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Entrepreneurial Imagination

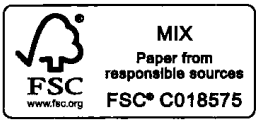
Time, Timing, Space and Place in Business Action

Published by
Edward Elgar Publishing Limited
The Lypiatts
15 Lansdown Road
Cheltenham
Glos GL50 2JA
UK

Edward Elgar Publishing, Inc.
William Pratt House
9 Dewey Court
Northampton
Massachusetts 01060
USA

A catalogue record for this book
is available from the British Library

Library of Congress Control Number: 2010939261



ISBN 978 1 84980 178 2

Typeset by Servis Filmsetting Ltd, Stockport, Cheshire
Printed and bound by MPG Books Group, UK

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Introduction

This book will discuss entrepreneurship along four themes:

1. Time, timing, space and place
2. Behaviour and action
3. Explaining and understanding
4. Phenomenology.

Using the terms 'time', 'timing', 'space' and 'place' as special analytical categories may sound futile to some. After all, everything takes time, is a matter of timing, is located in space and takes place? However, we do not intend to play with words. We are rather interested, as researchers, to discuss what it means, beyond what is taken for granted, to look at the world through some specific concepts. There are several such examples in science. For instance, all human beings have a language. But what does it mean to have a language? This has been discussed in many intellectual camps, for instance, in philosophy, history and philology. In a similar fashion, we all have a culture. But what does it mean to have a culture? An entire scientific field, social anthropology, is devoted to answer this question.

As in the case of language and culture, just because we take time, timing, space and place for granted, we normally deem them not worthy of separate treatment. And because we say that we cannot choose in these matters, we believe that we do not have to think about such facticity to start with (Casey, 1993). However, when we think a bit longer about such concepts, they may assume unexpected meanings and raise questions we have not thought to ask. In fact, time and timing, as well as space and place, can be very complicated concepts, which is all the more confusing because, at first glance, they appear so obvious and common-sense. To look at the world as time, timing, space and/or place is to use dimensions to characterize the world into a special fashion and, like using any criterion, a special way to talk about and to understand the world. According to Cresswell (2004, p. 27), for instance, 'by taking space and place seriously, we can provide another tool to demystify and understand the forces that affect and manipulate our everyday life.'

Specifically looking at the world as a world of places we see different things:

> Looking at the world as a set of places in some way separate from each other is both an act of defining what exists (ontology) and a particular way of seeing and knowing the world (epistemology and metaphysics). Theory is a way of looking at the world and making sense of the confusion of the senses. Different theories of place lead different writers to look at different aspects of the world. In other words, place is not simply something to be observed, researched and written about but simply part of the way we see, research and write. (Cresswell, 2004, p. 15)

So, one fundamental ambition of this book is to look at entrepreneurship through the conceptual quartet of time, timing, space and place. More about this conceptual quartet in general and an introduction to its relevance to entrepreneurship will come later in the next chapter.

One conceptual pair that has been used for characterizing human beings and the way we look at human beings is behaviour and action. We will suggest that the concepts in this pair have a much stricter meaning in science than in everyday language. In science, in fact, these concepts stand for two different orientations in modelling and/or interpreting human activities. Entrepreneurship is normally associated with action more than with behaviour.

Another, somewhat related, but more fundamental duality as far as research orientation is concerned is that of explaining and understanding. Both orientations exist in entrepreneurship research and we will present examples of both. A general trend, however, is that attempts at understanding entrepreneurship seem to gain in pace in researching this phenomenon.

Several different philosophical and theories of science exist today. We stand for one of them, that is, phenomenology. Phenomenology aims at ascertaining the subjective nature of 'lived experience', by exploring the subjective meanings, explanations and understanding that individuals attribute to their experiences. We will see that this is highly relevant to *entrepreneurial actions*.

A more thorough discussion of the second, third and fourth themes will be presented in Chapter Two. A discussion of what could be seen as the most fundamental theme of the four (contained even in its title), that is, the theme of time, timing, space and place, will come already in the next chapter. We will see, however, that all four themes are reflected in entrepreneurship and related economic action, make a difference and, if taken seriously, force us to choose as researchers.

THE AMBITION WITH THIS BOOK AND ITS OUTLINE

This book offers a phenomenological investigation of the importance of time, timing, space and place in studies of contemporary entrepreneuring

and related business activities. To understand entrepreneurship phenomenologically is a somewhat ignored field of entrepreneurship studies (Cope, 2005; Berglund, 2007). This book is (thus) an enterprise that, although predominantly theoretical in character, is geared to the understanding of the concepts of time, timing, space and place that form the subject matter of the empirical phenomenon of entrepreneurship. In other words, the book is concerned with how the factors of time, timing, space and place are integrated (or disintegrated) in entrepreneurial contexts. It deals with epistemological matters of entrepreneurial studies. Since the main focus of this book is on the understanding of time, timing, space and place in entrepreneurial processes, some questions of human action and its phenomenological characterization (as well as research aiming at providing explanations versus research aiming at providing understanding) will be provided in Chapter Two. The purpose of this book is not to engage solely in theory and philosophy. However, if the complexity of time, timing, space and place are to be understood, account must be taken of its more intrinsic character before we can proceed with the elucidation of entrepreneurial action. This will be done in Chapter One.

Three possibilities can be drawn from incorporating the conceptual quartet of time, timing, space and place into the entrepreneurial discourse more extensively and more consistently than it has been up to now:

1. Having the possibility to use a lot of theories, models and interpretations from 'neighbouring' subjects when researching entrepreneurship, subjects which have been discussing their research areas through this quartet of concepts (or part of it) for quite some time, for instance, history, political studies, human geography, architecture, urban studies and regional economics
2. Truly being able to live up to the vision that entrepreneurship belongs to the whole society, not only to its economy
3. By using such a broad approach, the entrepreneurial paradigm can be unshackled from 'hangover biases' such as that entrepreneurship primarily has to do with economic growth, that the subject is a predominantly male gender issue, that it is associated with a hero focus, and that it does not have to consider culture and mundane activities in everyday life.

Entrepreneuring can be seen as intimately related to subjective time, or as a matter of timing. However, different factors have a different bearing on entrepreneurship if they are treated as either 'space factors' or as 'place factors'. Some space factors that can influence entrepreneurship include:

- Degree of organization
- Separate departments for business development being started in existing companies
- Market growth
- Possibilities to act freely and/or transgress borders of various kinds.

Some place factors that can influence entrepreneurship include:

- Local role models
- Leadership
- Existing networks
- Possibilities to access locations where things can take place.

Based on the four themes presented at the beginning of this chapter, the rest of the book will discuss various entrepreneurship and related business matters:

- Chapter One will provide a discussion of our basic conceptual quartet, that is, time, timing, space and place
- Chapter Two will provide an overview of the development of the academic topic of entrepreneurship and discuss important topics such as behaviour and action, explaining and understanding, and phenomenology
- Chapter Three will look at entrepreneurship in all its varieties in our modern society
- Chapter Four will study, in more detail, one interesting type of entrepreneurship today, social entrepreneurship
- Chapter Five will explain the relationship of social entrepreneurship to local government
- Chapter Six will relate entrepreneurship to regional development
- Chapter Seven relates entrepreneurial action to various aspects of environmental concerns
- Chapter Eight discusses ICT-networking in the context of entrepreneurship.

  We look at Chapters One to Three as the foundation of the book and Chapters Four to Eight more as applications.

- Chapter Nine provides a short summary of the book and its conclusions.

1. Entrepreneuring – when and where?

TIME, TIMING, SPACE AND PLACE

'Time', 'timing', 'space' and 'place' are trivial in a sense, of course. Almost anything we do as human beings takes time, requires timing, occupies space and takes place. However, the idea here is to look at time, timing, space and place as active factors in the sense that a situation would not be the same without considering them. We want to bring time, timing, space and place into the open and turn them into analytical categories in order to better understand entrepreneurship and related economic action in all its different forms.

Nowadays, time is frequently reduced to clock-time (objective time), which is equated with speed, and is regarded as an important yardstick against which we measure the value of our activities at work. Action and communication based on right and timely moments to act judiciously in unique situations are also encouraged virtues in business. However, such timely judgement-based decisions cannot be depicted by using clocks only; impromptu situations do occur irrespective of the clock (subjective time). In a similar fashion, attention to the aspects of space and place to business has ranged from economic models of exchange, distribution and allocation in 'abstract' geometrical extensions, to more nuanced and contextual understandings of space and place in, for example, entrepreneurial processes and relationship building in organizational networks. The focus of time, timing, space and place in this book is based on a belief that analyses in social science settings remain crippled if there is a partisan focus on either time, timing, space or place only. As much new work in this area attests, including the present volume, the combined implication of time and timing as well as space and place must be the ontological basis of any investigation in the social sciences (see May and Thrift, 2001).

To comprehend the notion that time can be seen as something beyond the successive reading of a clock is intuitively easy because a human's ability to coordinate his or her activities has a history that is much older than the history of mechanical clocks. This non-chronological understanding of time is also discernible in humanity's ability to act judiciously and wisely at an opportune occasion.

Situations that develop under the influence of clock-time can be characterized as '*chronos*', a notion that has a long history. As early as Aristotle's *Physics* (IV, 11, 219b), *chronos* is defined as the 'number of motion with respect to the before and the after', which is a classical expression of the concept of (*chronos*) time as change, measure and serial order. Therefore, despite Aristotle's antiquated understanding of physics – and a possible circularity in the definition – in this book *chronos* is used as a definition of an exact quantification of time (for example, passing time expressed in successive readings of a clock). In studies of business performance in network organizations, this clock-time of *chronos* is the ruling factor, particularly in terms of efficiency, time management, administration, and in the improvement of what already exists and is already known in different industrial settings.

This omnipresent characterization of time as clock-time is, however, only one delimited way of understanding time. Although being an important and inescapable aspect of modern life, the clock-time of *chronos* eventually creates blinders. Analyses of the theory of time and its different representations include a vast field of ontological studies (see Macey, 1994). With reference to Snow (1959), there is subdivision after subdivision also within the field of time study, and it soon becomes meaningless to discuss not only two theories of time, but 102, or 2002 theories of time. Therefore, for the sake of practicality, the concept of *chronos* will hereafter be discussed together with a more timely and non-chronological aspect of time, namely *kairos*. These two ideas of time, *chronos* and *kairos*, should not be seen as two sharply distinguished categories, but rather as a complementary pair of human time concepts.

This second and more obscure Greek notion of time, *kairos*, and its '*kairic*' stem is little used in the social sciences. Terms such as 'due measure', 'proportion' and, above all, the 'right moment' are some of the English translations of *kairos* that connote ideas of wisdom and judgement in timely situations (see Kinneavy, 1986; Kinneavy and Eskin, 1994; Smith, 1969, 1986; White, 1987; on *chronos* and *kairos* in organizational settings, see Bartunek and Necochea, 2000; Berman Brown and Herring, 1998; Jaques, 1982; Kirkeby, 1998; Rämö, 1999, 2002, 2004a, 2004b).

In addition to working with (or to) the clock in terms of what already exists and is already known, all humans are expected to seize new opportunities, in 'windows of opportunity', that exist for a finite period of time. Furthermore, all humans face timely situations characterized as 'moments of truth', which might imply judicious actions beyond the mechanically learned and beyond timetables. Understanding timeliness is also crucial in dealings with effectiveness and trust in relationships. The chronological time of *chronos*, whether it is described as clock-time, linear, circular

or spiral, remains inadequate in such timely situations and, as we will see, may even lead to a different understanding of what an 'opportunity' is. *Chronos* – and most notably clock-time manifestation – must be augmented by the non-chronological practice of time as *kairos*.

We move now from time and timing to space and place. What is it, then, that distinguishes space from place? Naturally, the difference is not very clearly delineated. Whereas space is commonly seen as a three-dimensional geometric extension, place is a specific contextual setting. Next to a virtual space that is mediated through different computerized boundaries, there are always concrete places that we as humans exist in all the time. The difference between space and place was emphasized in ancient Greece, where the two concepts *chora* and *topos* were (roughly) used to refer to space and place, respectively (though a strict framing into abstract/concrete is more restricted now than it was for the ancient Greeks). Certainly, the concept of space has shown its dominance over the concept of place in the natural sciences for over 300 years; however, the question is brought to a head when the virtual spaces of the Internet have come in on the side of the physical spaces.

The difference between the two ancient Greek spatial notions of space (*chora*) and place (*topos*) is that, whereas the former is an abstract geometric or cartographic extension, the latter (*topos*) is a concrete contextual localization, without sharp demarcations. Thus, they serve as a useful distinction between abstract and virtual space (*chora*) and concrete place (*topos*) (see Casey, 1993, 1998; Rämö, 1999, 2002, 2004a, 2004b).

So, the temporal and spatial notions proposed here make a distinction between two ideas of time/timing and space/place. *Chronos* time relates to the 'exact' quantification of passing time expressed in successive readings of a clock. This idea is complemented by *kairos* time, the non-chronological timely moments in which we manifest abilities to act judiciously and wisely at a concrete and possibly opportune occasion. In a similar way, a distinction is made between the abstract spaces (*chora*) of theory and virtuality, and concrete human-lived places (*topos*).

To summarize, the concepts of 'space' (*Raum* in German; *espace* in French) and 'place' (*Ort* or *Platz* in German; *lieu* in French) are basic components of the lived world and we take them for granted.

Space is normally seen as the more abstract one of the two concepts. When we speak of space, we tend to think of outer space or possibly spaces of geometry (Cresswell, 2004, p. 8). Space is something deterritorialized (de Certeau, 1984). It can be discussed without considering that it might contain any social life, inhabited by actual identifiable people. It is an opening and a result of possibilities, for instance, from a business point of view. Spaciousness is closely associated with the sense of being free. Freedom implies space, enough room in which to act (Tuan, 1977).

Space is generally seen as being transformed into place as it acquires definition and meaning. Brenner (1997, p. 137) expresses it as such: 'Space appears no longer as a neutral container within which temporal development unfolds, but, rather, as a constitutive, historically produced dimension of social practices.' Considering antonyms to place, we refer to words such as 'remove', 'take away', 'dislodge', 'detach' and 'take off' (Rämö, 2004b). When space feels familiar to us, it has become place (Tuan, 1977). In other words, place is then a meaningful location, to which people are attached (Altman and Low, 1992).

Places are significant to human life. We might even say, like Cresswell (2004, p. 33), that 'there was no "place" before there was humanity but once we came into existence then place did too'. Places are being made, maintained and contested. All over the world, people are engaged in place-making activities (Cresswell, 2004, p.33). Nothing we do is unplaced (Casey, 1998, p. ix).

However, places are not isolated. Cronon (1992) argues that we must pay attention to their connections. Places are something we occupy. The relationships between people and places are at least as complex as relationships between people, but of another kind. As mentioned, places give meaning to people. This is where people learn to know each other and themselves. Places become points which stand out in every individual's biography and a set of feelings for different places develop through social interaction (Ekman and Hultman, 2007). Altman and Low (1992, p. 7) phrase it as: 'The social relations that a place signifies may be equally or more important to the attachment process than the place qua place.'

Even though the term '*homo geographicus*' has been coined (Sack, 1997), place is more than geography. It is something, the meaning and usefulness of which is continuously created in social relations and networks, that is, in meetings and flows between people and objects. This is something which has gained increasing response within social as well as within human sciences (Ekman and Hultman, 2007). To put it differently, place is culturally defined (Casey, 1993, p. 33).

The political geographer J. Agnew (1987) has outlined three fundamental aspects of place as a 'meaningful location':

1. Location
2. Locale
3. Sense of place.

Location has to do with fixed objective coordinates on the Earth's surface (or in the Earth's case a specific location vis-à-vis other planets and the sun). By locale, Agnew means material setting for social relations – the

actual shape of place within which people conduct their lives as individuals. By sense of place, Agnew refers to the subjective and emotional attachments people have to place. Place can vary in size from being very large (for example, the Earth, universe or nation), mid-sized (for example, cities, communities and neighbourhoods), small (for example, homes or rooms) or very small (for example, objects of various kinds) (Altman and Low, 1992). It may even be something completely imaginary such as in Sir Thomas More's *Utopia*. A place can be called a 'room for activities' (Massey, 1995b) or an 'arena' (Berglund and Johansson, 2008). 'Home' is an 'exemplary kind of place' (Cresswell, 2004, p. 115).

One concept that frequently appears alongside place in geography texts is 'landscape'. In most definitions of landscape, however, the viewer is outside of it. Places, on the other hand, are very much things to be inside of (Cresswell, 2004, p. 10). Another concept of interest here is 'region', which became very much a part of common sense during the twentieth century (Curry, 2002, p. 511). We will discuss entrepreneurship and regional development in Chapter Six.

Some views on space and place over the years include the following:

- For Aristotle place was 'prior to all things'. 'To be' for Aristotle was to be in place (Casey, 1993, p. 14). Aristotle's view on place was dominant for more than 1500 years
- Descartes identified space with matter. To him, place was also a subordinate feature of matter and space (Casey, 1998, pp. 152–6)
- Motte and Cajori (1934, pp. 6–7) explain that Newton claimed that 'absolute space, in its own nature, without relations to anything external, remains always similar and immovable' and that 'place is a part of space which a body takes up, and is according to space, either absolute or relative'. According to Newton, places do not exist on their own; they exist in name only. Newton's ideas of absolute space became very dominant for several hundred years. His contemporary 'competitor', Leibniz, who tried to promote the idea of a relative space, never had a chance (Casey, 1998)
- The increasing obsession with infinite space from the thirteenth century onward, due to the dominant position of the Catholic church in the Western world at that time and later supported by Newton's theories, had the predictable effect of putting place into the shadows (Casey, 1998). The subordination of place to space culminated in the seventeenth century (Casey, 1993). Renaissance thinkers remained capable of equating space with place and vice versa. However, space took eventually over. From the end of the eighteenth century, place was virtually excluded from the scientific

discourse (Rämö, 2004b, p. 854). It did not come back until the mid twentieth century when it returned in full force

- Kant tried to demonstrate that space, as well as time, are both conditions under which sense perceptions operate (Jammer, 1982). To him, space was no longer situated in the physical world but in the subjectivity of the human mind (Casey, 1998). Space was not something 'out there', but existed as a sort of mental structuring (Curry, 2002)
- According to Curry (2002), two opposing intellectual movements, one deconstructive and one constructive, gave rise to the recasting of thinking of space and, above all, place were coming up during the latter part of the twentieth century. The first of these, the deconstructive, is perhaps most clearly seen in the work of Heidegger. According to him, everything in the world could and should be an object of empirical inquiry. Place is the same as authentic experience, according to Heidegger (Cresswell, 2004, p. 22). Another body of work that took a deconstructive tack toward the concept of space was the later work of Wittgenstein. Words, including 'space' and 'place', only have meanings within the contexts of the individuals and groups that use them, in particular situations and particular places (Curry, 2000). Before 1960, place was seen ideographically and space was seen nomothetically. However, from the 1970s, constructive notions of place, which were as universal and theoretically ambitious as approaches to space had been, became more and more common. Some attempts in this direction existed already, for instance, Jacobs (1961), who discusses the notion that in social planning one needs to look both at the everyday activities of people who live and work in urban neighbourhoods and to attend to them as places constructed through these everyday activities; and Hall (1959), who pointed to the ways in which people interact with one another when in close proximity. More central to constructive attempts to move place to the centre of scientific inquiry, however, were geographers like Tuan (1974a, 1977), Relph (1976) and Buttimer and Seamon (1980). One element in this movement was a desire to rethink the role of people (and bodies) in the construction of places. Examples of such contributors are the post-structuralist Foucault, the phenomenologist Merleau-Ponty, the historian de Certeau and the Marxist-architect Lefebvre
- Foucault's historical inquiries reveal alertness to space, or, more precisely, to the way in which spatial relations – the distribution and arrangement of people, activities and buildings – are always deeply implicated in the historical processes under study (Philo, 2000). He

claimed in one interview (Foucault, 1980, p. 149), that 'the history of powers' would at one and the same time amount to a history 'written of space'

- Merleau-Ponty claims that places we inhabit are known by the bodies we live. We cannot be implaced without being embodied. Conversely, to be embodied is to be capable of implacement (Casey, 1998). Merleau-Ponty teaches that the human body is never without a place or that place is never without body; he also shows that the lived body is itself a place. Its very movement constitutes place and brings it into being (Casey, 1998)
- De Certeau may seem to have a kind of opposite understanding of space and place to what is the most common one. To him, place is an empty grid over which practice occurs while space is what is created by practice (Cresswell, 2004). While we have to use the rules and structures of language to make sense, the same applies to place. As we live in places that become pre-structured, those places are not operational without practice in them. He stresses that tactics operate through a sense of timing (movements) whereas strategies operate through place (fixation) (Hjorth, 2004)
- Lefebvre presents a theory that 'urban revolution' was supplanting an 'industrial revolution' and that this urban revolution was somehow a 'spatial revolution' as well (Merrifield, 2000). According to Merrifield, Lefebvre talks about construction of space through a spatial triad: representations of space (also called 'firstspace' – empirically measurable and mappable phenomena), representational space ('secondspace' – the domain of representations and image, a felt and cared for centre of meaning) and spatial practices ('thirdspace' – the lived world, which is practiced and lived rather than being material/conceived or mental/perceived) (Cresswell, 2004; Merrifield, 2000)
- There is a close interconnection between the technologies available for communication and representation and the ways in which space and place are conceptualized. The modern region was in important ways a product of new technologies like the printing press, modern transports and the breakthrough of statistics in social life (Curry, 2002, pp. 508–509)
- A genuine rediscovery of place, alongside space, in most of the social sciences today is obvious (Casey, 1998), like in the course of history (for instance, Braudel, 1993; Foucault, 1980), in the natural world (for instance, Berry, 1980; Snyder, 1968), in the political realm (for instance, Lefebvre, 1991; Nancy, 1991), in gender relations and sexual difference (for instance, Irigaray, 1993), in the production of

poetic imagination (for instance, Bachelard, 1964; Otto, 1992), in geographic experience and reality (for instance, Relph, 1976; Tuan, 1977), in the sociology of the city (for instance, Arendt, 1958), in nomadism (for instance, Deleuze and Guattari, 1980), in architecture (for instance, Derrida, 1981; Tschumi, 1994) and in religion (for instance, Nancy, 1991). We can see it in economics (for instance, Fujita et al., 2001) and there are examples where space and place are used in business studies in general (for instance, Rämö, 2004a, 2004b) as in entrepreneurship in particular (for instance, Hjorth, 2004; Bjerke, 2010).

ENTREPRENEURSHIP AND RELATED ECONOMIC ACTION IN TIME, TIMING, SPACE AND PLACE

In the vast literature on the subject of entrepreneurship and business studies in general, a relatively neglected but fast-growing area is humanity's changing relationship with time, timing, space and place. Our everyday understanding of time is what is measured with clocks that count the duration and numerical order of motion. Space, on the other hand, is what is measured with a ruler, may it then be wooden or a light ray. Rightly so. These systems of measurement are handy coordinators of our everyday life and central in scientific explanations. Traditionally, our everyday relationships with time, timing, space and place are something we rarely give much thought to, but nonetheless exerts immense influence over our lives. However, an emergent body of thought devoted to these subjects sees the nature of time, timing, space and place within our contemporary society to be undergoing profound transformation; our relationships with, and in, time, timing, space and place are currently being recreated and reconstructed. Working times and working places, the schedules and places of production, the way in which we 'spend', 'save' and 'optimize' time, in situations of 'using', 'saving' and 'optimizing' space usage are no longer fixed due to the effects of contemporary economy. An ongoing miniaturizing and virtualization of space together with a quest for speed have affected traditional ideas of human time and space. So before elaborating on different forms of entrepreneurial action in Chapter Two, there is something further to be said already here about when and where, so to speak, these exercises are taking place. In other words a fuller understanding of what is meant by time and timing on one hand, and by space and place on the other, in human endeavours is necessary. The overarching objective in coming up with this book is to bring together new writing into a focused and themed publication that deals wholly with the subjects

of time and timing, space and place in relation to entrepreneurship and related economic action.

Today entrepreneurship (and business studies in general) is much studied in social science literature, but it seems to be at an academic crossroads, somehow, having many different directions to choose from. A quartet spreading across the social sciences today is time, timing, space and place. It should be, in light of the title of this book, of interest to analyse and discuss to what extent these concepts could be an armament in mobilizing studies on entrepreneurship and related economic action, when fighting for various more or less prominent academic positions in the future. This book contains such discussions. The purpose is not, however, to replace ruling business and entrepreneurship discourses with a contextual relativism in time, timing, space and place, but to broaden the possibilities of the subject and supplement them with broader and more reflexive understandings of the importance of time, timing, space and place in contemporary research on entrepreneurship and related economic action.

Some aspects of time, timing, space and place have been part of economics, business studies and entrepreneurship for a long time, even if not explicitly so. Since the start of industrialism, for instance, it can be observed how similar types of operation tend to locate in specific places. Groups of firms are established near each other and specific industries are concentrated in certain cities and regions. In the early days of industrialization this was not particularly surprising given the great need for proximity to different raw materials and energy sources in the form of coal, timber and water, and shipping harbours. What is true today is that companies locate near to each other due to the value of being near to each other. This localization is a means of competition. Alfred Marshall was the first person in the early twentieth century to specifically recognize the mutual advantages that firms could obtain from locating geographically near to each other, especially if they are small- and medium-sized enterprises (SMEs) (Hansen, 2001). The idea was that a concentration of firms in close geographical proximity could allow all to enjoy the benefit from large-scale industrial production and of technical and organizational innovation beyond the scope of any individual firm. Theories and studies of localizations and concentrations of entrepreneurial activities are therefore central concerns in the study of entrepreneurship. However, by taking a step back and exploring time, timing, space and place as central elements gives us a chance to unfold the phenomenological aspects of entrepreneurship as a form of human action. More on entrepreneurship and localization will come in Chapter Six.

From the days of Cantillon's (1755 [1955]) coining of the term, the word 'entrepreneur' has had an ambiguous meaning. Ask average people on the