailing economic and social paradigms.

This model-building portion of this study aims to integrate critical theory, existing ethical standards in the nonprofit and business realms, and methodologies that prioritize cultural ethics to suggest an innovative conceptual framework for social entrepreneurship decision-making. This proposed framework emphasizes strategies that optimize the balance between financial objectives with commitments to social justice and the equitable allocation of resources, with the aim of prioritizing the positive impacts on communities. It seeks to enrich the field of social entrepreneurship by proposing the basis for a professional code of ethics that values cultural sensitivity, fosters meaningful relationships, and supports reflective and informed dialogue to guide decision-making. This framework integrates traditional ethical frameworks, elements of critical theory, and Lahman's (2018) culturally responsive, reflexive, and relationship-oriented research approach to offer a comprehensive and flexible method for ethical decision-making. It is anchored in principles of social justice, equity, and a deep respect for varied cultural traditions, aiming to navigate ethical considerations with a broad, inclusive perspective.

Challenging conventional wisdom around ethical frameworks in social entrepreneurship and the framework provides a foundational step toward creating a professional code of ethics that reflects the sector's unique challenges and opportunities. It sets the stage for further research and dialogue on how social entrepreneurs can

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ethically navigate the complexities of their work, contributing to a more sustainable, equitable, and just society. The systematic construction of conceptual models to bridge theoretical gaps, articulate under-explored relationships, and propose new pathways for investigation (Jaakkola, 2020). This approach is particularly pertinent in fields characterized by dynamic and multifaceted constructs, such as social entrepreneurship, where traditional theories may fall short in capturing the nuanced interplay of social impact, innovation, and sustainability. This study aims to construct a comprehensive, dynamic conceptual framework for the decision-making processes of social entrepreneurs. The development of this framework involves synthesizing theoretical insights from existing literature on social entrepreneurship, ethics frameworks, and organizational behavior and codes of ethics while infusing the process with culturally reflexive, relational, and responsive awareness.

Research Questions

Following the principles stated above, this study seeks to answer the following questions:

R1: What are the decision-making factors and priorities that make up the ethical considerations for individuals engaging in social entrepreneurial endeavors?

R2: What are the theoretical ethical frameworks social entrepreneurs use to guide their decision-making processes?

R3: From a critical perspective, what is an effective, ethical conceptual framework for approaching social entrepreneurial decision-making?

This dissertation delves into the realms of ethics, decision-making priorities, and social entrepreneurship by scrutinizing various elements influencing the decision-making

process and considerations of social entrepreneurs. It then advances to an analysis of the theoretical ethical frameworks employed by these change-makers. The culmination is the formulation of a conceptual framework, offering a structured approach to decision-making within social entrepreneurship.

It first explores the multi-faceted decision-making factors and priorities that shape the ethical considerations for individuals engaged in social entrepreneurial endeavors. This study investigated the priorities expressed by the leadership of the Arghand Cooperative organization in Kandahar, Afghanistan, during their planning, implementation, and management. The results provide a foundation for the overall research questions by illustrating where the individuals placed importance, how they communicated the goals and ownership of the cooperative and their reactions to failures and successes. Given that this type of exploration into priorities has not yet been explored, it is important to lay this groundwork. Second, this study includes important power relationships between the entrepreneurs and the community as a potential predictor of decision-making.

The second question takes those considerations and priorities in the decision-making processes that guide social entrepreneurs in creating and managing ventures aimed at social change and analyzing how they fit into various established ethical frameworks. These frameworks help define the right course of action in complex situations and ensure that their enterprises reach their desired goals, social change, economic benefit, sustainability, and so on. Some of the key theoretical ethical frameworks explored are:

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- Utilitarianism, focusing on the consequences of actions, in which decisions are made based on the greatest good for the greatest number, aiming to maximize overall happiness and reduce suffering

- Deontology, emphasizing duties and rules. Actions are considered ethical if they adhere to a set of rules or duties, regardless of the consequences.

- Virtue Ethics, centering on the character and virtues of the individual. Ethical behavior stems from a virtuous character, where social entrepreneurs strive to develop personal virtues like honesty, courage, and compassion in their professional conduct.

- Care Ethics, Focusing on relationships and the importance of care in decision-making. Encourages social entrepreneurs to consider the implications of their decisions on relationships and to prioritize empathy, nurturing, and responsiveness.

- Justice Framework, concerned with fairness and justice. Decisions are guided by principles of equality, equity, and respect for individual rights. It's about ensuring fair treatment and distribution of resources.

- Rights-Based Approach, focusing on respecting and protecting individual rights. Decisions are made considering the rights of all stakeholders, ensuring that the venture does not infringe upon the rights of the people it affects.

- Common Good Approach, centering on what's beneficial for the community as a whole. Decisions are made based on what ultimately contributes to the social, economic, and environmental well-being of the community. (Velasquez, 2021).

Results show that social entrepreneurs often use elements from these frameworks to form an approach that aligns with their personal values, the mission of their venture, and the perceived needs of the communities they serve. This multifaceted ethical approach is crucial for addressing the complex, multifaceted problems that social entrepreneurs aim to solve and incorporating these individual ethical codes into a culturally responsive, reflexive, and relational endeavor.

Ultimately, this dissertation seeks to establish a conceptual framework from which a professional code of ethics may be formulated as a shared vision for social entrepreneurs. A conceptual framework for social entrepreneurial decision-making should be holistic, adaptable, and rooted in a deep understanding of the complex social, economic, and environmental systems within which social enterprises operate. This model-building process recognized that from a critical perspective, no single framework is universally applicable; an effective approach often integrates elements from various ethical theories tailored to the unique context of each social enterprise (Jaakkola, 2020).

Significance of the Study

The emergence of social entrepreneurship as a field of study and practice represents a critical intersection of capitalist endeavors and social welfare, necessitating a nuanced analysis through the lens of critical theory (Dey & Steyaert, 2012). This perspective foregrounds the inherent power structures and ideological constructs that shape economic and social relations, offering a profound critique of traditional business practices and their impact on society. Entrepreneurial endeavors are recognized for their emphasis on two pivotal concepts: innovation, which drives new solutions and ideas, and value creation, which seeks to generate benefits or returns from these innovations

(Gartner, 1990; Kao, 1993; Sikalieh et al., 2013). These elements are core to the entrepreneurial spirit, pushing the boundaries of what is possible and delivering tangible or intangible assets to the market and society. However, the essence of social entrepreneurship introduces a nuanced perspective on the notion of value creation. Unlike traditional entrepreneurship, where value often translates into economic gains for entrepreneurs and their stakeholders, social entrepreneurship shifts the focus toward creating social value, primarily intended to benefit broader communities or marginalized groups (Martin & Osberg, 2007; Wu et al., 2020).

In evaluating the potential and impact of interventions by social entrepreneurs on local communities, it's critical to address the ethical dimensions of their involvement. Chell (2016) challenges the notion that social initiatives are inherently ethical, probing the premise that the positive outcomes of an enterprise might outweigh any adverse effects on its stakeholders. Furthermore, there is growing scrutiny regarding the notions of saviorism, colonial tendencies, and even corruption within social entrepreneurship (Chayes, 2007; Karim, 2011; Talmage et al., 2019). As social entrepreneurs wield increasing influence within the communities they serve, it becomes imperative to scrutinize the dynamics of power between them and their stakeholders. Questions arise concerning the social entrepreneurs' priorities, how they align with or diverge from those of the community, and how these considerations shape their decision-making strategies. Are their efforts to create value-informed and respectful of the community's traditions, knowledge systems, and strengths, or are they predominantly driven by the entrepreneurs' own visions and objectives? A critical examination of the decision-making processes in

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social entrepreneurship is crucial for assessing the empowerment or disempowerment of communities within these interventions.

Pre-COVID pandemic poverty rates in Afghanistan hovered above 50% of the population and were projected to rise to 75% (Cancho & Pradhan, 2020). Since COVID and due to the return of Taliban control of the country, there has been a lack of reliable data about poverty rates and employment (Khawari, 2023; Floreani et al., 2021). Social entrepreneurship emerged with powerful potential for socio-economic development in Afghanistan. Notably, the Afghan Institute of Learning (AIL), founded by Dr. Sakena Yacoobi, played a pivotal role in education and healthcare, particularly for women and children, prior to the return of Taliban control (Ashoka, n.d.; Mitchell, 2022). AIL's innovative approaches to education, including leadership training and health education, have reached millions, demonstrating the significant impact of social entrepreneurship in post-conflict settings (Yacoobi, 2015). Similarly, women's microfinance projects in Afghanistan were showing promising outcomes in empowering women economically and socially (Chandrashekhar & Sultani, 2019; Maarse & van Dijk, 2016). Microfinance initiatives have not only improved women's financial independence but also contributed to greater social cohesion and community development. Like our Arghand Cooperative case study, Arzu Studio Hope was a U.S.-based nonprofit established to provide economic opportunities to carpet weavers in Bamyan Province, Afghanistan (Najafizada & Cohen, 2017). And like the Arghand Cooperative, the Arzu Studio Hope did not survive the changing power structures in Afghanistan. These projects underscore the potential of social entrepreneurship to address complex social issues through innovative and sustainable solutions and emphasize the promise of such projects in fostering

resilience and adaptability and empowering marginalized communities. Collectively, these examples illustrate the transformative potential of social entrepreneurship, but given the political and inevitable social structure changes, bring the question of sustainability and decision-making to the forefront.

In the dynamic landscape of social entrepreneurship, the imperative for ethical analysis and action is accentuated by the complex interplay and often tension of economic objectives and social missions (Bruder, 2021). Investigating the ethical frameworks that guide social entrepreneurs in their decision-making processes is paramount, rooted in both theoretical and practical considerations. Understanding these ethical frameworks can illuminate the values that underpin social entrepreneurship, offering insights into how these organizations prioritize social, environmental, and economic outcomes. Social entrepreneurs often navigate complex terrains, balancing profit with purpose and value creation versus value capture, which necessitates a deep understanding of their convictions and how these influence their operational strategies (Santos, 2012). This exploration can reveal how social entrepreneurs define and measure success, differentiating them from traditional business models primarily focused on financial performance.

Ethical frameworks shape the impact that social enterprises have on their stakeholders, including employees, communities, and the environment. The ethical considerations in decision-making processes directly influence the sustainability and social impact of entrepreneurial activities (Chell et al., 2016). By examining these frameworks, researchers and practitioners will better understand the mechanisms through which social enterprises contribute to social change, identifying best practices and

potential ethical dilemmas. This investigation assists in evaluating the accountability and transparency of social enterprises, highlighting the importance of ethical accountability in maintaining trust and legitimacy among stakeholders, including investors, beneficiaries, and the broader community (Cornell et al., 2013). This aspect is particularly crucial in a socio-economic landscape where consumers and investors are increasingly valuing ethical conduct and social responsibility. As the field continues to grow, policymakers can benefit from insights into the ethical underpinnings of social entrepreneurial ventures to craft supportive regulatory environments and funding mechanisms that align with these values (Nicholls, 2010). Such knowledge can help in designing policies that not only encourage the growth of social enterprises but also ensure they operate in ways that maximize their social and environmental benefits.

With the poverty rate in post-Taliban Afghanistan reaching over 40% in 2016 and rising steadily with unemployment and gender inequality, social entrepreneurs have searched for social equity solutions that fit the impacted populations (Wasiq, et al., 2019). Attention has been given to youth unemployment including the Business Model Canvas and Value Proposition Canvas for entrepreneurship education. Other ventures sought to build business with and for women entrepreneurs to change the economic gender imbalance that has persisted with and without Taliban rule (Holman, et al., 2011). Studies investigate the success and failure of these programs from an economic and social position, but there remains a gap in the literature addressing the ethical positions of the leaders and any existing codes of ethics for the organizations themselves.

In the evolving landscape of social entrepreneurship, the formulation of a professional code of ethics represents a critical endeavor that underscores the importance

of guiding principles in navigating the intricate challenges social entrepreneurs face. This investigation advances this discourse by proposing a conceptual framework aimed at establishing a professional code of ethics explicitly tailored to the unique needs and contexts of social entrepreneurs. Recognizing the multifaceted nature of social entrepreneurship, which operates at the nexus of social, economic, and environmental systems, it argues for a holistic, adaptable approach to ethical decision-making (Austin, Stevenson, & Wei-Skillern, 2006; Santos, 2012).

Drawing upon critical theory to build a framework that emphasizes balancing power in relationships, promoting social equity, and advancing inclusive, rational discourse, this study underscores the limitations inherent in adopting a one-size-fits-all approach to ethics within the diverse realm of social entrepreneurship. Instead, it posits that an effective code of ethics must be dynamic and capable of integrating elements from various ethical theories to suit each social enterprise's specific circumstances and challenges (Jaakkola, 2020). This perspective acknowledges the complexity of ethical decision-making in social entrepreneurship, where actions and choices are deeply interwoven with the broader social, economic, and environmental fabric (Murphy & Coombes, 2009).

The proposed conceptual framework for a professional code of ethics is rooted in a deep understanding of these complexities, emphasizing the need for social entrepreneurs to navigate ethical dilemmas with a nuanced, context-sensitive approach rooted in cultural sensitivity and bottom-up development. By advocating for a model that is both holistic and adaptable, the model-building endeavor contributes to the burgeoning field of social entrepreneurship research, offering a pathway toward the development of

ethical guidelines that resonate with the sector's inherent diversity and dynamism (Dees, 1998; Mair & Marti, 2006). This work's emphasis on integrating elements from various ethical theories highlights the rich tapestry of moral philosophy that can inform ethical decision-making in social entrepreneurship. From utilitarian considerations of the greatest good to deontological adherence to duties and rights, and from virtue ethics' focus on character to care ethics' emphasis on relationships, the framework suggests a comprehensive approach to ethics that transcends traditional boundaries (Crane & Matten, 2007; Donaldson & Walsh, 2015).

CHAPTER 2

LITERATURE REVIEW

Social entrepreneurship occupies a critical intersection between commerce and social value creation, challenging traditional business models and decision-making paradigms. The nature of social entrepreneurship necessitates a nuanced approach to setting priorities and making decisions, as entrepreneurs must balance financial sustainability with social impact (Austin, Stevenson, & Wei-Skillern, 2006). The decision-making process in social entrepreneurship is multifaceted and must be influenced by a combination of mission alignment, stakeholder pressures, resource allocation, and external environmental factors.

A pivotal aspect of social entrepreneurship is the tension between achieving social impact and ensuring financial sustainability. Social ventures often encounter trade-offs between social and financial objectives, necessitating a strategic and nuanced approach to decision-making (Dacin et al., 2011; Santos, 2012). The needs of all stakeholders exert a significant influence on the decision-making processes of social entrepreneurs. However, these ventures are subject to a varying degree of relationship power imbalances (Karim, 2011; Sahrakorpi & Bandi, 2021). The literature is particularly lacking in the ethical implications of power imbalances between social entrepreneurs, their stakeholders, and the communities they serve. While the ethical dimensions of social entrepreneurship are being discussed in terms of accountability and social value creation (Chell, 2007; Martin & Osberg, 2007), less attention has been paid to how power imbalances can lead to ethical dilemmas or exploitation, intentionally or otherwise. The potential for social

ventures to replicate or exacerbate existing inequalities remains a critical yet underexplored concern (Karim, 2011).

Applying a critical theory perspective allows for identifying and analyzing power dynamics that influence decision-making contexts. In line with the thoughts of scholars like Allen (2016), who discusses how power operates in subtle and often invisible ways within organizations and societies, critical theory helps in recognizing how decisions are influenced by and, in turn, reinforce existing power structures. This understanding can lead to more equitable decision-making processes that actively seek to balance power among stakeholders.

Decisions are often constrained by personal experiences and ideological influences that shape goals, priorities, and the range of considered options (Naumovski & Apostolovska-Stepanoska, 2022). By challenging these ideological constraints, decision-makers can explore a more comprehensive array of alternatives that might better serve social justice and equity. Critical theory emphasizes critiquing underlying assumptions and power relations to promote social justice and equity. Fraser (2009) argues for the importance of addressing injustices in a multidimensional approach, including economic, cultural, and political aspects. This approach encourages decision-makers to consider the impacts of their choices on all members of society, especially those who are disadvantaged or oppressed, and to make decisions that contribute to a more equitable world.

As proposed by Habermas and further discussed in contemporary contexts by scholars like Mansbridge et al. (2010), the idea of communicative rationality advocates for decision-making based on mutual understanding and reasoned debate. This model

fosters a reflective decision-making process, where open dialogue and critical discussion allow for a deeper examination of values, interests, and assumptions. Through such processes, decision-making can become more inclusive, transparent, and responsive to the needs and interests of a diverse society.

More empirical research and case studies could serve as invaluable resources in unveiling the nuanced realities of decision-making within the field of social entrepreneurship. By delving into the lived experiences of social entrepreneurs and their ventures, researchers can uncover the intricate processes and strategies that underpin effective decision-making in diverse and often challenging contexts. Zahra et al. (2009) employ case studies to illustrate adaptive decision-making strategies among social entrepreneurs, highlighting the importance of responsiveness and innovation in the face of environmental challenges. Zahra et al. call for an examination of these case studies through a critical lens to enrich our understanding of decision-making in social entrepreneurship and to uncover a context-dependent and dynamic nature of the process. By focusing on a women's Cooperative in India, Datta's (2009) case study adds to our understanding of the contextual factors that influence the effectiveness of social entrepreneurship as a tool for empowerment in developing countries. Moreover, Datta's findings reinforce the argument that social entrepreneurship can provide economic opportunities for women and foster a sense of agency, community, and resistance against entrenched gender norms (Ely & Meyerson, 2000).

Social entrepreneurs must negotiate the complexities of their environments to create social value (Mair & Marti, 2006). Their work involves leveraging existing social networks and community assets, underscoring the importance of embeddedness in the

local context for social ventures. Managing these externalities with social value-creation

motivations holds a significant impact on decision-making processes while balancing

social goals over financial gain (Santos, 2012). Scalability success of social

entrepreneurial projects is frequently a product of strategic collaborations, innovative

financing mechanisms, and the ability to replicate and adapt the core social innovation in

different contexts (Dees, Anderson, and Wei-Skillern, 2004). Social entrepreneurs must

often engage in creative problem-solving to address unmet social needs, seeking

innovative approaches to governance, funding, and impact measurement (Nicholls,

2010).

Several decision-making frameworks and models have been proposed to navigate

the complexities of social entrepreneurship. The Social Lean Canvas (Morrison, 2014)

offers a tool for social entrepreneurs to map out their impact objectives, business models,

and key metrics, facilitating informed and strategic decisions. Similarly, the Impact

Measurement Framework (Clark et al., 2004) provides a methodology for assessing and

optimizing social impact, guiding resource allocation, and strategic direction. Both the

Social Lean Canvas and the Impact Measurement Framework underscore the importance

of structured and analytical approaches to decision-making in social entrepreneurship.

These models serve as critical guides for social entrepreneurs, helping them to navigate

the unique challenges of blending social objectives with business viability. They do fall

short of addressing other external factors, such as changing political landscapes, internal

influences on social entrepreneurs themselves, and extensive analysis of the associated

power imbalances. As social entrepreneurship continues to evolve as a field, adopting

decision-making frameworks and models will be pivotal in shaping the future of socially

focused ventures. By embedding structured and analytical with contextually ethical approaches into their operational ethos, social enterprises can better ensure that they contribute effectively to addressing some of society's most pressing challenges.

Social entrepreneurship balances the tension of commerce and social justice, aiming to resolve societal issues through entrepreneurial initiatives (Rahdari et al., 2016). The ethical dimensions of social entrepreneurship are complex as these ventures navigate both market demands and social missions. The scholarly research on ethical frameworks within social entrepreneurship is relatively thin and focuses on conceptual investigations into the field. The literature is only just beginning to highlight the empirical contributions, in-depth studies, and emerging directions in the field.

Academics and practitioners generally define ethics as the values, rules, and justifications that establish right and wrong and study these standards (Solomon et al., 2008; Vasquez et al., 1987). The collective of these values and justifications makes up the ethical considerations of human interactions and relationships, either as individuals or as part of a society's collective (Australian Law Reform Commission and Australian Health Ethics Committee, 2001). Western ethical theorists since Socrates have debated ethical standards, normative versus descriptive, relativism versus universalism, and this philosophical variance demonstrates the need for professional and organizational codes of ethics to guide decision-making.

In Western research ethics, the Belmont Report establishes three principles for ethical considerations when working with human participants that can be used as a springboard for determining ethical factors in other types of human interaction: respect for persons, beneficence, and justice (National Commission for the Protection of Human

Subjects of Biomedical and Behavioral Research, 1978). The report defines respect for persons as acknowledging each individual's autonomy and protecting those with a diminished capacity for autonomy. The report references the medical code of ethics in defining beneficence, determining that the researcher must do no harm and maximize benefits while minimizing potential harm. And last, the Belmont Report calls on researchers to adhere to one of the acceptable formulations of distributive justice when considering the benefits of any research.

These definitions provide a foundation for determining what factors one considers in ethical deliberation but not how they are prioritized or even how their meaning is delineated. In determining how we adhere to these principles, we must establish criteria for each and how to rank them within our decision-making process. How one entrepreneur defines capacity for autonomy, harm, benefit, and justice will depend on the ethical framework from which they operate. Likewise, the entrepreneur must establish a priority hierarchy and criteria for 'good' actions and outcomes to govern their conduct (Bellah, 1983).

The application of formal ethical frameworks varies by person and organization, and throughout history, specific theories have emerged that encompass most decision-making criteria. Ethics are not dependent on personal feelings, social norms, or even a canon of law. They are dependent on a standard of behavior that guides decision-making, whether those standards are codified or inherent. Researchers and organizational managers often divide these formal ethical frameworks into broad categories of theories, including consequentialist, non-consequentialist, agent-centered, and culturally

responsive ethical frameworks (Lahman, 2018; Solomon, 2008; Windchief & San Pedro, 2019).

Utilitarian ethics, advocating for actions that maximize overall happiness or social good, have been extensively applied in social entrepreneurship research. Smith and Gonin (2013) argue that social entrepreneurs frequently employ utilitarian principles, balancing social benefits against potential negative consequences. This approach, however, has been critiqued for potentially sidelining individual rights and justice in pursuit of broader social outcomes (Smith & Gonin, 2013). In contrast to utilitarianism, deontological ethics prioritize the inherent morality of actions over their consequences. This perspective has been explored in the context of social entrepreneurship by Jones and Mucha (2014), who highlight how certain social ventures adhere to ethical principles, such as fairness and respect for individuals, even at the cost of reduced utility. This framework emphasizes the ethical duty to act morally, regardless of the outcome (Jones & Mucha, 2014). Virtue ethics focuses on the character and virtues of the moral agent rather than the morality of specific actions or their outcomes. In the domain of social entrepreneurship, Thompson and Doherty (2006) discuss how the virtues of social entrepreneurs, such as integrity, empathy, and resilience, play a crucial role in ethical decision-making and shaping the venture's moral compass. They argue that the character of social entrepreneurs significantly influences their enterprises' ethical stance (Thompson & Doherty, 2006).

Given the limitations of applying singular ethical frameworks to the multifaceted nature of social entrepreneurship, recent scholarship has advocated for integrated models. Chell et al. (2016) propose a framework that combines utilitarian, deontological, and

virtue ethics to guide ethical decision-making in social ventures. This holistic approach acknowledges the complex ethical dilemmas faced by social entrepreneurs and suggests a more nuanced method for addressing them (Chell et al., 2016). The Markkula Center for Applied Ethics provides a valuable roadmap for ethical decision-making for leaders (Velasquez, 2019). Practitioners may employ this tool through various ethical lenses, utilitarian, rights, justice, common good, and virtue-based decision-making, allowing for philosophical overlap throughout these frameworks.

The literature points to a growing consensus that no single ethical framework adequately addresses all ethical dilemmas in social entrepreneurship. Instead, a pluralistic approach, drawing on multiple ethical theories, is necessary to navigate the sector's complexities effectively. Furthermore, recent studies call for more empirical research to understand how these frameworks are applied in practice and their implications for stakeholders (Zahra et al., 2009). The literature on ethical frameworks in social entrepreneurship presents a variation of conceptual and theoretical approaches and a dearth of conclusive analysis on ethical codes and decision-making approaches. From the foundational work of Zahra et al. (2009) to the theoretical insights of Dey and Steyaert (2016), the studies reviewed here collectively underscore the complexity and diversity of ethical decision-making in social ventures. As the field continues to evolve, further empirical and observational research is needed to deepen our understanding of how social entrepreneurs make choices and the frameworks from which they operate.

As social entrepreneurship operates at the intersection of market efficiency and social impact, it is a positioning that inherently entails complex ethical considerations (Dees, 1998; Martin & Osberg, 2007). Unlike traditional business ventures, social

enterprises are primarily driven by their social mission, which necessitates an ethical framework that can accommodate the dual goals of financial sustainability and social impact (Santos, 2012). As Zahra et al. (2009) emphasize, the multifaceted objectives of social enterprises often give rise to ethical dilemmas distinct from those encountered in conventional business settings.

Through the evolution of organizational management studies, it has become apparent that organizational climate impacts the ethical behavior of individuals (Victor & Cullen, 1988). Therefore, institutionalizing decision-making guidelines into professional and organizational codes of ethics has become the norm. Professional codes of ethics often originate with professional associations, as seen in sectors such as social workers, city management, fundraisers, and the first professional to have a code of ethics, the medical profession (Davis, 2003; Svara, 2021). These codes of ethics guide the decision-making process for individuals, how they justify their actions, distinguish between right and wrong, and how they impact their organization and communities.

While no code of ethics exists for social entrepreneurship as a profession, we can borrow from nonprofit and entrepreneurial organizations to attempt to define the criteria for ethical considerations in social entrepreneurship. For instance, the Association of Fundraising Professionals has established the AFP Code of Ethics that practitioners adopt in the field. The Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA) has a well-established code of ethics to guide research and education in the nonprofit field. Nonprofit leaders divide their ethical considerations into several categories: compensation, conflicts of interest, publications and solicitation, financial integrity, accountability and strategic management, and investment policies (Rhode &

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Packel, 2009). Interestingly, these categories do not directly reference impacts on community members or their traditions and values.

While the National Entrepreneurs Association does not have a published professional code of ethics, 95% of U.S. and Global Fortune 100 companies adopt organizational codes of ethics as a guidepost document to both leaders and employees on behavior and decision-making (Barbi, 2021). Although these documents tend to include more authoritarian language than those in the nonprofit sector, the emphasis on compliance and control still provides corporate and entrepreneurial professionals with conduct oversite and decision-making guidance.

Beginning our exploration into the professional ethical schema from the perspective of the entrepreneur, the Woolf Committee Report illustrates that the foci of global entrepreneurial and corporate ethical frameworks lie in reputation, liability, and punitive reactions to poor decision-making over the values of community determination and responsivity (Jensen & Sandström, 2010). Researchers stress the need for moral and ethical business standards that do not currently exist, that transcend governance and self-regulation, recognizing local workers and resource ownership (p. 280-281). The majority of corporations have adopted codes of ethics; however, the frameworks focus on output and western legal and regulatory concerns (Babri et al., 2017; Campbell, 2007). They tend to use authoritarian language, acting as a tool for employee and community domination, instead of providing a value, justice, or community development outcome-based roadmap for decision-making. Though ethics have a distinct role in the development of Corporate Social Responsibility (CSR) and Environmental Social and Governance (ESG) programs, research tends to focus on the impact of CSR on financial

outcomes, rarely considering the inverse relationship (Campbell, 2007; Vitell et al., 2010; Perez et al., 2022). Questions arise about the compatibility of entrepreneurship and ethics as concepts, suggesting that entrepreneurial values must be investigated in the individual versus a professional field (Dey & Steyard, 2016; Vallaster, 2019). These values result from socio-cultural background, organizational, and societal influences.

Ethical considerations have been identified in social entrepreneurial research, indicating anonymity and confidentiality, remaining unbiased as a researcher, awareness of differences in cultural norms, and addressing practices that may violate local existing laws and regulations are all crucial (Bjärsholm et al., 2018). However, these are addressed without reference to ethical decision-making frameworks. The literature corroborates the tendency of entrepreneurial and corporate ethical language to focus on authority and power and questions the assumptions that the social in social entrepreneurship may equal moral. However, it stops short of suggesting ethical guidelines for the social entrepreneur, only providing considerations for the researcher.

In a 2007 personnel survey, 40% of nonprofit employees stated that they would not report it if they witnessed misconduct in their organization (Rhode & Packel, 2009). Ethical dilemmas in nonprofits occur in financial management, conflicts of interest, solicitation and transparency, investment policies, strategic management, and compensation. These crises can develop for multiple reasons, including cognitive bias and cognitive dissonance, too often occurring because no established organizational code exists for, and created by, all stakeholders. While as many as 90% of mid to large-size U.S. corporations have established codes of ethics, only about 50% of nonprofits have written codes (Babri, Davidson, & Helin, 2021; U.S. Department of Treasury, 2019). The

Sarbanes-Oxley Act requires U.S. nonprofit organizations to have a written whistleblower policy (and document retention and destruction policy); however, it does not require an adopted code of ethics or conflict of interest policy. This disconnect may explain why the previously stated 40% of nonprofit employees would not report misconduct. How can they hold other organizational stakeholders accountable without a written code of conduct as a legal priority? And how can they be expected to abide by a code not established with them in mind?

The Standards for Excellence Institute has established the Ethical and Accountability Code as a comprehensive model for nonprofit ethical standards (2014). Unfortunately, only about 1,000 organizations have adopted this code out of the 1.8 million nonprofit organizations in the U.S. (U.S. Department of the Treasury, 2019). Public trust in nonprofit organizations is fragile and hotly contested among researchers (Becker et al., 2020). But there is no question that in an age of social media and ubiquitous news coverage, organizations must make every effort to protect their image to maintain stability and integrity. Public trust may act as an ethical yardstick for an organization, but can service to mission be maintained once the trust is lost? Without established professional codes of ethics, the individual has no roadmap for decision-making that will serve the interests of all of the organization's stakeholders.

Professional Codes of Ethics

The Association of Fundraising Professionals (AFP) prioritizes several ethical considerations in their rights-balancing, non-consequentialist Code of Ethics that practitioners adopt in the field (MacQuillin & Sargeant, 2019). The AFP values public trust, transparency, conflict of interest, solicitation, stewardship of philanthropic funds,

confidential and proprietary information, and compensation in their decision-making processes. The Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA) and the American Society of Public Administration (ASPA) take a justice-based approach, adding diversity and equity into their core values in their codes of ethics (Handy & Russell, 2018; McCandless & Ronquillo, 2020). The International Association of Community Development (IACD) stops short of adopting a code of ethics and instead has put forth a recommended standard for Community Development Practices that outlines a vision for shared values and community engagement principles, and the National Entrepreneurs Association has no published adopted professional code of ethics available (IACD, 2018).

One can see the gap existing in the social entrepreneurial professional code of ethics and how the above research questions can contribute to developing an efficacious ethical framework from which professionals and organizations operate. Ashoka, the largest global network of social entrepreneurs, took its name from Ashoka of the Mauryan dynasty (Ashoka, 2010), who declared Buddhism the state religion. Ashoka's dhamma was essentially a social code of ethics, not from religious inspiration but dealing with relationships of social inequity. With over 4,000 fellows in more than 95 countries, Ashoka emphasizes 'change-making' to improve societies. Its impact reports reference ethics by calling for "empathetic methods' but provide no further guidance on criteria for empathy, to whom, and by what methods.

The social entrepreneur's ethical framework may spring from different values and contexts than the entrepreneur, the researcher, and even the nonprofit professional, as they seek to influence social power imbalances and change economic inequities in

communities (Partzsch & Ziegler, 2011). They build on the economic positions of Schumpeter and Kirzner while rejecting the charity paradigm as an ineffective solution to poverty alleviation and social power imbalances (Yunus, 2009). Social entrepreneurs launch business enterprise operations to change the community's economic and social imbalances and ideally put power into the hands of the oppressed and marginalized populations. Social entrepreneurship is not the panacea to global social and economic imbalance. However, it is one instrument that may promote bottom-up sustainable development that prioritizes community well-being over financial growth and local cultural interests and traditions over economic globalization.

There has been little research into the professional ethics of social entrepreneurship or what frameworks are used or should be used to guide decision-making in social enterprise. There is considerable commentary about the potential saviorism, colonization, and corruption in social entrepreneurial efforts, even while equity and financial redistribution are the primary aims (Talmage et al., 2019; Karim, 2011; Chayes, 2007). While they are change agents empowering local community members at the bottom of an institutional equity imbalance, social entrepreneurship fails when initiatives do not begin with value co-creation and are not supported by institutions that have authority over the local community (Partzsch & Ziegler, 2011; Frank & Shockley, 2016). Often, the social entrepreneur replaces the government institution as the power holder and similarly fails to protect and empower the community they seek to serve (Humphries & Grant, 2005; Karim, 2011). The role of the social entrepreneur then becomes not that of capacity builder and community-building tool but instead that of a controlling institution, colonizer, savior, and exploiter. It is necessary to shift ethical

criticism from the individual to social entrepreneurship as a practice from a business perspective, addressing the freedom of the entrepreneur (Dey & Steyeart, 2016). The relationship between the social entrepreneur and the governing institution is often considered in financial, moral, and power terms, but this leaves a gap in the responsibility to other stakeholders, specifically the accountability to the community served. Researchers are exploring the question, does 'social' equal 'good' in the context of social entrepreneurship but address only the intention or outcome of the venture, not the reflexivity of the social entrepreneur in their process (Chell, 2016). Dees (2012) argues that in determining the success of social entrepreneurship, it is essential to reject the historical instinct to attempt to rescue vulnerable populations through charity and instead seek to empower. These perspectives would suggest a rejection of the consequentialist framework in social entrepreneurial decision-making.

Despite a call for increased critical assessments of social entrepreneurial theory and praxis and the continuous assessment and reassessment of the relationship between "entrepreneurial" and "social" as constructs, there remains a dearth of critical theory research in social entrepreneurship (Humphries & Grant, 2005; Mueller, 2011). Habermas' advocacy of social movements that acknowledge and advocate for populations historically marginalized by market economies and a global financial paradigm provides the perfect lens to investigate a movement of economic ventures designed to shift this social inequity (Humphries & Grant, 2005). Rejecting the colonizing and hierarchical nature of the global economic model, Habermas instead called for human relationality as a means of emancipation. If we accept Martin and Osberg's distinction between the entrepreneur and the social entrepreneur as the recipient

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of the venture's value, then we see the ultimate goal of the social entrepreneurial endeavor as creating social value and that of the entrepreneur as creating value for themselves. Critical theory can be applied to all aspects of social entrepreneurial research, including decision-making frameworks, value co-creation, relationships of power among stakeholders, and the factors currently suggested in the literature: commercial versus social entrepreneurship, organizational growth versus scaling up impact, and the transformation of economic systems (Mueller et al., 2011).

Need for a Professional Code of Ethics

The call for a professional code of ethics in social entrepreneurship arises from several critical needs. A code of ethics is a navigational tool for social entrepreneurs, helping them make decisions that align with their mission and ethical values (Nicholls, 2010). Such a code can provide clarity and guidance in situations where market demands and social objectives might conflict, thereby ensuring that financial pressures do not overshadow ethical considerations (Chell et al., 2016).

A professional code of ethics will enhance accountability and transparency in social enterprises. In an era where stakeholders—from investors to beneficiaries—are increasingly concerned about the ethical conduct of organizations, a code of ethics can demonstrate a commitment to ethical practices and social responsibility (Doherty et al., 2014). This transparency is crucial for building and maintaining trust, a key component of social capital vital for social ventures' success (Austin et al., 2006). Furthermore, a code of ethics contributes to the legitimacy and credibility of the social entrepreneurship sector. As Tracey and Phillips (2007) argue, establishing ethical standards can help distinguish social enterprises from traditional businesses, highlighting their dedication to

social values and ethical considerations. This distinction is essential for attracting support and resources from donors, investors, and the public aligned with social entrepreneurship's values (Mair & Marti, 2006).

Challenges in Developing a Code of Ethics

Despite the apparent need for a code of ethics in social entrepreneurship, its development and implementation are not without challenges. One significant hurdle is the diversity within the sector, which encompasses a wide range of business models, social missions, and cultural contexts (Smith & Gonin, 2013). Crafting a code of ethics that is both universally applicable and sensitive to this diversity requires careful consideration and inclusive dialogue among stakeholders. Moreover, social entrepreneurship's dynamic and evolving nature calls for a flexible and adaptive ethical framework. A code of ethics must accommodate new ethical challenges arising from technological advancements, changing societal needs, and shifts in the global economic landscape (Datta & Gailey, 2012). Developing a professional code of ethics for social entrepreneurship is a crucial step toward ensuring that ethical considerations remain at the forefront of decision-making processes. Such a code can guide social entrepreneurs through ethical dilemmas, enhance accountability and transparency, and contribute to the sector's legitimacy. However, the creation of this code requires a collaborative effort that mirrors the unique challenges and goals of social entrepreneurs (Austin et al., 2006; Santos, 2012).

The emergence of social entrepreneurship introduces a paradigm where the primary mission extends beyond profit to include social and environmental objectives. This shift necessitates a reevaluation of traditional ethical frameworks to accommodate the multiple objectives of social impact and financial sustainability inherent in social

ventures (Santos, 2012). Social entrepreneurship challenges the utilitarian focus on aggregate welfare by emphasizing targeted social change, often for marginalized or underserved communities (Yunus et al., 2010). This focus requires a nuanced application of utilitarianism that considers not just the quantity of good produced but also its distribution and access. Deontological ethics finds a unique application in social entrepreneurship by emphasizing duties towards society and the environment. Social entrepreneurs are often driven by a sense of moral obligation to address societal challenges, aligning their ventures with deontological principles of rights and justice (Smith & Gonin, 2013). Virtue ethics becomes particularly relevant in the context of social entrepreneurship, where the character and intentions of the entrepreneur play a crucial role in shaping the venture's ethical stance and social impact. The virtues of empathy, integrity, and social responsibility are often highlighted as essential attributes for social entrepreneurs (Dacin, Dacin, & Tracey, 2011).

Murphy and Coombes (2009) critique traditional ethical frameworks for their inadequacy in capturing the complexity of social enterprises. One of the primary limitations identified is the failure to adequately consider the interests of a broad range of stakeholders beyond shareholders, including employees, beneficiaries, and the community at large. This oversight is particularly problematic for social enterprises, whose success is often measured not just in financial terms but also by the social value they create (Clarkson, 1995). Moreover, Murphy and Coombes argue that existing frameworks do not sufficiently account for the long-term implications of ethical decisions, particularly those related to environmental sustainability and social equity. With their inherent focus on creating lasting social change, social enterprises require an

ethical approach that considers the future impact of current decisions, a consideration often lacking in traditional frameworks.

Dees (1998) further explores the ethical quandaries specific to social entrepreneurship, highlighting the tension between profit and purpose as a significant challenge. Traditional ethical frameworks, with their roots in either maximization of utility or adherence to moral duties, struggle to provide guidance on how to navigate situations where financial objectives may conflict with social goals. Dees suggests that this dilemma necessitates a more nuanced ethical approach that can accommodate the dual objectives inherent in social enterprises.

The analysis by both Murphy and Coombes (2009) and Dees (1998) underscores the need for integrated ethical frameworks that can address the unique challenges faced by social enterprises. Such frameworks should prioritize stakeholder engagement, ensuring that the interests and well-being of all affected parties are considered in decision-making processes (Freeman, 1984). Additionally, they must incorporate a long-term perspective, recognizing the importance of sustainability and the broader social impact of entrepreneurial activities.

There is a distinct gap in the research and ideation of professional ethical considerations and frameworks of social entrepreneurship or the hierarchy of priorities that should guide decision-making in these ventures.

CHAPTER 3

METHODOLOGY

One of the primary strengths of the single case study methodology is its ability to provide a deep, comprehensive understanding of the research subject. Unlike quantitative methods that may prioritize breadth over depth, case studies allow for an extensive exploration of the case in its real-life context, leading to a nuanced understanding of the phenomena under study (Yin, 2014). This method is particularly effective in exploring new or complex phenomena not previously detailed in the literature, offering insights that can inform both theory and practice (Stake, 1995). Single case studies are also valuable for their contribution to theory development. They can generate new theories, test existing theories, or extend theoretical propositions within specific contexts (Eisenhardt, 1989). Through the detailed examination of a single case, researchers can uncover patterns and mechanisms that might be obscured in larger-scale studies, thereby offering a unique contribution to theoretical advancements in their field (Siggelkow, 2007). The flexibility and adaptability of the single case study methodology make it particularly suited to exploring complex and dynamic research settings. Researchers can adapt their methods as the study progresses, allowing for the incorporation of unexpected findings and the exploration of emergent themes. This adaptability is crucial in fields where the phenomena of interest are influenced by rapidly changing contexts or where rigid methodological frameworks may not capture the full complexity of the subject matter (Flyvbjerg, 2006).

Critics of the single case study methodology often cite concerns about its rigor and the generalizability of its findings. However, when properly conducted, case studies

can achieve a high methodological rigor through careful case selection, triangulation of data sources, and transparent reporting of research processes (Merriam, 1998). Moreover, while the findings from a single case study may not be broadly generalizable in the statistical sense, they can provide generalizable theories and insights that contribute to a deeper understanding of similar phenomena (George & Bennett, 2005).

Ravitch and Carl (2021) underscore the pivotal role that various forms of documents and archival data play in research, encompassing a wide array of materials such as personal and official documents, documents related to popular culture, and documentation on technology and social media. They advocate for the methodological practice of triangulation, which involves cross-referencing multiple information sources to bolster the reliability of research findings. Furthermore, they highlight the critical need to maintain validity and adhere to ethical standards when interpreting data derived from internet and social media sources, given the unique challenges these sources present.

In the context of this analysis, an array of foundational and historical documents was employed, including the Arghand Cooperative's articles of incorporation and by-laws, which were officially filed at the time of the Cooperative's establishment and filed 990 forms obtained from the Internal Revenue Service, offering insight into the Cooperative's financial and operational frameworks. This investigation also drew upon a rich tapestry of narrative sources, including articles by and about Sarah Chayes, the founder of the Arghand Cooperative, Jennie Green, board member and fundraiser for the Cooperative, as well as stories and posts from social media, blog entries authored by Ms. Chayes, and significant excerpts from her published works, namely "The Punishment of Virtue" and "Thieves of State." These diverse data sources provided a multifaceted view

of the Cooperative's formation, mission, and impact, demonstrating the utility of documents and archival data in constructing a comprehensive understanding of complex phenomena.

Research interviews serve as a critical tool for delving into participants' lived experiences, perceptions, motivations, and emotional narratives concerning the phenomenon being studied. Esposito & Evans-Winters (2022) emphasize that interviews are indispensable for acquiring deep insights into participants' worldviews and the journey that led them to their current understandings. The semi-structured format of interviews, in particular, offers a balanced framework that addresses predefined questions pertinent to the research problem while simultaneously allowing for exploring new themes and motivations that may not have been initially anticipated (Galleta, 2013). This approach enables researchers to confront and reassess their assumptions about the studied phenomenon, facilitating a data collection process that is receptive to participants' diverse experiences and insights (Bernard, Wutich, & Ryan, 2016).

Semi-structured interviews were conducted with key figures associated with the Arghand Cooperative. Sarah Chayes was interviewed via telephone, providing firsthand perspectives on the Cooperative's establishment and objectives. Additionally, an in-person interview was conducted with Jennie Green, an Arghand Cooperative Board of Directors member and a fundraiser, at her residence in St. Thomas, Virgin Islands. This interaction facilitated subsequent telephone interviews with three Arghand Cooperative members, referred to as Participant 3, Participant 4, and Participant 5, as contacts of Ms. Green. The development of the semi-structured interview protocol was guided by the methodological insights of Fylan (2005) and Esposito & Evans-Winters (2022), ensuring

a comprehensive and flexible approach to questioning. All interview transcripts and notes were made available to the participants for review to uphold the principles of transparency and validity in the research process. Any quotes from Ms. Chayes' interview were shared with her prior to publication, reinforcing the ethical commitment to participant consent and accuracy in representation.

In this research, the Ethical Leadership Questionnaire (ELQ), developed by Dr. Lyse Langlois of Laval University in Quebec, was employed alongside semi-structured interviews to delve into the ethical underpinnings of leadership within the context of the study. The ELQ stands as a rigorously evaluated instrument, having been introduced to the academic community during the 2010 American Educational Research Association meeting. It is designed to gauge the ethical sensitivities of individuals and organizations, offering valuable insights into their decision-making processes and priorities (Langlois et al., 2014). The utility of the ELQ extends across a broad spectrum of fields, including organizational leadership, corporate social responsibility, medical and educational leadership, demonstrating its applicability and validity across diverse cultural contexts (Aloustani, 2020; Lapointe et al., 2016; Sabir, 2021).

For the purpose of this study, both Ms. Chayes and Ms. Green were invited to complete the ELQ to enrich the research data with their personal and organizational ethical perspectives. However, only Ms. Green participated in completing the questionnaire. Despite this partial participation, including the ELQ in the research methodology underscores the commitment to a nuanced exploration of leadership decision-making priorities within the investigated entities. This approach aligns with the

broader objective of understanding the considerations that guide decision-making within leadership roles in the social entrepreneurial context.

Data Analysis

Interviews were systematically recorded and transcribed using Word Transcribe and Zoom transcription functionalities to ensure the accuracy and reliability of the data. Following transcription, the researcher employed Dedoose (CAQDAS) for the coding and management of interview data, as recommended by Ravitch and Carl (2021). The analysis of the collected data—comprising interview transcripts, ELQ responses, documents, and archival materials—was executed through a rigorous, multi-step iterative process. Utilizing inductive coding techniques within Dedoose allowed for the emergence of themes directly from the data, enabling a grounded understanding of the phenomena under study. The decision-making process themes that emerged included:

1. Power Dynamics and Decision-Making

2. Ideological Influences on Social Entrepreneurship

3. Economic Rationality versus Social Values

4. Role of Critical Reflection and Self-Awareness

5. Transformation and Social Change

6. Collaboration and Collective Action

7. Impact Measurement and Accountability

This thematic analysis was instrumental in facilitating a systematic comparison and contrast across the various data sources, ensuring a robust alignment with the research questions and the existing literature. The application of inductive coding strategies, extensive memo-ing, and the creation of causal pathways using the Markkula

Center for Applied Ethics ethical framework map facilitated the natural emergence of primary indicators for assessing the ethical frameworks, ensuring a grounded exploration of the subject matter under investigation. The analysis focused on the decision-making processes of Arghand Cooperative leadership and the ethical frameworks of Sarah Chayes and Jennie Green.

Theoretical Framework

Critical theory, originating from the Frankfurt School, provides a framework for examining societal structures by critiquing power relations, economic systems, and cultural ideologies (Horkheimer, 1972; Habermas, 1984). In the context of social entrepreneurship, critical theory encourages an examination of how enterprises navigate and potentially challenge existing socioeconomic inequalities and power imbalances (Dey & Steyaert, 2016). This perspective is particularly relevant for understanding social ventures in conflict-affected areas, where entrepreneurs must contend with entrenched power dynamics and systemic challenges.

Critical theory illuminates the role of power dynamics in shaping ethical norms and decision-making processes. By analyzing how power relations influence what is considered ethical within a given socio-political context, critical theory helps uncover the often-unquestioned assumptions that underlie ethical judgments. As Allen (2016) discusses, power operates subtly within organizations and societies, affecting the formulation and interpretation of ethical norms. This perspective encourages a critical examination of whose interests are served by prevailing ethical standards and whose voices are marginalized or silenced.

The ideological underpinnings of ethical frameworks are another focal point of critical theory. Ideologies, as Couldry and Mejias (2019) argue in the context of data and capitalism, shape individuals' understanding of the world and influence their ethical decisions. Critical theory probes the ideological narratives that justify or obscure the ethical implications of actions, especially those that perpetuate inequality or injustice. By questioning these narratives, critical theory provides tools for identifying and challenging ethical frameworks that reinforce societal hierarchies and inequalities.

Critical theory's commitment to social justice enriches its analysis of ethical decision-making. Fraser (2009) advocates for addressing injustices in a multidimensional approach, highlighting the importance of considering economic, cultural, and political aspects of justice in ethical analysis. This approach emphasizes the need for ethical decisions to account for their impact on all members of society, particularly the most vulnerable and marginalized. Critical theory thus offers a normative basis for ethical decision-making that prioritizes dismantling inequalities and promoting social justice.

Furthermore, critical theory underscores the importance of deliberation and public reasoning in ethical decision-making. Drawing on the concept of communicative rationality (Habermas, 1984), it suggests that ethical decisions should result from open, inclusive, and rational discourse rather than being imposed by authorities or derived from unquestioned traditions. Mansbridge et al. (2010) discuss how deliberative democracy can facilitate ethical decision-making that reflects the collective reasoning of diverse participants, providing a model for ethical processes that are transparent, inclusive, and responsive to the complexities of socio-political contexts.

Adapting Lahman's Culturally Responsive Relational Reflexive Ethics (CRRRE) into our examination emphasizes an approach attuned to the cultural and relational contexts of the social entrepreneurs and their communities under study (Lahman, 2018). The CRRRE model emphasizes cultural responsiveness, encouraging researchers to be considerate and respectful towards the cultural backgrounds and identities of participants in their studies (Lahman, 2018). This aspect gains significant relevance when integrated with critical theory, highlighting the critical need to recognize and confront the cultural dominances and power disparities that can affect the creation of knowledge. By integrating the CRRRE model into the analysis, researchers are better equipped to develop deeper and more detailed insights into social issues, in line with the goal of critical theory to question and transform societal norms and beliefs.

Case Study

The Arghand Cooperative, located in Kandahar, Afghanistan, was established by Sarah Chayes with the objective of fostering economic growth in the country's southern regions, exemplifying a social enterprise within the framework of social entrepreneurship. Although the cooperative's operations were based in Kandahar, it was officially registered in Cambridge, MA, USA, as a non-profit organization under the 501(c)3 status, known as the Arghand Trust. The organization's model involved local members in the operation and management, focusing on the production and sale of skincare products derived from local agricultural produce. The primary purpose of the Arghand Cooperative was to generate income and promote economic stability for the economically marginalized populations in the southern provinces of Afghanistan.

During her tenure as an NPR correspondent, Sarah Chayes dedicated years to documenting the experiences of Afghan women amidst the conflict involving the Taliban and U.S. military forces. Her immersion into the Kandahar community eroded her journalistic impartiality, deeply intertwining her sympathies with the adversities faced by these women and their families (Singsabaugh & Chakrabarti, 2021). This profound connection motivated Chayes to initiate the Arghand Cooperative, a local venture producing soap and body oils under the umbrella of a 501(c)3 organization established in the United States. Witnessing the political strife and economic inequalities in Kandahar, Chayes sought to foster economic empowerment and rectify social injustices through this venture, embodying the essence of social entrepreneurship (Martin & Osberg, 2007).

In 2021, as the Taliban regained control over Afghanistan and the U.S. military withdrew, the strategic formation of the Arghand Trust in the U.S. highlighted its distinction from community-owned enterprises in Kandahar. Instead of integrating traditional community business practices and governance, the cooperative functioned as an entity rooted in Western principles and administration (Karim, 2011). The Taliban's intolerance towards Western-affiliated businesses led to violent reprisals, forcing Arghand Cooperative members who remained in Afghanistan to seek anonymity to evade persecution for their involvement in the venture (Green, 2021). The societal upheaval transformed many locals, previously engaged as farmers and homemakers, into refugees and fugitives. With the Taliban's restrictions on employment and education for women, including widows and young girls, the community faces dire challenges in securing livelihoods without male guardianship or support (UN, 2022).

CHAPTER 4

RESULTS

Decision-Making Considerations and Priorities

Figure 4.1

Summary of Qualitative Findings
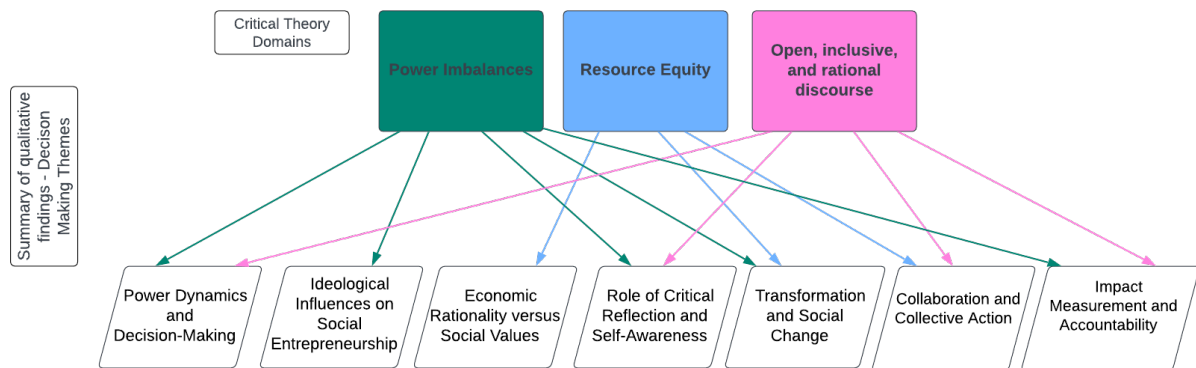
The Arghand Cooperative is an illustrative case study for understanding how leadership within social entrepreneurial organizations navigates the intricate landscape of planning, implementation, and management while navigating the community in which it is nested. The study's findings shed light on the priorities expressed by the Cooperative's leadership, offering insights into their decision-making processes, the communication of goals and ownership, and their responses to both failures and successes (Sarasvathy, 2001; Yunus et al., 2010). This exploration is pivotal, given the relative scarcity of research explicitly addressing social entrepreneurs' priorities and decision-making considerations in a conflict-affected region like Kandahar, Afghanistan.

The Arghand Cooperative, situated in the tumultuous region of Kandahar, Afghanistan, represents a beacon of hope and resilience amidst ongoing conflict and socio-political instability. Established in 2005 by Sarah Chayes, a former NPR journalist

who turned development worker, the Cooperative's intention was to provide sustainable economic opportunities for the local population, particularly aiming to offer an alternative to the opium poppy cultivation, which dominates the region's economy (Chayes, 2006). The mission of the Arghand Cooperative is multifaceted, focusing on economic development, social empowerment, and sustainable practices:

> *To help the people of Afghanistan rebuild their social and economic structures shattered by years of war, in sustainable, environmentally respectful ways, by undertaking initiatives in Afghanistan (A) expand the production of licit local crops and create value-added products from those crops for the domestic and international markets, and (B) assist local and regional developmental planning efforts (Guidestar, 2007)*

At its core, Arghand aimed to harness local agricultural and artisanal skills to produce fine soaps, skincare products, and other goods, utilizing the rich biodiversity of Kandahar's agricultural landscape (Chayes, 2007; Counting Flowers, 2005). By doing so, the Cooperative sought not only to provide viable and sustainable economic alternatives to opium production but also to empower local communities, particularly women, by offering them employment opportunities and a stake in the business. According to Chayes, Arghand was committed to principles of fair trade and environmental sustainability, ensuring that their production processes and business practices contribute positively to the local community and ecosystem (Chayes, 2006). The name "Arghand" itself, derived from the Arghandab River Valley near Kandahar, symbolizes the deep connection the Cooperative seeks to foster between its products and the local land and community. From its inception, Arghand faced numerous challenges, including

navigating the complex socio-political dynamics of Kandahar, ensuring the safety of its workers, and establishing a market for its products both locally and internationally.

Power Dynamics and Decision-Making

The Arghand Cooperative case study illustrates how power structures within the socio-political environment influence the decision-making priorities of social entrepreneurs. Participants navigated existing power relations, worked within, and sometimes resisted oppressive structures, and they reported that they sought to redistribute power more equitably through their ventures.

> *These kind of implementing partners, so-called NGOs,*
>
> *were actually pass-throughs for money to go to the*
>
> *Mujahideen* (Sarah Chayes)

> *I don't think it was possible for them to reform this*
>
> *government concocted of aging war criminals and*
>
> *kleptocrats.* (Sarah Chayes)

> *We would have to take that kind of precaution, and we kept*
>
> *guns around. Not really that I saw that that would keep us*
>
> *safe, but I did feel again ethically that I couldn't ask Afghan*
>
> *men to get killed without getting to kill a few people. You*
>
> *know with, you know. Take a few people with them, I mean,*
>
> *and that's how do you start to think in that kind of*
>
> *environment?* (Sarah Chayes)

Unfortunately, we did have one or two pretty bad scares,

but one was really an extortion effort. One was, I think, an

effort to scare me out of town, and I'm still quite…I don't

think it was what it looked like it was. If you see what I

mean, I think that it could have been friendly fire. I mean I

was not, I was not a comfortable person to have in town,

for people like (once I figured out right who the Karzais

were) for the Karzais, and anyone who was friends of

theirs. Anyway, that's scared to shit out of the group when

that happened it was a so-called IED put agains the

compound, which I don't think was ever set to go off. I think

it was designed to scare, but I remember that you know,

when people freak out in the second one, I bought everyone

into it on the phone and it was on my number, and by that

time I had been working for the Americans, for the military,

and so I had people on Intel, and I gave them the number,

and they ran it and it was real. You know, so at that point, I

actually that's the only time I got out of town. And then I

bought everybody new phones, new numbers. (Sarah

Chayes)

And I saw an increasingly abusive exercise of power

starting very early, starting 2002. I started seeing this stuff,

and I made that central to what I was saying, and so from

the beginning I was saying, we have this is not going to go

anywhere so long as the government is just about as

abusive to the public as hostile to the public as the Taliban

was. (Sarah Chayes)

We must also examine the power imbalance between the social entrepreneur and the community. While Arghand was labeled a cooperative, our participants clearly expressed that the power and decision-making authority rested in the hands of the leadership, and primarily with Sarah Chayes.

And so any nobody could lodge a complaint against the local

power structure. But I spoke Pashto and I didn't have any barbed

wire so anyone could come and hang out and tell me what issue

was that happened a lot. And you know so I learned a lot about

Karzais and about how the system worked. And I did everything I

could to convey you know that information, to, and I really picked

the military, because again, it was just practical.

Ms. Chayes was very aware of the power imbalance, and that she held sway with both the U.S. officials and the Afghan government.

There were no civilians who mattered what mattered on the ground

was demolished, and you know. So then, when I started, so then I

would go to headquarters, I would go to the regional command

south, which was the local, you know. It was the command, the

headquarters for move on 5,000 south, located outside the city in

the airfield, and that was a non U.S. Nato headquarters. And I

started doing trainings for incoming, you know, headquarters

elements that were off to either Norway or Germany.

And then I would. know, the commanders, because I train them.

You, you know. So then, when I was taking soap to ship, I would

tell them what was going on, and very much with the approval, the

enthusiastic approval of my folks! Because you know, they were

like we can't express ourselves, and you can. You can tell the truth

right? (Sarah Chayes)

I mean the people at least thought that they were accountable to

Sarah. Whether Sarah said that we are not. The people did think

that. (Participant 5)

It was evident to other leadership and community members that the

decision-making power resided with Ms. Chayes.

I mean she (Sarah Chayes) *doesn't play by anybody's rules except*

her own… She wanted to micromanage from the sidelines. (Jennie

Green)

Oh, I mean, that was another really part of the problem was that it

was all Sarah…she made every decision. I mean she was the, she

was the boss they called her boss. (Jennie Green)

P 3: *So there was a place where there was some division of thought*

about the process to get the result.

I: *And in a situation like that, who had ownership over the ultimate*

decision?

P 3: *Sarah.* (Participant 3)

It is also important to acknowledge that the work done by the cooperative

members provided a taste of empowerment for those who have been marginalized.

So I was happy and proud to be with it at all, because it had captured my

attention. I was proud of what we did there. (Participant 3)

Ideological Influences on Social Entrepreneurship

The operational choices of social entrepreneurs are also guided by their

ideological underpinnings, particularly in terms of ethical considerations and the impact

of their actions on various stakeholders. Experiences, education, socioeconomic

background, and beliefs will all factor into decision-making positions. In this, we see

dramatic differences in the upbringing of the white, western leaders of the Arghand

Cooperative from the workers and members. Sarah Chayes' parents were academics; she

graduated from Harvard and traveled the world. While she had a less prestigious

upbringing, Jennie Green went to Oberlin College. She led a more privileged life than the

participants who lacked formal education and career options in Kandahar. Both of these

women were used to Western gender roles, while the Afghan cooperative members fell into their own cultural traditions in work division and social interactions. The personal profiles of Ms. Chayes and Ms. Green impacted their decision-making choices and increased their natural assertion of authority over the venture.

It is also possible to better understand social entrepreneurs' individual ideological motivations through the Ethical Leadership Questionnaire (ELQ) results. The ELQ categorizes the domains of ethics as Care, Justice, and Critique (Langlois et al., 2014). The ethic of care underscores the significance of nurturing interpersonal connections, not based on legal or contractual obligations but rooted in a fundamental principle of unwavering respect. The ethic of justice originates from communal practices and the belief that safeguarding human dignity relies on the moral integrity of social interactions, ultimately reflecting a concern of public and political significance. The ethic of critique scrutinizes injustices manifesting within social relationships, organizational structures, legal frameworks, or language usage. Essentially, this ethical approach uncovers viewpoints that may advantage certain individuals or groups at the expense of others, highlighting imbalances and disparities in treatment or outcomes. Arghand Director and Fundraiser Jennie Green took the ELQ, and her results displayed a strong score in Care ethics, with much lower scores in Justice and Critique ethics. These scores suggest that Ms. Green places a higher priority on human relationships and values human individuality in her decision-making.

Table 4.1

Jennie Green ELQ Results

Domain	Care	Justice	Critique
Score – Scale 1 - 6	5.4	3.2	3

Economic Rationality versus Social Values

Study participants exhibited the delicate balance between financial sustainability and their commitment to driving social change and promoting community welfare. For example, Sarah Chayes made changes to her business plan, explicitly reacting to the community's request to create jobs. When the dairy she ran produced income but did not create jobs, she considered a new business model.

> *Why don't you farmers? You know, create any employment. So I kind of took that to heart. And was racking my brains for what I could do that, you know that could bring some money into this place* (Sarah Chayes)

Jennie Green and the Cooperative participants openly discussed their need for jobs, looking to the financial success of the venture. However, Participant 4 expressed his pride in bringing self-regard and dignity to the marginalized women of his community through their work.

Role of Critical Reflection and Self-Awareness

This theme highlights the importance of critical reflection and self-awareness among social entrepreneurs in recognizing their biases, assumptions, and the potential unintended consequences of their actions. It examines how a critical theory perspective encourages deeper introspection and reflexivity in decision-making.

I feel like I'm the Westerner that they think is gonna bring in lots

of money. Sarah Chayes

I mean a journalist doing this kind of work, and you bear no

responsibility for the outcome. And for me it was like time to shut

up already and do so like actually playing a part in trying to make

this come out better. Taking some responsibility for what

happens. (Sarah Chayes)

Participants sometimes exhibit less socially motivated choices, including simply filling a personal need.

I needed a job, and it was a job. (Jennie Green)

And often, there is negative fallout for the community for their participation in social entrepreneurship ventures. Participants reported the unintended consequences of the development of a western venture in the Kandahar community, when the Taliban returned to power.

Several of our friends have gone into hiding. This involves moving around

frequently, sleeping in different locations on different nights, and certainly

not working in shops or other public places…We asked a whole

generation of Afghans in the prime of their lives to believe in us, to

support us, to partner with us, and many of them did – not always because

it was politically or economically advantageous for them to do so (often it

was the opposite) but because they trusted our promise of a better future,

and the ethos we tried to uphold at Arghand. (Green, 2021).

Transformation and Social Change

Participants illustrated their commitment to driving social change, a motivation that strongly influences their decision-making processes, and distinctively characterizes social entrepreneurs. Unlike traditional entrepreneurs, whose primary aim may be financial profitability, social entrepreneurs prioritize social impact. We see descriptions where leaders in the Arghand aimed to challenge and transform systemic inequalities, injustices, and environmental degradation.

> *But I would certainly say for women it brought employment. It brought…all the value you read about that. The sense of self, esteem, sense of control.* (Participant 4)

Sarah Chayes describes wanting to make the shift from reporting on the political upheaval, to taking some responsibility for improving the conditions of the community's population.

> *For starting the venture In the first place, I mean, okay. So the motivation for staying behind. I had been a reporter for national public radio for quite some time and I had been to a number of not so much of hot conflict areas. That wasn't what really interested me the most. It was more like the post-conflict situation because that, to me, felt like a window of opportunity. So, I covered the fall of the Taliban. And I, you know, and in a number of these other places, starting without Algeria, I mean, I almost I found myself wanting to stay behind in Algeria, do something, you know, and then the second place is the profits. As a journalist you are basically making your living off of other people's trauma. I mean a journalist doing*

this kind of work, and you bear no responsibility for the outcome. And for

me, it was like time to shut up already and do so, like actually playing a

part in trying to make this come out better. You know. Taking some

responsibility for what happens. And so this was just I couldn't pass it up.

She also describes wanting to be a part of the change and to use her experience

and skills to be a force to shift the imbalances she previously reported.

I had studied Islam. I spoke okay Arabic, and that was at least enough to

give me a head start in learning Pashto, which is a completely different

language. But it has a lot of Arabic words, so it you got a little bit of a lift,

and and it felt to me at the time. I also, you know, I studied Islamic history,

and so I come at things with a historian's perspective, which is to say that

I have a nose for what I think, and now I think I was wrong. But at the

time, I thought this was one of those turning points in history. You know,

this is like the assassination of Archduke Ferdinand, which set off World

War One, which you could consider to be kind of the start of the 20th

century, even though it was a little after the year 1900, and I wanted to be

there. I felt as though, you know. It was like plate tectonics is what I kept

saying, and I still struggle with a better metaphor. I felt like the tectonics

of history were grinding, you know, and who else did you want to be than

a Historian with a background in Islam to help these two civilizations, you

know, that have so much to learn from and teach each other, turn toward

a more interrelated feature rather than the conflictual way that we were

going. That was what was in my mind. And that sounds very lofty. You

know, when you're making soap. But that was the motivation, it was that

kind of a feeling. (Sarah Chayes)

Members of the Cooperative described Ms. Chayes' drive to make social change, while also describing her desire to be part of something disruptive and ground-breaking.

I believe that Sarah came from a family that was committed to service…

and that I would say that ultimately that's what drove Sarah… I don't think

she was motivated by ambition, but I certainly think she would have loved

to have seen it become the model for Afghanistan. (Participant 4)

Collaboration and Collective Action

Participants in this study underscored the significant role that collaboration, networks, and collective action play in driving the decision-making capacity and overall impact of social ventures. This emphasis on cooperative strategies highlights how partnerships between social entrepreneurs, communities, and other stakeholders are pivotal in co-creating innovative projects.

That's why to try to get thought to the Americans, Europeans, and

Americans with an Afghan perspective was so important. You know, and

that's a role that I really, you know. And so it was, this gamut of

motivations that went from providing respectful, gainful, ethical

employment, as those villagers have asked me to way back, and you know

being an ambassador for Afghan culture in the West, and trying to get the

people who were blundering around in Afghanistan to see the world from

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the perspective of the people that they were supposedly there to help.

(Sarah Chayes)

Ms. Chayes sought to understand the teamwork and collective decision-making ingrained in the Kandahar community, and expressed a desire to incorporate this into the Arghand structure.

It's not like I had a specific picture of what a post-Taliban Afghanistan should look like, because to me that belonged to to the Afghan people. What better means (for Afghanistan)*, based on what I was hearing from Afghan people, was a situation where they had some say in their collective destiny. So I don't even wanna use the word democracy. But what I've discovered, and I quickly found that Westerners were saying, " Oh, these people have never wanted to be governed", and that's not what I was hearing. I also discovered that their self-government is incredibly democratic, except the exclusion of women. But it's a consensus based decision-making process versus a one-person one vote. But that to me was of primary importance, and also that they that they have a government of integrity that was working in the service of the people, which is what they wanted, that they could have access to and lodge you know, grievances, or raise issues, or whatever, and that is not at all what we* (the United States) *were providing.* (Sarah Chayes)

Ms. Green described building networks with the U.S. military presence to complete their orders and operate the business.

One of the biggest challenges was shipping. Oh, yeah, you know, shipping

product, because there is no postal service there. Well, yeah, they're cut

off in that way. But I mean, you know, there's a workaround. We were

using the military base. They were letting Sarah have this P.O. address

and ship with it. So we would load up the car. The truck drives it up to the

airfield, and they would ship it for us. And then they had some regime

change, so then we started having to, do you know, look at private

logistics. So what did I do? I found this company in Pakistan, you

know…So I had to learn that business. (Jennie Green)

Impact Measurement and Accountability

An important aspect of decision-making for social entrepreneurs is a constant

measurement of progress and taking accountability. Our participants exhibited different

perspectives on the planning and success of the venture and illustrated that levels of

ownership and hierarchy may impact how one approaches evaluating the success and

accountability of social ventures.

So it's not like so was an afterthought. But it was. It was all part of the

same thing, because through soap we could also introduce the reality of of

Southern Afghanistan to Americans and Canadians. You know. And so it

was, this gamut of motivations that went from providing respectful,

gainful, ethical employment, as those villagers have asked me to way back,

and you know being an ambassador for Afghan culture in the West, and

trying to get the people who were blundering around in Afghanistan to see

the world from the perspective of the people that they were supposedly

there to help. thinking about, which I just, and so that led to a combination

Of practice and analysis that is rare, I think, in NGO development and

humanitarian work. Like you, you usually have think tankers who analyze,

and you have practitioners who, you know, deliver back seats. Is not very

well looked on, you know. I was writing op-eds. I was sending what I call

notes from the field around to a group of you know, people by email. And

then they would send it on, you know. So I was speaking out about what I

was seeing, what I saw.

The interveners were doing wrong. (Sarah Chayes)

The data is clear that the leaders involved measure their planning differently and

take different assessments of the Cooperative's success.

I: I wanted to know what you considered the most important decision that

you made for the cooperative throughout the life of the business.

S: I think the fundamental decision was to extract and make our own raw

materials because it was through doing that that we were able to buy from

the local. That is how we plug into the local economy and the local

agricultural cycle. So it wasn't just that we were providing employment. I

mean, we were too small to make a difference. But the notion was that we

purchase low-quality produce that doesn't have a very good market. So we

are expanding the market for legitimate local agriculture. Okay. And that

has a big impact on a community. I was talking about the impact on the

community as powerful. It could have been (a more powerful impact on

the community) if we have been bigger, I mean, we just weren't buying

enough. But the model. The model was good. And if you know, I mean, we picked the hardest place on the planet to try to do this. (Sarah Chayes)

Flawed. It was flawed. This plan. It was that it was executed in a flawed way, but with good intentions. (Jennie Green)

I think Arghand, I mean, I'm really proud to be part of it overall, because for many years we were able to provide job opportunities for really deserving women and men, and that was that was a really important thing for me. And also, as I said before, also that those people, women and men both, we're really committed, you know, in terms of moral responsibility toward the country. And to what they were, what they could do in order to help other people in order to have our country. So I'm really proud to be just part of our gang. (Participant 5)

Ethical Frameworks

Our participants identified their relationships to the organization's mission, priorities, and decision-making challenges they encountered, as well as providing observations on co-workers' choices. Interview participants include Arghand Cooperative founder and President of the Arghand Trust Sarah Chayes, board member, operations manager, and fundraiser Jennie Green, and Arghand Cooperative members Participant 3, Participant 4, and Participant 5. This study identified four primary indicators for assessing the ethical frameworks: justifications for action, how they identify expressed

values/views on relationships and care, how they approach ethical dilemmas, and background influences and education and reflections on moral virtues.

Justifications for Actions

An ethical justification for action is essentially the moral foundation or rationale that supports a specific course of action as ethically sound. This rationale is grounded in ethical theories and principles and delineates why an action is deemed morally acceptable, obligatory, or defendable (Montmarquet, 1987). Our participants made several references to why the made the choices they did.

> *I think there was a lot that I was doing that was new to them. First of all, that weren't second of all the other significant thing was, we had men and women. This was not a women's co cooperative, this was a co-ed cooperative.* (Sarah Chayes)

Ms. Chayes describes wanting to foster an exchange between Westerners interceding in the politics and governance of Afghanistan and community members.

> *You know, that have so much to learn from and teach each other, turn toward a more interrelated feature rather than the conflictual way that we were going. That was what was in my mind. And that sounds very lofty. You know, when you're making soap. But that was the motivation, it was that kind of a feeling.* (Sarah Chayes)

Identify Expressed Values/ Views on Relationships and Care

From an ethical standpoint, identifying expressed values refers to the process of recognizing and understanding the explicit moral values and principles that individuals or organizations articulate as guiding their behavior and decision-making (Hemingway & Maclagan, 2004). This involves examining the stated beliefs, ethics, and priorities that are communicated through actions, policies, public statements, or organizational cultures. Expressed views on relationships and care are fundamentally important because they emphasize the significance of interpersonal connections and the responsibilities we have towards others. These views are central to care ethics, prioritizing the importance of caring for and maintaining relationships with others as a key moral obligation. According to Held (2006), care ethics challenges traditional ethical frameworks that focus on autonomy, rights, and justice by highlighting the moral significance of responding to the needs of others, fostering relational interdependencies, and valuing emotional engagement in ethical decision-making.

The organization's published mission statement, which originates with Sarah Chayes, is

> *To help the people of Afghanistan rebuild their social and*
> *economic structures shattered by years of war, in sustainable,*
> *environmentally respectful ways, by undertaking initiatives in*
> *Afghanistan (A) expand the production of licit local crops and*
> *create value-added products from those crops for the domestic and*
> *international markets, and (B) assist local and regional*
> *developmental planning efforts* (Guidestar, 2007)

This stated purpose and Ms. Chayes' comments emphasize her intention of sharing the ownership of the organization with the members of the cooperative.

> *To make the workplace as democratic as possible, and that really*
> *you did mean discussing pretty much everything, I would say more*
> *with men than with women, just because that is the way the game*
> *works, as used to having those types of discussions, having been*
> *consulted in that way. So it was harder to get them, right.*

She expressed a desire to avoid the corruption she encountered as second nature to the population, and focus on bringing fair trade and hiring practices into the business.

> *There were ethical standards for how we operated, which was*
> *basically a non-nepotism role which is kind of unheard of in*
> *Afghanistan, and the way I put it was no brothers, sisters, you*
> *know, parents or children, or you know, immediate in laws or best*
> *friends, and as adults. And that was a tricky thing to do. Not only*
> *because it's rare in Afghanistan, if it's ever, if it's if it ever exists.*
> (Sarah Chayes)

The cooperative members describe their desire to improve the economic situation of their neighbors and families.

> *To attempt to approve (improve) the lives of the people who*
> *directly worked in the cooperative, to try to have that be, you*
> *know…to provide a good living, a legal living* (Participant 4)

Ms. Chayes expressed that she was responding to the needs that were

communicated to her by the population.

>*Why don't you farmers? You know, create any employment. So I*
>
>*kind of took that to heart. And was racking my brains for what one*
>
>*could do that, you know that could bring some money into this*
>
>*place.* (Sarah Chayes)

We see the general consensus that Sarah is the leader/owner of the cooperative.

While she is a steward of the participant members, she takes ownership of creating the

working environment, enforcing rules, and was seen as the leader.

>*It would have been stressful, in fact, for them. And I wanted. That's*
>
>*the opposite of what I wanted as relaxed a workplace as possible.*
>
>(Sarah Chayes)

>*I mean there would be some aspects that I started to see*
>
>*individuals had a preference for certain a preference or an*
>
>*aptitude for certain of the production jobs. And I didn't I wasn't a*
>
>*hard ass about forcing them not to do it when that started to fall*
>
>*out into. You know I mean I would let that happen. (Sarah Chayes)*

There are several examples of Ms. Chayes exercising authority over the

organization, as well as the participants acknowledging her ownership.

>On the organization starting to struggle: *I mean initially that she*
>
>*was enthusiastic, and she wanted Argon to run on it, having all the*
>
>*members work really in a in a team manner, you know, as they did*

in the start, but we've after a few years, I think, toward 2011, I

think we found that there were competitions going on among

among members, and maybe that's because we lacked Sarah's

person. (Participant 5)

She was so otherwise occupied, and she wanted to do the next

thing, which was the Arab spring, and you just really didn't have

time for Arghand, but she couldn't let it go either. She should like.

She wanted to micromanage from the sidelines. (Jennie Green)

Director and Fundraiser Jennie Green's ELQ scores (see Table 4.1) displayed a

strong score in Care ethics, with much lower scores in Justice and Critique ethics. These

findings show that Ms. Green values personal connections and the needs of individuals

when making decisions over results, following rules, or adhering to the best outcomes for

the collective.

Approach to Ethical Dilemmas

Assessing a person's approaches to ethical dilemmas reveals the underlying

principles, values, and reasoning processes that guide their decision-making in complex

moral situations (Rest & Narvaez, 1994). Approaches to ethical dilemmas—whether they

lean towards utilitarianism, deontological ethics, virtue ethics, or care ethics—provide

insight into how individuals prioritize conflicting moral obligations, weigh the outcomes

of their actions, and consider the impact of their decisions on others.

I came back in the spring and founded with President Karzai's

older brother, something called Afghans for civil society, which

was a kind of hodgepodge of various activities. What Qayum

Karzai most wanted me to do was launch a radio station which I

didn't want to do, And but we did that. So we founded the first, and

probably ever the first ever indepedent Afghanistan called Afghan

Independent Radio. But I was a little uncomfortable. Talk to me

about nonprofit ethics, you know. The guys, the brother of the

Presidents right? Talking about this being an independent radio, I

didn't know a lot then, but even then that made me feel a little bit

funny. (Sarah Chayes)

It took be a couple of years to really come to an understanding of

who and what the Karzais were. But again nonprofit ethics were

central to the issue. What I quickly discovered was that nonprofit

was a term of art in Afghanistan, to mean nothing of the sorts. So

the word is (Afghan word) meaning organization. And what could

happen during the fighting (unintelligible) was that these kind of

implementing partners, so-called NGOs, we're actually pass-

throughs for money to go to the Mujahideen. And I learned from

Karzai's own people that at that time, you know, they were sorry.

You know that they have, there was one project I remember being

this Southern Afghanistan is a dried fruit place, very, very high

quality. A Particular specific type of raisin you can't find here, and

they're green. And the reason they stay green is because they are

dry inside these mud brick fortresses, like buildings. So they're

protected from the sun, and they were. There was a project to build

all these raisin-drying buildings, and locals had to contribute,

which they did, and none of them were ever built, you know. So

there was stuff like that started appearing to me somebody else

who was a power bearer calls me to his house and says, Why

aren't you getting anywhere? The Karzai's would say Why aren't

you getting any contracts? It was like, what do you mean? Like, I

didn't get it. And this guy said, So why don't you bid for this road-

building contract?

And I looked at them and said, I don't have the slightest idea how

to build a road. What are you talking about? Don't worry before

you. I'll do it. You just get the contract. And I found that he had

been barred. So all of this is dawning on me. Slowly. I mean, I'm

shocked in retrospect, how long it took me to really register or

what this was all about. So I think that about 2004, I split off from

the Karzais. I said, I don't, I can't work, you know, under this type

of unethical context. (Sarah Chayes)

Yeah, flawed. It was a flawed, this plan. It was that it was executed

in flawed way, but with good intentions. (Jennie Green)

Influences and Education/ Reflections on Moral Virtues

People's ethical frameworks can be influenced by their cultural background, education, religious beliefs, and philosophical readings (Fox & Busher, 2022). Understanding an individual's reflection on moral virtues focuses on the character and dispositions of individuals, guiding how they ought to act in a morally exemplary manner (Aristotle, 350 B.C.E). This approach, rooted in virtue ethics, emphasizes the development of good character traits or virtues—such as honesty, courage, compassion, and wisdom—that enable individuals to live and act according to high moral standards. This perspective shifts the focus from what the right action is to who the virtuous person is, thereby integrating moral reasoning with personal growth and community well-being. Understanding these influences can offer additional clues about their ethical perspective.

The daughter of Abram Chayes, a respected law professor who also served as a legal adviser during the Kennedy administration, and Antonia Handler Chayes, a lawyer who held the position of Undersecretary of the U.S. Air Force Chayes received her education from Harvard University, where she graduated in the late 1980s (Chayes et al., A.,1995; Chayes, H, 2021; Chayes, 2021). Her academic journey set the stage for a career marked by an intense engagement with global politics and ethics. Her years spent as an NPR correspondent meant that she observed conflict areas and tried to remain neutral, but she felt she was equipped to make what she deemed a positive impact on the social imbalances in Kandahar.

> *What I mean is that as a journalist, you are basically making your living off of other people's trauma. You bear no responsibility for the outcome. And for me, it was time to shut up already and do something, like actually playing a part in trying to make this come out better. You know, taking*

some responsibility for what happens. And so this was just I couldn't pass

it up. I had studied Islam. I spoke, okay Arabic, and that was at least

enough to give me a head start in learning Pashto. I also studied Islamic

history, and so I come at things with a historian's perspective, which is to

say that I have a nose for what I think, and now I think I was wrong. But at

the time, I thought this was one of those turning points in history. (Sarah

Chayes)

Jennie Green, with a background in running small businesses in the U.S.,

had much less knowledge of the intricacies of the political situation in

Afghanistan and had fewer preconceived notions about the social structure and

what she would experience on the ground in Kandahar. Ms. Green joined the

organization's management at the request of her friend, Ms. Chayes, and

embraced the work initially motivated by the need for a job.

K: So how much did you know about the community and the culture and

Kandahar before you got involved with cooperative?

J: Nothing, nothing. No, I mean what I had seen on the news. Right, you know,

which struck me as horrific right? No, nothing. (Jennie Green)

They ended up working separately because they just all felt more comfortable that

way. You know they all felt like they there's a degree of shame and silence when

men and women are in the same room. It just doesn't. It's so rare that it would

have been stressful, in fact, for them. (Sarah Chayes, about Cooperative

Members)

Components of the Proposed Conceptual Framework

Critical Theory and Social Entrepreneurship

Critical theory provides a lens through which the inherent tensions and challenges within social entrepreneurship can be examined, particularly in relation to ethical decision-making (Fay, 1987). By questioning the status quo and challenging existing power structures, critical theory encourages a deeper exploration of how social entrepreneurs can develop ethical frameworks that are not only effective but also equitable and inclusive (Horkheimer, 1972). The application of critical theory to social entrepreneurship highlights the need for ethical frameworks that are responsive to the complex interplay between societal norms, economic imperatives, and the entrepreneurs' social missions (Nicholls, 2010). Such frameworks must navigate the ethical dilemmas arising from these intersections, ensuring that social impact is prioritized without compromising on sustainability or integrity.

Cultural Responsiveness in Ethical Frameworks

Lahman's "Ethics in Social Science Research: Becoming Culturally Responsive" (2021) emphasizes the importance of cultural responsiveness in ethical decision-making, a perspective that is critically relevant to social entrepreneurship. In diverse and often multicultural contexts, social entrepreneurs must ensure that their ethical frameworks and practices are sensitive to the cultural norms, values, and expectations of the communities they serve (Lahman, 2021). Cultural responsiveness requires a departure from one-size-fits-all ethical models, advocating instead for adaptable frameworks that can accommodate the nuances of different social, cultural, and economic environments. This approach aligns with critical theory's emphasis on reflexivity and the interrogation of

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assumptions, urging social entrepreneurs to consider the cultural dimensions of their ethical decisions (Kincheloe & McLaren, 2005).

Integrating Context-Specificity in Ethical Decision-Making

The variability of challenges and opportunities across different settings further underscores the need for context-specific ethical frameworks in social entrepreneurship. Social ventures operating in resource-limited environments, conflict zones, or within marginalized communities face distinct ethical considerations compared to those in more stable or affluent contexts (Yunus, Moingeon, & Lehmann-Ortega, 2010). Adapting ethical frameworks to these contexts requires understanding the local socio-economic landscape, power relations, and community needs, aspects that critical theory illuminates (Bronner, 2011). By incorporating critical theory's insights, social entrepreneurs can develop ethical frameworks that are not only adaptable and culturally responsive but also deeply rooted in the realities of the communities they aim to serve.

The evolving landscape of social entrepreneurship necessitates a comprehensive ethical framework that addresses traditional ethical considerations and incorporates insights from critical theory and cultural responsiveness. This proposed conceptual framework aims to guide social enterprises in navigating the complex interplay of ethical dilemmas, power dynamics, and cultural contexts they encounter. By synthesizing traditional ethical models, critical theory considerations, and Lahman's culturally responsive, reflexive, and relationship-based research model (Lahman, 2018), this framework seeks to provide a robust, adaptable approach to ethical decision-making that is grounded in social justice, equity, and respect for diverse cultural norms.

Figure 4.2

Conceptual Diagram

The framework begins with a foundation in traditional ethical models—

utilitarianism, deontological ethics, and virtue ethics—providing a classical philosophical

basis for ethical reasoning and decision-making. These models offer initial guidance on

considering the outcomes of actions (utilitarianism), adherence to moral duties and rights

(deontology), and the importance of virtuous character traits (virtue ethics) in navigating

ethical dilemmas.

Building upon this foundation, the framework incorporates a critical lens to

scrutinize power relations, systemic inequalities, and the socio-economic structures that

influence ethical decision-making. This perspective encourages social enterprises to

question the status quo, challenge oppressive systems, and consider the broader societal

impacts of their actions. Critical theory aids in identifying and addressing ethical issues that stem from existing power dynamics and structural injustices, ensuring that ethical frameworks do not inadvertently perpetuate inequities.

Informed by Lahman's culturally responsive, reflexive, and relationship-based research model, the framework emphasizes the need for cultural sensitivity and reflexivity in ethical decision-making. This component advocates for understanding and respecting the cultural norms, values, and expectations of the communities served by social enterprises. It encourages social entrepreneurs to engage in continuous reflection on their own cultural biases and assumptions, fostering ethical practices that are respectful of cultural diversity and promote inclusive, equitable outcomes.

Central to this framework is a relationship-centric approach that prioritizes building and maintaining authentic, respectful relationships with all stakeholders, including employees, beneficiaries, partners, and the broader community. This approach underscores the importance of empathy, trust, and mutual respect in ethical decision-making, aligning with Lahman's emphasis on relationships as foundational to culturally responsive practices.

Recognizing the diverse contexts in which social enterprises operate, the framework is designed to be adaptable and context-specific. It allows for the ethical guidelines to be tailored to each social enterprise's unique challenges, cultural contexts, and stakeholder dynamics. This adaptability ensures that ethical decision-making is relevant and responsive to the specific circumstances and needs of the communities served.

CHAPTER 5

DISCUSSION AND CONCLUSIONS

The Arghand Cooperative clearly illustrates Schumpeter's (1942) and Kirzner's (1999) entrepreneurial theories and the social entrepreneurial definition posited by Martin and Osberg (2007). But why then did the Arghand Cooperative fail, why does it no longer operate, and what happened to the members? Former Arghand Director Jennie Green reports that most of the Arghand Cooperative members who did not flee Afghanistan during the Taliban takeover have gone into hiding to avoid reprisal for their participation in the enterprise (Green, 2021). The citizens who were farmers and homemakers before the Cooperative are now refugees and fugitives.

Kandahar, often considered the spiritual and political heartland of the Taliban movement, presents a challenging environment for any development or business venture (Frosberg, 2009; Chayes, 2023). The province has been a focal point of conflict and political instability for decades, significantly impacting the economic and social fabric of the region (Rubin, 2002). The pervasive influence of the opium economy exacerbates these challenges, contributing to a cycle of violence and corruption that hinders sustainable development and governance. Within this context, the Arghand Cooperative's efforts to establish a peaceful and sustainable economic model are both revolutionary and fraught with difficulties. By focusing on agriculture and artisanal skills that have been part of the Afghan culture for centuries, Arghand sought to reconnect the people of Kandahar with their land and heritage, promoting a sense of pride and ownership that transcends the immediate economic benefits. This approach also challenges the

prevailing narratives of dependency, conflict, and despair by showcasing the Afghan community's potential for innovation, collaboration, and resilience.

Decision-Making Considerations

If we consider the imperative of the social entrepreneur to be value *co*-creation, then we must take a critical view of Arghand's western structure as a 501(c)3 incorporated in the U.S., in its intervention in the Kandahar community (Haase, 2021). In her planning, Chayes eschewed the existing markets of the community, even changing the crops of the supplier farmers, and created a business model not based on the assets and strengths of the Cooperative members but on an example from her own Western experience (2007). The soaps and oils offered were not products traditionally manufactured in Kandahar. This represents a Schumpeterian innovation, but is it based on the local community's strengths, needs, wants, traditions, and ways of knowing? In addition, Chayes created a business plan to sell them to people she called 'pampered in New York, Montreal, and San Francisco.' Chayes controlled the business plan but also took her inspiration from a Western market to create goods for a Western audience that she criticized. She went so far as to declare, 'God, I can do that' when determining soap making as the Cooperative's business venture (2007). While the enterprise purchased supplies from the existing farms, it also transformed what they were farming based on the needs of the enterprise. While Chayes criticizes the ethnocentricity and colonial practices of the U.S. and Canadian governments, she displays both in her own operational choices.

While Chayes played a pivotal role in founding and supporting the Cooperative, her leadership position raises essential considerations regarding power distribution and local governance in such ventures. Her expressed desire to create a cooperative with

collective decision-making is not reflected in the reality of the control over the operations. The structure of the Arghand Cooperative, with Chayes at the helm, prompts reflection on the balance of power between founders, who often come from extraordinarily different backgrounds and the local communities and members they aim to serve. This scenario underscores the complexity of ensuring equitable power dynamics and genuine empowerment of local stakeholders within social enterprises (Karim, 2019). Chayes's leadership and continued involvement in the Cooperative could be viewed through various lenses. On the one hand, her expertise, resources, and networks provided invaluable support to the cooperative, contributing to its sustainability and impact. On the other hand, the centralized decision-making power limited local ownership and autonomy, essential elements for the long-term success and empowerment of community-driven initiatives. Her decision-making priorities may have been the venture's success, but providing autonomy and agency to the community members did not take precedence.

Regardless of one's political positionality, the Taliban's presence in Afghanistan represents a balance that has been established. The corporate structure of Arghand did not take this cultural balance into account, superimposing Western expectations onto a what was intended to be a non-Western venture. Chayes labeled the community of Kandahar harsh and chauvinistic, a blatantly Western perspective, rejecting the existing community identity. And as Karim (2019) notes of the financial interventions in Bangladesh, her expansion of capitalism was based on her Western frame of reference and the need to save a community she admired but still wanted to change. Ultimately, much like the outsider intervention she criticizes, her intervention left the community members just as vulnerable and in lethal danger. With the Cooperative disbanded, and some of its

members in hiding, this social entrepreneurial endeavor is an example of the absence of institutional safeguards and cultural considerations in the decision-making process.

The works of Zahra et al. (2009), along with subsequent research by scholars such as Mair and Marti (2006), Santos (2012), and Nicholls (2010), collectively emphasize the significance of context in shaping decision-making processes in social entrepreneurship. These studies align with the differing perspectives of our participants and illustrate that decision-making in social ventures is inherently dynamic, influenced by a complex interplay of internal motivations, external environmental factors, and the continuous pursuit of social innovation. However, while emancipation was the expressed intention of the interventions in this community, the primary stewardship remained in the hands of the power-holders both in the government forces and in the leadership of the Arghand Cooperative (Habermas, 1984).

Ethical Frameworks

Ethical frameworks provide structured approaches to ethics, delineating guidelines for discerning right from wrong (Beauchamp & Childress, 2013). These frameworks articulate coherent, systematic methodologies for evaluating ethical dilemmas and making ethical decisions, serving as foundational elements in moral reasoning and ethical practice (Kitchener, 1984). It would be outside of the scope of this study to include a comprehensive list of recognized ethical frameworks; this study focuses on the six lenses summarized by the Markkula Center for Applied Ethics in their ethical decision-making framework, most often associated with nonprofit decision-makers (2021).

Figure 5.1

Summary of Six Ethical Frameworks

Ethical Frameworks

Rights Framework
Based on the belief that humans have dignity through their ability to freely choose; priorities authonomy, privacy, bodily safety, implies the duty to respect these rights in others

Justice Framework
Based in the requirement of fair and equal treatment, each person should be given their due, often interpreted by merit; includes social justice, distributive justice, corrective justice, retributive justice, and restorative justice

Utilitarian Framework
Based on results, and the consequences of actions; seeks action that produces the greatest good for as many stakeholders as possible

Common Good Framework
Based on community is positive, and all actions should contribute to that community; emphasizes respect and compasion for all, and promoting welfare for society as a whole

Virtue Framework
Based on ideal virtues such as honesty, courage, compassion, generosity, etc. and that all actions should be based on acting as one's best self, and ask 'what kind of person am I based on this action?'

Care Framework
Based in relationships and responding to the needs of individuals, over rules or assessing overall benefit or utility, it emphasizes compassion, kindness, and a concer for others in decision-making

(Velasquez et al., 2021)

From a critical theory perspective, the challenges faced by social entrepreneurs in decision-making not only delineate their ethical frameworks but also illuminate the systemic inequalities and power dynamics inherent within the socio-economic structures in which they operate. This analytical approach underscores the ethical dilemmas

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inherent in striving for social equity within the constraints of capitalist economies, foregrounding the ethical frameworks social entrepreneurs develop in response to these challenges as reflective of broader sociopolitical critiques and aspirations for transformative change.

Identifying an individual's ethical framework necessitates an examination of the underlying principles and values that inform their decision-making and moral judgments (Markkula, n.d.). The seven decision-making themes identified previously can be categorized into the themes associated with ethical frameworks in this study.

Figure 5.2

Categorization of Decision-Making Themes
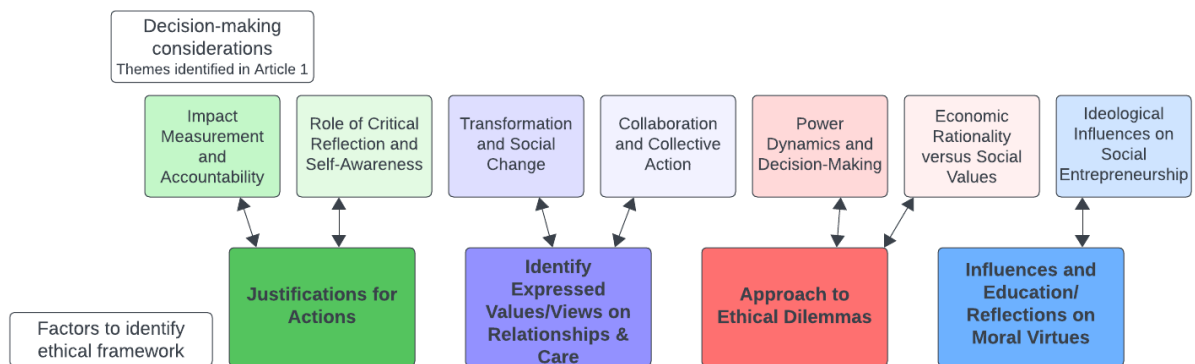
The literature and the data illuminate the fundamental contradiction social entrepreneurs face in reconciling social missions with capitalist imperatives (Honneth, 2014). This tension mirrors larger societal debates between market logic and the imperative for social welfare, pushing social entrepreneurs towards ethical frameworks that prioritize societal value over profit, thereby challenging the commodification of social goods but balancing ingrained biases and ego. Managing diverse stakeholder expectations is a negotiation of power relations, where social entrepreneurs must balance

the traditions, strengths, and culture of marginalized communities against those of

financial stakeholders and their own personal interests and compulsions (Fraser, 2014).

Their ethical decision-making processes, therefore, are acts of navigating and potentially

subverting dominant power structures to foster democratic and inclusive outcomes.

Figure 5.3

Ethical Frameworks of Social Entrepreneurial Leader Participants
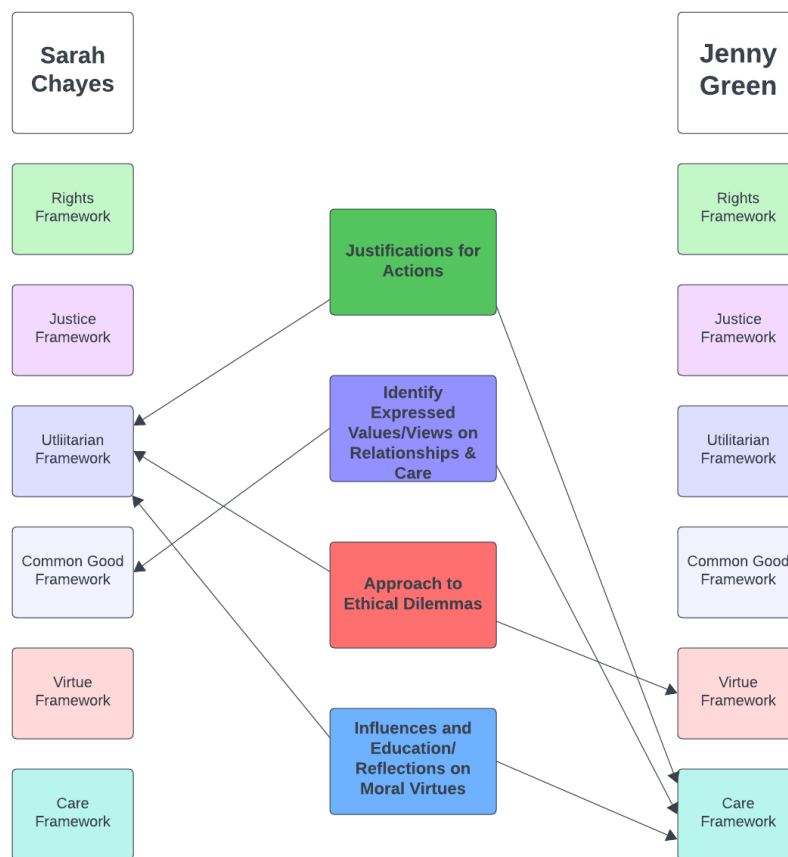
Social entrepreneurs navigate challenging socio-political and economic

constraints that are manifestations of deeper systemic inequalities (Couldry, 2010).

Ethical decision-making in this context becomes an act of contestation against these

barriers, seeking to democratize economic opportunities and challenge exclusionary

practices. The emphasis on equity and inclusion in social entrepreneurship is seen

through a critical theory lens as a direct challenge to systemic injustices that perpetuate

social and economic disparities (Young, 2011). Ethical frameworks in this realm are

defined by a commitment to dismantling these injustices and advocating for policies and

practices that promote social equity. The critical examination of moral ambiguity requires

an ethical stance that values dialogue, reflection, and a critical interrogation of societal

norms and one's position within them (Benhabib, 2011). This approach to ethical

decision-making highlights the importance of relational ethics and the pursuit of

consensus-building in addressing complex societal challenges. How social impact is

measured reflects underlying societal values and what is deemed worthy of recognition

and support (Boltanski & Thévenot, 2006). Social entrepreneurs' ethical frameworks thus

challenge the reductionist approaches to quantifying social good, advocating instead for a

nuanced understanding of impact that captures the complexity of social change.

Conceptual Framework

The ethical landscape of social entrepreneurship is profoundly influenced by the

social systems in which they operate, encompassing varied cultural, societal, and political

elements. Recent discussions in critical theory focus on the nuanced understanding of

power dynamics and their influence on organizational ethics (Butler, 2020). For social

entrepreneurship, recognizing and adapting to the cultural diversity and societal norms of

the communities they serve is crucial. Recent literature, such as the work by Ely and

Meyerson (2020) and Lahman (2021), emphasizes the need for ethical frameworks that

are culturally responsive and capable of addressing systemic inequalities, aligning with

the ethos of social justice central to social entrepreneurship.

The economic contexts within which social enterprises function present unique ethical considerations, particularly around balancing financial sustainability with social objectives. Critical theorists have increasingly scrutinized the capitalist frameworks prioritizing profit over people and the planet, advocating for economic models that foreground social welfare (Srnicek, 2021). This critique is pertinent to social enterprises as they strive to integrate ethical principles into their business models, challenging prevailing economic paradigms. The dialogue on ethical capitalism by Sandel (2020) offers insights into how social enterprises can ethically navigate market forces while remaining committed to their social missions.

Environmental sustainability has become a critical concern, with social enterprises at the forefront of advocating for responsible and ethical environmental practices. The critique of anthropocentric viewpoints by Haraway (2016) in critical theory underscores the interconnectedness of human and non-human systems, a perspective that enriches ethical frameworks in social entrepreneurship by advocating for a holistic view of environmental stewardship. This approach emphasizes the ethical imperative for social enterprises to adopt practices that not only mitigate environmental harm but also actively contribute to ecological well-being.

The complexities highlighted above necessitate the development of ethical frameworks that are both adaptive and specific to the contexts in which social enterprises operate. Incorporating insights from contemporary critical theory, such as the works of Gibson-Graham (2014) on diverse economies, can inform the creation of ethical guidelines that acknowledge the pluralistic and interconnected nature of social, economic, and environmental systems. These frameworks should be capable of guiding social

enterprises through the ethical dilemmas arising from their work, fostering equitable, sustainable, and socially impactful practices.

Social entrepreneurs should regularly conduct environmental scanning and stakeholder analysis to ensure ethical guidelines are tailored appropriately. This involves gathering insights about the socio-political, economic, and cultural factors that influence their operations as well as identifying the needs, expectations, and values of all stakeholders. This comprehensive understanding allows for the development of ethical guidelines that are genuinely reflective of the enterprise's operational context. Developing ethical decision-making frameworks that incorporate principles of adaptability and context-specificity begins with establishing core values that align with the social enterprise's mission. These values serve as the foundation for ethical guidelines, which are then adapted based on contextual analyses. For instance, an ethical guideline focused on environmental sustainability might take different forms in urban versus rural settings, reflecting the distinct environmental challenges and resources available in each context.

Engaging with community members and stakeholders in the co-creation of ethical guidelines ensures that diverse perspectives and cultural nuances are integrated into the decision-making process. This participatory approach fosters a sense of ownership and alignment among stakeholders, enhancing the relevance and effectiveness of ethical guidelines. Recognizing that contexts evolve and new ethical dilemmas may arise, the framework emphasizes the importance of continuous learning and reflexivity. Social enterprises should establish mechanisms for regularly reviewing and revising their ethical guidelines in response to new insights, challenges, and stakeholder feedback. This

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iterative process ensures that ethical decision-making remains dynamic, responsive, and aligned with the enterprise's evolving context.

Impact on Ethical Decision-Making

The adaptability and context-specificity of ethical frameworks significantly enhance the ethical decision-making processes in social entrepreneurship by:

- Increasing Relevance - Tailored ethical guidelines address the specific challenges and opportunities faced by social enterprises, ensuring that ethical considerations are directly relevant to their operational contexts.

- Enhancing Cultural Sensitivity - By incorporating cultural contexts and stakeholder dynamics into ethical guidelines, social enterprises can navigate cultural nuances more effectively, promoting respect and inclusivity.

- Building Stakeholder Trust - Ethical guidelines that reflect stakeholders' tools, strengths, and values foster trust and strengthen relationships, which are crucial for the success and sustainability of social enterprises.

- Promoting Ethical Innovation - The flexibility of the framework encourages creative ethical solutions that are innovative, contextually appropriate, and capable of addressing complex social issues.

The adaptability and context-specificity of ethical frameworks are essential for social entrepreneurs seeking to navigate the complex interplay of ethical dilemmas within diverse operational contexts. By embedding these principles into their ethical decision-making processes, social entrepreneurs can ensure that their actions are both principled and pragmatic.

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Implications

In the evolving landscape of social entrepreneurship, the implementation of a comprehensive conceptual model for an ethical framework that integrates traditional ethical models, critical theory, and cultural responsiveness, as proposed, holds significant promise for guiding social entrepreneurs and organizations through the complex ethical dilemmas they face. However, operationalizing such a framework, especially within diverse and global networks such as ASHOKA, Social Enterprise Alliance, and the Global Center for Social Entrepreneurship Network, presents distinct challenges. Furthermore, these challenges underscore the need for nuanced approaches in social entrepreneurship education.

Implications for Social Entrepreneurs and Organizations

The adoption of the proposed conceptual framework can significantly enrich the ethical orientation of social entrepreneurial projects, embedding a more profound moral consciousness into their operations (Nicholls & Cho, 2006). For organizations operating within networks like ASHOKA or the Social Enterprise Alliance, this framework offers a structured approach to addressing ethical considerations that are both universally relevant and adaptable to specific cultural and contextual nuances (Smith & Gonin, 2013).

However, the diversity within these networks, which span multiple countries and cultural contexts, highlights the necessity for ethical guidelines that are universally applicable and flexible enough to adapt to local norms and values (Zahra et al., 2009). This balance between universality and specificity is critical in ensuring ethical frameworks remain relevant and actionable across different settings.

Challenges in Implementing a Unified Professional Code of Ethics

One of the primary challenges in implementing a unified professional code of ethics across such diverse contexts lies in the potential for ethical relativism, where the flexibility intended to accommodate cultural differences might lead to inconsistencies in ethical standards (Werhane, 1999). Furthermore, ensuring adherence to these ethical guidelines across a broad network of organizations introduces complexities related to compliance, monitoring, and enforcement (Jamali & Sidani, 2008).

Another significant challenge is the potential resistance from within organizations, where established norms and practices might conflict with the proposed ethical guidelines. Overcoming this resistance requires clear communication of the benefits and rationale behind the ethical framework and active engagement and buy-in from all levels of the organization (Crane & Matten, 2016).

Implications for Education

The challenges associated with implementing a unified professional code of ethics across diverse contexts underscore the importance of education in preparing the next generation of social entrepreneurs. Social entrepreneurship education through community development and business programs needs to emphasize ethical reasoning, critical reflexivity, and cultural sensitivity, equipping students with the skills to navigate complex ethical landscapes (Murphy & Coombes, 2009). Incorporating case studies and examples from diverse contexts, including those within ASHOKA, Social Enterprise Alliance, and the Global Center for Social Entrepreneurship Network, can provide students with a deeper understanding of the practical implications of ethical decision-making in varied settings (Lahman, 2021). Additionally, fostering a global perspective

among students, alongside an appreciation for local cultural nuances, is essential in preparing them to lead ethically conscious social ventures (Ely & Meyerson, 2020).

Limitations

Although beneficial for an in-depth exploration of the social entrepreneurial case in Afghanistan, the single case study methodology limits the generalizability of the findings. It can be argued, however, in this case the differing results for the primary social entrepreneur and the secondary leader underscores the need illustrated in this study for a professional code of ethics across the sector, as well as supporting the proposed framework's call for adaptability and context specificity and cultural awareness. As a white Western researcher, positionality introduces inherent biases and perspectives that may affect the interpretation and understanding of the social, cultural, and political nuances of Afghanistan. Despite efforts to approach the research with sensitivity and reflexivity, the risk of misinterpretation or oversimplification of complex socio-cultural dynamics remains. This epistemological limitation underscores the importance of engaging the local voices and perspectives, which, although integrated into the study, cannot entirely mitigate the influence of the researcher's background. Employing critical theory as a framework for analyzing a social entrepreneurial initiative in Afghanistan offers powerful tools for unveiling underlying power structures and ideological influences; its primarily Western origins may not fully capture the intricacies of Afghan socio-political contexts. In the original research design, both Sarah Chayes and Jennie Green were intended to take the ELQ however only Ms. Green completed the questionnaire. The research faced limitations related to access to participants and data, influenced by Afghanistan's geopolitical and security situation. Due to geographical and

security constraints, the reliance on digital communication for interviews may have influenced the dynamics of the conversations and the richness of the data collected.

When developing a conceptual framework of social entrepreneurship through a White Western author's lens of critical theory, limitations need to be acknowledged to ensure a comprehensive and reflexive approach. These limitations are not only crucial for the transparency and integrity of the research but also for understanding the framework's applicability and scope. One significant limitation is the potential for cultural bias inherent in the perspective of a White Western author. This bias can influence the framing of social entrepreneurship, potentially overlooking non-Western approaches, values, and definitions of social impact. The framework might also be limited in its capacity to fully address and propose solutions to structural inequalities that underpin social issues. While critical theory aims to unveil and challenge power dynamics, the depth of analysis and the proposed interventions may not sufficiently tackle the root causes of inequalities when the development does not originate from those most affected by these issues (Freire, 1970). Acknowledging these limitations is essential for researchers to reflect on their work critically, strive for greater inclusivity and reflexivity, and encourage ongoing dialogue and collaboration with diverse stakeholders in the field of social entrepreneurship.

Ethical Considerations

The ethical implications of conducting research in a conflict-affected setting such as Afghanistan cannot be understated. Despite rigorous ethical protocols, the potential for unintended consequences or harm to participants remains a critical concern. This study was conducted with the utmost attention to ethical considerations, including informed

consent and anonymity; however, the sensitivity of the context adds a layer of complexity to ethical research conduct. This study received IRB approval through Arizona State University's Research Integrity and Assurance, both for the initial study and for a modification when the three additional interviews were added. Interview participants may have experienced some emotional discomfort as they discussed the cooperative's historical facts and the current dangers and totalitarian conditions many of its members now experience.

Conclusions

The investigation into decision-making motivations and priorities within social entrepreneurship in Afghanistan offers a foundational understanding of how entrepreneurs navigate complex socio-political landscapes. However, this research area remains ripe for further exploration, particularly in other conflict-affected settings and through the lens of various theoretical frameworks. Future research should consider comparative studies that explore decision-making considerations in social entrepreneurship across different conflict-affected environments. By examining a variety of contexts—such as regions experiencing ongoing conflict, post-conflict recovery, or geopolitical tensions—researchers can identify commonalities and divergences in how social entrepreneurs at different levels of an organization address challenges and choose their course of action. A critical challenge for social ventures is achieving financial sustainability while pursuing social goals. Research into decision-making processes can uncover practices that contribute to the long-term sustainability of social ventures, providing a foundation for the growth and persistence of social entrepreneurship. Insights from studying decision-making in social entrepreneurship can inform policy-making and

the development of support structures, such as funding mechanisms, incubators, and education programs. Understanding the decision-making landscape helps policymakers and support organizations tailor their offerings to better meet the needs of social entrepreneurs (Mair et al., 2015). Finally, decision-making in social entrepreneurship plays a crucial role in driving innovation and systemic change. By exploring how social entrepreneurs identify opportunities, leverage resources, and implement solutions, researchers can contribute to a deeper understanding of how entrepreneurship can be a force for societal transformation (Westley & Antadze, 2010).

While critical theory provides a valuable lens for examining power structures and ideological influences, the application of additional theoretical frameworks can deepen insights into ethical decision-making in social entrepreneurship. For instance, feminist theory could elucidate the gendered aspects of entrepreneurship in conflict zones, while postcolonial theory might reveal how colonial legacies influence current entrepreneurial practices. Incorporating theories from the Global South could also offer perspectives grounded in the specific historical, cultural, and socioeconomic contexts of conflict-affected regions, enriching the analysis and contributing to a more global understanding of social entrepreneurship. Longitudinal research that tracks social entrepreneurial ventures over time in conflict-affected settings could provide valuable insights into how leaders' decision-making evolves in response to changing conflict dynamics, societal needs, and organizational growth. Such studies could reveal how social entrepreneurs adapt their ethical frameworks, navigate shifting power relations, and respond to emerging challenges and opportunities. Understanding the temporal dimension of ethical decision-making could inform support mechanisms and policies that enhance the

sustainability and impact of social ventures in conflict zones. These suggestions for future research highlight the potential for expanding our understanding of ethical frameworks for decision-making in social entrepreneurship, particularly within the challenging contexts of conflict-affected settings. By exploring these avenues, scholars can contribute to building resilient, ethical, and impactful social ventures that address the complexities and demands of operating in environments marked by conflict and uncertainty.

Further research into the ethical frameworks employed by social entrepreneurs to make decisions is critical for several reasons. Such research can enhance our understanding of the complexities and nuances of ethical decision-making in diverse social, economic, and cultural contexts. There is a need for more comparative studies that examine how social entrepreneurs in different cultural and regional contexts navigate ethical dilemmas. This research could uncover how cultural norms and values influence the adoption and adaptation of ethical frameworks (Khavul & Bruton, 2013). Investigating how the ethical frameworks of social entrepreneurs evolve over time, particularly as their enterprises scale or face crises, could provide insights into the dynamic nature of ethical decision-making. Longitudinal studies can track shifts in ethical priorities and strategies in response to internal and external changes (Smith & Lewis, 2011). Further empirical research is needed to explore the relationship between the ethical frameworks social entrepreneurs use and the social and financial performance of their enterprises. This could help in understanding how ethical decision-making correlates with or impacts organizational success and sustainability (Bacq & Janssen, 2011). Investigating the impact of educational programs and training on the ethical

frameworks of social entrepreneurs can provide valuable insights into how ethics can be effectively integrated into entrepreneurship education. This research could explore which educational methods are most effective in fostering ethical awareness and reasoning among emerging social entrepreneurs (Chell et al., 2016). As technology increasingly plays a role in social entrepreneurship, research into how social entrepreneurs in tech-driven ventures navigate ethical considerations, particularly those related to privacy, data security, and digital inclusion, is necessary. This could include studies on the ethical implications of using artificial intelligence and big data in social ventures (Martin, 2019). Given the importance of relationships and networks in social entrepreneurship, further research could explore the role of relational ethics — ethics that prioritize interpersonal relationships and community engagement in ethical decision-making. This could include examining how social entrepreneurs build trust, manage conflicts, and foster collaborations ethically (Domenec, 2018). There is a growing need to understand how intersectional identities (e.g., race, gender, class) influence the ethical frameworks of social entrepreneurs. Research in this area could provide insights into how diverse identities shape ethical priorities, challenges, and decision-making processes (Collins & Bilge, 2020). Advancing research in these areas will not only enrich the theoretical understanding of ethical frameworks in social entrepreneurship but also provide practical guidance for social entrepreneurs, educators, and policymakers aiming to support ethical practices in the pursuit of social and economic impact.

The proposed ethical framework represents a comprehensive approach to addressing the ethical complexities faced by social entrepreneurs and organizations. While implementing such a framework across diverse contexts presents challenges, these

obstacles highlight the critical role of education in preparing social entrepreneurs to engage with ethical dilemmas thoughtfully and effectively. By fostering a deep understanding of ethical principles, critical reflexivity, and cultural sensitivity, social entrepreneurship education can play a pivotal role in shaping a future where social enterprises operate with integrity, accountability, and a profound commitment to social justice. The integration of critical theory, particularly the cultural responsiveness advocated by Lahman (2021), into the development of ethical frameworks for social entrepreneurship offers a pathway toward more equitable, inclusive, and effective social ventures. By embracing the principles of critical theory and the imperatives of cultural responsiveness, social entrepreneurs can navigate the complex ethical landscapes of their work, ensuring that their ventures are not only successful but also socially and ethically responsible.

Given the complex ethical landscape navigated by social entrepreneurs and the inherent challenges in implementing a unified professional code of ethics across diverse contexts, future research and application should pivot towards several key areas to enhance the ethical foundation and operational effectiveness of social entrepreneurial ventures globally. These areas respond to the identified challenges and aim to harness opportunities for innovation within ethical frameworks and practices in social entrepreneurship.

Future research should explore the development of interdisciplinary and cross-cultural ethical models that draw upon insights from business ethics, anthropology, sociology, and international relations. This approach acknowledges the diverse socio-economic and cultural landscapes in which social entrepreneurs operate, promoting a

more holistic understanding of ethical considerations. Studies that examine how ethical principles are interpreted and applied across different cultural contexts can provide valuable guidance for crafting adaptable ethical frameworks.

The application of technology in monitoring compliance with ethical standards presents a promising avenue for ensuring adherence to ethical guidelines across diverse and geographically dispersed social enterprises. Future research could investigate the potential of blockchain and smart contracts in creating transparent, immutable records of ethical commitments and actions. Similarly, AI-driven analytics could be explored to monitor compliance and identify potential ethical breaches, providing real-time insights to guide corrective actions.

Engaging a broad range of stakeholders, including community members, employees, customers, and industry peers, in developing ethical guidelines ensures these frameworks' inclusivity and relevance. Future directions could involve the use of participatory action research (PAR) methodologies to co-create ethical guidelines that are deeply rooted in the values and needs of all stakeholders. This collaborative approach enhances the acceptability and adoption of ethical standards and fosters a sense of shared responsibility and commitment to ethical practices. The role of leadership in shaping and sustaining an ethical organizational culture warrants further exploration. Future studies could examine how leaders in social entrepreneurial ventures embody and communicate ethical values and the impact of leadership styles on ethical decision-making and behavior within organizations. Research could also explore strategies for cultivating an ethical culture that permeates all levels of the organization, promoting ethical reflexivity and integrity as core organizational values.

There is a critical need for comprehensive education and training programs that equip current and future social entrepreneurs with the skills and knowledge to navigate ethical dilemmas. Future research should evaluate the effectiveness of different educational interventions in enhancing ethical reasoning, cultural competence, and critical reflexivity among social entrepreneurs. These programs could leverage case studies, simulations, and experiential learning opportunities to provide practical insights into ethical decision-making in diverse contexts.

The potential for scaling ethical practices through networks and alliances among social enterprises offers a fertile ground for future research. Studies could investigate how social entrepreneurs can leverage collective action to promote ethical standards within their sectors and supply chains. Research could also explore the role of industry associations, such as ASHOKA, Social Enterprise Alliance, and the Global Center for Social Entrepreneurship Network, in facilitating knowledge exchange, developing shared ethical resources, and advocating for policy changes that support ethical business practices. By pursuing these future directions, researchers and practitioners can contribute to advancing ethical frameworks that are theoretically sound, culturally responsive, practically applicable, and effective in guiding social ventures toward achieving their dual missions of economic viability and social impact.

Summary

The purpose of this dissertation was to explore the ethical foundations of decision-making in professional social entrepreneurship, aiming to enrich our understanding of the ethical considerations crucial for initiatives focused on social equity and resource redistribution for marginalized groups. It delves into the ethical frameworks

guiding social entrepreneurs, examining how they navigate ethical dilemmas, prioritize community stakeholders, and integrate community values and traditions into their decision-making. This study proposes a new conceptual framework for ethical decision-making in social entrepreneurship using critical theory as the analytical lens and well-known Western ethical frameworks, professional nonprofit and entrepreneurial standards, and culturally ethical research methodologies. This framework is intended to enhance how social entrepreneurs balance financial objectives with goals of social justice and equitable resource distribution.

The three research questions are connected by a thread that first identifies key considerations and factors in the decision-making processes, then uses those to determine the ethical framework of the participating social entrepreneurs, and lastly takes the established literature and findings to propose a conceptual framework toward a professional code of ethics that supports culturally sensitive, relationship-focused, and reflective approaches in social entrepreneurship. This contribution aims to advance the field by providing a basis for more ethically informed practices that can positively impact communities.

Using single-case study methodology to explore these complex phenomena (Yin, 2014), this dissertation sought to answer the following questions:

R1: What are the decision-making factors and priorities that make up the ethical considerations for individuals engaging in social entrepreneurial endeavors?

R2: What are the theoretical ethical frameworks social entrepreneurs use to guide their decision-making processes?

R3: From a critical perspective, what is an effective, ethical conceptual framework for approaching social entrepreneurial decision-making?

Summary of Key Findings

The first question investigates the diverse priorities and motivations that influence the decision-making for social entrepreneurs. Through a single-case study analysis, this study investigated the considerations of the leadership of the Arghand Cooperative organization, a soap and lotion manufacturing project in Kandahar, Afghanistan. The planning, implementation, and management processes were explored, as was the ultimate failure of the business. The findings lay the groundwork for the subsequent discussions of the research questions, highlighting the areas of focus for the participants, their methods of articulating the objectives and ownership of the cooperative, and their responses to both setbacks and achievements. Since this investigation into priorities represents new avenues of study, establishing this foundational analysis is crucial. Furthermore, the study incorporates a critical examination of the significant power dynamics between the political structures and the community and between entrepreneurs and the community, suggesting these relationships have a significant influence on decision-making processes (Habermas, 1984).

The results uncovered several areas of influence over the decision-making process for social entrepreneurs. The case study of the Arghand Cooperative demonstrates the impact of socio-political power structures on the decision-making priorities of social entrepreneurs. The participants managed existing power dynamics, operated within oppressive systems while at times challenging them, and aimed to achieve a more equitable distribution of power through their entrepreneurial efforts. In addition,

participants had to navigate the distinct imbalance between the Kandahar community members and the social entrepreneurs themselves. Decision-making positions are influenced by a variety of factors, including individuals' experiences, educational backgrounds, socioeconomic status, and personal beliefs. The findings highlighted the importance of critical reflection and self-awareness for social entrepreneurs in identifying their biases, assumptions, and the possible unforeseen impacts of their actions. Adopting a critical theory lens fosters enhanced introspection and reflexivity to the decision-making process. The participants demonstrated a dedication to effecting social change, a driving force that significantly shapes their decision-making processes and distinctly defines them as social entrepreneurs. In contrast to conventional entrepreneurs, who might focus mainly on financial gains, social entrepreneurs place a higher emphasis on achieving social impact (Kao, 1993; Martin & Osberg, 2007).

Study participants emphasized the crucial importance of collaboration, networking, and collective action in decision-making strategies, and overall implementation of social ventures. These collaborations include local power holders as well as members of the cooperative's target population. Sometimes, these collaborations created ethical dilemmas themselves and forced the Arghand Cooperative's leadership to alter their course of action. A key element in the decision-making process for social entrepreneurs involves regularly assessing progress and embracing accountability. The participants in our study shared varied views on planning and the success of their ventures, highlighting how degrees of ownership and organizational structure can influence approaches to evaluating the achievements and responsibility of social ventures.

The exploration of decision-making motivations and priorities among social entrepreneurs in Afghanistan provides an essential basis for understanding their navigation through intricate socio-political terrains. This study provides a foundation for exploring the next research question, using these results to understand the ethical frameworks social entrepreneurs use to guide their ventures. This field of research is still open for deeper investigation, especially in other regions affected by conflict, through comparative and empirical studies and from the perspectives of different theoretical approaches.

The second line of inquiry categorizes the themes that emerged into areas that help determine the ethical framework of social entrepreneurs. The study foregrounds the complexities and occasional tensions between economic objectives and social missions, highlighting how social entrepreneurs must adeptly navigate these challenges by balancing profit motives with their overarching purpose of social and environmental benefit. The investigation into the ethical frameworks guiding social entrepreneurs reveals a nuanced landscape where individual motivations and priorities play a pivotal role in shaping operational strategies and defining success beyond mere financial metrics.

The study's purpose is to deepen understanding of the ethical paradigms prevalent in social entrepreneurship, focusing on how these frameworks are integrated into decision-making processes. This inquiry is critical for understanding the foundational values guiding social entrepreneurship, ensuring accountability, and informing policy to foster a supportive ecosystem for these ventures. Results from the case study highlight the importance of justifications for action, expressed values, approaches to ethical dilemmas, and the influences of background and education on the ethics of social

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entrepreneurs. It showcases how the Arghand Cooperative's leadership, Sarah Chayes and Jennie Green, navigated ethical challenges and decision-making and determined that these individuals operated from distinct ethical frameworks, and look back on the planning, implementation, and failure of the Arghand Cooperative with very different perspectives. There is a clear need for a structured approach to ethics within social entrepreneurship, with no single Western ethical framework sufficing to address all dilemmas. The study advocates for a pluralistic approach, integrating multiple ethical theories to effectively navigate the sector's complexities. Further research into the ethical frameworks of social entrepreneurs will benefit from comparative studies in diverse cultural settings, longitudinal research on ethical evolution, and investigations into the impact of social entrepreneurial education on ethical decision-making. This research aims to contribute both theoretical insights and practical guidance for fostering culturally ethical practices in social entrepreneurship, ultimately supporting efforts to achieve social and economic impact.

The third line of i provides a first step into the critical task of developing a professional code of ethics specifically designed for social entrepreneurship. Recognizing the unique challenges faced by social entrepreneurs at the confluence of social, economic, and environmental goals, the chapter advocates for a holistic and adaptable ethical decision-making framework (Chell et al., 2016). This approach, grounded in critical theory, aims to address power imbalances, cultural context, promote social equity, and facilitate inclusive dialogue. The chapter critiques the inadequacy of a one-size-fits-all ethical model for the diverse field of social entrepreneurship and suggests a dynamic code of ethics that integrates various ethical theories tailored to specific contexts.

The proposed framework is predicated on understanding the complexity of decision-making factors within social entrepreneurship, explored in the first two research questions. This involves balancing various stakeholders' interests and the broader societal implications of entrepreneurial activities. It calls for a culturally sensitive, bottom-up approach to planning and implementation, highlighting the need for guidelines that reflect the sector's inherent diversity. The framework presents a comprehensive ethical strategy transcending traditional boundaries by weaving together elements from utilitarianism, deontological ethics, and virtue ethics. This innovative approach to decision-making underscores the importance of balancing financial goals with social justice commitments, community ownership and leadership, and equitable resource allocation, setting the foundation for a professional code of ethics that values cultural sensitivity and relational reflexivity.

The framework challenges conventional wisdom by suggesting a foundational step toward a professional code of ethics that mirrors the unique aspects of social entrepreneurship. It encourages further research and dialogue on ethical navigation within social entrepreneurship, contributing to societal sustainability, equity, and justice. Highlighting the importance of adaptability and context-specificity, the chapter underlines how tailored ethical guidelines can enhance relevance, cultural sensitivity, and stakeholder trust, thereby promoting ethical innovation. Future research directions include interdisciplinary and cross-cultural ethical models, technology-enabled ethical compliance, community-participatory development of ethical guidelines, and the influence of ethical leadership on organizational culture. These areas aim to refine and

operationalize the ethical framework, addressing the dynamic and multifaceted nature of social entrepreneurship.

The discussions and proposals outlined in the future implications span academia, policy, practice, and societal impact. The findings of this study collectively contribute to advancing the understanding and application of ethics in social entrepreneurship. The call for a professional code of ethics and a holistic, adaptable ethical framework signifies a move towards providing more structured ethical guidance for social entrepreneurs. As the field continues to grow, such frameworks can serve as critical tools for navigating complex ethical dilemmas inherent in balancing social missions with economic sustainability. This could lead to more ethically conscious decision-making that prioritizes social impact alongside financial viability.

The emphasis on ethical frameworks and the need for a professional code of ethics highlights the importance of integrating these concepts into social entrepreneurship education and training. Future curricula may increasingly incorporate ethical reasoning, critical reflexivity, and cultural sensitivity, preparing aspiring social entrepreneurs to face decision-making challenges with a well-rounded understanding and approach. This could foster a new generation of social entrepreneurs who prioritize community considerations in their ventures, over individual motivations and interests. Subsequently, we will see an increase in accountability and transparency within social entrepreneurial endeavors.

Given the diverse and dynamic nature of social entrepreneurship, the proposed conceptual framework emphasizes adaptability and context-specificity. This approach acknowledges that ethical considerations can vary significantly across different cultural, social, and economic settings. Thus, future decision-making will require greater

collaboration, value co-creation, and engagement with a wide range of stakeholders, including community members, industry peers, and policymakers. This collaborative approach can lead to more inclusive and equitable ethical standards that reflect the needs and values of diverse communities. Future efforts in social entrepreneurship may see increased emphasis on participatory approaches to ethical decision-making. Social entrepreneurial networks, such as Ashoka, and policymakers should lead the way in adapting this type of framework to a professional ethical code, providing incentives to support ethical practices in social entrepreneurship as an industry.

The integration of critical theory and the culturally responsive relational reflexive ethics (CRRRE) research model into ethical frameworks encourages a deeper examination of power dynamics and structural inequalities within the context of social entrepreneurship (Habermas, 1984; Lahman, 2018). Future discourse may increasingly focus on how social entrepreneurs can not only address symptoms of social issues but also contribute to systemic change by acknowledging and challenging existing power structures and promoting social equity. In summary, the future implications of this study touch on the ethical maturation of the social entrepreneurship field, influencing education, practice, policy, and societal expectations. By fostering a deeper integration of ethical considerations, social entrepreneurship can continue to evolve as a tool for positive social and environmental change, guided by principles of equity, justice, and inclusivity.

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APPENDIX A

INTERVIEW PROTOCOL ARGHAND COOPERATIVE FOUNDER

As you know, I am Kelly Rutt, a third-year Ph.D. candidate, and this interview is part of my data collection for my doctoral dissertation. I am doing a study on ethical frameworks in social entrepreneurship. First, I would like to thank you for your participation and just remind you that you can stop at any time, that we can take a break any time you need to, and that you can skip any question that you would prefer not to answer.

1. I have read a lot about your experience with the Arghand Cooperative, but I would love to start with you telling me about your first visit to Kandahar.
   i. If not as NPR correspondent, ask about her motivation to go into journalism
   ii. If not as a reporter, as about first visit as an NPR correspondent.

   a. How much did you know about the culture in Kandahar before you arrived?

   b. How would you describe your personal relationships with the members of the community before you started the Cooperative?

   c. What is your favorite part about your experience living there?

   d. How do you understand the difference in everyday life now for the community from when you worked there?

2. How did you come up with the idea for the soap and oil business?

   a. What this the first idea you had?

3. Will you talk a little about how you introduced the idea of the Arghand Cooperative to those who were part of the venture?

   a. How did they react?

   b. Had any of them been part of a business before?

   c. Did you have experience starting or running a business before?

4. What was your motivation in starting the venture?

   a. What do you feel was their motivation(s) for participation?

   b. Was it difficult to get buy in from the community?

5.   What was the most important aspect of the Cooperative?

    a.   What did the Cooperative give to the members?

    b.   What did the Cooperative give to you?

    c.   What did you see as its overall purpose?

6.   What were the outcomes you hoped for from the Arghand Cooperative?

    a.   Did they remain the same throughout the life of the business venture?

    b.   What were some of the growing pains? What challenges did you face? How did you overcome them?

7.   Looking back, what is your overall evaluation of the business model?

    a.   Who was the owner of the Cooperative?

    b.   What made you register the Cooperative as a 501(c)3 in the US?

8.   What were the priorities in the planning process?

    a. Did they stay the same throughout the life of the organization?

    b. Who took the lead in the planning?

9.   What are you most proud of about the organization?

10.   What was the highlight of your experience?

    a. Is there something that stands out, something that you will always remember?

11.   What do you see as the strengths of the Cooperative?
    a. What were the weaknesses?

    b. What were your strengths in leading and developing the venture?

    c. What were your weaknesses?

12.   What was the most important decision you made for the Cooperative as one of the board members? What was your priority in the process?

13.   What was the hardest part about your leadership of the Cooperative?
        a. Possible prompt – Why? How did it make you feel?

14.   If you could go back and do anything differently, what would you change?

15.   Is there anything you would like to add about your experience?

I will summarize the main points and ask if I have captured them correctly. I will ask if there is anything (founder) would like to clarify.
Possible additional prompts – How did that make you feel? Can you tell me more about that? What do you mean by ____? How did you decide that? What did you see as the priority? What was the most important factor?

APPENDIX B

INTERVIEW PROTOCOL ARGHAND COOPERATIVE BOARD MEMBER

As you know, I am Kelly Rutt, a third-year Ph.D. candidate, and this interview is part of my data collection for my doctoral dissertation. I am doing a study on ethical frameworks in social entrepreneurship. First, I would like to thank you for your participation and just remind you that you can stop at any time, that we can take a break any time you need to, and that you can skip any question that you would prefer not to answer. Is it okay to record the interview?

1. I have read a lot about the Arghand Cooperative, but I would love to start with you telling me about how you came to be involved with the venture.

   a. How did you know (founder)?

   b. How much did you know about the culture in Kandahar before you joined the board?

   c. How would you describe your personal relationships with the members of the community before you started the Cooperative?

   d. How do you understand the difference in everyday life now for the community from when you worked there?

2. How did the soap and oil business come about?

   a. What this the first idea for the venture?

3. Will you talk a little about how the idea of the Arghand Cooperative was introduced to those who were part of the Cooperative?

   a. How did they react?

   b. Had any of them been part of a business before?

   c. Had you had experience starting or running a business before?

4. What was your motivation in participating the venture?

   a. What do you feel was their motivation(s) for participation?

   b. Was it difficult to get buy in from the community?

5. What was the most important aspect of the Cooperative?

a.   What did the Cooperative give to the members?

b.   What did the Cooperative give to you?

c.   What did you see as its overall purpose?

6.   What were the outcomes you hoped for from the Arghand Cooperative?

      a.   Did they remain the same throughout the life of the business venture?

      b.   What were some of the growing pains? What challenges did you face? How did you overcome them?

7.   Looking back, what is your overall evaluation of the business model?

      a.   Who was the owner of the Cooperative?

      b.   What inspired you to join the board?

8.   What were the priorities in the planning process?

      a. Did they stay the same throughout the life of the organization?

      b. Who took the lead in the planning?

9.   What are you most proud of about the organization?

10.   What was the highlight of your experience?

      a. Is there something that stands out, something that you will always remember?

11.   What do you see as the strengths of the Cooperative?
      a. What were the weaknesses?

      b. What were your strengths in leading and developing the venture?

      c. What were your weaknesses?

12.   What was the most important decision you made for the Cooperative as one of the board members? What was your priority in the process?

   a.   Can you give me an example of a tough decision that (founder) had to make? What do you think was her priority in the decision?

13.   Why do you still fundraise for the community members?

14.   If you could go back and do anything differently, what would you change?

15.   Is there anything you would like to add about your experience?

I will summarize the main points and ask if I have captured them correctly. I will ask if there is anything (board member) would like to clarify.
Possible additional prompts – How did that make you feel? Can you tell me more about that? What do you mean by ____? How did you decide that? What did you see as the priority? What was the most important factor?

APPENDIX C

INTERVIEW PROTOCOL ARGHAND COOPERATIVE WORKER

I am Kelly Rutt, a third-year Ph.D. candidate, and this interview is part of my data collection for my doctoral dissertation. I am doing a study on ethical frameworks in social entrepreneurship. First, I would like to thank you for your participation and just remind you that you can stop at any time, that we can take a break any time you need to, and that you can skip any question that you would prefer not to answer.

1. I have read a lot about the Arghand Cooperative, but I would love to start with you telling me about how you came to be involved with the venture.

    a.   How did you meet (founder)?

    b.   Did you know most of the members of the Cooperative before it was started? How would you describe the relationships?

    c.   Will you describe some of the differences in everyday life now for the community from when you were part of the cooperative?

2.   How did the soap and oil business come about?

    a.   What this the first idea for the venture?

3.   Will you talk a little about how the idea of the Arghand Cooperative was introduced to you?

    a.   How did you react?

    b.   Had you been part of a business before?

    c.   Did you had experience starting or running a business before?

4.   What was your motivation in participating the venture?

    a.   What do you feel was (founder's) motivation(s) for starting the Cooperative?

    b.   Was it difficult to get buy in from the community?

5.   What was the most important aspect of the Cooperative to you?

    a.   What do you think was the most important aspect to (founder)?

    b.   What did the Cooperative give to the members?

c.   What did the Cooperative give to you specifically?

d.   What did you see as its overall purpose?

6.   What outcomes did (founder) hope for, in your understanding?

      a.   What did you hope for from the Arghand Cooperative?

      b.   Did they remain the same throughout the life of the business venture?

      c.   What challenges did you face? How did you overcome them?

7.   Who was the owner of the Cooperative?

8.   What were the priorities were communicated to in the planning process?

      a.   What were your priorities?

      b.   Did they stay the same throughout the life of the organization?

      c.   Who took the lead in the planning?

9.   What are you most proud of about the organization?

10.   What was the highlight of your experience?

      a.   Is there something that stands out, something that you will always remember?

11.   What do you see as the strengths of the Cooperative?

      a.   What were the weaknesses?

12.   Can you give me an example of a tough decision that (founder) had to make? What do you think was her priority in the decision?

13.   If you could go back and do anything differently, what would you change?

14.   Is there anything you would like to add about your experience?

I will summarize the main points and ask if I have captured them correctly. I will ask if there is anything (cooperative worker) would like to clarify.

Possible additional prompts – How did that make you feel? Can you tell me more about that? What do you mean by ___? How did you decide that? What did you see as the priority? What was the most important factor?

APPENDIX D

ASU's INSTITUTIONAL REVIEW BOARD (IRB) REVIEW

ASU **Knowledge Enterprise Development**

EXEMPTION GRANTED

Gordon Shockley
WATTS-CRD: Community Resources and Development, School of
602/496-0174
Gordon.Shockley@asu.edu

Dear Gordon Shockley:

On 3/8/2023 the ASU IRB reviewed the following protocol:

Type of Review:	Initial Study
Title:	Ethics and the Social Entrepreneur: The Journey to an Apposite Professional Code of Ethics
Investigator:	Gordon Shockley
IRB ID:	STUDY00017650
Funding:	Name: Arizona State University (ASU)
Grant Title:	
Grant ID:	
Documents Reviewed:	• Consent Form, Category: Consent Form; • ELQ Summary, Category: Other; • Email Recruitment Board Member, Category: Recruitment Materials; • Email Recruitment Founder, Category: Recruitment Materials; • Ethical Leadership Questionnaire, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Interview Protocol Board Member, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Interview Protocol Founder, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • IRB Social Behavioral Application Rutt - Ethics and the Social Entrepreneur The Journey to an Apposite Professional Code of Ethics.docx, Category: IRB Protocol;

	• Tripke Travel Grant, Category: Sponsor Attachment;

The IRB determined that the protocol is considered exempt pursuant to Federal Regulations 45CFR46 (2)(ii) Tests, surveys, interviews, or observation (low risk) on 3/8/2023.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

If any changes are made to the study, the IRB must be notified at research.integrity@asu.edu to determine if additional reviews/approvals are required. Changes may include but not limited to revisions to data collection, survey and/or interview questions, and vulnerable populations, etc.

Sincerely,

IRB Administrator

cc: Kelly Rutt
        Kelly Rutt

APPENDIX E
ASU's INSTITUTIONAL REVIEW BOARD (IRB) REVIEW MODIFICATION

ASU Knowledge Enterprise
Development

APPROVAL: MODIFICATION

Gordon Shockley
WATTS-CRD: Community Resources and Development, School of
602/496-0174
Gordon.Shockley@asu.edu

Dear Gordon Shockley:

On 3/20/2023 the ASU IRB reviewed the following protocol:

Type of Review:	Modification / Update
Title:	Ethics and the Social Entrepreneur: The Journey to an Apposite Professional Code of Ethics
Investigator:	Gordon Shockley
IRB ID:	STUDY00017650
Funding:	Name: Arizona State University (ASU)
Grant Title:	None
Grant ID:	None
Documents Reviewed:	• Consent Form, Category: Consent Form; • IRB Social Behavioral Application Rutt - Ethics and the Social Entrepreneur The Journey to an Apposite Professional Code of Ethics.docx, Category: IRB Protocol; • Supporting Document 03-15-2023 Interview Protocol Cooperative Worker.pdf, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Supporting Document 03-15-23 Verbal Consent Script Ethics and Social Entrepreneur.pdf, Category: Consent Form; • Supporting Document Recruitment Guide Cooperative Worker.pdf, Category: Recruitment Materials;

The IRB approved the modification.

When consent is appropriate, you must use final, watermarked versions available under the "Documents" tab in ERA-IRB.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

Sincerely,

IRB Administrator

cc: Kelly Rutt
        Kelly Rutt