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Women in entrepreneurship are a growing research topic in multiple fields. Despite the growing interest, women still face multiple barriers and discrimination in entrepreneurship. The aim of this thesis is two-folded: the first aim is to empower entrepreneurial women by investigating their images of the preferred future as a source of inspiration. The second, more implicit aim is to uncover whether futures studies theories and methods can enhance people's sense of futures agency.

This thesis met these twin research aims by establishing preferred images of the future as inspirational role models within the realm of anticipation, enabling an understanding of the power of creating and using these images to change one's sense of futures agency. The methodology section contributes to achieving the goals by implementing participatory research and designing a CLA workshop for entrepreneurial women in which the participants were able to create their own images of the preferred images, combined with a reflective questionnaire and discussion round.

This research produced several key findings: the created images of the preferred future – namely *Entrepreneurship 2.0*, *Mum, the Lioness*, *Welcome to a Value-Based Society* and *Princess Charming* – are meaningfully inspirational and target important aspects of issues women face in the current social reality. Such encouraging preferred images of the future can serve as beneficial role models for entrepreneurial women. Furthermore, the participatory workshop approach enabled the entrepreneurial women to unconsciously improve their sense of futures agency.

The main conclusions drawn from this research were that images of the preferred future indeed serve as role models and that even a short participatory workshop can entail an improved sense of futures agency. This research recommends that participatory research needs further investigation into its purpose to enable participants even when resources are scarce, and its power to motivate participants to consider their anticipatory assumptions and the encountered novelty.

Key words	Women in entrepreneurship, participatory workshops, Causal Layered Analysis, images of the preferred future, sense of futures agency
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CREATING IMAGINARY ROLE MODELS FOR ENTREPRENEURIAL WOMEN

A CLA Workshop Exploring Images of the Preferred Future

Master's Thesis
in Futures Studies

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The originality of this thesis has been checked in accordance with the University of Turku quality assurance system using the Turnitin OriginalityCheck service.

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LIST OF ABBREVIATIONS

CLA – Causal Layered Analysis

FFRC – Finland Futures Research Centre

AfF – Anticipation-for-the-future

AfE – Anticipation-for-emergence

1 INTRODUCTION

Who do you, dear reader, think of when asked about a successful entrepreneur? Jeff Bezos, Elon Musk, Steve Jobs? These are the ones I immediately think of, to only name a few – I do not think of any women entrepreneur, neither right away nor do I have some name directly in my mind. Recently, women in entrepreneurship have received more and more attention, especially the studies on women's contribution to economic development in the 1970s and, following, studies about women in entrepreneurship (Langevang et al. 2015, 450). Entrepreneurship is widely valued as a needed and beneficial practice for economic growth and general progress (Ahl 2006, 602). However, being an entrepreneur is challenging – but being a woman entrepreneur poses even more challenges. Most research has focussed on the question of why women are disadvantaged and, by using comparative gender analysis, has mostly described the differences between men and women, further diminishing women's capabilities of becoming entrepreneurs (Wu et al. 2019, 906). In today's economy, gender hierarchies and inequalities are, according to Hanson (2009, 250), “[...] the reason for and the result of the processes that are entailed in launching and sustaining business” and vice versa. Entrepreneurship enhances and entails gender inequality. Another aspect outlines that due to the concentration on male entrepreneurial activity in most research, male attributes have become the entrepreneurial norm (Hanson 2009, 250 & 252) – thus strengthening male domination and male role models in entrepreneurship.

1.1 Background of the Research

Entrepreneurship is a men-dominated area with around two third of business owners being men and dominant male role models. When women, therefore, start a business themselves, it can be argued that they fight male domination solely by becoming entrepreneurs. As entrepreneurship is seen as beneficial for economic growth, it bears the weakness of ignoring the power dynamics, gender biases and inequalities in entrepreneurship. It is important to shed light specifically on women as female entrepreneurship has been neglected because of being considered too small and insignificant. Nonetheless has the share of women-ran businesses grown rapidly and thus taken larger parts in entrepreneurial ecosystems. (Hanson 2009, 250.) Entrepreneurial ecosystems frameworks' underlying assumptions are that every individual has access to the same amount of “[...] resources, participation, and support, as well as an equal chance

of a successful outcome [...]” (Brush et al. 2019, 394). Studies have underlined that this, in practice, is not the case: comparatively, women have a much lower start-up ratio than men and further mention different aspirations for entrepreneurial ventures, for instance, the necessity instead of opportunity. It was found that women entrepreneurs with the same capabilities and chances of success as men were not funded by venture capitalists whereas men-led undertakings received financial support. Although many research attempts tried to explain this disparity, no theoretical background was yet able to analyse the full extent. (Brush et al. 2019, 394.)

Entrepreneurship definitions reach back to the beginning of the 20th century when Joseph Schumpeter (1934) described an entrepreneur as an innovation bringer and disrupter of the economy. Other economists described entrepreneurs as people willing to take risks and able to grab opportunities when they open up – however, all these descriptions used male pronouns or male references. An entrepreneur was given specific personality traits which are mostly considered masculine characteristics, originating from the personality trait approach. Only after 1990 did research increase on the multiplicity of attributes and factors determining entrepreneurship, including more research and focus on women. (Langevang et al. 2015, 451.)

An entrepreneur should be innovative; but how can innovation and innovativeness be defined? Should the idea reform a whole sector or is it enough to make a small, local impact on the industry (Hanson 2009, 251)? Entrepreneurship is understood as one of the prime sources of economic growth and development. Many studies have focussed on which sector the start-ups are built in, but recent research outlined that it is the sheer number of new businesses determining the ability to grow. Hanson (2009, 251) and other scholars adopted the definition of an entrepreneur being a business owner “[...] assum[ing] the risk associated with ownership, deal[ing] with the uncertainty of coordinating resources, and [being] in charge of day-to-day management of the business”. This definition includes not only the formal sector but also the informal one. However, the informal self-employed is usually not governmentally registered and cannot be included (Hanson 2009, 251).

In their article (Antonacopoulou & Fuller 2020, 257), the authors argue that entrepreneurial activities are displayed in every aspect of work life: project work, strategizing, or leadership. To better grasp such an ample concept, they introduce ‘emplacement’ which offers a new perspective on “[...] the enactment and embodiment of actions recognized as entrepreneurial” (Antonacopoulou & Fuller 2020, 257). Both

aspects – the emplacement of entrepreneurial activities and their extensive reach into all working life – point to a continuous emergence of novelty within the field. Much renowned literature places and describes entrepreneurship as a static world, where the links between decision-making are causal and follow certain patterns; however, entrepreneurship has only recently been analysed through a transformative lens, full of novelty and disruption.

Entrepreneurial activities consist of a multiplicity of opportunities and may be understood as an interplay between three qualities: practising, sensation and anticipation. Practising not only encompasses the activities themselves but the invention and reinvention of old and new habits, transformation and decision-making processes, and exploration of new opportunities. (Antonacopoulou & Fuller 2020, 258 & 264-266.) Sensation refers to the ability to make sense of, reflect on and enact actions based on character and conscious decision-making – thus a certain way of guided knowing. Anticipation, similar to sensation, refers to a way of knowing and judging a changing environment by widening the horizon to the possible, probably or preferable, and reassessing the interpretation of the present reality on the basis of anticipated futures – underlining and emphasising the necessity of the theoretical concept of anticipation used in this study. (Antonacopoulou & Fuller 2020, 267-270.) However complicated this may sound, anticipation is inherent to all living beings and thus an internalised human capability, whether consciously or unconsciously practised. Entrepreneurship, consequently, represents a huge field for anticipation and foresight and may be described as an “[...] ‘acting-as-if’ – behaving in the world in such a way that the resources come together to create the organization they envision” (Antonacopoulou & Fuller 2020, 270).

For over thirty years, role models inspiring entrepreneurial activities have been subject to research. Studies have revealed that one-third of entrepreneurs have not found their business without a role model. (Nowiński & Haddoud 2019, 183.) The term ‘role model’ made its first appearance in the 1950s and has since developed its meaning and usage far from the original understanding (Addis 1996, 1377). One attempt to characterise role models originates from Bosma et al. (2012, 413) who suggest four interrelated functions of role models, namely “[...] inspiration and motivation, [...] increasing self-efficacy, [...] learning by example, [...] and learning by support.” In the course of the thesis, the concept of role models will be abstracted and reconstructed to support the assumption that preferred images of the future may as well take up the function of role models to, primarily, serve as inspiration for aspirants.

Entrepreneurship, in a sense, can be compared to the interdependence and agency people enact when living in a free society. Such independence and agential action create an uncertain environment as behaviour cannot be predicted. Uncertainty creates anxiety; anxiety about the unknown and especially the ‘unknown unknowns’, the things we do not yet know whether we will know. (Fuller 2017, 41-42.) Rosen (2012), in his foundation work on anticipation, claims that anticipation is inherent to all living beings: not only can each system model itself in the future but each system constantly has a modelled version of itself in the future which repetitively corresponds with the system in the present. (Fuller 2017, 44.) According to Miller (2018a, 15), “[a] futures literate person has acquired the skills needed to decide why and how to use their imagination to introduce the non-existent future into the present” – a person who is able to “[...] identify, design, target and deploy [anticipatory assumptions]” (Miller, 2018a, 24), use anticipatory activities and, thus, is able to truly use the future. The anticipation within, however, is not faultless: any future prediction may be incorrect or erroneous and would need reconsideration. Thus, the modelled future and the present need to exchange information to be able to reassess. However, when modelled a certain future prediction, acting towards this prediction – the future state of the system – causes the present system to adapt to the predictive state. In other words, either the future model or the present system is unknown but influential. (Fuller 2017, 44-45.) As entrepreneurship consists of an interplay of social, economic, and cultural factors, adding to the personal sense-making attributes, anticipation can prove its power as a tool to enhance everyday entrepreneurial thinking and mindset (Antonacopoulou & Fuller 2020, 274).

Miller (2018a, 17) argues that the definition of the future is always some form of anticipation since it does not yet exist and can therefore only be imagined in the present. He further explains that “[...] anticipation is generated through active systems and processes” (Miller 2018a, 18). Poli (2017a, 1-2), however, differentiates between ‘anticipation’ and ‘anticipatory systems’ and clarifies that anticipatory behaviour may not be defined by, for example, watching the weather forecast but by bringing an umbrella after watching the weather forecast. Thus, a system that is able to create a predictive model of itself and/or its environment and can act on the anticipated knowledge of both may be defined as an anticipatory system. The future model is either anticipated internally or externally; in the example of bringing an umbrella, the decision was influenced by an external anticipatory model. However, engaging with the internal anticipatory systems of people, groups as well as individuals, poses an interesting field of research. Important to

mention is that understanding and living anticipation cannot guarantee rain. With the raising complexity and uncertainty of the world, modelling and navigating due to anticipation may offer great benefits to people's inspirations and aspirations. (Poli 2017a, 2 & 5.)

Transferring anticipatory knowledge from experts to people poses an obstacle which can be solved by participatory research, including participants in the knowledge-creation process while introducing them to futures thinking. To bridge the gap between experts' anticipatory knowledge and participants, futures workshops offer a well-recognised and much-used method in futures studies. They are considered a creative way of exploring the multiplicity of futures, finding alternative futures or solution approaches to complex, interdisciplinary problems. (Lauttamäki 2016, 156.) It thus takes most of futures studies' research one step further, not only exploring possible future alternatives but actively engaging with shaping futures to initiate change – in other words, to work with duality of structure which underlines the “[...] interplay of agency, systems and structures” (Ramos 2006, 652). When changing futures studies' focus from generating knowledge about the future or making content assumptions towards facilitating the capacity of people to participate in exploring, creating and changing futures, participatory research becomes relevant and possibly one of the major approaches to be used. Most participatory approaches invite a variety of different actors, stakeholders or participants with different worldviews, value systems and knowledge, thus experiences. To incentivise everyone striving for a common goal, all knowledge must be integrated and reformed into learning. (Ramos 2006, 652-653.) Workshops, comprising all the aforementioned participatory qualities, are thus an optimal futures tool to enhance co-learning and the exchange of knowledge and were chosen as the leading data-gathering method for this study.

Trying to connect the visible with its underlying foundations shifted further futures research's attention toward the closer inclusion of social scientific elements, like participatory methods or deep layered reality analysis. For this thesis' purpose, the futures workshop needed one more element to enable transformative learning. In order to generate transformative spaces where futures can be recognized and alternatives examined, the Causal Layered Analysis (CLA) proposes a layered paradigm that enables researchers to go up and down those layers to discover alternative realities. (Inayatullah 2004a, 8.) Sohail Inayatullah and Richard Slaughter were the key contributors to what is regarded as one of the finest futures theories and methodologies since Delphi (Riedy 2008, 150). It can be used to explore possible, probable, as well as desirable futures. CLA

focuses on vertical cause analysis rather than horizontal spatiality and seeks to identify the root reasons for observable problems. The notion that acts and behaviours have hidden motivations, such as civilizational, historical, or cultural influences, was most influential. Futures studies, in the words of Inayatullah, can be categorized into three categories: "empirical, interpretative, and critical." (Inayatullah 2004a, 10-11.) By critically placing the acquired data into their historical, social, and cultural contexts and exploring the meanings behind them, CLA integrates all three aspects (Inayatullah 2004a, 11). The CLA is a qualitative method, according to Tapio (2021), that is primarily used for data organization, with secondary use for data analysis and data representation. In this context, the CLA is, on the one hand, used as a data-gathering method within the workshop and, on the other hand, as the data-analysis tool.

1.2 Aim of the Research

The aim of this thesis is broad and ambitious: empowering women entrepreneurs. Inspiring women entrepreneurs, and thus future leaders, to reflect on anticipatory assumptions in their daily working lives will, on the one side, reveal the issues women face in current entrepreneurship and, on the other side, empower future women leaders in what is possible or desirable and could become reality for them. Especially the creation of images of the preferred future serving as role models may contribute to reducing male stereotypes and attributes connected to entrepreneurship as well as create new women role models empowering women to engage with entrepreneurship as a profession – whether that may be to take up an entrepreneurial endeavour or simply being empowered as a woman in business. This rather implicit goal will be evaluated through the validation of the methodology.

1.3 Research Question

With the above motioned in the back of our minds, the following questions arise:

1. What are the preferred images of the future of entrepreneurial women?
 - a. What are the main hopes and values reflected in the preferred images of the future?

1.4 Structure of the Thesis

To answer such an ample research question, the thesis will focus on the theoretical framework of anticipation theory in the realm of preferred futures and, more specifically, images of the future as part of strong anticipation. Identifying the worldview used in this thesis, which includes a post-structural approach to understanding the situation women currently face in the world and specially in entrepreneurship and a de- and reconstruction of role models as preferred images of the future, is crucial to understanding the effects the workshop could have on the participants. After setting the theoretical perspective, the thesis will move onto the methodological approach: CLA workshops. As indicated above, a CLA workshop offers a tool to transfer knowledge from the researcher to the participants in an interactive and engaging way. To offer the participants the most open space to create future alternatives, the images of the preferred future will not receive a time frame but can be explored fully freely. Consequently, the participants should have co-created knowledge about their images of the preferred future, the theoretical and methodological background and their anticipatory assumptions. In order to understand the method used to evaluate the participants' sense of futures agency, the methodology section will introduce the reader not only to the general set of methods but also to the specific design of the workshop and the questionnaire anticipated to evaluate a possible enhancement of futures agency. To validate the methodology, one subchapter will focus on evaluating whether the participants' sense of futures agency has changed – preferably for the better. It will further outline the procedure used to create the final images of the future. The fifth section will concentrate on the created images of the preferred future and outline every aspect of the images. The sixth chapter is dedicated to the intended aim: empowering the participants by evaluating their possibly changed sense of futures agency. This will serve as a validation of the research method, subsequently contributing to achieving the thesis' aim. As a last step, the thesis will reflect on the workshop as well as the created images and conclude with a summary and possibilities for future research.

The next chapter will take a closer look at entrepreneurship itself, and the qualities entrepreneurs should have, followed by a theoretical approach to gender and an excursion into the barriers women face in entrepreneurship. The chapter will lastly engage with entrepreneurial role models and the gender biases embedded within them.

2 THEORETICAL FRAMEWORK

The before-lying chapter's main purpose is to introduce the readers to the theoretical concepts building the foundation of this thesis work. As the thesis draws on a variety of concepts to frame the assumed reality, the theoretical approaches in this chapter are just as manifold. Anticipation, as the leading theory, will be introduced first, paving the way to understanding the research pathway. Anticipation serves as the lens through which reality is perceived and understood: anticipation is everywhere and used by everyone. Next, a subchapter will explore the preferred future and desirability within anticipation, followed by brief ethical considerations entailed by the desirability and preferability of one state over another. These three steps mark the first puzzle piece of the theoretical foundation – thus the second part of the chapter will be dedicated to exploring images of the future, as constructed via anticipation, the theoretical background of women's situation in current society, a theoretical unpacking of role models and how preferred images of the future can be de- and reconstructed functioning similarly to role models. The last step, reconstructing the functionality of role models as images of the future, marks the final piece of the theoretical understanding used in this thesis.

2.1 Anticipation Theory

2.1.1 The Theory's Crux

In recent years, the understanding of futures studies has been conceptualised into the perception that, firstly, futures are “[...] at least partly governed by the past and [secondly] the future can be better confronted by opening our minds and learning to consider different viewpoints” (Poli 2010, 769). The former – namely the forecasting viewpoint – contributes to the traditional understanding of the future being a continuation of past patterns, whereas the latter, the scenario viewpoint, argues that the actions and people's agency of the present shape the future just as much as the past (Poli 2010, 769). This enhances the differentiation between probable, possible and preferable futures. Poli (2010, 770) argues for a third viewpoint: anticipation theory. As this approach only emerged recently, there exists no general theory yet. The difference between the anticipation viewpoint versus the forecasting and scenario viewpoint is “[...] that the latter is a property of the system, intrinsic to its functioning, while the former are cognitive strategies that a system A develops in order to understand the future of some other system

B (of which A may or may not be a component element)” (Poli 2010, 770; original brackets). Miller (2018, 19) argues that the definition of the ‘future’ is always a form of anticipation as the ‘future’ per se does not yet exist and must therefore be imagined in the present.

Similar to Poli, Kenneth Boulding argues in the Foreword of *The Image of the Future* by Fred Polak (1973) that anticipation stands opposite to foresight as it includes the agency, human capacity, relationships between the elements and their interpretation and meaning. Every individual is part of society and part of the system we live in – people are thus central to futures and anticipation and are the key drivers for change. People create images of the futures which prevail in society’s drive to reach a certain state of its system (Bell & Mau 1971, 21). In his book, Robert Rosen (1985, 13) suggests that any system, but especially the political system, has a special relationship to its model of itself. Systems are an indispensable part of reality due to their descriptive nature; when such systems can be modelled, conclusions about their state and development can be made. If these are anticipated to be negative, the system can be steered to better grounds on the basis of the information gathered in its model. (Nickerson 2012, 868.)

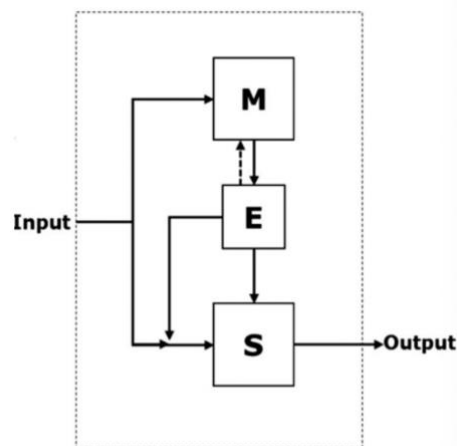


Figure 1: The anticipatory model derived from Poli 2010, 771.

In an anticipatory model (Figure 1), the system is diachronically influenced by past knowledge, present action and the desired future state. Hence, the present influences the outcomes in the future but, vice versa, the anticipated future influences the actions taken today. If it is assumed that Model M’s dynamics allow the system to evolve faster than System S, Model M will be able to make assumptions about the present state of System S by looking into its modelled future – in other words, System S can create a future model

of itself, Model M, which guides the direction of development for the system (S) through effectors (E). Eventually, both Model M and System S cooperate so that the information of Model M is transmitted through Effectors E into System S where the gathered information triggers a change of state or change of properties. (Poli 2010, 770.) When Model M's state remains desirable, no consequences are triggered in System S – but if the state moves towards less desirable, System S can react and reconfigure the state on Model M. Nickerson (2012, 868) suggests two types of model objectives: “[...] the environment and the self”. For example, “[d]rivers can model the streets, and they can model themselves” (Nickerson 2012, 868). A driver would model the streets around her or him and spot danger ahead of children playing on the street. The driver slows down although the danger is not yet hit – she or he anticipates a possible collision and reacts before it happens. Thinking about the driver as the system, she or he has a model of the environment – in this example, the streets ahead and a model about her- or himself and the time she or he needs to react to prevent danger. The models must thus work faster than the system itself to be able to anticipate futures. (Nickerson 2012, 868.)

This model-based anticipation approach only describes one rather explicit case of anticipation; so, the question of whether there exist more implicit models of anticipation remains. Anticipation approaches reformed system theory, and therefore offer a great addition to futures studies' theories, as it requires shifting the lens from third-person analysis towards first-person analysis. (Poli 2010, 772 & 775.) Such an anticipation system contradicts the reactive system which bases on control theory¹. The latter states that the behaviour of systems stems from reactions to the current state whereas the former argues that systems change their behaviour before action as they anticipate the consequences. (Nickerson 2012, 869.) The anticipatory system is novel as formerly created models of living systems are characterised as 'reactive' rather than 'proactive'. However, social structures may become malfunctioning as they start feeding on the social structures surrounding them instead of benefitting their environment. Thus, the anticipatory systems are of the living and not machines. Machine learning roots in the events of the past and, possibly, the present but they cannot anticipate futures as living systems can. (Vodonick 2017, 7.) Organisms can create predictive models of themselves and their environments, “[...] and use these models to direct their present action” (Rosen 2012, 366).

¹ For more information see Bennett 1992.

However, such anticipation attempts have their flaws: badly created models, badly created effectors or possible side effects may impact the outcome, thus the legitimacy of the approach (Poli 2010, 770). When trying to formulate the perfect anticipation of the future, it becomes clear that there exists no ‘perfect’ data and the universe tends to create unpredictable novelty (Miller 2018b, 52). Side effects may cause unintended consequences, for instance, when the variables defining the system interact in an unwanted or inefficient way, eventually causing the whole system to fail. Although the variables can be faulty, it is important to note that it is never possible to cover all variables of a system, nor monitor all touchpoints with other systems or environmental influences. (Poli 2010, 772.) In order to bring structure to some of the flaws, Miller (2018b, 52) introduced the Discipline of Anticipation (DoA) which tries to steer a way of thinking into pursuing “[...] certain key dimensions of what it means to ‘use-the-future’”. Every form of thinking about and trying to know about futures are forms of anticipation – so, “[e]qually the future is incorporated into all phenomena, conscious or unconscious, physical or ideational, as anticipation” (Miller 2018b, 52). Experimenting with anticipation on open systems can enable success even when thought unsuccessful – especially opening experiments within one’s imagination can be fruitful since imaginary settings provide a safe space to make mistakes to learn from (Miller 2018b, 54). Practical anticipation can be applied as using-the-future, ranging from participatory approaches to critical or integral approaches, or even visionary and utopian futures (Miller 2018b, 56); one critical aspect making anticipation very fitting for this thesis’ endeavour. After having established the viewpoint this thesis takes upon the world’s reality, the next step will define preferred futures and desirability, followed by engaging with the ethical considerations entailed by preferability and anticipation. The women and participants will engage with their preferred future image, making unpacking preferred futures and ethical considerations an essential part of this theoretical endeavour.

2.1.2 Anticipation in the Realm of Preferred Futures

Once anticipation is unpacked, light needs to be shed on the question of what a desirable or preferred future is. Futures studies comprise two main assumptions: the future is unknown – although many efforts tried to prove otherwise – and it exists a multiplicity of futures (Poli 2017b, 59). Many scholars have attempted to cluster the multiplicity of futures; for instance, futures can be categorised into dystopian and utopian (Poli 2017b, 68). However, the most acknowledged classification between futures differentiates

between the possible, the plausible, the probable and the preferable. According to Poli (2017b, 68), “[p]ossible futures are the futures that we can imagine, including both those relying on available knowledge and those that may depend on knowledge that is not presently available but may be developed as time progresses.” Schick (2022, 89), taking a much more philosophical approach to possibility, similarly claims that full prediction of the future or future events is impossible for human intellect and out of the control of human intelligence. Consequently, any product or technology emerging from human intelligence cannot be accurate in predicting the future (Schick 2022, 89). This leads to the claim that events only become possible retrospectively since “[p]ossibilities are neither present nor allow to foresee the future, they are rather ‘shadows of the past’” (Schick 2022, 89; original quotation marks). Only when analysing the events retrospectively, human intelligence acknowledges them as possibilities – until this point the imagined outcomes, and thus possibilities, are indefinite (Schick 2022, 90).

The second cluster, plausible futures, relies heavily on the knowledge available at a given point in time and probable futures, the third cluster, are based on current trends, whether they will prevail or not. These three futures clusters are subsets of one another, narrowing down from the possible to the plausible to, finally, the probable. Contrary to these stand the preferable futures, which depict a future one desires to live in, and are thus considered normative. While they still realm with the possible futures, they may or may not be part of the plausible or probable. All futures are time-dependent; a future that seems possible and preferable but not probable today may become plausible or even probable within the next ten years. (Poli 2017b, 68-69.)

In order to use futures, Poli (2017b, 69) suggests the first distinction between implicit and explicit anticipation. Within the explicit anticipation, one can further distinguish between “[...] optimization, contingency, and novelty” (Poli 2017b, 69 & Miller 2018b, 59). Using futures for optimization helps

[...] to ‘colonize’ the future on the bases of closed anticipatory assumptions that inform extrapolation; contingent futures are used to prepare for anticipated surprises, but as preparation, it cannot, almost by definition, take unknowable novelty into account; novel futures are used to make sense of differences that are not just unpredictable or random but fundamentally unknowable (Poli 2017b, 69).

Novelty, further, understands the future as highly connected to the present and thus inseparable from the latter, whereas optimization and contingency see the future as a separate entity from the present. Such a thorough categorization may help researchers

match the used methods with the specific topic of research (Poli 2017b, 74 & 68) and provides a clear overview and structure to using-the-future (Miller 2018b, 60). With the emergence of anticipation as a reliable futures studies framework, embracing novelty and considering questions of sense-making opened the possibilities to engage with the novelty and preferability of futures (Poli 2017b, 69).

By the idea of anticipation as a discipline, Miller (2018b, 57) argues that all aspects displayed by his understanding of anticipation portray the core foundation of a discipline: “[...] its own focus, knowledge models, procedures and sets of issues to work upon”. One major problem of foresight activities is the inability to measure their outcomes; since there exists no data on the future yet, one cannot assess the impact of foresight on reality (Miller 2018b, 57-58). As mentioned above, anticipation is anchored in each and every one – but amplifying this capability, thus increasing the ability to use-the-future, can also be described as futures literacy capability (Miller 2018b, 58). To broaden the differentiation between the usages of the future, Miller (2018b, 60) proposes further development and the introduction of another criterium to the ring: complexity. Firstly, complex problems must be differentiated from complicated problems: complicated issues root in single causes and can be assessed individually, whereas complex issues cannot be separated from the larger systems – such problems must be assessed by analysing the whole system surrounding the cause, are usually socially inseparable from other issues and cannot be eradicated by one sole effort (Miller 2018b, 60). Miller (2018b, 61) concludes the differences between ‘complicated’ and ‘complex’ systems to be as follows:

(1) the ‘complicated’ perspective tends to work with closed systems, while the ‘complex’ perspective works with open systems; (2) the former naturally adopts a zero-sum framework, while the latter can adopt a positive-sum framework; (3) the former relies on the first-order systems, while the latter includes second-order systems, that is, systems able to observe themselves – which is one of the sources of their complexity.

Defining the criteria for using-the-future will come in handy later when creating the questionnaire for the participants and evaluating their experienced change sense of futures agency. This subchapter has built the foundation to understand using-the-future as part of anticipation to create preferred futures. After having established anticipation within the realm of preferred futures, the next subchapter will unpack the ethical considerations imposed within both the anticipation and desirability of one state over another.

2.1.3 Ethical Considerations within Anticipation

Anticipation, as well as futures studies generally, is always ethical as we pose the questions of ‘what ought to be?’ In his book, Robert Rosen (1985) asks the readers “What ought we to do now?”, implying an ethical consideration to whoever would be able to answer (Nickerson 2012, 867). The desirable state of the system must be within the ethical range, otherwise, it may be misleading and manipulative. Deciding on the preferability of one state over the other requires the justification of a solid base of values, norms and reasons. Thus, making ethical decisions is highly complex: doing something seemingly good can entail something evil and destructive. (Vodonick 2017, 4.)

Vodonick (2017, 2) describes ethics as the two-faced mythological god Janus. One face looks into the past and takes the experiences and knowledge of history and past events into consideration; the other faces the imagined future. Combining both views, one can take the seemingly best option to achieve the desired future – similar to anticipation. People can then evaluate their actions already before taking them by exploring what has been done and which action would be best governed by social norms – this adjudicative function can be called the feedforward loop. (Vodonick 2017, 2 & 4.) The connection between values and the future is quite rich and much closer than believed – the most obvious connection is that the future derives from the value-loaden assumptions made in the present (Poli 2011, 406). Thinking further, one may end with a vision of the future and an entailed decision affecting the future, which can then be clustered into possible, plausible, or preferable futures (Masini 2009, 9). Values are tied to the dimension of personal characteristics and thus raise questions like: ‘Is one an active participant or a passive listener?’ (Poli 2011, 407) One’s life history, the cultural and social environment which, put to the extreme, even represent different realities, always create a bias (Bell 2009, 48). Especially when analysing the future, conducting value-free and objective research is almost impossible: ethical principles influence the images of the future one can create as the future from the present viewpoint is mostly something desired (Bell 2009, 54). Hence, “[h]ow can values be validated objectively if there is no such thing as objective validation? If truth is relative, certainly values are too.” (Bell 2009, 48).

Vodonick (2017, 2) argues for three distinct relationships between futures studies and ethics: firstly, “[...] as deontological (Kantian) discipline governing the relationship of the futurist and her client; [secondly] as values that are given within a particular futurist exercise; and [thirdly] as the dynamic decision system between the agent and the future

[...]”. All branches of ethics eventually try to answer the question of how humans can decide what is good and what is bad before the action takes place. From a deontological point of view, actors base their decisions on set rules, emerging, for instance, from social norms and values. A consequentialist would argue that only the outcomes of taking a certain action will determine whether the action was beneficial or disadvantageous. Arguing from a virtuous ethics perspective, a good outcome could only result from a person with virtuous intentions and personal traits, such as honesty or benevolence. (Vodonick 2017, 2-3.) As anticipation is exclusive to living systems, it can be considered proactive instead of reactive; ethical considerations, thus, need to be implemented in anticipation as living systems are scientifically seen as reactive rather than proactive (Vodonick 2017, 7).

Especially when studying preferred futures, anticipation offers helpful tools to engage with the novelty of futures; combining anticipation with studying preferred futures, thus, undoubtedly seemed like the perfect match for this thesis. Further, the barriers and the discrimination women face within the entrepreneurial system can be defined as a complex problem, calling for an anticipatory approach – however, it may be very difficult to solve this ample, complex problem with one workshop. The next chapter will analyse the third, still missing, puzzle piece for the theoretical approach in this thesis: images of the future, their connection to anticipation and how preferred images of the future can be used as role models.

2.2 Preferred Images of the Future as Inspirational Role Models

This chapter will work on the understanding of images of the future from an anticipatory perspective and, hence, unpack the thesis-specific definition of images of the future by a practical and philosophical approach. This is necessary to be able to evaluate images’ possibility to function as imaginary role models. Eventually, the aim of this subchapter is to establish a founded understanding of preferred images of the future functioning as role models, thus defining role models followed by a de- and reconstructing role models’ functions and characteristics to match the images created throughout the course of this thesis.

2.2.1 Defining Images of the Future from an Anticipatory Perspective

“The future cannot be calculated” (Schick 2022, 87) – hence, the lived reality of today and its corresponding human intelligence contrasts with the possibility of the future, which cannot be calculated but only anticipated. Although the future cannot be known, Bell and Mau (1971b, 9-10) argue that one thing is certain: images of the future are real. When living beings anticipate within their milieu, they transform their surroundings and environment into territorial structures where actions are seemingly reliable. Through this process, the individual creates images out of the interplay between their experiences and knowledge followed by deploying them in the milieu they exist in; the images are central to transforming the milieu and can be a result of enabled imagination of the future. (Schick 2022, 87-88.)

Images exist throughout society and determine how people recognise alternatives and possibilities of the future and determine which “[...] present possibilities for the future are real” (Bell & Mau 1971b, 10). In other words, images first and foremost are portrayals of how humankind has seen and still sees the world – and possibly other worlds that cannot be seen (Polak 1973, 3). The images among societies have always shaped people’s alternative paths for the future but humankind has not always had the power or ability to take free choices. Only with improved freedom of choice – thus economic, ecological, political, technological and social security –, people gain more and more alternative and possible futures. This influenced societal images of the future but did not mean that the held images were any less alternating or desirable. Vice versa, desirable and preferred images of the future enabled and still influence social change. (Bell & Mau 1971b, 10-12.) Creating these images is a circular modelling process, very similar to Rosen’s (1985) and Poli’s (2010) anticipation theory (Schick 2022, 92). Schick (2022, 93) further argues that images can also be understood as symbols, as fractions or as parts of a solution to a problem. Their character can be of different nature: images can have transformative, innovative or structural character, they can be desirable or necessary (Schick 2022, 96).

Collectively held images of the future, for example, held by groupings, societies or nations, are shaped by the people of the group – therefore by people’s experiences and knowledge of the past and how these are enacted in and transferred into the present society (Bell & Mau 1971b, 13). Many of the commonly used images in the world are images about mythologies, biblical stories or historical events. They help humankind to understand the difference between good and evil, the ‘is’ and the ‘ought to be’, from an

early stage. (Polak 1973, 4.) The influence of the people is thus three-fold: the experience of what has been, the knowledge of what is and the hopes and fears of what may be in the future (Bell & Mau 1971b, 13). Images of the future comprise societally held values and ideals which, as a set of expectations, are projected into a ‘valued’ future. In turn, having values and norms influencing collective images of the future to such an extent leaves most of the society unconsciously sharing similar images and raises the necessity to consciously reflect on one’s own values and beliefs to utilise the images. (Polak 1973, 10.) As societal images of the future are visible – or at least theoretically detectable –, they already give hints about possible societies of the future. With increased accessibility to information and enhanced general knowledge of ordinary people, collective images of the future have become more pessimistic, combined with a feeling of helplessness and unchangeability. (Bell & Mau 1971b, 14.) One may argue that this has changed since the claims of Bell and Mau in 1971 – however, with even better access to information and the rise of technology, people’s images are possibly even more negative than ever, especially when including people’s fear of technological advancements and the entailed lack of perceived influential power.

Albeit the collective images of the future entail great change and shaping power, they constantly interplay with the present and the past (Polak 1973, 16). Similarly argues Schick (2022, 90): while events may only retrospectively become possibilities, the future is not disconnected from the past of the present. On the contrary, the past and the present partly determine the future and surely invent future realities by using images as a transportation mode of free will and desire. The images are then the fiction where futures are truly invented. Interestingly, the shared images of societies tend to rather portray dystopian futures than utopian ones. The images are means to solve problems in and with the anticipating system and its milieu. (Schick 2022, 90-92.) Schick (2022, 92), translated from Simondon (2008, 3), defines the images as follows:

The mental image is like a relatively independent subset within the subject living being; at its birth, the image is a bundle of motor tendencies, a long-term anticipation of the object’s experience; during the interaction between the organism and the environment, it becomes a reception system for incidental signals and allows perceptive-motor activity to be exercised progressively. Finally, when the subject is again separated from the object, the image, enriched by cognitive input and integrating the affective-emotive resonance of the experience, becomes symbolic.

When an image becomes symbolic, it can enhance the process of solving infinite diversity of problems in any situation. Nonetheless, the first step to solving a problem is

to anticipate the conditions in which the goal is achieved, which creates space for invention and solving the problem through restructured actions in the present. Creating images perpetuates the invention of new modes of action, of being, and fosters the understanding and the transformation of present reality. (Schick 2022, 93 & 96.)

Humans' sense of agency within collective images of the future can be distinguished between optimism and pessimism – in other words, the concept of essence-optimism and essence-pessimism and influence-optimism and influence-pessimism. “The essence categories refer to an unchangeable course of events; the influence categories refer to the supposed or rejected possibility of human intervention” (Polak 1973, 17). The former understands human history as set whereas the latter comprehends history as a flow of events that can be manipulated by humans. Worst comes to worst, the darkest image of the future consists of essence-pessimism combined with influence-pessimism; the most bloomy image, thus, is a combination of essence-optimism and influence-optimism (Polak 1973, 17). As the thesis' aim is to have the participants feeling empowered and with a sense of shaping the future, and the images of the future's purpose is to inspire, the best outcome of the created images would be essence-optimism paired with influence-optimism.

Concluding, images have the ability to transform the environment or milieu of the living being and enable the imagination of a future (Schick 2022, 87-88). Anticipatory processes are dynamic and let humans reinvent themselves in relation to their surrounding milieu (*ibid.*, 88). Nonetheless, images of the future are surely not dogmatic predictions of the future but rather a tool for research (Bell & Mau 1971b, 16). Bell and Mau (1971b, 17) claim that “[...] individual and collective images of the future can be measured just like other beliefs and attitudes”; for instance, images can be used for their desirability and to engineer social or individual decision-making. Therefore, this thesis – similar to Polak's (1973), Bell and Mau's (1971) and Schick's (2022) work – takes the existence of images of the future within society as well as on an individual level as given and perseveres on the shaping power of consciously anticipated, preferred images of the future.

2.2.2 Setting the Scene: A Post-Structural Feminist Approach to Understanding the World Entrepreneurial Women Live In

When engaging with women in entrepreneurship and – as set out in the following subchapter – with biased entrepreneurial role models, one needs to take a closer look at

the theoretical perspective and the construction of gender. One of the most used theoretical approaches, the post-structural feminist approach – which will also be the leading theoretical background for unpacking the before-lying issue – originates from the feminist theory (Ahl 2006, 596-597.). Feminism itself can be described as “[...] the recognition of women’s subordination in society and the desire to end this condition” (Wu et al. 2019, 908). Feminist theory is divided into three main schools of thought: liberal feminist theory, radical feminist theory and post-structural feminist theory (Ahl 2006, 596). The former two schools of thought are rooted in the assumption that there exist distinctive male and female attributes wherefore women and men are substantially different. From this perspective, the drawn conclusion about the traits associated with women today, such as caring, empathetic and relationship-oriented, are either seen as beneficial for but underrepresented in entrepreneurship or as discriminatory which seems to overlook the circumstantial barriers (Wu et al. 2019, 909). Liberal feminist approaches argue that women and men are fully equal and able – the discrimination appears on the structural level, such as unequal access to education, wherefore women need to adapt to the existing structural barriers to circumvent discrimination (Ahl 2006, 596). This approach neglects the part societal norms play and ascribes men with an unstated norm. In radical feminist theory, women and men are essentially different and are described with different attributes; female attributes, however, are perceived as beneficial rather than subordinate. Decision-making should be consensual to include all perspectives. Nonetheless, this approach determines both women and men with unchangeable baselines. (Ahl 2006, 597.)

Contrasting these assumptions, post-structural feminism argues that female and male traits are socially constructed and thus define gender as a social practice – for instance, socially defined attributes of femininity and masculinity – rather than arguing for different sexes (Wu et al. 2019, 908). Feminist approaches have introduced the term gender to distinguish between the biological sex, which is determined by female or male reproductive organs, and the socially constructed representation of femininity and masculinity which is the reason why gender can be understood differently between nations, societies or ethnicities (Ahl 2006, 596). Gender, hence, describes the concept of how the differences between women and men are perceived, and claims that both sexes have unequal power relations, which vary between places and even within societies (Hanson 2009, 248-249). “Gender is something that is ‘done’, ‘accomplished’, or ‘performed’ rather than something that ‘is’” (Ahl 2006, 597). One is not allowed to

perform gender freely as social upbringing, norms and value systems define gender in each society. Gender, in contrast to sex, serves beyond women and men and is a phenomenon worth studying – for example, when understanding how gender is constructed in women's entrepreneurship (Ahl 2006, 597).

Parallel to the female-male gender debate emerged discussions about the fluidity of gender concepts in general, pointing out that there exist more than two genders: an indicator against the heterogeneous understanding of femininity and masculinity. Such gender ideologies – in other words, the role which is given to women and men in society – decide which undertakings and professions are appropriate for women and which should better be performed by men. For example, long-distance trucking is perceived as a men-only job due to its time and spatial separation from the possible family in the U.S. In many workplaces, women's contributions are valued less, manifesting itself for example in their earnings, which discourages the legitimacy of women in certain jobs and parallelly strengthens the wage gap between women and men. (Hanson 2009, 249-250.)

Most examined studies focussed on the difference between women and men entrepreneurs, thus strengthening liberal feminists' assumption that women and men are essentially different and should be treated as such. Studies in the field of psychology researched the differences between the sexes as well as between individuals and found that the differences between individuals, also within the same sex, are much larger than the differences between sexes. Gender characteristics are thus neither found solely in men nor solely in women; each individual may show characteristics of each gender. (Ahl 2006, 608 & 598 & 609.) This supports the thesis that not the differences between women and men should be the focus of further research but the structural barriers and circumstances women in entrepreneurship face. In the following, this assumption will be further examined by looking into entrepreneurial role models for women, followed by a de- and reconstruction of the concept of role model for the purpose of using preferred images of the future as inspirational role models for women in entrepreneurship.

2.2.3 De- and Reconstruction of Role Models as Preferred Images of the Future

The following subchapter is dedicated to understanding role models from a theoretical perspective, with a special focus on entrepreneurial role models, and defining the characteristics role models must have. Mainly, however, the following tries to define and deconstruct role models to their core attributes and then reconstruct them in a way that underlines how preferred images of the future can be understood as displaying similar

characteristics and thus inspire people comparably to role models. Morgenroth et al.'s (2015) understanding of role models will serve as a prime source for the latter endeavour in reconstructing role models as preferred images of the future.

Just as many other socially valuable identities², the identity of an entrepreneur, too, legitimates one's belonging, differentiation from others and positive demarcation from other entrepreneurs (Radu-Lefebvre et al. 2021, 1550). Recent research has shown the relationship between individuals' identity and their behaviour is indispensable. As the creation of a new enterprise is highly social, entrepreneurs rely heavily on their social identities, making start-ups a process rich in social identity activity. (Alsos et al. 2016, 234-235.) This shared phenomenon is called entrepreneurial identity and further influences every move, decision or vision the entrepreneur has. As entrepreneurial research is based on a variety of sciences, such as sociology, psychology, philosophy and others, the definition and understanding of entrepreneurial identity vary just as much. (Radu-Lefebvre et al. 2021, 1550-1551.)

Many business founders claim that their decision to found was influenced by the endeavours of others: role models from society, such as Elon Musk, but also family, friends or colleagues. Previous studies on role models in entrepreneurship have found that three major role models influence individuals. Firstly, parents with an entrepreneurial background may provide guidance and financial resources for the child to pursue a similar career. Secondly, the network in which an individual gets inspired, and, lastly, the decision to become an entrepreneur is influenced by the availability of role models from outside the individual's environment. These role models may originate from the same region, but they may as well be from all over the world – the crucial part is the availability of learning and engaging with the chosen role model. (Bosma et al. 2012, 410-411.)

Entrepreneurial role models can be defined as individuals who possess characteristics and behaviours that inspired and motivate others to pursue entrepreneurial endeavours (Bijedic et al. 2015, 52-53). The term 'role model' originates from two theoretical concepts: 'role' refers to humans' roles in society and the urge to identify with some as well as to distinguish from others. 'Model' refers to the capability of modelling one's action and identifying patterns, characteristics and behaviours of others that are similar to one's own or the desired. Role models can, thus, legitimize the chosen pathway as the

² Cederman and Daase (2003, 7) define social identity as the constitution "[...] of a group's very existence and its extension in time and space". For more information see Cederman and Daase 2003.

goals are achievable but they also inspire to take up the roles' characteristics – these characteristics have clearly led to success. (Bosma et al. 2012, 412.) They further serve as examples of successful entrepreneurship and can provide guidance and support to aspiring entrepreneurs (Bijedic et al. 2015, 53). According to a study by Rauch and Frese (2007, 355), entrepreneurial role models can be classified into two categories: internal and external. Internal role models are individuals within an individual's personal network, such as family members or friends. External role models are individuals outside the personal network, for example, successful entrepreneurs in the media (Rauch & Frese 2007, 355 & 357.) – similar to the findings of Bosma et al. (2012).

Research has shown that the presence of entrepreneurial role models can have a positive impact on an individual's entrepreneurial intentions and behaviours. The study by Rauch and Frese (2007, 359-360) found that individuals with entrepreneurial role models were more likely to engage in entrepreneurial activities, such as starting a new business or creating a new product. In addition to their impact on individual intentions and behaviours, entrepreneurial role models can also play a role in the development of entrepreneurial ecosystems (Fellnhofer 2017, 67). Fellnhofer (2017, 70-71) discovered that the presence of successful entrepreneurs within a community serves as a source of inspiration and motivation for aspiring entrepreneurs as well as provides valuable resources and networks – one obstacle especially women face when engaging with entrepreneurial activities.

In the context of Finnish entrepreneurship, there are several individuals who can be considered external entrepreneurial role models due to their impact on the development of successful businesses and the overall entrepreneurial ecosystem in the country (Nurmi & Paasio 2007, 56). One example of a Finnish entrepreneurial role model is Martti Häikiö, the founder and CEO of the technology company Konecranes. Häikiö started the company in the 1920s, and through his leadership and vision was able to grow it into a multinational corporation with operations in over 60 countries (Konecranes 2023). Häikiö's success as an entrepreneur has had a significant impact on the Finnish business community, serving as inspiration for others and demonstrating the potential growth and success in the technology industry (Kim et al. 2017, 320). Another example of a Finnish entrepreneurial role model is Risto Siilasmaa, the founder and chairman of the software company F-Secure (F-Secure 2023). Siilasmaa and his company's involvement in various entrepreneurial organizations and initiatives impacted the development of the Finnish

entrepreneurial ecosystem as his success modelled the potential success in the technology industry and the importance of cybersecurity (Bejerasco 2021).

As discussed above, entrepreneurial role models have the power to shape the perceptions, dreams and behaviour of aspiring entrepreneurs. Positive women role models can inspire young girls and women already in their childhood to pursue an entrepreneurial career (OECD 2017, 17). However, research has suggested that the representation of entrepreneurial role models contains gender biases; the most visible and addressed entrepreneurs in research and media are men. Studies have shown that the majority of entrepreneurial role models in Western Europe are men, leading to potential gender biases in the representation of successful entrepreneurship. (Eikhof et al. 2013, 548.) Women entrepreneurs are underrepresented as role models in the media. Eikhof et al.'s study (2013) analysed news articles and press releases from a sample of European countries and found that men were significantly more likely to be featured as role models in the media than women entrepreneurs.

Additionally, Achtenhagen and Welter (2011, 763) argue that the representation of women entrepreneurs especially in the media contributes "[...] to the social construction of female entrepreneurship as a more or less desirable career option [...]". As entrepreneurship is constructed socially, the depiction of entrepreneurial activities in the media as the carrier of societal discourses is critical for understanding the legitimacy of women engaging (Achtenhagen & Welter 2011, 765). Achtenhagen's and Welter's study (2011, 781) proposed that mass media can create and distribute entrepreneurial role models and thereby suggest what or who may be legitimized as an entrepreneur and what or who may not. They further argue that newspapers – in this study's case in Germany – continue to draw old-fashioned and gender-biased pictures of women entrepreneurs. It is implied to alter the criteria for measuring success according to the different goals women and men formulate at the beginnings of their endeavours, thus emphasising the gender gap using a sensitive lens in research. Women, for instance, often state self-development and experiences to learn from as their most important goals. (Achtenhagen & Welter 2011, 781-782.) This underrepresentation of women as role models in entrepreneurship, especially in the media, contributes to the perception that entrepreneurship is a men-dominated field, potentially deterring women from pursuing entrepreneurial careers (Eikhof et al. 2013, 560).

Similarly, a study by Ester and Roman (2017, 3-4) revealed that women entrepreneurs in Western Europe are less likely to be recognised and rewarded for their

entrepreneurial achievements than their male counterparts. Women entrepreneurs are thus less likely to receive awards, prizes or other forms of recognition for their entrepreneurial. This lack of acknowledgement further adds to the underrepresentation of women role models (Ester & Roman 2017, 21) – another evidence of perpetuating gender biases in perceptions of success in entrepreneurship as it fosters the awareness of successful entrepreneurship being attributed to male characteristics.

Brush et al. (2017, 397) found that women entrepreneurs with similar capabilities and chances as men were not funded by venture capitalists whereas men-led undertakings received financial support. They further state that entrepreneurial ecosystems are gendered on three levels: the institutional, the organizational and the individual level. Each of the levels includes gender biases, such as exclusion, lack of access to resources, lack of trust in the venture and lack of role models, networks and mentorship. In conclusion, entrepreneurial role models in Western Europe mainly contain gender biases, with women entrepreneurs being underrepresented as role models in the media and less likely to be recognised or rewarded for their work – the disparity in the representation may influence the perceptions and behaviours of aspiring entrepreneurs as women may lack the confidence in their abilities and thus distrust that the venture will be successful. (Brush et al. 2019, 397-400.)

Role models are usually seen as idols or figures that motivate especially underrepresented groups to set ambitious goals and high aspirations. Women in science, for instance, were and possibly still are underrepresented and were, according to literature, in need of role models. Role models – in many definitions – are behavioural models illustrating a set of skills or behaviours that are perceived as beneficial and/or desirable. However, the research on role models lacks one significant factor: role models are supposed to motivate, and studies have unpacked the attributes a role model needs to possess but research has mainly neglected to understand why and how role models can motivate to aspire. (Morgenroth et al. 2015, 467-468 & 546-547.)

Role aspirants – the individuals that strive, either consciously or unconsciously, to step into the footsteps of the role model – play an important part in creating the role models and benefitting from them. According to Morgenroth et al. (2015, 466), role models must have three main attributes: “[...] goal embodiment, attainability, and desirability [...]”. The aspirants get inspired to realise the concept of their selves (Bosma et al. 2012, 412), which portrays the key characteristic given to images of the future as used specifically in this thesis. Morgenroth et al. (2015, 467) define role models as “[...]”

individuals who influence role aspirants' achievements, motivation, and goals by acting as behavioural models, representations of the possible, and/or inspirations" (original italics). This definition also plays into the hands of social learning theorists³ as the theory concerns the attainment of specific skills and the motivational consequences of learning from another member of a group; the aspirant hence learns how to better reach the set goals. (Morgenroth et al. 2015, 467-468.) The role aspirant is, therefore, motivated to perform some skills similar to the role model in order to have the same success – although success, surely, can be defined through a variety of achievements.

Furthermore, role models can be defined as a "[...] representation of the possible" and a representation of achievable goals (Morgenroth et al. 2015, 468). On the one side, the aspirants' mindset underlining the definition of role models is 'If you can do this, so can I'; on the other side, the aspirants' learning focuses not merely on how something was done but more on the fact that something is possible (Morgenroth et al. 2015, 468). However, Schick's (2022) philosophical understanding of possibility varies from Morgenroth et al.'s (2015) and conceivably fits the thesis' futures approach much better. According to Schick (2022, 89) – who adopts a more philosophical perspective on possibility –, it is argued that humans cannot fully predict the future or future events through their intellect and have no control over them. As a result, any product or technology created by human intelligence lacks accuracy in predicting the future. (Schick 2022, 89.) This leads to the notion that events can only be considered possible in hindsight, as possibilities are not present nor capable of foreseeing the future; instead, they are described as "[...] 'shadows of the past' [...]" (Schick 2022, 90; original quotation marks). Only through retrospective analysis does the human intellect recognise events as possibilities. Prior to this point, the envisioned outcomes and therefore possibilities remain indefinite (Schick 2022, 90).

According to Addis (1996, 1381), role models can take many different shapes and thus cater for the different needs of the aspirants. The main function of role models, especially in the context of this study, is to inspire the aspirants. The role model may not only embody traits and characteristics one strives for but also defines "[...] *what makes a desirable character trait, value or aspiration*" (Morgenroth et al. 2015, 468; original italics). Thus, they may serve as a source for value imitation and inspiration for norms and values. By serving as a source of inspiration, the role model mainly encourages the

³ For more information see Merton, 1968.

aspirants to adopt more ambitious goals and become more value-driven according to the role models' example (Morgenroth et al. 2015, 468) – an important aspect to understand this thesis' approach to role models. Similarly argue Nowiński and Haddoud (2019, 185): the desirability of a role model plays a crucial part for the aspirants to choose a certain role model. Even when role models are only fictional, their impact can be immense.

Literature suggests that, on the one hand, motivation usually derives from, firstly, the “[...] expectations of success and the perceived desirability of this success” (Morgenroth et al. 2015, 468). Goals, on the other hand, are defined as “[...] cognitive structures that represent some end-point or outcome that is desired, that one is committed to, and that one works towards reaching” (Morgenroth et al. 2015, 469). They are, thus, directed towards the future whereas motivation takes place in the present. Aligned with the thesis, future-oriented goals may also be displayed in alternative and preferred images of the future, which depict a desirable stage or way of being and living to work towards. Images of the future comprise goals that entrepreneurial women – and other women – can set. Taking all the interconnected attributes together, a role model can be described as having a positive social effect on the aspirants (Morgenroth et al. 2015, 467). As people are diverse, so are role models; role models may not be attainable or desirable for all aspirants but have to cater for different people's needs and aspirations (Morgenroth et al. 2015, 479). Thus, providing diverse and multiple alternative realities to entrepreneurial women offers them a variety of states to desire or identify with. The images of the future themselves, as preferred futures, are possible in the sense of Schick (2022) and can therefore be used for role modelling – surely, they cannot replace a persona comprising all attributes of a role model, but they serve similarly purposefully.

This chapter has given a broad introduction to all used theoretical approaches: from anticipation within preferred futures to images of the preferred future serving as role models for aspirants. The aim of the chapter was to introduce the reader to all these approaches to reveal the thesis' lens onto reality, how reality is seen from this perspective, and how it can be constructed and reformed. Especially reconstructing role models as preferred images of the future was supposed to develop the comprehension of how this thesis can – theoretically – achieve its goal to empower entrepreneurial women with futures studies methods. The next chapter is dedicated to the methodology used in this thesis. It will combine the theoretical concepts just introduced with a purposeful methodological framework supporting the aim of the thesis: creating impactful preferred

images of the future and empowering women through novelty and alternative anticipating.

3 METHODOLOGICAL APPROACHES

As a next step, the reader will be walked through the methodological approaches used in this thesis. This will include the methodologies used for data gathering, mainly a futures workshop combined with a CLA, and the methodologies used for data analysing: a ‘cookbook’-style CLA. The first section of the data-gathering process will focus on the methodologies used to answer the research question, whereas the second part will focus on the validation of the used method in order to achieve the set aim of the thesis. Futures workshops have, for a while already, proved themselves one of the prime futures studies tools for participatory research and knowledge co-creation. Thus, the first subchapter will engage with futures workshops, followed by an introduction to Sohail Inayatullah’s Causal Layered Analysis. The second subchapter of the data gathering section will unpack the specific operationalisation of the conducted workshop including the facilitator’s personal preparations and the outline of the workshop. From there, the second section focusing on data analysis will unpack the ‘cookbook’ approach of CLA by De Simone (2004) and the incorporation of such in the analysis process. Lastly, this chapter will walk the reader through the creation process of the images of the preferred future, which resembles the beginning of answering the research question.

3.1 Methodologies for Data Gathering

3.1.1 Answering the Research Question: The CLA Workshop

3.1.1.1 *Workshops as a Prime Example for Participatory Research*

Recent years have pushed especially social sciences to produce a more solid basis for policy decision-making suggestions, which reach into the field of futures research (Oreszczyn & Carr 2008, 473). Futures studies developed mostly based on foresight, which only changed when a broader range of experts was needed, for instance, when highly complex issues like sustainability and climate change emerged (Hatzilacou et al. 2007, 2). To understand the complexity and to drive change, the experts in one field could no longer cover the whole process, so futures studies started to include more participatory methods and, subsequently, stakeholders from all kinds of backgrounds: policymakers, non-governmental organizations, business experts or economists, scientists or even the public (Hatzilacou et al. 2007, 2; Street 1997, 143). Including stakeholders or, for instance, end-users in the research process is vital in many fields of research (Oreszczyn

& Carr 2008, 474). Multiple new initiatives were introduced trying to bridge the gap between the public and important stakeholders (Hatzilacou et al. 2007, 2).

With the rise of participatory methods within futures studies, light was also shed on finding shared visions, leading to the emergence of the idea to incorporate and facilitate debates between scientists and the public (Hatzilacou et al. 2007, 3). The futures workshop was born. Futures workshops have their origin with the futures thinker Robert Jungk and his idea to incorporate more diverse viewpoints and amplify democratic research (Lauttamäki 2016, 157). Such workshops can “[...] enhance the futures consciousness [...], network people interested in the same topic, and enhance social learning.” (Nygrén 2019, 29). Futures workshops serve primarily for data collection, secondarily for data organization and tertiary for data representation and can be clustered into qualitative methods. For example, as climate-related issues and disasters are unpredictable but very likely and concern public matters when destroying communities or ecosystems, futures workshops are a great interactive tool to collect expert opinions in a face-to-face manner (Cairns et al. 2017, 4). Although there exist multiple different foci within workshops, such as scenarios, foresight, backcasting or stakeholders, all workshops ultimately refer to the same process (Lauttamäki 2016, 157). Participatory methods have proven themselves helpful “[...] in recent times for addressing complex issues that combine elements of uncertainty and ambiguity and that relate to policy matters” (Cairns et al. 2013, 4) – they thus can be used to explore possible, probable and preferable futures, depending on the set goals (Nygrén 2019, 30) and become a valid tool for this thesis endeavour.

Futures workshops are meetings in which local actors gather to discuss focal issues “[...] with the aim of developing visions and proposals for technological needs and possibilities in the future” (Street 1997, 145). They serve to provide the basis for further discussions and actions and are best used for broad and interdisciplinary issues. Literature suggests that there is no one perfect way of structuring a futures workshop but is incredibly dependent on the “[...] reasons for organising the workshop [...] and the available resources” (Lauttamäki 2016, 157). The overall objective of such workshops is to inform and influence. Although benefits are certainly obvious, the process of workshop received harsh criticism: for example, the focus on causal interlinkages between the topics led to chain causalities instead of cross-topic linkages. (Oreszczyn & Carr 2008, 487.) Furthermore, people’s idealism of economic, political or social circumstances influenced

some of the outcomes to surely be theoretically possible but almost impossible to achieve in real life.

Nonetheless, Lauttamäki (2016, 157) suggests that a generic concept of futures workshop can be introduced due to gained experience in conducting many workshops – for example, as the Finland Futures Research Centre (FFRC) did with the ACTVOD workshops. As a research institution, the FFRC mainly conduct futures workshop to help external stakeholders and non-academic organisations to enrich their strategy with futures thinking. As organisations tend to lack either time, money or another resource, the workshops usually need to be shortened to one day, for instance, six hours or even less. Before the workshop, the organisers hand out an environment scanning report to the participants to prepare them for the topic, which was also supplemented before the thesis workshop. (Lauttamäki 2016, 157-158.) The ACTVOD futures workshops were designed to combine “[...] elements from heuristic problem-solving, scenario workshops [which] focus on finding action plans towards desired future and soft system methodology” (Lauttamäki 2016, 159). The workshops used three different methods of futures studies, namely the futures wheel, futures table and, lastly, identifying paths to desired futures. Each discussion round was carried out by four to eight persons – the number should not exceed eight people as this may lead to separate discussions around the table. The discussions were recorded, either video or audio recorded, and only a large piece of paper and pens were required. (Lauttamäki 2016, 159-160.)

The ACTVOD workshops and the generic outline of the workshop proved themselves as a solid starting point for the workshop design of this thesis. The conducted workshop will make use of only one method, namely the Causal Layered Analysis, due to time limitations, with the goal of training participants in creating thorough preferred images of the future, using them, and reflecting on their own anticipatory assumptions. The next subchapter will thus focus on Sohail Inayatullah’s CLA as a futures method, followed by the specific design of the used workshop.

3.1.1.2 Causal Layered Analysis: A Transformative Tool to Open and Illustrate Preferred Images of the Future

The Causal Layered Analysis (CLA) is a layered model which allows research to move up and down those layers to create transformative spaces where futures can be identified and alternatives explored (Inayatullah 2004a, 8). It is seen as the greatest futures method since Delphi, with the main thinkers being Sohail Inayatullah and Richard Slaughter

(Riedy 2008, 150). As a foresight tool, CLA contributes mostly to the “Critique Implications” where different impacts, “inequities in impacts [and] differential access” (Schulz 2007) are assessed, and can be used for exploring possible, plausible and preferable futures as well as images of the future. CLA has its origin in “[...] poststructuralism, microhistory, and postcolonial multicultural theory” (Inayatullah 2004a, 8) and focuses on vertical cause analysis rather than horizontal spatiality – it tries to find causes of visible issues. Most influential was the idea that behind actions and behaviours lie hidden drivers, such as civilizational, historical or cultural forces. According to Inayatullah (2004a, 10), futures studies can be divided into three dimensions: “empirical, interpretative, and critical”. CLA combines all three dimensions by putting the gathered data in context, investigating the meanings behind the data and critically putting them into historical, structural and cultural contexts. The CLA is a qualitative method which serves primarily the organization of data and secondarily data analysis and data representation. (Inayatullah 2004a, 10-11.)

CLA as a foresight approach organises social issues into four categories of social reality, also called the four layers of CLA (De Simone 2004, 485-486). The first layer is called litany and describes issues that are visible throughout society (Schulz 2007). Such issues are well-presented events and problems, often used for political purposes and by the media (Inayatullah 2004a, 16). On the second layer, more analytical tools are required as the data is interpreted on systemic causes, “[...] including social, technological, economic, environmental, political and historical factors [...]” (Inayatullah 2004a, 17). Thirdly, these social causes need legitimization which can be found by analysing the worldviews and discourses supporting the causes. Here lie cultural norms, values, language, and social structures (Schulz 2007). The deepest level concerns the very unconscious collective metaphors, which are less described with language but rather draw on emotive images (Inayatullah 2004a, 17). Such can be articulated through poems, literature, stories, images or profundity. CLA thus describes a spectrum with two pinnacles of social reality: the short-lived and superficial litany on the one side, and the almost permanent and invisible myths. Worldview and social causes then lie somewhere in between the pinnacles. (Poli 2017, 64.)

The analysis itself is conducted on a vertical as well as on a horizontal level (De Simone 2004, 486). To explore alternative solutions, the researchers must move up and down the layers and create or rethink their suggestions (Inayatullah 2004a, 19). Presumptions about one’s own social reality may influence the constructed alternative to

a broader extent than anticipated or desired. The baseline of the analysis is that the litany layer is socially constructed on the underlying assumptions of how reality works – the stories that are told influence the way the visible and tangible parts of reality are constructed. As much as the layers are connected with each other – a change in one of the layers may entail a change in another layer –, the paths to a solution look different in each of the layers. The layers allow different ways of knowing to be explored, leading to transformative spaces where anticipations and assumptions can be challenged and reframed. (De Simone 2004, 486.)

3.1.1.3 *Operationalisation of a CLA Workshop*

To create thought-through, concise and long-term futures, research proved that combined futures approaches and extended strategic planning frameworks help fulfilling set aims (Nygrén 2019, 30). The following will briefly engage with the possibility of combining futures workshops with CLA, first on a general level and second via an example. CLA can be used in futures workshops. However, when doing so, the preparation phase needs special focus as participants are scared and overwhelmed by futures. Participants need specific knowledge about the method and the targeted topic's background. Workshop facilitators need to focus on statements given by the participants and decide on which layer to put the statements. Images could eventually be developed on each of the layers – a skilled facilitator then asks the correct questions and facilitates thoughts about the different hidden layers. The whole process could be reversed: images are finalised and receive depth by applying CLA to the image. (Inayatullah 2004a, 19-21.)

One very interesting contribution to CLA variations was introduced by Heinonen et al and is called *CLA Game Report* (2015). For the game session, the researchers had already prepared “four transformative scenarios” on the litany level, which were then distributed between the break-out teams (Heinonen et al. 2015, 6). As many games aim at improving the lives of, for instance, businesses, people or states, they parallelly contribute to future studies’ goal of improving the welfare of humankind (Bell 1997, 76). A CLA game workshop could increase attention on CLA as a futures method, illustrate the layers to a broad audience and distribute knowledge. The main goal was to test and further elaborate the prepared scenarios and to deepen the understanding. This represented the moving up and down the layers in the ‘regular’ use of the method. Different to scenario workshops, the participants had no interest in the project and were thus no stakeholders. They were, however, participants of a futures congress and had prior

knowledge of futures studies and the CLA method. Each future scenario was ascribed to a group of participants with each group being divided into the CLA layers: litany, social causes and systems, worldview and metaphor and myth. (Heinonen et al. 2015, 15.)

In the aforementioned study, CLA was used to verify already existing scenarios and through gaming of the participants and their valuable contributions, the research gained deeper insights into possible problems, viewpoints and implementations (Heinonen et al. 2015, 62). Especially the metaphor layer was informative in the sense that each scenario was underlined with a commonly known metaphor, which can be used as a narrative for policy decisions in the aftermath of the workshop – a clear connection to the aim of informing policy in futures workshops. The CLA game contributed to two different future studies components: Firstly, it “[...] can have an impact on the future [...]” and secondly, it “[...] can advocate a specific future” as the scenario test revealed the most compelling one. (Heinonen et al. 2015, 64.)

In order to conceptualise the workshop approach used in this thesis, anticipation theory and futures literacy must be opened up once more. Exploring different kinds of anticipation further, one can differentiate between anticipation-for-the-future (AfF) and anticipation-for emergence (AfE). The former describes a static goal or state – thus a planned or desired future – towards which one can work, whereas the latter describes a “[...] disposable construct, a throwaway non-goal that need not be constrained by probability or desirability” (Miller 2018a, 20). People have internal capabilities to anticipate anything from a very young age onward, but many are not aware that they deploy an anticipatory system which not necessarily presents a goal. AfF, currently, represents the majority of making use-of-the-future attempts – however, simply setting goals and targets may constrain the possibility for novelty, flexibility and possibility for change. (Miller 2018a, 20-21.) Such limitations may cause an inability to look beyond the horizon and think outside the box of probability and planning. Miller (2018a, 22) depicts AfE as “[...] a use of the future to sense and make sense of aspects of the present, particularly novelty, which tends to be obscured by AfF”. AfE embraces the complexity of the world and the interconnectedness of issues, for instance, wicked challenges, and the subsequently emerging need for creativity and human agency. (Miller 2018a, 22-23.) The used workshop utilises AfF by creating preferred images of the future functioning as role models, thus planning a desired future; but in the second step, the workshop is designed to test the participants’ learnt AfE capabilities by using their own sense for themselves and their, possibly improved, sense for futures agency.

CLA can, theoretically, be explained as a very linear process; in reality, however, CLA rarely follows linear structures but is used as a creative and interactive process of individuals working collectively, especially when CLA is used in formats like workshops (De Simone 2004, 486). The linear steps introduced by De Simone (2004, 486-487) are as follows: firstly, “[t]he Vertical Gaze [which] uncover[s] causality”, secondly, the “Horizontal Gaze [which] discover[s] alternatives”, thirdly, “[r]e-envisioning the myth and metaphor”, fourthly, “[r]ecasting the issue [or] problem and defining possible solutions” and lastly, “[s]electing and documenting solutions at each level”. By working through the layers vertically, one can explore the different causalities within the social reality of a specific issue.

In more participatory or open approaches, like workshops or interviews, the participants may freely move through the layers – in order to navigate the discussion as a, for example, facilitator, the participants may be given guiding questions for each layer to steer and spark the conversation when needed. As the participants of this specific workshop were unfamiliar with the used approaches, they were given guiding questions for each of the layers. Please see Table 1 for the questions given to the participants to steer their discussion in a desirable and productive manner.

Table 1: Guiding Questions for CLA layers.

Litany	What litanies help women role models flourish? E.g. news headlines, slogans, etc.
System / Social Causes	How could society promote women in entrepreneurship and as role models? E.g. laws, regulations, etc.
Worldview	Which attitudes and worldviews support entrepreneurial women and role models? E.g. discourses, ideologies, etc.
Myth and Metaphor	Which metaphors and/or myths could help strengthen women in entrepreneurship and as role models? E.g. fairy tales, mythologies, etc.

De Simone (2004, 488) states that in the litany layer participants may experience confusion or helplessness as some uncovered issues may feel overwhelming, too complex or too interconnected with other issues. On the worldview layer, participants may encounter their own value systems and worldviews colliding with other participants, thus causing a sense of discomfort and possibly challenge. A step further, the participants start to explore and discover alternatives, mainly on the social causes and worldview layer. (De Simone 2004, 489.) De Simone positions (2004, 489) that on both layers the possibility for deeper exploration of alternatives exists by, for instance, conducting a

social, technical, environmental, economic and political (STEEP) analysis or discovering deeper-rooted value systems. When creating the workshop for exploring preferred images of the future of entrepreneurial women, conducting deeper analysis on any layer was not feasible due to the limitations of time and the novelty of the approaches.

On the myth layer, participants rewrite the restrictive storylines of the explored issue, they discover the restraining, envision the desirable and create powerful new stories that contrast the issue's current social reality. Within the creation of the workshop, storytelling in itself became an important tool to describe the importance of understanding current myths and creating alternative stories for entrepreneurial women. From this point onward, participants move their way through the layers to define possible solutions – though mostly preferred solutions – to their issues and connect the causalities between the layers (De Simone 2004, 490.)

In reality, a CLA almost never works as a linear, rigid process but is fully dynamic and adaptive to changing situations as well as it caters for diverse participants (De Simone 2004, 491). De Simone (2004, 491) argues that CLA as a tool for foresight can also provide insightful outcomes when conducted only partially. He further introduced a set of questions which shall be answered when preparing for a CLA workshop (see De Simone 2004, 492). These questions were used as a guideline to successfully prepare the workshop. The next subchapters will outline the preparations going into the conducted workshop from a personal perspective as the facilitator, followed by the creation of the questionnaire which was filled in by the participants to evaluate their changed sense of futures agency.

3.1.1.4 Personal Preparations

Throughout the months before facilitating the workshop, the facilitator⁴ was able to attend multiple workshops on the obstacles women have to overcome in entrepreneurship which again emphasised the lack of women role models in entrepreneurship, a Causal Layered Analysis workshop about the future resilience of the Tripla Mall in Helsinki, and two meta workshops on how to plan a workshop with the Science Pitchers. During the CLA workshop on the Tripla Mall, it became evident that conducting a CLA analysis with participants unfamiliar with futures studies and methods is extremely challenging. Overall, the participants had around one full hour to understand the CLA approach, dive

⁴ Here, the facilitator refers to the facilitator of the thesis workshop, thus the researcher and author of this before-lying thesis.

into an unfamiliar topic of a building's resilience to a catastrophe and move through the CLA layers. For some of the participants, the approach was more tangible than for others. The experience gave the facilitator insights into the difficulties of directing a CLA analysis with participants fully unacquainted with the approach within a limited amount of time.

The meta workshops gave a general insight into creating participatory and engaging workshops. Starting with a workshop about creating a workshop, the outcome focussed mainly on the art of engaging participants thoughtfully and individually, for instance, catering for different learners or creating a warm atmosphere. The workshop further introduced the 4-T rule: trust, tools, test and train. Following the 4-T rule allows the facilitator to engage with the participants, build a safe space and equip the participants to actively use the learned in the aftermaths. Additionally, the organisers of this workshop asked whether the facilitator would like to have the planning of their workshop as a demo for Science Pitchers' second meta workshop. This offered an interesting opportunity to better understand what is lacking in the ideas at that moment and get more input on engaging exercises. All the hopes were fulfilled; the CLA workshop developed a solid outline with numerous activities and exercises for the participants.

Finding participants seemed as one of the biggest challenges for this workshop. Due to the facilitator's summer job at Boost in 2022, the network in the entrepreneurship ecosystem significantly expanded – nonetheless, getting a minimum of nine entrepreneurial women to attend a master thesis workshop appeared difficult. The criteria for the participants' engagement were simple: the participants had to be women engaging in entrepreneurial activities as defined above. The participants did not have to be currently engaged in a start-up but needed to have previous experience in entrepreneurship as their experiences within this field were considered valuable. People's backgrounds or nationality did not influence whether they could partake or not – different cultural backgrounds were even considered beneficial as they were considered to enrich the outcomes of the workshop. Despite the summer job in the entrepreneurial ecosystem of Turku, the pool of entrepreneurial women was limited – possibly also connected to the underrepresentation and smaller numbers of women in entrepreneurship. After reaching out to all women eligible to participate, the numbers seemed sufficient if almost all women who had agreed would be able to join eventually.

Two months before the workshop was supposed to take place, the first people were contacted via LinkedIn. All women signalled their interest in a workshop introducing

them to futures studies methods and a rough timeframe of when the workshop would suit the participants best was developed. After reaching out to the first entrepreneurs on LinkedIn, women with experience in entrepreneurship in the personal environment of the facilitator were contacted. For the following weeks, the workshop was planned in further detail: finding a venue, a set date, set times, and the necessary equipment and checking for helping hands during the workshop. During the course of planning the workshop, an entrepreneur that was invited asked to meet for lunch to discuss the topic further. With her experience of facilitating herself, she was able to give great feedback and input for the session and even invited some of her entrepreneurial girlfriends to the workshop. As the workshop date drew closer, some of the original participants, unfortunately, had to cancel their participation. However, some other participants talked to their entrepreneurial friends and recruited more participants for the workshop, which offered a great opportunity to expand the network. The next subchapter will briefly engage with the specific outline of the workshop.

3.1.1.5 *The CLA Workshop's Outline*

On the 14th of March 2023, the workshop *Creating Imaginary Role Models for Entrepreneurial Women – A CLA Workshop* started with a short introduction session about the facilitator's background, the helpers, and the question of whether the participants have any women as entrepreneurial role models. The women sat according to their later groups; the participants were able to choose their groups as they pleased but were encouraged to sit with unfamiliar people. As women network differently than men – more focussed on personal relationships (Wu et al. 2019, 910-911) –, getting to know unfamiliar other entrepreneurial women may benefit the participants' business networks. Firstly, all participants were asked to fill in and sign a consent form, allowing the researcher to anonymously use the gathered material for the before-lying thesis. From there, the workshop's focus moved towards setting expectations and the goals for the workshop, followed by a short "trust-building" and "getting-to-know-each-other"-exercise. This exercise helped the women to get to know the other participants, actively getting their minds working and building trust in the facilitator. After the first short exercise, the participants were introduced to the agenda for the 3-hours workshop.

To reduce the talking part of the facilitator and increase the interaction between the participants, the part after the agenda, the 'problem', was not lectured but was asked to be debated between the women in the groups, and then to be discussed within the bigger

group. Each group brainstormed about whether and how they have ever experienced discrimination in entrepreneurship based on their gender and afterwards shared with the large group. After this group exercise, the facilitator explained the main theory of the research, anticipation, followed by a brief excursion into the power of storytelling – storytelling provided a great bridge to CLA as a tool to empower anticipation. Although uncommon in futures workshops, the theoretical framework was included. Since the validation of the method asks for an increased sense of futures agency, thus empowerment, disclosing anticipation seemed necessary and meaningful to the reflection and development. Afterwards, the participants received a short introduction to CLA, its layers, including examples for each of the layers, and the importance of moving up and down the layers while analysing. With this knowledge – and probably still a lot of question marks on their minds – the participants received short instructions on the upcoming CLA analysis and creating imaginary role models and images of the preferred future for entrepreneurial women.

After the first short break for coffee, tea and snacks, the teams started working on their role models: each of the teams received a large sheet of paper with pre-drawn layers and short explanations for each of the layers, sticky notes, pens, plus another sheet of paper where they could store their sticky notes, if not needed anymore. As CLA – especially, when never worked with it before – could be rather confusing, the participants were allowed to be as creative and imaginative as possible, being allowed to make mistakes, reconsider, and redo their preferred images of the future. It was decided to not give the participants a concrete time frame since the preferred images are purposeful towards the future; they do not need a specific time in which such a role model becomes reality because they work their power already in the present and allowed the participants to work fully creatively and freely. The groups had three rooms in which they could work independently, and in which the microphones were able to pick up their voices more distinctively. Unfortunately, one of the audio recorders was not able to record due to technical reasons. The facilitator was the timekeeper, reminding the groups to move to another level after 10 minutes to ensure that the participants had enough time at the end of the session to move up and down the layers and possibly rearrange or reconsider. This group work took around 55 minutes and ended with another short break for coffee, tea or snacks.

The last hour of the workshop was used to let the teams present their work in front of the large group, which was video recorded. After the presentations, the whole group

discussed the learnt, reflected on their expectations and was able to share criticism freely. To spark a conversation about the reflection, the participants were asked to fill in the questionnaire, which was followed by a round dialogical discussion. The discussion's main purpose was to find out whether the participants' futures literacy capabilities and imagination skills improved throughout the imagination process. As the very last step of the workshop, the whole group once again came together for a short conclusion, acknowledgement of their participation and a brief checkout. Then the participants were free to leave.

3.1.2 Method Validation: Creating an Impactful Questionnaire and a Safe Space for Discussion

To create a questionnaire capable of providing feedback on a changed sense of futures agency, the following draws on futures literacy concepts and capabilities. In our fast-paced and ever-changing world, futures literacy aims at improving innovation and transformation processes (Raleigh 2020). It is like other literacies – like science literacy, digital literacy or media literacy – and tries to improve people's understanding of futures and the capability to work with futures instead of being anxious or uncertain. Simply put, the future is just a moment somewhere later than now. When speaking about futures, one refers to the human concept of the pathway from now to a time later than now; it is imaginative and everywhere, in every human, organisation and group. The ideas and imagination of futures in every person drive implicitly and explicitly daily life and decision-making. Futures literacy tries to create a connection to those internally everyday-generated futures – such relationships could be the reasoning behind why we generate certain futures, understand the underlying assumptions and value systems and communicate, discuss and reiterate futures. Futures are further partly the lens on how we observe and understand the world around us. When the understanding of futures is too narrow, the opportunities given today cannot be perceived. (Raleigh, 2020.) Becoming more futures literate – “[...] the capacity to decipher and categorize, as well as to produce, explicit processes of anticipatory knowledge creation as a necessary and ordinary skill” (Poli 2017, 72) – has lately developed into a skill more doable and desirable.

Understanding the impact futures theories and methodologies can have on participants of a workshop poses a difficulty in answering. In order to create an impactful questionnaire, Ehresmann et al.'s (2018) and Miller's (2018a) understanding of futures literacy offers an insightful way to measure a person's ability to consciously work with

futures. Ehresmann et al (2018, 66) understand futures literacy's key aspect "[...] as the capability [...] that [...] potentially enhances our capacity to act in ways that are consistent with our values and aspirations" and underline the empowerment of people being able to "[...] grasp why and how the imaginary future influences what we see and do in the present". Furthermore, Miller (2018a, 15) proposes "[a] futures literate person has acquired the skills needed to decide why and how to use their imagination to introduce the non-existent future into the present" – a person who is able to "[...] identify, design, target and deploy anticipatory assumptions", use anticipatory activities and, thus, to truly 'use-the-future. The 'future' is always some form of anticipation since it does not yet exist and can therefore only be imagined in the present. (Miller 2018a, 19.)

Anticipation can be understood also as "[...] a mediating process between knowledge and action [...] in which the modelling relation is a central concept" (Miller 2018a, 45). Assuming that the natural world constantly models and remodels itself – in any system and subsystem – and anticipation is everywhere, it can be argued that consciously exposing oneself to anticipatory activities is beneficial and increases one's future literacy capabilities. It has even proven helpful to be aware of the current anticipatory system one has internalised to consciously evaluate them and change the system if necessary. (Fuller 2017, 46.)

Subsequently, how could one analyse the futures literacy capabilities of a person who has just attended a futures workshop? Ehresmann et al. (2018, 66-67) propose two variables: firstly, one's general futures literacy and, secondly, one's ability to appreciate complexity. The second variable may be understood as a person's sense of novelty, for example, asking 'new' questions or using novelty as a metric. Such 'new' questions may determine how far 'outside the box' one pushes to explore more novelty. (Ehresmann et al. 2018, 67.) When novel questions can be asked, it must be assessed whether these are connected to AfF or AfE – if one can stay within the AfE, a person is more able to constantly identify their own 'out-of-the-box' thinking, to use this knowledge to consciously explore the outside of one's own box, and thus can assess where and how far one wanders. (Miller 2018a, 20-13.) Furthermore, it has been proven helpful to be aware of the current anticipatory system one has internalised to consciously evaluate and change the system if necessary (Fuller 2017, 46). Albeit only getting small insights into the participants' futures literacy change, this questionnaire can provide incentives on how well CLA workshops can improve a person's future literacy. To understand the impact

futures methodologies can have on participants, the following 6 questions were developed (pls. see

Table 2):

The participants were asked to indicate their choice with a cross.

Table 2: Questions for the questionnaire based on Fuller (2017).

	<i>Strongly agree</i>	<i>Partly agree</i>	<i>Neutral</i>	<i>Partly disagree</i>	<i>Strongly disagree</i>
<i>The applied approaches were new to me.</i>					
<i>During the imagination process, I asked questions which I haven't asked myself or others before.</i>					
<i>I believe the imagination process has broadened my horizon to new possibilities.</i>					
<i>I believe the imagination process has helped me to gain new insights to present opportunities.</i>					
<i>I feel like my sense of futures agency has changed since the beginning of the workshop.</i>					
<i>I believe that I am more aware about my own anticipatory assumptions</i>					

3.2 Methodology for Data Analysis: Conducting a ‘Cookbook’-Style CLA for the Creation of Preferred Images of the Future

The following chapter exploring the tools to be used for data analysis is mainly based on De Simone’s ‘cookbook’ approach to CLA (2004). Such a cookbook approach was used to analyse the data gathered through the workshop and eventually led to the creation of four powerful images of the preferred future. In the book *The Causal Layered Analysis (CLA) Reader – Theory and Case Studies of an Integrative and Transformative Methodology* (Inayatullah 2004b), De Simone offers a step-by-step methodology to conduct a CLA from a researcher’s perspective. These instructions are used as the basis for creating the preferred images of the future as it offers a detailed plan of how to work and choose the different layers of CLA and thus propose themselves as a great tool for conducting a CLA on the participants’ created images. The chapter below will first focus

on the ‘cookbook’-style approach and its suggestions to choose the right set of criteria for each layer while walking the reader through the taken steps of the data analysis through a CLA. Finally, the chapter will explore the CLA as a means to create the preferred images of the future.

De Simone (2004, 487-488), in his ‘cookbook’ approach to CLA, offers a set of criteria to define and decide what data belongs in which CLA layer – this step marks the beginning of the researcher’s CLA analysis for creating the preferred images of the future of entrepreneurial women. Litany is the most visible and tangible layer, making it the easiest to identify. The litany may include statements made about an issue, the most catchy and “[...] overdramatised newspaper headlines [...]” but also comments such as “[off] cuff remarks, [un]questioned assumptions, [un]thinking ‘mouthing’ [or dis]gruntled complaints” (De Simone 2004, 487; original quotation marks). Moving one layer down, the social causes require a more interpretative and analytical approach where the participants, for example, “[describe] the relationships involved and how a breakdown in these relationships has caused the issue to arise or worsen, [question] the data by possibly looking at multiple variables together and looking for correlation and causation [...], [describe] how the issue arose as a result of a series of linked recent events and actions” (De Simone 2004, 488). On the worldview layer, discourses, value systems and beliefs are uncovered and interpreted which allows further understanding of the causes of some worldviews being considered superior to others. Commentary on worldview may include “[e]xposing the values and beliefs that go beyond the issue being analysed” (De Simone 2004, 488) or on the assumed homogeneity of one perspective. Myths and metaphors are poetic expressions of the deepest archetypes and foundations of culture – and can only be identified as such when analysing the data gathered from the workshops.

On this basis, the following criteria (pls. see Table 3) were adapted from De Simone (2004) to help analyse and cluster the data gathered from the workshop.

Table 3: CLA layer criteria adapted from De Simone (2004, 487-488).

Layer	Layer Description	Layer Criteria in Commentary
Litany	Most tangible and visible aspects of social reality (De Simone 2004, 491)	<ul style="list-style-type: none"> ◆ Catchy and “[...] overdramatised newspaper headlines [...]” ◆ “Off the cuff remarks” ◆ “Unquestioned assumptions” ◆ “Unthinking ‘mouthing’” ◆ “Disgruntled complaints” (De Simone 2004, 487.)

Layer	Layer Description	Layer Criteria in Commentary
Social Causes / Systems	Analytical and interpretative approach, “[...] including social, technological, economic, environmental, political and historical factors” (Inayatullah 2004, 16)	<ul style="list-style-type: none"> ◆ Descriptions of “[...] the relationships involved and how a breakdown in these relationships has caused the issue to arise or worsen [...]” ◆ Questions about “[...] the data by possibly looking at multiple variables together and looking for correlation and causation [...]” ◆ Descriptions of “[...] how the issue arose as a result of a series of linked recent events and actions” (De Simone 2004, 488.)
Worldview / Discourses	Discourses, value systems and beliefs underlying the social causes (De Simone 2004, 488)	<ul style="list-style-type: none"> ◆ Exposition of “[...] the values and beliefs that go beyond the issue being analysed [...]” ◆ Exposition of the assumed homogeneity of one perspective (De Simone 2004, 488.)
Myths / Metaphors	Poetic expressions of the deepest archetypes and foundations of culture (Inayatullah 2004, 17)	<ul style="list-style-type: none"> ◆ Mythologies ◆ Metaphorical expressions ◆ Fairy tales (Inayatullah 2004, 17.)

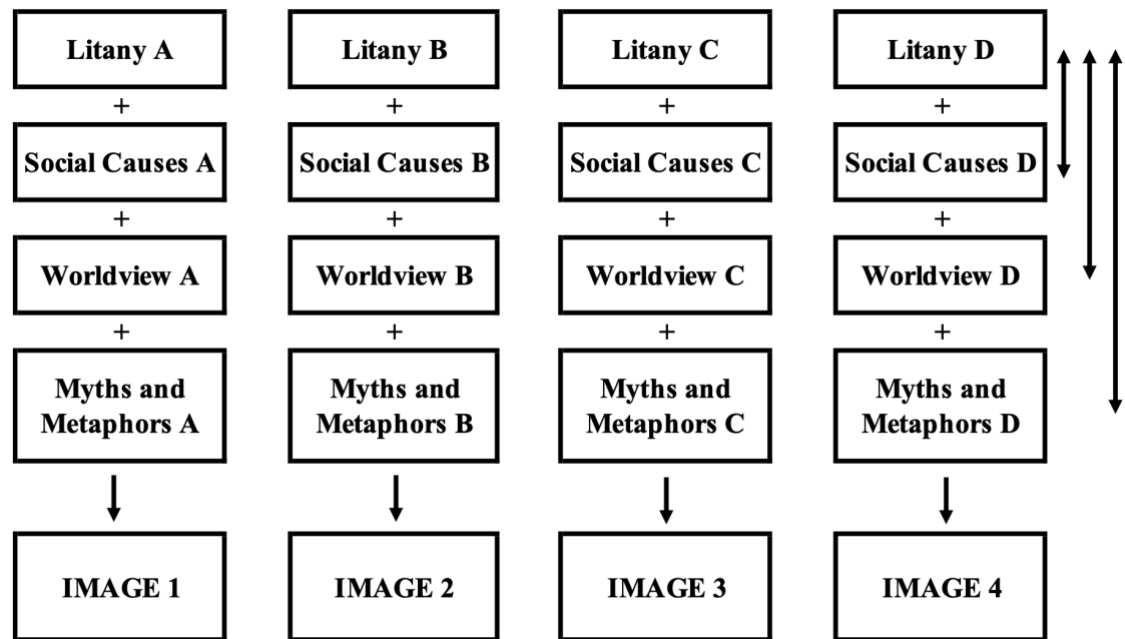
From this point onward, the participants and the researcher move their way through the layers to define possible solutions – though mostly preferred solutions – to their issue and connect the causalities between the layers (De Simone 2004, 490). To find such causalities, the recorded data from the workshop was examined and the mentioned issues and problems were reframed. As a fifth step, De Simone (2004, 491) suggests collecting a “[...] manageable number of solutions [...]” which provide the baseline for creating the aspired images of the future for entrepreneurial women.

In order to determine solutions from the material of the workshop, the analysis followed the above-mentioned path by De Simone (2004, 490-491). Firstly, the data were coded according to the CLA layers, resulting in the litany layer encompassing around 24% of the overall data, social causes and systems comprising around 36% of the data, worldview and discourses encompassing around 21% and myths and metaphors comprising of the remaining 19% of the overall data. Similar to Kaboli and Tapio (2018, 39), each layer was scanned for the main themes and topics that were mentioned by the participants. The topics and themes were then coded in order to find correlating themes and possible solutions within the layers. The found elements were clustered into four categories on the litany layer. As the social causes were examined for the first time, it became evident that the social causes could not be divided into four separable categories as on the litany layer; a distinction between three themes proved itself much more evident. However, one of the categorisations from the social causes seemed compatible with two

litanies. To improve the decision-making process on the number of different images, the worldview layer was investigated, which provided four rich categorisations. Similarly, four distinct themes were uncovered on the myth and metaphor layer, pointing out four images. Therefore, the analysis focused again on the social causes, trying to distinguish them in more detail. A thorough analysis revealed one major theme encompassing two litanies and two smaller themes compatible with each of the litanies. This examination led to the assumption that there are four images. As CLA is a dynamic research tool, the researcher is empowered to move up and down through the layers and to explore more. After examining the data again and again, more details were uncovered, allowing a more distinct differentiation of the social causes layer. Eventually, this led to the creation of four distinct images.

In many cases, one chooses one solution from each layer to ensure alternating solutions: the selection from the litany layer may be an “[i]nstrumental solution [or] quick fix approach”, from the social causes layer “[p]olicy oriented solutions”, from the worldview layer “[s]olutions based on differences from the prevailing mindset” and from the myth and metaphor layer “[i]maginary-based solutions” (De Simone 2004, 491). Thus, one powerful solution was picked from each layer of the coded data to ensure altering images of the future that may serve as the most inspiration to entrepreneurial women. This procedure provided the components for four images of the future whose process of creation is presented in Table 4 in Chapter 5. Figure 2 provides the process of data categorisation through which the images were built. The two-sided arrows indicate the moving between the layers as a necessary step within a CLA.

Figure 2: Own Illustration of images' creation (cf. Kaboli & Tapio 2018, 39).



In order to engage with the answers given from the participants in the questionnaire, the gathered data was then coded according to main themes discovered during the discussion that followed the questionnaire. Each of the main codes received subcodes consistent with the mentioned main themes.

The next chapter will engage further with the built images of the preferred future from the material provided by the participants.

4 RESULTS

The following chapter is dedicated to exploring the results gained from the thesis workshop: firstly, the subchapter will unpack the created images of the preferred future which have been generated by the participants of the CLA workshop. Secondly, the chapter will engage with the answers given during the workshop and will try to answer whether the workshop was able to create a changed sense of futures agency among the participants – thus whether the methodological approach was able to contribute to achieving the thesis' aim of empowering entrepreneurial women.

Preferred Images of the Futures as Role Models for Women in Entrepreneurship

The four following images of the future were created using the information clustered in Table 4. Each image received a main character displaying the focus point of the image's narratives – thus, each image is first described through a narrative followed by a personal standpoint of a person living in the corresponding image. The first image, Entrepreneurship 2.0, will be explored from the perspective of an entrepreneurial woman giving an empowering speech to her employees. The second image is dedicated to the combination of motherhood and business – Mum, the Lioness – and includes a description of a day in the new mother Kaya, diving into her experience as a mother in business. Welcome to a Value-Based Society explores an alternative reality which is based on purpose instead of profit and contains a description of a day in a gender-undefined student named Kim, elaborating on their experiences. Lastly, the image of Princess Charming focuses on the inherent power of women with a powerful speech of an actress after winning an award. As the overall theme of this thesis is women empowerment, it may not come as a surprise that the gender of the protagonists in each of the images is female except in the third image where gender is a concept of the past and people are solely judged on the basis of their personality and character; hence, the protagonist has no assigned gender.

Table 4: Distinct elements of the created images of the preferred future.

Content				
CLA Layers	Entrepreneurship 2.0	Mum, the Lioness	Welcome to a Value-Based Society	Princess Charming
Litany	Entrepreneurship is enjoyable!	Women support women: cooperation and mentorship where women can be themselves and thrive.	Real, authentic people are represented.	Princess Charming: you are the leader of your own film!
	Media attention represents women as successful: Top 500 women in business.	Mothers support mothers: cooperative environments and spaces empower mothers to exchange their thoughts, expertise, and knowledge.	Success is diversified, inclusive and purpose-oriented; materialistic success is not represented or valued.	Women are specifically represented throughout society as successful.
	Diverse entrepreneurial success stories are represented in the media and entrepreneurial success is diversified.	Women take the space to question their surrounding environment and structures.	The new era of economic success: businesses become purpose-driven.	Films and other forms of media focus on women specifically.
	Diverse start-ups and businesses are well represented, such as impact- or caring-oriented businesses.	Women are confidentially making mistakes to learn from - whether in business or as mothers.	Businesses thrive under the new economic model.	Women, Life, Freedom!
	Entrepreneurship is passion and not only risk-taking.	Motherhood and business are combined successfully and are represented in society.	People thrive - not just survive - as the ideal life is finding one's purpose.	Women lead the transition for a better world.
	Entrepreneurship is combined with a variety of other roles a woman wants to take.	The upbringing of children is left to the parent's values and considered no one else's business.		Women are fierce, powerful, and protective and are represented as such.
Social Causes / Systems	Society acknowledges and celebrates 'feminine' traits, such as emotions and passion and allows these to be translated into entrepreneurship.	Women experience full freedom of choice.	The state offers societal structures to support a living standard for all: there is no need for excessive materialistic belongings.	Women take and experience full freedom, equality before a court and equal pay.
	Entrepreneurial support structures empower especially women in entrepreneurship, guiding future entrepreneurs through their endeavours.	Governmental services and legislations specifically support mothers; campaigns help women to be aware of the governmental support structures.	All genders experience full equality throughout society.	Legislations and laws are changed and allow campaigns for women to access all governmental support structures.
	Entrepreneurship is supported so that the risks, such as financial risks, are low, allowing women to thrive entrepreneurially in whatever life situation they may be.	The state offers support structures for women throughout society, leading to less risk of combining motherhood with business.	The spoken as well as written language is fully gender-neutral and inclusive.	The state offers support structures for women throughout society, allowing women to explore their freedoms in every aspect of life.
	Society is in need of more impact-oriented businesses that include 'feminine' traits.	Mothers as businesswomen have been given physical and digital spaces to cooperate, exchange thoughts and support each other.	Society provides equality for every individual member.	Flourishing support structures benefit the societal wellbeing of all people.
	Society acknowledges women's hardships and power.	Women have access to education through diverse governmental offers, such as accessible educational facilities for mothers with children.	Education is purpose-oriented and includes knowledge about finding oneself and getting to know the person one really is.	All people create spaces for women to flourish and create equal opportunities for all.
	Women have access to education through diverse governmental offers - equal accessibility provides opportunity.	General school education emphasises women in history.	General education includes literacy around collective and individual ancestral trauma and history.	Women take space to explore their fierce selves and feminism.
	General school education includes ancestral trauma and women in history, as well as entrepreneurship studies.	Leaders and educators are constantly educated to achieve more inclusivity and individual learning outcomes.	Everything is shared among all members of society.	
	Leaders and educators are constantly educated to achieve more inclusivity and individual learning outcomes.	Diverse models of raising children are visible and considered the norm.		
	Women can influence their path in entrepreneurship, making entrepreneurship more accessible for women.			

Content				
CLA Layers	Entrepreneurship 2.0	Mum, the Lioness	Welcome to a Value-Based Society	Princess Charming
Worldview	Social discourses have redefined entrepreneurship characteristics, defining it more inclusively.	Businesswomen, especially mothers, confidently take room and space to vocalise their needs and speak their truths.	The world accepts the multitude of genders, creating a neutral and judgement-free view of gender.	A 'Yes, I can' mindset influences women's inner strength, empowering women to embrace themselves.
	Feminine qualities and roles are understood as beneficial and desirable in entrepreneurship.	Women are aware of their intrinsically set boundaries and push to expand their comfort zone.	A 'Have what you need' mindset allows every individual to strive for their purpose in life and feel fulfilled.	Women believe in themselves and are self-confident - if needed, they are allowed to be protective, fierce, or even brutal.
	Women enjoy more self-confidence within the entrepreneurial world.	Women are not expected to know certain things simply because they are women, especially regarding caretaking and motherhood.	It exists no need to compete for materialism since everyone is connected to their purpose level and their unique way of serving.	Women believe in their power to lead their own way.
	Entrepreneurship is defined as something one wants to do every day.	Society has changed its view on women and femininity and women guide their lives in a desirable direction.	It is collectively known that simply because one has a lot - not materialistically - another could not have similarly much.	
	Society judge women and femininity as equally desirable, opening new opportunities for entrepreneurial women but leaving women only partly influential in their lives.	Women intrinsically know they can 'have it all' and fully influence their lives.	Collectivism, as opposed to capitalism, offers a new perspective on distributing responsibilities for the greater good. Every person influences their place in society by finding their personal purpose of serving.	Women have full influence on their lives and can determine their faith.
Myths and Metaphors	Women have already started to crack the glass ceiling of their cages to unleash their full potential - the fight has just begun and will spread across the world.	Many languages refer to sayings to portray courage and bravery to break the borders and boundaries that one sets for oneself. To reveal their full innovative potential, women can step over the porch and into the unknown.	All humans are seen as different sides of the same coin. In the current world, we produce abundance which is not distributed equally. Shifting from scarcity for all to abundance for all shows that we are all the same.	Women play the lead in their own lives; women are the Princess Charming of their own fairy tales. One desirable string of films are children's fairy tales displaying women as the heroine, e.g. Tangled (2010) or Cinderella (2021).
	It is said that a woman can lift a car to save her baby, referring to the overwhelming power of a mother - if she can lift a car to save her child, women can easily handle a business, nurture and grow it.	Responsibilities for the caretaking of children are shared among all women and mothers of society: It takes a village to raise a child.	In the animal kingdom, females have an innate maternal instinct. However, as humankind has its distinct development, women may not be defined by an innate maternal instinct.	Cultures and nations, such as Finland and Somalia, embrace stories and legends about fierce, "nasty" women protecting children and other women. In Finland, Kalevala and Louhi are examples.

4.1.1 Entrepreneurship 2.0

4.1.1.1 *The Image*

Every day, you come across a variety of entrepreneurial success stories when reading through the news or magazines. These stories, which were once dominated by a single storyline, are today known for their vibrant tapestry of varied adventures. The media is flooded with a rainbow of entrepreneurial success tales as we take in the dynamic entrepreneurial scene of today. The story of what makes a business successful is growing and broadening to include tales from every region of the world and every sphere of society. The old paradigms are changing, and a new definition of success is emerging that takes into account not only material wealth but also constructive societal impact and a compassionate attitude toward employees, customers and the environment.

The acceptance and appreciation of what has historically been regarded as ‘feminine’ characteristics in entrepreneurship is a crucial component of this transformation. The importance of passion and feelings in fostering corporate success is becoming more widely recognised. These characteristics are no longer viewed as a barrier, but rather as a motivator for building organisations that engage more profoundly with stakeholders, employees, and customers: the businessperson who leads with passion and who cares deeply succeeds in today's world. The entrepreneurial journey can be risky even though it can be lucrative. Modern society is aware of these difficulties and has made tremendous progress in reducing the financial risks frequently connected with launching a firm. Society enables women to enter the world of entrepreneurship without worrying about their financial stability by fostering an environment that is supportive of entrepreneurs. This safety net motivates women to fearlessly embark on the entrepreneurial route, regardless of their personal circumstances, enabling them to realise their full potential and contribute their own thoughts and viewpoints to the corporate world.

Society has gained a renewed respect for the particular struggles women have faced as well as awe for the tenacity and fortitude they have shown. Women are being encouraged by this recognition to overcome their difficulties and claim their authority. It is clearing the door for more women to enter the entrepreneurial ranks when combined with access to education through various government initiatives, thus levelling the playing field and giving everyone the chance to grow their business skills, and equal access to education. Nowadays, entrepreneurship education is a requirement in many schools, encouraging entrepreneurial thinking from a young age. Continuous learning for

educators and leaders is more common, promoting a culture that values diversity and individual learning successes.

No longer is the entrepreneurial path a one-size-fits-all trip. Women are designing their individual career pathways in the business sphere to reflect their ideals and objectives. Due to the increased accessibility and allure of entrepreneurship for women due to this flexibility, there has been an increase in female-founded firms. Society's views of femininity and masculinity are changing. These qualities, which were long thought to be antagonistic forces, are now recognised to be equally potent and desirable. With this change, women are now able to redefine what it means to be a successful entrepreneur and embrace their femininity in the workplace.

Women increasingly believe they can improve the future; not only for themselves but also for their communities and the entire planet. The characteristics of entrepreneurship are changing as a result of this sentiment, becoming more inclusive and representative of societal values. The contribution of feminine traits to entrepreneurship success is becoming increasingly well-known. These once regarded as soft skills – emotion, empathy, and intuition – are now seen as essential entrepreneurial competencies. Entrepreneurship is now understood as a fulfilling adventure that one joyfully starts on each day rather than merely a means to an end. The way that society viewed women and femininity changed, and now it sees them as equally desirable and powerful. Although there are still improvements to be needed, the progress accomplished thus far is heartening, and there are an increasing number of chances for women entrepreneurs.

According to an old proverb, a woman can lift a vehicle to save her baby, which refers to the amazing power a woman possesses when her child's life is in jeopardy. This demonstrates the unrealized potential that every woman possesses. When this power is redirected towards entrepreneurship, a sheer amazing number of companies could be started and developed. Women are advancing, their voices are reverberating, their influence is growing, and their power is undeniable in this exciting time for entrepreneurship. This new dawn is an endorsement of society's progress towards inclusivity and a recognition of the changing face of entrepreneurship.

4.1.1.2 Empowering Speech of a Woman Entrepreneur

Dear Team,

I am incredibly happy and proud to be here with you today to discuss the exciting venture of entrepreneurship. I implore you to view entrepreneurship as a journey of

fulfilment, a blank canvas for our creativity, a quest that infuses each day with vigour and joy rather than just as a business operation.

We observe a revolution as we read the newspaper, switch on the television, or browse social media. Women in business are gaining recognition for their achievements, tenacity, and contributions to the corporate world. The recent recognition of the top 500 women in business is a celebration of our successes as well as a testament to our abilities and tenacity. But keep in mind that becoming an entrepreneur entails much more than just taking measured risks. It's a manifestation of our dedication, a portrayal of our goals, and a labour of love. It gracefully fuses with the numerous roles we treasure in our lives, enhancing and bringing life to every facet of it.

We are fortunate to have strong support systems that promote female entrepreneurs as we travel this path. They serve as our entrepreneurial ship's lighthouses, leading us through the choppy waters and giving us the assurance, we need to forge ahead. A typically 'feminine' society that values compassionate, cooperative, and resilient enterprises is the one we find ourselves in today. These characteristics, which were once undervalued, are today recognised as the forces of progress.

Women are igniting the flame of confidence in this dynamic entrepreneurial environment. We are taking a firm stance, acknowledging our value, and claiming our place in the entrepreneurial world. Glass ceilings that were once impregnable are now bearing the scars of our tenacity and appearing to be breaking beneath the weight of our combined strength. We are only beginning to tap into our limitless potential. This struggle for equality, acceptance, and inclusion goes beyond our immediate environment. It is an unstoppable tsunami of change that will revolutionise the commercial world and become a beacon of hope for female entrepreneurs everywhere.

As we set out on this historic adventure, let's keep in mind that we are resilient, accomplished, and entrepreneurial. And we are about to achieve greatness.

Thank you.

4.1.2 Mum, the Lioness

4.1.2.1 *The Image*

Women have unprecedented freedom of choice and have become the designers of their own destinies. The day, when women were constrained by societal norms and traditional

gender roles, is long past. They are now at the forefront of a social revolution, reshaping a society in which they have limitless potential.

The government's steadfast support of mothers is one of its main cornerstones. Recognising the particular difficulties they encounter, the state has put in place a wide array of programmes and laws designed to ease their transition into motherhood. The support systems in place include parental leave regulations, flexible work schedules, and easily accessible childcare. Large-scale awareness programmes have been established to ensure that every woman is aware of the available governmental support. These programmes aim to inform and educate women about the resources and help accessible to them. Women are made aware of their rights and the opportunities offered to them through a variety of media, including television, social media, and community activities. These programmes make sure that no woman experiences loneliness or helplessness as she strikes a delicate balance between parenthood and her aspirations.

Future development is heavily influenced by education, and women have unmatched access to a wide range of educational options. To ensure that mothers may continue their education while also caring for their young children, the government has built educational facilities that are specifically geared towards them. These facilities offer a nurturing environment that encourages individual development. Additionally, there has been a considerable upheaval in the educational system itself. Women's historical contributions are heavily emphasised in general education. Women who were once underrepresented in textbooks now occupy the spotlight and motivate young people with their achievements. Future generations of women will benefit from this deliberate inclusion, which will instil a strong feeling of pride, resiliency, and resolve. Along with the curriculum, educators and leaders receive ongoing training on how to promote inclusion and personalised learning outcomes. Teachers go through extensive training programmes to give them the skills and information needed to foster a supportive atmosphere for all pupils. This culture ensures that women are empowered to explore and pursue their passions without any restrictions by supporting an inclusive educational ecosystem.

The time when there was just one definition of what it meant to be a parent is long gone. Diverse parenting styles are praised and accepted as the norm in this society. Women are urged to embrace their individual parenting philosophies, whether they involve co-parenting, sole custody, or group parenting. Women are empowered by this openness to make decisions that are consistent with their own needs and goals. Women have been freed from societal expectations thanks to this paradigm shift, which has also

fostered a supportive society where people can exchange experiences and advice. Nowadays, raising children is a team effort that involves friends, neighbours, and other family members. Parenting is no more a single endeavour. The availability of services and support systems helps women feel more confident as they travel the wonderful and difficult path of parenting.

Women have started a magnificent journey of empowerment and self-awareness. They are no longer constrained by the restrictions put on them before. Instead, they go beyond their natural limits by appreciating their strengths and persistently pushing themselves outside of their comfort zones. This societal revolution has altered how people perceive women and femininity and opened the path for a more promising and inclusive future. Women are driving the transition to a society where everyone can prosper with the help of governmental assistance, awareness campaigns, educational opportunities, and the abolition of gender norms. Women's full creative potential is revealed as they foray into the unknown, led by their boldness and bravery. They overcome the limitations and barriers that earlier kept them from moving forward, establishing a future where they and future generations will have limitless chances.

4.1.2.2 A Day in the Life of New Mother Kaya

I greet the day with enthusiasm as the sun emerges over the horizon and spreads its warm radiance throughout the metropolis. I appreciate the freedom and power that permeate every part of my daily life. As a proud mother, my day starts in a cooperative setting where mothers help mothers and businesswomen support other businesswomen. These settings give you the chance to interact with other mothers who are familiar with the challenges and rewards of motherhood and to share your ideas, experience, and knowledge. I feel supported on this path and can manage my role with ease and confidence due to this collaborative environment. This is a place of inspiration and support where I experience a great sense of connection and camaraderie when around people who share my interests. In particular, the mothers in the group have become lifelong friends and are eager to share their experiences and wisdom. The collaborative setting encourages cooperation and mentoring, creating a shared desire for achievement and progress.

These environments notably inspire me to ask questions about structures and my surroundings. Now, I dare to challenge the existing status quo rather to just accept things as they are. I am aware that curiosity and the will to challenge conventional wisdom are

the sources of development. By doing this, I help to improve society as a whole in addition to cultivating my own personal and professional progress. I fearlessly welcome the chance to make mistakes throughout the day and to grow from them. I am aware that failures are necessary for learning, whether in my work as an entrepreneur or in my path as a new mother. Every mistake I make teaches me something that helps me move forward on my journey to success.

Since we can share the work with our kids and support each other – for example, they can play together and keep themselves entertained – and if necessary, we can always find one mother who can watch the kids for a while. I spent the majority of the day in the cooperative space with other mothers running their businesses. I am able to successfully balance parenting and business as a result. I juggle my responsibilities as a mother and a businesswoman with ease, recognising my successes and contributions in each. Others can be motivated to follow their aspirations by seeing how I and the others can do it without giving up anything.

My children's upbringing is not influenced by social pressures or interference. I have the authority to influence their lives in accordance with my personal principles. This independence enables me to foster a caring and loving environment where my children can thrive while being supported by the love and guidance I give them as their parent. The days when I was expected to have specific knowledge or abilities based only on my gender are long gone. I am aware that gender has no bearing on knowledge or ability. I value everyone for their special abilities and contributions, including myself. This way of thinking creates an atmosphere where I feel free to follow my passions and reject the constraints imposed by conventional gender norms.

I am unwavering in my conviction that I can "have it all" and have total control over my life. I tackle every difficulty and opportunity with tenacity and resilience thanks to this innate wisdom. I venture beyond my comfort zone and into uncharted territory with the conviction that I am in control of my own future. I am grateful that all women and mothers in our society partake in the duties of childbearing as the day comes to a conclusion. This network of support makes sure that neither mother nor child feels alone, embodying the adage that "it takes a village to raise a child." I live in a neighbourhood that promotes harmony and a sense of belonging, enhancing the lives of everyone – and with this knowledge, I peacefully close my eyes at night.

4.1.3 Welcome to a Value-Based Society

4.1.3.1 *The Image*

A significant change has occurred, changing society into an idealised world that values gender equality and the pursuit of purpose. This new period is characterised by the portrayal of genuine, real people, where the depth of a person's character and accomplishments are valued above outward appearances or societal labels. Success has changed significantly; it is no longer limited to materialistic accomplishments or determined only by monetary gains. Success today is more diverse, inclusive, and goal-oriented. People look for fulfilment through meaningful work, choosing careers that fit their passions and advancing society as a whole. The focus is on developing personality, having a good effect, and living a life that is driven by purpose.

A new, purpose-driven economic model has emerged as a result of a paradigm shift in the business sector. Companies have redefined their roles in society considering the limits of conventional profit-centric tactics. Businesses today aim to bring about positive change in the world rather than concentrating only on the bottom line. Success is no longer just determined by financial gains; it is also determined by the actual impact a company has on people's lives and the environment. Businesses prosper in this purpose-driven economic strategy. They draw enthusiastic people who are committed to a common goal of making a difference. As businesses band together to address global concerns, collaborative efforts and creative solutions become the norm. The competitive environment is changed into a collaborative ecosystem where businesses cooperate for the benefit of the whole society. This transition from capitalism to collectivism gives a new way of looking at how to assign duties for the common good. It is widely acknowledged that all humans are connected to one another and depend on one another in different ways. The present world is capable of producing affluence that can be fairly distributed among all of its citizens. A more just and equitable system that maintains the idea of shared prosperity has replaced the disparity that once afflicted society due to the unequal distribution of resources.

The state has developed social systems that guarantee a good living standard for everyone in order to support this new way of life. Nowadays, addressing everyone's basic necessities is more important than amassing an excessive amount of material belongings. Basic needs including food, shelter, healthcare, and education are seen as universal rights, and the state offers extensive assistance to guarantee that everyone has access to them.

Gender equality is a lived reality in this egalitarian society, not just an ideal. All genders have complete equality in every sphere of life. Everybody is treated with respect and fairness, and gender-based discrimination and prejudice have been eliminated. The celebration and acknowledgement of gender diversity as a source of strength foster a thriving and inclusive society.

However, the ideals of equality transcend gender. Every individual in society is respected and given the opportunity to reach their full potential. Society understands that each person's contributions and the group's overall well-being are what truly define progress. No one is marginalised or judged based on their origin or outward appearance. Each individual is valued for who they are at their core, and their special skills and viewpoints are seen as essential threads in the fabric of humanity. A worldview that is driven by purpose serves as the foundation for both society and the economy. All facets of life are characterised by a spirit of solidarity and a celebration of cooperation and collaboration. The quest for personal success is closely tied to the community's overall health.

The collective mentality places a strong emphasis on how interdependent everyone is and rejects the idea that one person's success must come at the expense of another's failure. There has been a profound mental transformation from one of scarcity to one of abundance for all. Everyone agrees that just because one person has a lot of wealth or opportunities, it does not entail another person needing to be deprived of those things. Society, however, favours the idea of "having what you need." Every person is able to pursue their life's purpose due to this way of thinking, unencumbered by the demands of materialism or the worry that they would run out of basic necessities. It encourages a sense of stability and fulfilment, allowing people to follow their passions and advance society.

We've come to understand that pursuing a goal, embracing diversity, and promoting everyone's well-being collectively are the keys to true success. The cornerstones of society, where materialistic pursuits are abandoned in favour of a purpose-driven living, are gender neutrality and equality. Every person has the potential to follow their passions, have a positive impact on society, and live a happy life in peace with other people. A change in perspective, acceptance of shared ideals, and a dedication to creating a society that recognises the inherent value and potential of every person are the first steps on the path to this future.

4.1.3.2 *A Day in the Life of the Gender-Undefined Student Kim*

I have a deep feeling of thankfulness and purpose as I begin each new day. Since the ideal life is focused on discovering one's purpose and having a positive impact on the world, people thrive rather than just survive. This concept of living with a purpose penetrates every part of my life, and it also motivates me. I often start my day by eating breakfast before going to school. In order for me to grow personally and embark on a road of self-discovery, education is crucial. It is goal-oriented and helps me discover my inner essence and comprehend the kind of person I am supposed to be. I immerse myself in a curriculum that goes beyond conventional academic courses and gives me the knowledge and skills I need to successfully negotiate the intricacies of life and potential future entrepreneurial endeavours. I receive a great insight into our shared human experiences as I learn about the ancestral pain and history of the collective and the individual. My understanding of our past broadens my empathy and compassion, enabling me to work for a society that is more just and equal.

My destiny is in texts, literature, and words – thus writing and creating speeches will be my future career. Our society's spoken and written language demonstrates our dedication to diversity and gender neutrality, so all my school assignments are inclusive and just for everyone. It is a lovely manifestation of our shared ideals and makes sure that each person feels seen, heard, and valued. I am conscious of using language that welcomes the diversity of genders when I speak with other people, helping to promote a non-judgmental and unbiased perspective on gender. It is enjoyable to participate in discussions and write texts that respect and promote each person's unique authenticity.

I enter a society that accepts a wide range of genders as I move out into the world. The fact that variety is not only tolerated but also celebrated is a sight to behold. Every person is free to express themselves authentically without being constrained by societal conventions due to the neutral and judgment-free understanding of gender. Knowing that I may pursue my passions, follow my unique path, and define my identity in a way that is consistent with who I truly am, makes me feel free and liberated. I am aware that competing for materialism is no longer necessary, either now or in the future. We recognise that everyone is related to their purpose and special way of contributing, and this understanding of our connection has profoundly embedded itself in our collective consciousness. I direct my energy away from material items and towards finding fulfilment in being in alignment with my purpose and having a positive influence. As we

work together to make the world a better place for everyone, collaboration and cooperation become the pillars of our society and my education.

I operate on the assumption that everyone influences their position in society by identifying their own unique purpose in life. It is a profound realisation that my acts, no matter how insignificant they may seem, have the power to spark positive change. Therefore, I devote my free time after school to useful work that supports my morals, utilising my skills and interests to advance society. Knowing that I am having an impact gives me a sense of fulfilment that is ineffable. I reminisce about the journey I, my friends, and my classmates have taken as I watch the sun go down. We acknowledge the significant change that has taken place in both me and society at large. Gender norms are no longer a constraint, allowing everyone to achieve their full potential. We have the freedom to follow our ambitions, follow our passions, and live lives that reflect who we really are. Every day offers the chance for development, education, and constructive influence.

4.1.4 Princess Charming

4.1.4.1 *The Image*

Women are not just knocking down barriers; they are completely destroying them. A new era in which achievement transcends gender boundaries has been ushered in by the transforming power of women. Not only do women participate equally in all facets of life, but they are also prominently portrayed in society as successful people. Their accomplishments, whether in business, politics, the arts, or the sciences, are honoured and serve as a source of motivation for future generations. Women's voices are heard and their contributions are respected everywhere from boardrooms to the halls of power. They have broken the glass ceiling and now serve as examples of advancement, casting doubt on the notion of what women are capable of.

The phrase "Women, Life, Freedom!" resonates across society, symbolising the fundamental values that support it. Women are leading the way in the transformation to a better world. Women spearhead the movement for change because of their tenacious determination, steadfast strength, and innate protectiveness. Their voices influence laws, their visions direct choices, and their deeds build a society that values equality and inclusivity. Legislation and policies that guarantee women can access all governmental support systems have transformed the once-dominant power structures. These changes

have opened the door for campaigns targeted at empowering women and removing obstacles to their advancement.

In order to provide a setting where women can fully explore their freedoms and desires, the state is essential. To enable women to take advantage of the opportunities that are available to them, thriving support systems have been built. The state understands that when women are given the resources they need to achieve, everyone benefits. These organisations provide a wide range of resources, from financial help and educational chances to networking opportunities and mentorship programmes. They act as a catalyst for women's development and evolution, releasing their potential and allowing them to make significant contributions to society.

Women have self-confidence and believe in themselves. They recognise that their femininity is an inherent aspect of who they are and is not dictated by social rules. They are strong and feminine, and when it is necessary, they may be aggressive, protective, or even brutal. Women are in charge of shaping their own futures rather than being dictated to by the whims of a patriarchal culture. Around the world, cultures and societies have embraced myths and tales that honour the fortitude and tenacity of "nasty" women who defend children and other women. The epic Kalevala stories and the fabled character of Louhi serve as potent reminders of the unbreakable spirit that women embody in Finland. These stories encourage women to find their inner strength and face problems head-on without fear.

This is proof that women's empowerment has triumphed. Women's achievement is the norm in this society, not the exception. In this world, where social norms and support systems have changed to ensure that everyone has an equal shot at success, women are free to realise their full potential and make positive contributions to society. Women are powerful and permeate every aspect of society. As women continue to reinvent societal standards and create a society where everyone may prosper, gender equality is no longer just an ideal but a reality that they live.

4.1.4.2 Thanking Speech of an Actress Winning an Award

Ladies and gentlemen, distinguished guests, and fellow artists,

Tonight, speaking from this position feeling grateful and humble, I feel incredibly proud to accept this award. Being acknowledged for my work on a movie that promotes gender equality, female emancipation, and the celebration of women is a genuine honour. I would like to express my sincere gratitude to the Academy for this outstanding honour.

I would be guilty if I failed to thank the outstanding crew behind "Princess Charming," a movie that revolutionised its field. Women are not just equal players but also leaders in this cinematic accomplishment. I'm incredibly grateful to my wonderful cast mates, our creative director, and the hardworking crew. Your unrelenting dedication helped to bring to life a tale that celebrates the power, adaptability, and diversity of women. We have accomplished something absolutely exceptional.

We are witnessing a paradigm change that primarily focuses on the lives and tales of women through the potent medium of films and other forms of media. This change is a result of our group's work to promote liberty, equality before the law, and equal pay for women. The ability for women to accept feminism's core values and tap into their strong nature is a victory. We have normalised the presence of strong, resolute, and powerful women in our communities by redefining social preconceptions.

The prize given tonight celebrates the enormous progress we have made as well as the accomplishments of our film. We have fought tenaciously to remove obstacles and build a society where women may prosper according to their own standards. Our unwavering commitment has fostered a strong "Yes, I can" attitude in us, inspiring women to fully believe in their capacity to forge their own paths and embrace their inner strength. Do not ever lose sight of the fact that every woman is the real Princess Charming in her own special fairy tale. As we write the story of our lives, we encounter a slew of captivating films, including fairy tales for kids, that feature women as the brave main characters. These stories spark young viewers' imaginations and promote the fundamental virtues of self-belief and limitless potential.

I want to end by expressing my sincere gratitude to the Academy, my wonderful team, and everyone who has helped me along this mind-blowing journey. Together, we have created a movie that captivates viewers, prompts important discussions, defies stereotypes, and opens the way for a time in which women's voices are heard and thrive. I'm incredibly grateful for this incredible honour, and I still firmly believe in the limitless power of women.

Thank you.

4.2 Changed Sense of Futures Agency? CLA and Anticipation within a three-hours Workshop

Participatory workshops' purpose is to disrupt people's lives to achieve a certain goal. The overall aim of this thesis was to empower entrepreneurial women – the participants

of the CLA workshop – to increase their sense of futures agency and thus equip them with futures thinking tools, such as anticipatory awareness and CLA analysis capabilities. In order to evaluate the participants' development through the workshop, they were given a questionnaire comprising six questions assessing whether they believe they increased their sense of agency, followed by an open discussion round. This chapter is dedicated to discussing the given incentives from the questionnaire and the open discussion. All the assumptions and interpretations below are based on the and the transcribed discussion during the workshop. The questionnaire was given to the participants before the discussion to start and spark a conversation. The following discussion round was further induced by guiding questions about novelty, confusion and a changed sense of futures agency.

Having created the preferred images of the future gives hope – on the other hand, though, women may feel overwhelmed and question an individual's capacity to generate such ample change. One participant asked “[...] to what extent can we contribute to creating these futures that we hope to see?” As the world increases in complexity, an individual may feel powerless and small compared to the extent of the wicked issues that we face today. Another participant added that thinking about the complexity and amplexity of the world is frustrating; one person “[cannot] change the whole society”. Making preferred images of the future induces hope but how far can one individual or a group of women facilitate the change we want to see?

On the other side, another mentioned aspect was that one needs to take care of one's mental health; in order to do that, one needs to have hope and trust in the future as pessimism may create a feeling of paralysation. As a direct response to the discussed feeling of helplessness, one participant suggested system thinking⁵. With systems thinking, one's environment can be analysed and clustered into systems which – although highly connected – can be understood separately and thus conceptualised more easily. Through this process, one can single out a system, or systems, that one can affect. In other words, breaking down the complexity of the world into smaller, easier-to-understand subsystems that are influenceable and impactable. The system changed most easily is the own self. As one participant put it: you can be the change you want to see in society. Similar to the images, the change starts within and can spread from there into the world.

⁵ For further information, please see Stacey et al. 2000.

The last question of the questionnaire asked whether the participants felt like they were more aware of their anticipatory assumptions than before the workshop, which was answered mainly positively; only two participants responded neutrally to the question. Participatory workshops can facilitate empowerment resonating with the participants and the creation of the preferred images of the future as role models allowed some participants to question their limitations and boundaries – a development touched upon by the image of Mum, the Lioness. According to one participant, she felt as if women were on the way to initiating positive change and the workshop already encouraged small changes. Feeling hopeful about the preferred future becoming reality was mentioned multiple times, partly in connection with being proud of what the group and groups have crafted. One participant, in the closing words of the discussion, shared that she felt as if she had already achieved her preferred image of the future. She sees women successfully combining motherhood and businesses or choosing completely different paths. Every individual can make their own choices, following the path of their choosing.

Wu et al (2019, 910) agree with the participants: one of the major causes of poor women's quota in entrepreneurship are – among, for instance, motherhood – low entrepreneurial cognition, such as hard skills in necessary fields, the fear of failure, as well as the greater threshold of accessing funding. “Entrepreneurial cognitions refer to the knowledge structures that people use to assess, judge, or decide regarding opportunity evaluations, venture creation, and growth” (Wu et al. 2019, 910). Such capacity helps to see the relations between seemingly unrelated events and connect the gained knowledge with each other to identify new business opportunities – this further includes the willingness to take risks, the established network, and the confidence to achieve set goals. Multiple studies have argued that women understand themselves to have less human capital since many women major in, for example, humanities or health sciences. Furthermore, it is suggested that women are less likely to take risks than men and tend to network less efficiently, leaving women's networks focused on kin- and relationships and including fewer entrepreneurs or other possible role models. It can thus be concluded that a strong connection exists between women's entrepreneurial cognitions and their entrepreneurship. (Wu et al. 2019, 911.)

Norms are socially collectively held values which determine the acceptance of the appropriateness of certain behaviour. In the case of women in entrepreneurship, it would refer to society's acceptance of women as viable and trusted entrepreneurs and, taken further, society's vision of women in entrepreneurship. Some societal norms describe

specific attributes to either women or men, depicting men “[...] as independent, bold and assertive [...]” and women as “[...] nursing, caring and relationship [oriented].” (Wu et al. 2019 911-912.) In such societies, entrepreneurship is understood to require the attributes connected to men, thus making women less viable for entrepreneurship. Consequently, this portrait of male role models as the ideal entrepreneur influences the likeliness of women to receive investment or support in their entrepreneurial ventures.

Women’s businesses are often compared to men’s businesses which leaves the former to be misinterpreted: women’s businesses tend to grow slower, are smaller, make less profit and may not internationalise. Reaching back to the assumption that entrepreneurship is an indicator of economic growth, female entrepreneurship is perceived as underperforming. This leads to the assumption that women tend to own smaller businesses with smaller collaterals; they are thus less likely to be offered a bank loan. This poses the question of why women tend to own smaller and slower-growing businesses. Pieces of literature propose a wide range of explanations, from women being less entrepreneurial, having less motivation or desire, and lacking the necessary education and skills to being incapable of proper networking. (Ahl 2006, 603.) It is obvious that most literature genders entrepreneurial skills by attributing it mainly to masculinity-related characteristics. Ahl’s analysis (2006, 604) illustrates that many studies assume women and men to be essentially different – although with insufficient evidence – and thus depict women “[...] as ‘the other’ of men, as secondary, as a complement or, at best, as an unused resource”.

The workshop invited entrepreneurial women from different cultural backgrounds to join the table: some women from Finland, some from Northern Europe and even Asia and Africa. Coming together with such a diverse group shows similarities shared among all women as well as differences. One example mentioned by one participant is sharing the woman role model of Pippi Longstocking⁶ among Scandinavian and Northern European cultures. Pippi Longstocking embodies a strong, young woman who lives by herself and is in no need of any other person. She lives the life she wants and can lift any obstacle coming her way. Additionally, the discussion held in the different groups varied from each other during the workshop due to diversity of the groups. The encountered varying

⁶ “Astrid Lindgren's children character Pippi Longstocking is in truth an unusual young girl. She is financially independent since she owns a sackful of gold pieces. She can shoot a revolver and sail on the seven seas. She is both cheeky and kind, she can carry a horse and she can outlift the strongest man in the world [...]” (Swedish Institute 2022).

expectations and beliefs among the participants sparked a diverse discussion and fruitfully created knowledge.

The participants agreed that coming together from different perspectives and sharing experiences, especially among like-minded entrepreneurs, has created a transformative space. Entrepreneurial women from all over the world should receive more space where they can join forces, connect, network and share thoughts on important issues – another feature explored in the preferred images of the future.

One participant stated that she felt it interesting to learn about anticipation and its impacts on her own present and future. Considering her own anticipatory assumptions and reflecting on their influence felt empowering. Although some participants were already aware of their partly restrictive personal future, anticipation in combination with CLA opened the floor to question the set personal limitations. The approaches used in the workshop were “[...] pushing the right side [...]”. Another participant mentioned that she, too, first was confused by the methods but then quickly started to work with her own strategy, visualising and working creatively with the given contents. Taking a personal approach to the methods may be helpful to find one’s own flow of working with novelty and the possibly overwhelming input; in the end, there is no right or wrong when working with CLA or anticipation.

According to the questionnaire, a majority of the participants stated that the used futures approaches were novel – only two participants stated that they were familiar with the concepts. However, not only the concepts were new but also the conceptualisation of entrepreneurship as being masculine, which was paired with a sense of including more femininity in the field. Further, half of the participants responded that they had asked questions which they never asked themselves or others before. Novelty, as one of the established criteria for futures literacy, was experienced through the workshop, underlining the assumption that a participatory workshop entails an unconsciously improved sense of futures agency.

In the questionnaire, many participants responded that the imagination process opened their horizons to new possibilities. None of the participants disagreed with this statement, indicating a positive impact of the workshop. Present opportunities have received new insights through the workshop and the used approaches, stated by a strong majority of the participants. Albeit other questions and responses indicated an improved sense of futures agency, when asked about a feeling of a changed sense of futures agency, only seven participants agreed, two were neutral and one disagreed. The questions were

asked directly after encountering the used approaches which left almost no time to reflect on the learned. It may indicate that the participants unconsciously had an improved sense of agency for their future but were not able to articulate their feelings and literacy consciously. This, in combination with the discussion above, underlines the assumptions that futures learning and literacy happen unconsciously much earlier than consciously realised.

Overall, the gathered data from the questionnaire as well as the discussion indicates that the sense for futures agency of the participants has indeed increased albeit not yet consciously reflected on. The participants themselves seemed to not be convinced of the direct effects of the workshop. However, indications in the questionnaire as well as during the discussion point in a slightly different direction: the sense of futures agency and their influence-optimism sensed during the discussion appear to have increased unconsciously. Continuing workshop interventions with the same group of participants may increase their sense of futures agency and influence on the future in the long run – thus, multiplying the used approach can be seen as a recommendation to have the participants consciously work with their futures agency.

5 DISCUSSIONS AND CONCLUSION

Futures workshops are highly participatory, dynamic and unique. The outcome may never be fully anticipated beforehand. Therefore, each conducted workshop offers unique learning opportunities, which will be discussed below. The aim of the thesis was twofold: firstly, the thesis aimed at exploring the images of the preferred future of entrepreneurial women. Secondly, the rather ample and more implicit goal of the study was to explore the prospect of empowering the participants by enabling their sense of futures agency, which was evaluated through a questionnaire and an open discussion. To achieve these goals, the study organised a CLA workshop to allow entrepreneurial women to come together in a safe space and encounter the theories and methods themselves by creating their preferred images of the future with a CLA. In order to finalise the images, a CLA was also used for data analysis. This is consistent with many earlier research attempts: CLA workshops have been an established futures studies tool which has proved itself helpful when aiming at opening transformative spaces for alternative futures (De Simone 2004, 486). The main results show empowering, creative and transformative images of the future which may serve as inspiration – and thus as role models – for entrepreneurial women. This is underlined by the findings through the questionnaire and the open discussion: although no deliberately articulated changed sense of futures agency was detected, the women showed signs of unconsciously having transformed their handling of anticipatory assumptions and futures literacy capabilities. Firstly, the chapter below will discuss the workshop itself and what can be learned from this specific CLA workshop, followed by a discussion about the preferred images of the future created during the workshop. Lastly, this chapter is dedicated to concluding the findings of this thesis and exploring further opportunities for future research.

5.1 Reflecting on the Workshop

During the workshop, the facilitation process revealed itself as a safe and secure procedure of explaining and engaging with the participants – however, the first learning from the facilitation was to always expect the unexpected. According to De Simone (2004, 493), CLA workshops are creative, dynamic and unpredictable; the facilitator must thus be able to allow the participants to take their own way and reach their own conclusions, be supportive of the process, keep an overview, keep track of the time and dynamically respond to possible emerging issues and complications. The facilitator must

be able to cater for the different needs of the participants, understand how CLA fits into the larger research question or questions, must feel comfortable applying CLA her- or himself and must have a good foundational understanding of different value systems, worldviews and beliefs. (De Simone 2004, 493.)

Generally, the space that was given to the participants was secure for the women to speak their minds freely and safely explore their anticipatory assumptions. The participants were eager to ask critical questions and confidently challenge the introduced methods and theories – also jokes and a lot of fun were a large part of the workshop. They also seemed to feel comfortable sharing their experiences, possibly enhanced by the notion of having like-minded women and a room where one feels understood. Interestingly, the women directly wandered into the room and chose to sit with women they did not know. This may derive from all of the participants being entrepreneurial and thus open-minded, network-oriented and approachable. As discussed by Wu et al (2019, 910-911), women have a different approach to networking than men and could benefit from different networking structures in which emotional relationships are focussed on instead of economically beneficial connections.

The participants, although the approaches were mainly new to them, were invested in the process, and the discussion even continued after the participants finished their CLA. Approaching CLA open-minded and creatively from both the facilitator's as well as from the participants' perspectives enriches the process and outcome of a successfully conducted CLA. One main aspect of a successfully conducted CLA is that the participants understand "[...] the general process and nature of a CLA, the founding principles and underlying theories that support CLA, and the general flow of the CLA process." (De Simone 2004, 490-491.) To ensure the former, the approach of storytelling was included in the workshop agenda. Furthermore, the participants should offer an urge to explore alternatives, novel approaches and an interest in the diversity of the future (De Simone 2004, 492) – a criterion that was easily ticked off by having entrepreneurial women as participants. Similar to the discussion in Chapter 6, the women reflected on their feelings of helplessness in the images of the preferred future during the group work – other participants reflected positively on their images of the future. The following will unpack a reflection on the creation process of the images of the preferred future during the workshop and the final creation through the researcher.

5.2 Reflecting on the Images of the Preferred Future

During the participants' discussion, it was evident that the generated ideas were very broad and partly shifted away from women in entrepreneurship and into global problem-solving. The participants mainly stuck to the general societal issues women face in this complex world. Some participants were possibly not able to leave their personal boundaries and could not create transformative, free, alternative and emancipated future social realities. As CLA is an open and creative approach, having participants shift from micro issues to macro and complex issues could be an expected outcome of the creative process. However, the connection between the layers was partly difficult to grasp; especially distinguishing between worldview and social causes. The participants had to discuss the practicalities of the CLA layers again within their groups, leaving only a little time for them to move through the layers and define a concrete image of the future. The different groups had unique approaches to the CLA layers, all underlining the necessity for equal opportunities, equal access and feminine values in entrepreneurship.

In order to have the images more concrete, future research should tighten the frame. Creating the images seemed difficult partly due to the fact that the discussion evolved mainly around present prospects and less around future opportunities. Introducing participants to futures thinking within one hour of the workshop may not achieve the goal of opening their futures thinking capabilities but may help with improving their sense of futures agency. Although the participants initially struggled, the images turned out diverse and with different emphases. As mentioned by one participant during the discussion, the cultural background of the participants could have played a role in diversifying the images. It was very important for all participants to clarify that whatever was mentioned in their images was not a call for women versus men but equality for everyone.

The participants' discussion as well as their created images of the future circled around the notion that policymaking needs improving to empower women in entrepreneurship. This, on the one hand, appoints policymaking and the government with great responsibility towards women; the government should have supportive structures for women, mothers and entrepreneurs and must improve the overall accessibility of education for everyone. If, for instance, entrepreneurial cognitions and financial support are not given, women in entrepreneurship can still be empowered by taking a holistic approach and understanding favourable and unfavourable conditions. Policymaking

could, for instance, directly influence the entrepreneurial financial situation by lowering the capital needed for starting a business or providing better roads for women to receive financial investment. (Wu et al. 2019, 920 & 922.) On an individual level, the fear of failure could be overcome by envisioning, creating and shaping one's own future. Using techniques, such as images of the future, could enhance personal change, create better, although imagined, role models and a roadway to personal success, thus lowering the alleged risk. According to Wu et al. (2019, 922), policymaking is responsible for enabling access to funding, aligning well with the participants' discussion and inclusion of policymaking in their images of the preferred future. It may be argued that the participants intrinsically trust the state and believe that the government would be willing and able to improve the societal circumstances of women in entrepreneurship. The question arising for further research is whether this notion is connected to the participants' trust in Finnish society and government and whether this notion would change in another cultural setting. On the other hand, the trust and responsibility shifting towards governmental structures condensed in the images being partly influence-pessimistic although all images were essence-optimistic. Nonetheless, every image incorporated the possibility of individuals influencing social reality.

All created images seemed to have used different timeframes: while the first, second and fourth image may lie in close reach from the current reality, the third image seems far out of reach for now. Nonetheless, this image is no less inspirational than the others. Giving the participants no specific timeframe proved itself a valid choice as they were able to construct and imagine extremely alternating current reality, therefore achieving the important aspect of creating transformative realities.

The second image, Mum, the Lioness, – the one which may be considered closest to current social reality – was left with the most content and its main topic was touched upon by all groups: motherhood. Scanning society, it feels as if women's roles in society are very determined: a woman needs to be a mother, a woman needs to be caring, a woman needs to be married. This reflects a mindset that has been carried through generations of women themselves and through societal traditional role models. For one participant this issue – which is so ingrained into societies – feels like the biggest obstacle women face. This assumption supports the idea that barriers for women in entrepreneurship is nothing new: we have seen that in entrepreneurship men dominate heavily, causing academic engagement with women in entrepreneurship to be a spicy research topic (Wu et al. 2019, 906). Wu et al. (2019, 906-907) understand identifying women's barriers to

entrepreneurship and empowering them as a two-sided sword; the knowledge of the obstacles themselves will not subsequently entail the empowerment of women to engage with entrepreneurship. Globally, the four identified barriers – originally deprived by Naidu and Chand (2017) – are “[...] women’s motherhood, entrepreneurial cognitions, entrepreneurial norms, and entrepreneurial finance [...]” (Wu et al. 2019, 907).

In many societies, household and family work is mainly connected to women: women bear children, take care of food and are responsible for the household. This hampers women’s work lives, whether in entrepreneurship or not. On the other side, entrepreneurship may be the way to combine work, family and household. Working from home, flexible working hours and schedules may benefit women to balance family with their work duties. (Wu et al. 2019, 910.) A case study about Ghanaian women entrepreneurs found that, on the one hand, the governmental and social institutions promoting women's entrepreneurship by working remotely, for example as traders, enabled women to strive for self-employment⁷. On the other hand, the same institutions expect women to be fully engaged with motherhood as well as to contribute to the finances of the household. Women must face the double burden of handling their children, cooking, fetching water and fuel and building their businesses. Such an immense responsibility could entail women being less innovative, less capable of exploring different markets or less capable of reinvesting profits into their businesses. (Langevang et al. 2015, 468.) Interestingly, family is not mentioned in most general entrepreneurial research whereas it plays a very prominent role in women's entrepreneurship, mainly argued as being an issue for entrepreneurship. Family, whether perceived as inspirational or rich in opportunity or not, is a particular women's problem which, according to many articles, does not apply to men. (Ahl 2006, 605.) Women are responsible for the family, subsequently ranking business as secondary; how should women then compete with men on a business level when their resources must be divided into family and business?

The results thus indicate that women were currently not fully capable of separating from the socially given gender roles that persist in society. Interestingly, this may indicate that opening the imagination process and the search for alternative paths was rather limited for some participants. Almost all groups referred to women as mothers, directing at the notion that women are still extremely associated with motherhood, even when

⁷ This portrays an interesting case as Ghana has an outstanding ratio of women entrepreneurs – even more women than men entrepreneurs (Langevang et al. 2015).

imagining alternative realities. Stepping away from the restrictions of our current social reality is difficult, especially for people first time encountering futures thinking and imagining alternatives. However, this could be combatted by continuously introducing participants and people outside futures studies to the alternative thinking process. Increasing people's futures literacy capabilities seems to be the key to opening highly diversified alternative images of the future of entrepreneurial women. Additionally, educating women on society's association of women with motherhood as early as possible and reflecting on one's own anticipatory assumption about women's realities may help oneself and other women to truly emancipate from society's expectations.

A last question arose while analysing the discussions and recordings from the participants: who am I as a researcher? Am I an "[...] active participant or a passive listener [...]" (Poli 2011, 407) or analyst? As value-free research is almost impossible, the readers may consider the above representations of the images of the preferred future biased – and readers should. The researcher's values and belief systems may influence the images – as Bell (2009, 48) put it, "[...] there is no such thing as objective validation [...]". Even though the images were based solely on the participants' discussions and recordings, personal ethics may always play into the emphases given during the creation of the images. Thus, be aware of what you read – it may not be as objective as it seems.

5.3 Limitations of the Study

Many aspects of the workshop could have been improved. The workshop was facilitated by a woman, but the technical helpers were men sitting in the back of the room. As this may penetrate women's safe space, it should be recommended to guide men out of the space if possible. Another aspect that should be improved in the future is the high complexity of the theory as mentioned by one participant during the discussion. Due to the limitations in time, the methods, theory and other topics were only scratched on the surface and would need more clarity – but some women were able to identify themselves inside the system and enjoyed reflecting on the topics. Including specifically the theoretical approaches in the workshop was a decision based on the question of empowering women: having the women understand anticipation and its power over the present was hoped to help them understand their anticipatory assumptions and consciously reflect on them. In the future, it should be a sensible decision whether to include the theory or have the participants understand themselves.

Anticipation theory is a broad and complex theory deriving from biology. Such a complex approach was difficult to grasp within the short time of the workshop. For the participants, it was difficult to follow the explanation of the approach during the time – however, the participants managed to eventually follow the concept and reflect on the input. Similar feelings arose from the CLA: initially, the participants verbalised confusion by the different layers and their connection with each other but eventually were following their guts and simply explored the concept open-mindedly. However, taking a step backwards and analysing the usability and power of the tools and discovering how to empower women to internalise the insights can be beneficial. The methods were considered mind-opening as they allowed the participants to reflect on their deeper consciousness level of where the myths lie and enabled them to reflect on the impact this level has on their lives. While the CLA was considered confusing initially, it opened a thought process and reflection about how social reality can be portrayed as a layered model, how these layers are connected and how they may unconsciously affect one's life. CLA offered a great way to view, conceptualise and reframe social realities.

Reflecting on the question given to the participants during the exploration of women and femininity in entrepreneurship was possibly leading: to ask the participants to discuss how and in which situation they were discriminated against based on their gender in entrepreneurship led them towards assuming that entrepreneurship is masculine although they may disagree. One participant mentioned that she had never thought of entrepreneurship as being masculine but only to earn a livelihood and have a good impact on society. Without presumptuous questioning, the participant would possibly still not consider entrepreneurship as masculine. However, the participants were able to reflect nicely on their own privileges and the current stories of entrepreneurship, which allowed everyone to ask questions openly in case of a lack of knowledge. They eventually created the cooperation and safe space for women that many of them felt lacked in current society and was emphasised in the images of the future.

Surely, having one audio recorder not recording the group discussion of Group 3 seemed challenging: the loss of so much audio material presented the threat of losing incentives in the deeper discussions the group had. All other group discussions were recorded well and offered great insights into the underlying meaning of the presented results – underpinning Group 3's presentation of the results was thus not possible anymore. However, the threat quickly vanished as this specific group offered great insights into their discussion during the presentation of the results which, eventually, gave

a solid foundation for one of the images. Important to note here is that even when technical issues seem to bungle with the outcome of a workshop, there will always be other material that can be used. Certainly, it may entail some loss of material but issues like these are always possible, and the researcher should always keep the overall aim in mind.

The greatest difficulty encountered during the workshop was the limited time to reflect on the learned input. The workshop was designed to cater for entrepreneurial and thus busy women who possibly could not afford to spend multiple hours and multiple sessions on a master thesis workshop. Having enough women coming to the workshop was partly already difficult as many women had to cancel on short notice.

5.4 Conclusion

The research presented in this thesis had an ample goal: empowering entrepreneurial women by creating imaginary role models as images of the preferred future through anticipation and CLA and by improving their sense of futures agency. Thus, the research question aimed at creating preferred images of the future of entrepreneurial women and, more implicitly, evaluating a questionnaire based on futures literacy criteria. The encountered societal issue is that the ideal entrepreneur is considered masculine, women are underrepresented in entrepreneurship and have only a few role models in the field. To combat this issue, anticipation theory was used to underline the relevance of imagination processes and present assumption-making of the future and to explain why images of the future are an essential part of using the future. Furthermore, images of the future – such as those used during anticipation – can function as inspirational role models and can thus already empower entrepreneurial women to achieve the desired social reality. Designing an alternative and desired future reality may reshape women's views on their own future. In the long-term, women's awareness of their own anticipatory assumptions may increase, which improves the sense of futures agency. In order to create the images, a CLA workshop was conducted, inviting entrepreneurial women from different cultural backgrounds into a safe space to network, share experiences and co-learn. Albeit the workshop was just a small participatory interference to the women's lives, the long-term outcomes may be much larger, tripling from one woman to another and possibly affecting society at large.

Images of the future, especially those of the preferred future, proved themselves as great role models. According to the definition given in Chapter 2.2.3, they can serve as

great sources of inspiration for anyone interested. As such, images of the preferred future benefited the thesis' overall aim of empowering entrepreneurial women. Images of the future as role models can further contribute to combatting the barriers women face in entrepreneurship, specifically the fear of failure as mentioned by Wu et al. (2019, 920). The de- and reconstruction of images of preferred futures, however, also contributes to futures studies as a whole: establishing such a reconstruction may enable a more diversified usage of images of the future and offers a great opportunity for further research.

The created images of the preferred future are a beacon of women's hopes, desires and powers. All images touch upon different desires and hopes, different timespans and value systems. As images can be used as role models, the created images serve as a source of inspiration not only for entrepreneurial women but for all women in business; they focus on redefined and inclusive entrepreneurship characteristics, on women combining motherhood with businesses, on a transformed society valuing every human being equally and on the intrinsic power of women. Every woman may find aspects in the images that speak to her and allow her to pursue an alternate reality.

Next to this explicit outcome of the study, the participants were also asked to evaluate their learning journey towards an intensified sense of futures agency. The findings of this thesis indicate that the learning journey towards extended futures literacy capabilities was enabled by the CLA workshop and the creation of alternative social realities and imaginary role models. Especially when asked to evaluate their revealed anticipatory assumptions, the women responded positively pointing at a first step of learning – hence, the study possibly partly achieved its implicit goal of improving the participants' sense of futures agency. Powerfully and consciously anticipating an image of the preferred future may influence entrepreneurs' identities (Radu-Lefebvre et al. 2021, 1551); sharing a similar vision of the future may even improve the creation of start-ups as this creation is a highly social endeavour.

However, the thesis workshop has taken place mainly in a microcosm and its effects are limited. The input given throughout the workshop was a lot to process and has possibly negatively affected the learning process of the participants. Not being able to process the information thus did not come as a surprise. Having an impact on people's lives directly after holding a participatory workshop may simply not be possible. The generated impact may only be tangible sometime after the interaction. Usually, workshops spread over the course of multiple days – nevertheless, to maximise the input-

output schema, many practitioners have focused on one-day workshops to optimise the output of a workshop. As workshops facilitate creative thinking and alternative explorations, the challenge of one-day workshops lies mostly in a possible limitation of creative thinking by the participants. The workshop may seem forced through too fast and may leave only a little space for participants' own perceptions. (Lauttamäki 2016, 156-157.)

Although the thesis workshop was structured, future attempts at similar goal achieving must include distinguishable stages which help the participants to see the red thread and stay motivated. In many circumstances, participants tend to understand futures as very similar to the present instead of freeing themselves from such prerequisites – the workshop organisers may need to step in to facilitate the creative thinking process. A loose discussion at the beginning could help participants to shake off their usual roles and enable them to think freely and creatively. It should be taken into consideration that every individual at the table should be able to put down their own thoughts instead of one named person being the writer as this person may filter some ideas due to their perceived relevance and thus inserts an unwanted bias. (Lauttamäki 2016, 164-167.) As the groups in this workshop worked independently, they were free to choose whichever method was most suitable for the individual group. One challenge encountered during the workshop was the difficulty to separate from present reality – variables were chosen that did not seem to help answer the posed question. In further research, helping participants to free themselves from present restrictions may be one of the most important improvements to be made.

The time limitation for the workshop, though, bears a valid contribution to future research: a CLA workshop, including a reflection period, was successfully conducted in the course of three hours. In the future, the limited resources brought by the clients may offer great space for research to enhance the co-creation and learning of participants. Furthermore, having contributed to the experience of short but powerful workshop creations, this specific workshop outline can be applied also outside the Finnish context. It may offer future researchers a solid base for improving their participatory approaches and may reduce the fear of lacking time, space and financial resources. CLA, again, has proven itself as a fine tool for futures studies, both for data-gathering as well as data analysis. Especially with the time limitations in the back of the head, CLA still enables participants to open up their anticipatory assumptions about the current social reality and create transformative spaces for alternative futures building.

According to Ramos (2006, 651), research can adapt to a variety of different approaches, each applicable to its specific context and aim. This goes hand in hand with the understanding that ‘the future is a principle of present action’, implying that everyone can consciously initiate social change and shape the future by the actions taken today. As it is an inclusive approach, participatory research benefits the bridge between partly dissociated academia, consultancy and organisations. (Ramos 2006, 653.) This study showed that the chosen methods as well as explaining the approaches to the participants were applicable and well-used for the study’s purpose. Playing and changing with the methods in the future may contribute to expanding the research around the topic and being able to evaluate the benefits and disadvantages of each used method further. The established role models and images of the preferred future are novel to entrepreneurial research and gender studies as well as futures studies and may bridge between all disciplines. Futures studies could contribute immensely to entrepreneurial research and gender studies as they offer novel approaches, business foresight insights and participatory methods. This also reveals one major prospect of future research: combining entrepreneurial research or gender studies with futures studies methods and defining the specific benefits futures studies could have. The findings of this research may have implications for entrepreneurial research or gender studies as a whole when futures methods are used consciously and appropriately.

As a final note, similar to the final notion of one participant during the discussion, one aspect should be mentioned: the atmosphere during the workshop was open, free, humoristic and filled with laughter. One comment made by a participant was that a woman may as well just find a wealthy husband instead of worrying about taking care of their own future – that could provide her with a risk-free environment where she could explore anything she pleases. Since future possibilities are infinite – as Schick (2022) has defined it – the alternative futures for each woman in the workshop are endless. So, dear reader, who or what do you now think of when asked about entrepreneurial role models for women? Has this study been able to also transform your understanding of role models and the power of anticipating images of the preferred future?

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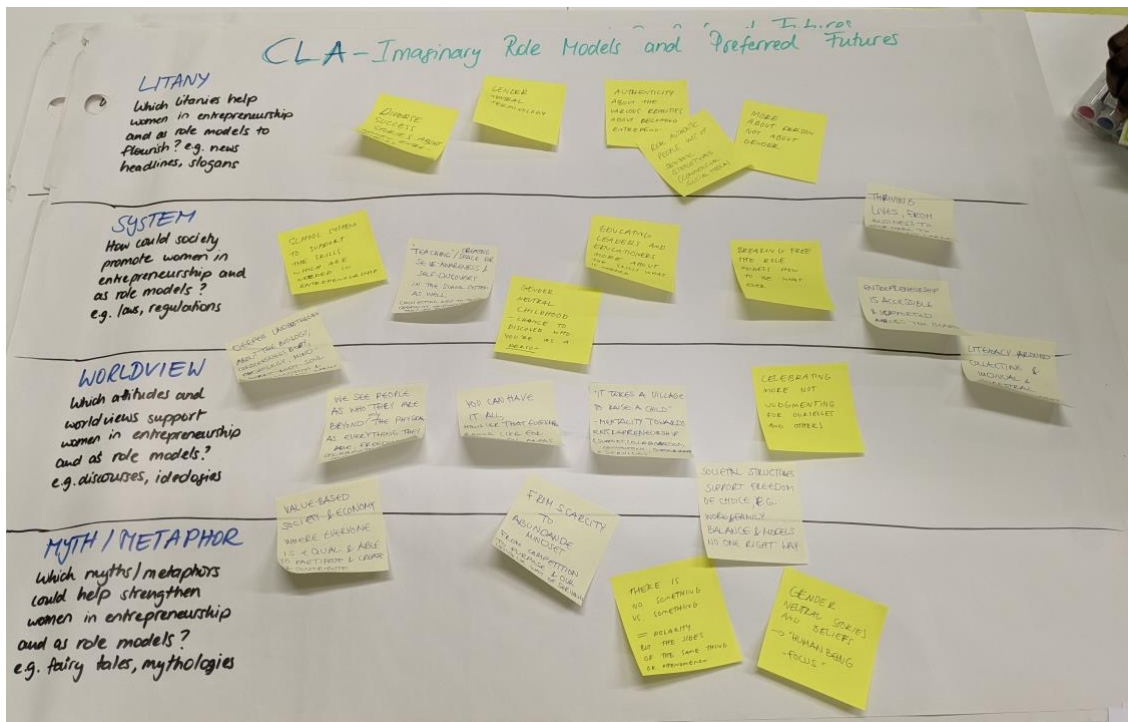
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Appendix 1.2. Group 2

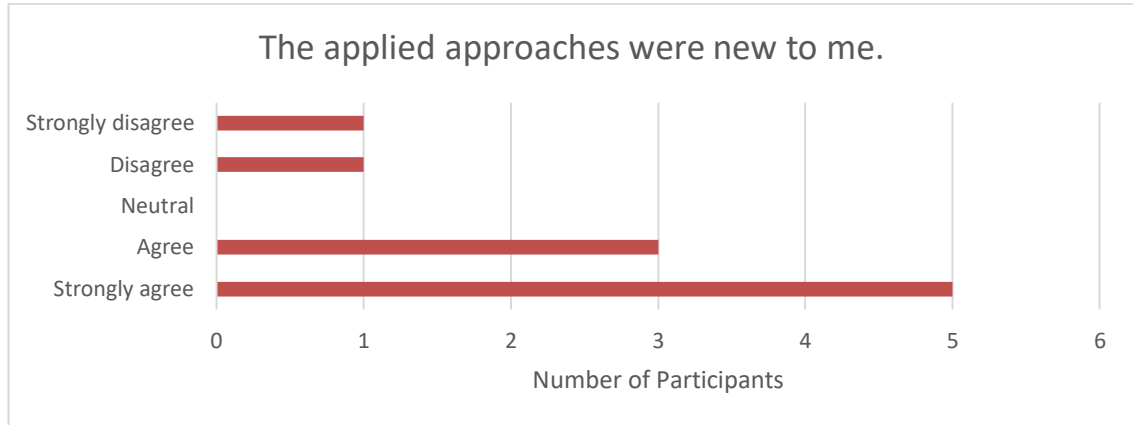


Appendix 1.3. Group 3

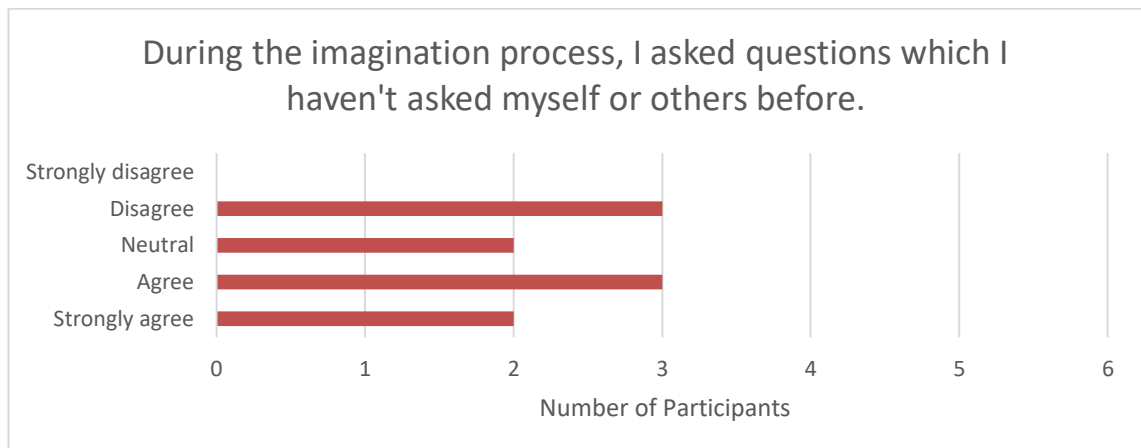


Appendix 2. Results of the Questionnaire Evaluating the Efficacy of the Theory and Methods

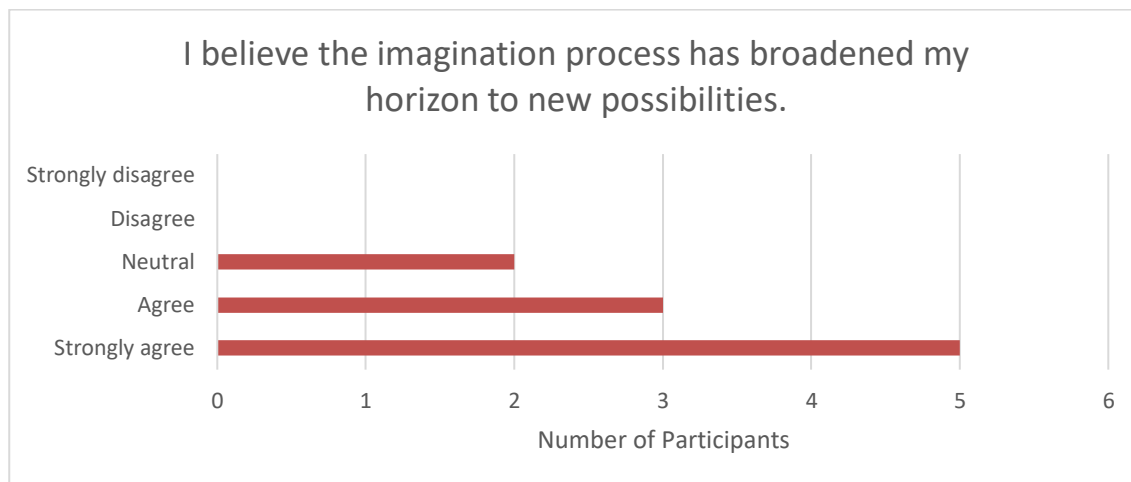
Appendix 2.1. Statement 1: The applied approaches were new to me



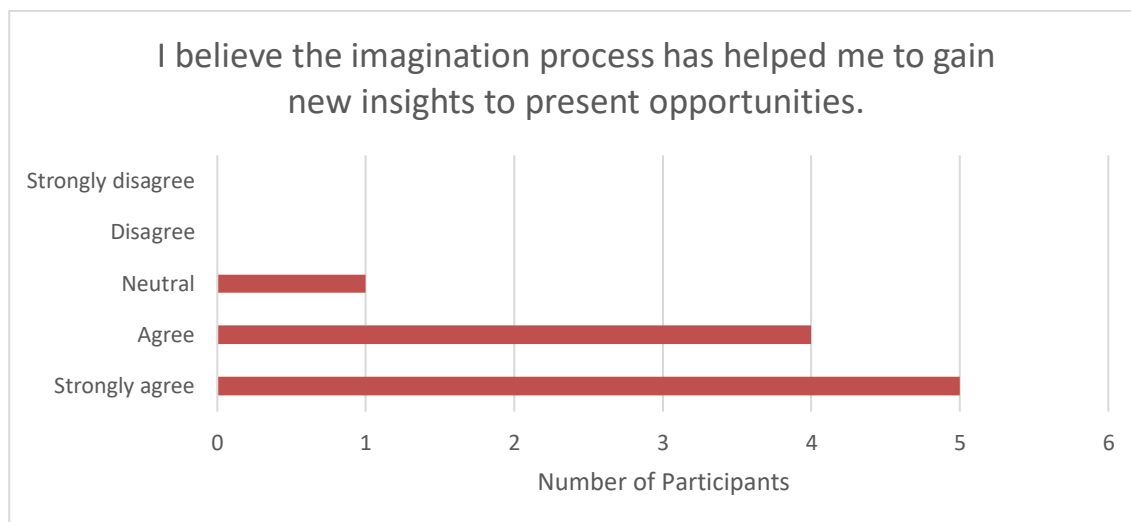
Appendix 2.2. Statement 2: During the imagination process, I asked questions which I have not asked myself or others before



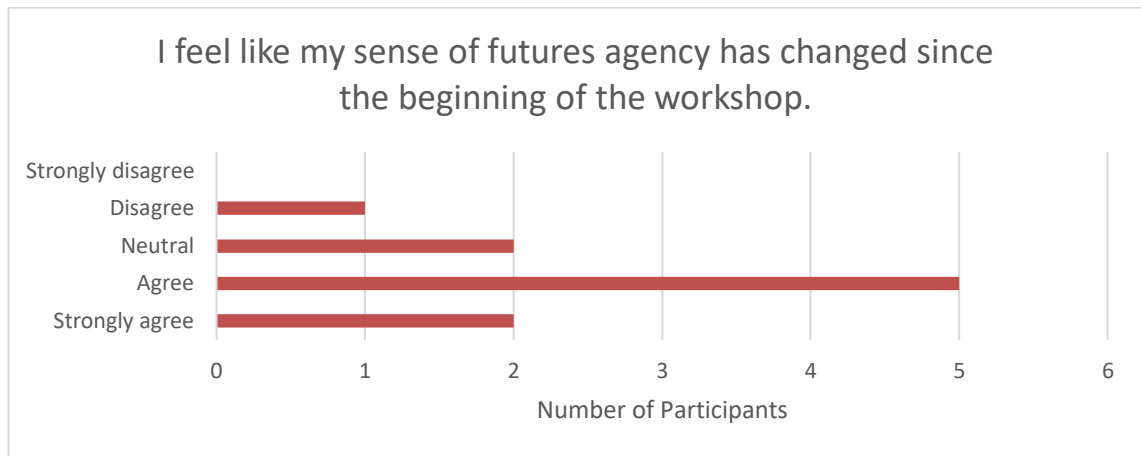
Appendix 2.3. Statement 3: I believe the imagination process has broadened my horizon to new possibilities



Appendix 2.4. Statement 4: I believe the imagination process has helped me to gain new insights to present opportunities



Appendix 2.5. Statement 5: I feel like my sense of futures agency has changed since the beginning of the workshop



Appendix 2.6. Statement 6: I believe that I am more aware of my own anticipatory assumptions than before the workshop

