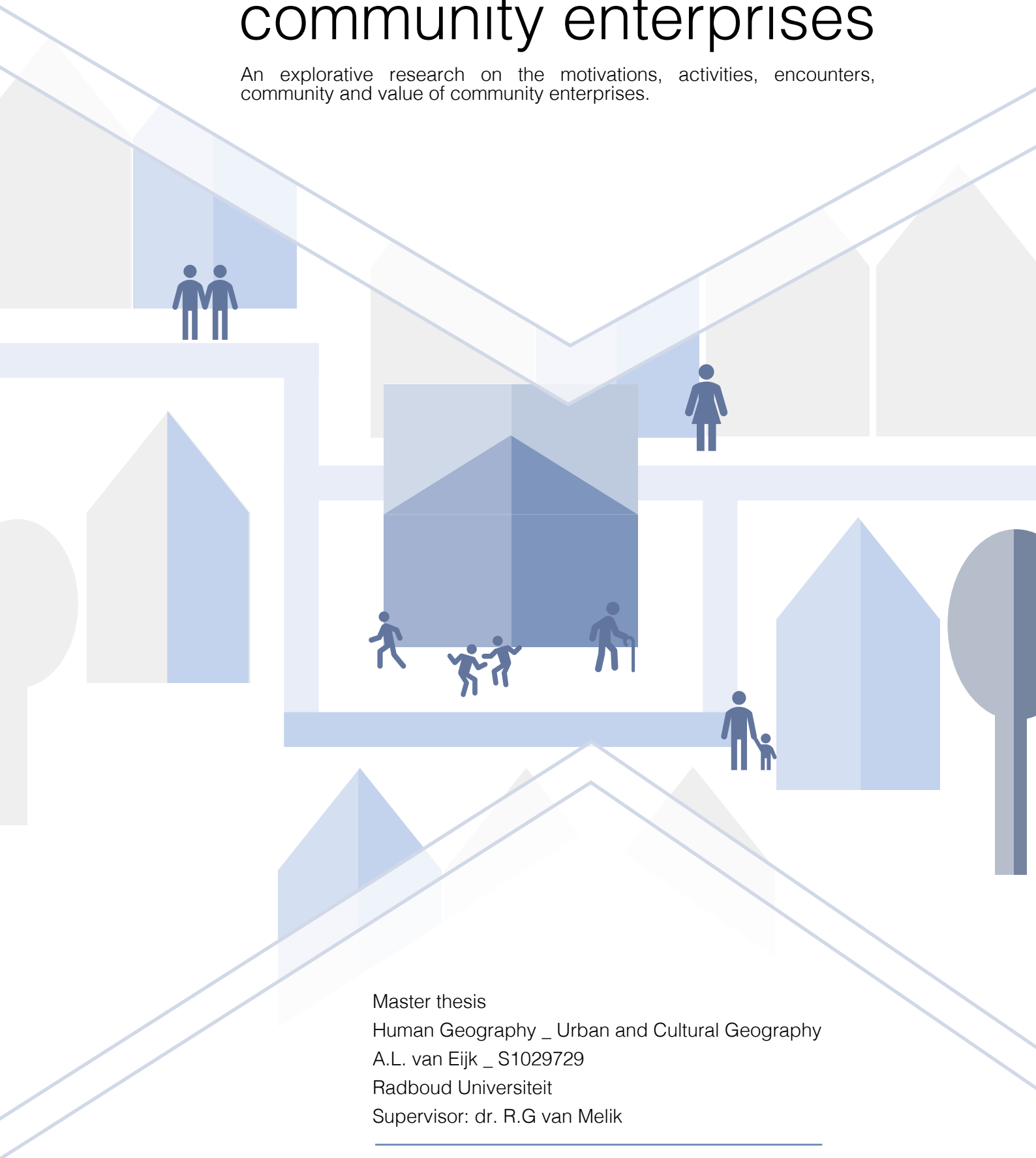


# The essence of community enterprises

An explorative research on the motivations, activities, encounters, community and value of community enterprises.



Master thesis

Human Geography \_ Urban and Cultural Geography

A.L. van Eijk \_ S1029729

Radboud Universiteit

Supervisor: dr. R.G van Melik

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Date: 30.07.2020

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Master thesis Human Geography - Urban and Cultural Geography

Author: A.L. van Eijk - S1029729

Master thesis supervisor: dr. R.G. van Melik

Second reader: MSc. H.P.M. Murray-Carlsson

Radboud Universiteit Nijmegen

Date: 30.07.2020

**Radboud University**



## Preface

*Life is a journey to be experienced, not a problem to be solved.*

In front of you lays my thesis on the ‘the essence of community enterprises’. This research has been conducted in collaboration with KNHM foundation. This thesis has been written in the context of my graduation to the master program Human geography, in specific Urban and Cultural Geography, from February 2020 until July 2020.

This study has had several adjustments, the largest adjustment was working from home and not having the opportunity to go into practice, because of the COVID-19 restrictions. This has not stopped me to look for new solutions. At the end of this "marathon" I could say that it has been quite an experience and not so much a period of problems.

I could not say that I experienced this adventure all by myself, but there were certain people that helped me to keep this motivation high. First of all, I would like to thank my supervisor Rianne van Melik for giving constructive feedback, and new ideas that inspired me to look further. Secondly, I would like to thank, Erik Arkestein and Saskia van Alphen, my internship supervisors for the flexibility during this period and for providing input and feedback in this research. Third, a great thanks to all the interviewees who were able to provide time and effort in giving me valuable stories for this research.

To all readers, I hope you would find this thesis and enjoyment to read, the way I enjoyed writing it.

Amy van Eijk

Nijmegen, July 2020

## Summary

This research focused on community enterprises, which have been a non-profit community places for encounters and activities in a neighbourhood. Community centres are disappearing, and the places to meet in the neighbourhood are becoming increasingly scarce. In addition, more and more neighbourhood initiatives have been emerging, at which citizens stand up for their own needs and desires in the neighbourhood. A community enterprise has been an initiative that provides an encounter place and activities in a local building, and demonstrate the participation of citizens. To establish and to maintain a community enterprise financial support has been needed, however, community enterprises find it hard to express their value. Community enterprises offer a social value to the neighbourhood. However, a social value has not been a graspable measurement. Besides, it has been complex, to express the social value of community enterprises, when each community enterprise contains a different community, context, and a different set of activities.

This study researched the motivations, characteristics (activities, encounters and community) and values of various community enterprises in an explorative approach. Two qualitative methods were used in three phases: first and second phase document analysis and third phase interview analysis. First, the business plans of 15 different community enterprises were analysed, secondly, social media documents, newspapers and year reports of 5 community enterprises were analysed. Third, interviews were conducted with volunteers and initiators of 5 community enterprises. The community enterprises were selected in collaboration with KNHM. KNHM has been a foundation that provides knowledge to community initiatives, and supports community initiatives financially.

This research showed that community enterprises were developed to address local problems from the loss of activities, loss of social cohesion or the deterioration of the environment. In addition, the community enterprises were developed from a group of motivated people who saw the opportunity to solve these problems within an empty building in their neighbourhood.

The first characteristic of community enterprises has been activities, the activities that appeared the most in community enterprises were events, rental of spaces and hospitality. The activities were either permanent or incidental. The permanent activities provided financial stability to community enterprises. The incidental activities provided flexibility to community enterprises, at which the community enterprises could adapt on new neighbourhood circumstances. The second characteristic has been encounters, encountering in a community enterprise shas been both a goal, and a means to provide a further purpose. The goal has been to have an encounter space, where people could meet different people with different backgrounds. The means has been to provide welfare to people, with developing talents and mobilise needs. The third characteristics has been community, the community culture of being active in society and caring for each other has been important in community enterprises. The initiators and volunteers were actively involved in the daily life of the community enterprises. They felt that the place and the community, created a sense of belonging and a feeling of home.

The greatest values that a community enterprise gave to the neighbourhood was the increase of social contacts and social skills, providing personal meaning and getting people in the neighbourhood out of their isolation.

The challenge of community enterprises has been that they could not be placed within any boxes. They have been at first, an encounters place for the neighbourhood at the same time it functions as a multifunctional space, commercial space, community space, or a place where care has been provided. In addition, organizing a community enterprise contains a lot of money and time, which was seen as a distraction from the social purpose of community enterprises. Finally, community enterprises emphasise a place for a large diverse group of people. This ensures that different interests and needs must be dealt with, therefore, an exclusion of certain groups could not be prevented. Since, not everyone desired to visit a social place or had the need to attend activities.

This concludes that community enterprises have been a hybrid concept that is flexible in dealing with different circumstances. Social value has been felt by the community, but not understood by the outside world. Encounters in a community enterprise seemed to be essential as a goal and means. On the one side making a space for encounter has been enough to provide fleeting encounters. On the other side, it has been important to provide a further purpose guiding encounters through activities. The significance of community enterprises has been giving an individual and social value, these values were derived from experiences and are therefore hard to grasp. This caused that community enterprises were busy demonstrating their complex value, while it has been distracting from the purpose of community enterprises: to give activities and services to the neighbourhood. The value has been complex, and must not be expressed as a whole. It has been recommended to acknowledge the essence of community enterprises through the individual experiences and stories, and less of monetary or graspable measurements.

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# 1. Introduction

## 1.1 Introduction

Headlines as: *“Community centres should prove itself, otherwise, it closes”* (Gelderlander, 2018), *“Community centre Ut Wykje Sneek closes its doors”* (Leeuwarder courant, 2020), *“What is going to happen with the mysterious empty buildings in Apeldoorn”* (Polman, 2019), have become more common in local newspapers. Community centres and communal spaces have been under pressure in neighbourhoods. The responsibility of these community buildings and places, have been decentralised. To paraphrase the responsibility of these places shifted from the municipality to the public. The high expenses were the primary reason for decentralising this responsibility. Therefore, the pressure has been on the public to manage these communal spaces or to establish alternatives.

This has been related to social responsibility shift in the second half of the 20th century in the Netherlands. After the World War II, urban developments by the state in the 1950s shaped the improvements to the social, economic and physical wellbeing in neighbourhoods (Van der Werff, 2013). However, at the end of the 20<sup>th</sup> and start of the 21<sup>th</sup> century because of several economic crises, the municipal budgets shrank. This resulted in the decentralization of the welfare state. The national governments shifted their responsibilities of providing social, economic and physical well-being to lower-level governments. In addition, the Netherlands introduced the participation society, at which citizens were participating in urban developments. In this light, the citizens were seen as active civilians that had to take their responsibility for their own life and environment (Kleinhans, 2017; Van der Werff, 2013). Therefore, the participation promoted a responsibility for citizens to participate in creating solutions for social welfare, socio-economic problems and liveability in their own neighbourhood (Meijer, 2018; Schinkel & van Houdt, 2010; Van Melik & van der Krabben, 2016).

Creating places for contact in the community has raised its importance. Resulting in various debates on how and what the best place for fostering social contact is. Some researchers argued that fleeting encounters could develop meaningful contact (Valentine, 2008). Others argued that activities have been the first link in initiating meaningful social contact (Phillips, Athwal, Robinson & Harrison, 2014). At which, Amin (2002) and Oldenburg & Brissett (1982) opted for more everyday social places, thus more places between work and home. Amin (2002) called this ‘micro publics’, where Oldenburg & Brissett (1982) referred to ‘third places.’ The micro public places have been defined as a place where collective activities have been created around a shared interest. These activities generated the ability to meet different people with different backgrounds (Amin, 2002). A third place refers to a place with a familiar meeting ground for different people; like places as a hair salon, bar, etc. These everyday social places foster social interaction and establish stronger ties in the community (Oldenburg & Brissett, 1982).

Community enterprises have been expected to be a place that fosters the responsibility of the public and provides a place of social interaction. People have been encouraged to become more active in their neighbourhood, since the participation shift. This resulted in various forms of bottom-up initiatives in neighbourhoods, from guerrilla gardening to neighbourhood maintenances (Douglas, 2013; Finn, 2014). Community enterprises are not-for-profit enterprises providing social activities based on the needs of the community (Wagenaar & van der Heijden, 2015, p.4). Therefore, citizens develop their social life in the neighbourhood, and participate in society in a space of their own.

Community enterprises in the Dutch context have been a relative new concept, introduced in 2011 (LSA bewoners, 2019). In Dutch the term community enterprise has been phrased as “bewonersbedrijven” or “wijkondernemingen” and were originated from the United Kingdom’s examples of community enterprises (Kleinhans, Doff, Romein & van Ham, 2015; LSA bewoners, 2019). However, it could not completely compare the Dutch term with the UK’s term of community enterprises,

because they differ in politic, economic and social context (Kleinhans & van Ham, 2016; Kleinhans et al., 2015; Wagenaar & Van der Heijden, 2015). In addition, the UK community enterprises were formed from the policy named Localism Act, giving local communities control of housing and planning in their neighbourhood (Varady, Kleinhans & van Ham, 2015). The term ‘wijkondernemingen’ has been introduced in the Netherlands, by “Landelijk Samenwerking verband Actieve bewoners” (LSA), as a requested challenged to the government to experiment with supporting community enterprises in the Dutch context (Kleinhans, et al., 2015).

In this light, community enterprises have been rising in the Dutch context, putting pressure on the question what the value is, to have a community enterprise in your neighbourhood. The LSA website currently (29-07-2020) contains 198 member initiatives, spread across the Netherlands (LSA, 2020). These initiatives vary from tenants’ associations to community enterprises, from neighbourhood cooperatives to neighbourhood platforms. A specific number of community enterprises in the Netherlands has been unknown. The profit that these community enterprises provide has not been a financial profit but rather a social value. The aim to show profit or value of community enterprises, comes from the need of financial support. Without investments, subsidies or loans of municipalities or other companies or foundations, community enterprises have been challenged to provide activities and to maintain their space. The ability to show profit or value helps community enterprises to demonstrate why they need financial support. This opts for a translation of the value of community enterprises.

Expressing the social value of community enterprises has been complex. To paraphrase, when a commercial company makes profit that monetary profit has been visible. The financial return that the company builds provides a communication tool for other companies by showing what the company has been worth. However, a social value, has not been a financial value, because social entails different experiences and subjective indicators. In-depth studies of the value of community enterprises have not been broadly studied yet. There have been some measurements, that tried measuring the social value of community enterprises. The MAEX has been one of these measurement tools that calculate social purposes in monetary profit statements (Kleinhans, et al., 2015). However, community enterprises have not been aiming for monetary profit statements. Besides, according to Kleinhans (2015), these measurement tools were designed for larger initiatives. Therefore, measuring small enterprises like community enterprises, creates complexity, because of the involvement of many participants and activities. Besides, measuring a social value has been complex because of the subjectivity of the social indicators.

This research will explore the essence of community enterprises through the different motivations and characteristics of community enterprises and its value to volunteers and initiators. The community enterprises cases have been carefully selected within the portfolio of ‘Koninklijke Nederlandse HeideMaatschappij’ (KNHM). This research has been performed in collaboration with this foundation. Further explanation of the scope of KNHM will be given in chapter 1.4.

## 1.2 Research question

The main research question and specific sub-questions of this thesis research were:

*What are the essential motivations and characteristics of activities, community and encounters in community enterprises, and what kind of values do community enterprises offer according to initiators and volunteers?*

*Sub-questions:*

1. What determines the motivation to develop community enterprises?



2. Which types and conditions of community, activities and encounters occur in community enterprises?
3. How could value be assigned in community enterprises and which types of values are important?
4. What are the problems and successes of community enterprises?

## 1.3 Relevance of this research

### 1.3.1 Societal relevance

Community initiatives like community enterprises have been struggling with expressing their value. According to LSA (2019) co-operations with the municipality or other companies has been important for community enterprises for financial support (LSA, 2019; Kleinhans, et al., 2015). In a co-operation, community enterprises need to provide year reports and financial statements, and thus express their value. This has been necessary to give recognition and articulation of the value of community enterprises. Since community enterprises were non-profit oriented, financial returns could not be presented. The value that they offer, has been a social value to the neighbourhood. However, a social value has been insufficiently measured in these community enterprises. Since, there has been no ideal or right measurement of a social value. This makes it hard to grasp the social value of community enterprises (Teasdale, 2010; LSA, 2019), and makes it difficult to negotiate in co-operations and request for financial support. This research will explore the value of community enterprises and will offer insights of what the value is and how it could be expressed. Through a qualitative research approach, the social value of community enterprises will be explored. KNHM, the community enterprises itself and other community initiatives could take the outcome of this research into account when expressing their social value.

Secondly, this research will provide an understanding of the characteristics of the space of community enterprises. Community enterprises have been a relative new concept, therefore the knowledge of community enterprises in the Dutch context has been lacking (Kleinhans, et al., 2015; Kleinhans & van Ham, 2016). The space of community enterprises has been created by both the organization and through various interactions, activities and people within that space. Therefore, the space of community enterprises changes through the continue reproduction of the community, activities and encounters (Lefebvre, 1991). This research will explore these characteristics in community enterprises and will offer insights of this space. Providing the possibility of unravelling the negative and positive outcomes of those experiences. This will generate a better understanding of community enterprises in the Dutch context. Community enterprises themselves could take the outcomes of this research into account to develop their community space in a more inclusive space. Besides, the community enterprises could learn from experiences or characteristics of other community enterprises.

This research started from the aim to further develop the: 'Effectenarena' of KNHM. The 'Effectenarena' tool explores the social value of community enterprises through a collaborative discussion with various volunteers and board members. This tool focusses on different elements as: activities, investors, expected social value and target group. The 'Effectenarena' has the same problems as other measurement tools: that the social value has been subjective and has a loose definition. Besides, the 'Effectenarena' has been a new and explorative tool. In this manner, this research will give an in-depth exploration on the characteristics and values of community enterprises. The outcome of this research could give recommendations on the reliability and validity of the 'Effectenarena' tool and will give recommendation on how the 'Effectenarena' could be used in the future when exploring the social value of community enterprises.

### *1.3.2 Scientific relevance*

There has been a tendency to observe community enterprises as an academic phenomenon of spatial planning. At which the importance lies on social economy, political arrangements of participation and co-production (Wagenaar & van der Heijden, 2015; Kleinhans & van Ham, 2016). For example, the community enterprises in the article of Wagenaar (2015) represented the community enterprises as a social economy, that promotes a social democracy (Wagenaar & van der Heijden, 2015). Until now, this social democracy and social economy could be critically challenged. Community enterprises have been initiatives that were formed through the investments, co-production and co-operations with municipality and other companies (Kleinhans, 2017; Kleinhans & van Ham, 2016; LSA, 2019). Therefore, it could be challenged whether community enterprises have been genuinely independent and whether it performs a social democracy. However, one of the main principals of community enterprises has been the giving a social value to the local community (Kleinhans & van Ham, 2016). This asks for a research on a perspective of human geography in the literature of the community enterprises. Therefore, this research will contribute to the literature of the community enterprises from a human geography perspective. This perspective will develop an explorative and in-depth research on different community enterprises, through looking at concepts of motivations, encounters, activities, community and the creation of value.

Encounters have been studied in the concept of their effect on creating and increasing differences (Wilson, 2017; Gawlewicz, 2015). Up to now, the places of meaningful encounters have been highly debated. At which, some say that meaningful encounters occur in micro-public spaces (Valentine, 2008). And others, as Wilson (2017), stated that meaningful has been plurally subjective. How meaningful has been conceptualized and by whom varies in place (Wilson, 2017). In this manner, this research will contribute to the debate of meaningful encounters, by exploring if and how meaningful encounters occur in self-organized places. In addition, this research will contribute to the debate of encounter spaces to fitting the self-organized places of encounters, in the continuum of encounter spaces.

The trend of urban initiatives resulted from the neoliberalist's turn in society. Citizen have become active in the responsibility of change in the urban setting (Schinkel & van Houdt, 2010). Citizens have been taken up on local problems when local governments could not or would not intervene (Finn, 2014; Douglas, 2013). A lot of research has been conducted on the Do It Yourself urbanist concept of citizen initiatives. This concept differs from community enterprises. The DIY projects have been one activity or a temporal activity that created urban interventions (Finn, 2014; Douglas, 2013). Community enterprises contains of various activities focused on the long-term fulfilment of producing a social value (Wagenaar & van der Heijden, 2015). Therefore, this research will contribute to the present knowledge of citizen initiatives by analysing the social value of different long-term place-based community enterprises.

The concept of community enterprises originated from the United Kingdom (Kleinhans, 2017; Kleinhans et al., 2015). Since 2011, this concept has been introduced in the Netherlands. Empirical research on this phenomenon in the Dutch context has been lacking (Kleinhans, et al., 2015; Kleinhans, 2017). It has been stated that community enterprises create community-buildings and serves the local needs of the neighbourhood (Kleinhans et al., 2015; Nikkhah, & Redzuan, 2009; Chaskin, 2001). Yet, the knowledge about the characteristics and value of community enterprises has been scarcely. Therefore, this research will be complementary to the present knowledge of community enterprises in the Dutch context, and will contribute to the literature by providing insights of the characteristics, problems and successes that these community enterprises have been experiencing.

## 1.4 Scope of this research, KNHM cases

As aforementioned, community enterprises have a relative new concept of initiative in the Dutch context. Since it has been an experimentation, it was critical to secure a gatekeeper to get contact and to gain valuable information of these community enterprises (Cresswell & Poth, 2018). In addition, the current situation of the coronavirus made it not possible to visit these community enterprises. Therefore, it makes it difficult to get in contact with initiators or volunteers of community enterprises. This research used KNHM as a gatekeeper and obtained their network of community enterprises.

Since the start of the experimentation, other companies' cooperation's and associations caught the attention to support community enterprises. These companies had started arousing interest in the financial and advisory support of community enterprises (Kleinhans, et al., 2015). Koninklijke Nederlandse HeideMaatschappij (KNHM) has been one of those cooperation's that support community enterprises. KNHM was founded in 1888, to improve agricultural land, reforestation of sandy soils and improve employment. After that, KNHM became a foundation that donated money to social initiatives who aimed to contribute to the living environment of their neighbourhood. Since 2008, KNHM has been supporting citizens' initiatives in neighbourhoods, districts and in regional projects. The support consists of a collaboration with the engineering agency Arcadis by providing knowledge, money and an extensive network (KNHM, 2020).

'KNHM participatie' was one of the programs that KNHM offers. 'Participatie' stands for the long-term participation with community enterprises in the Netherlands. *"We offer appropriate financing, coaching and training and involve experts where necessary, both in the start-up phase and in the years thereafter"* (KNHM, 2020). The portfolio of participation projects of KNHM exists of 20 community enterprises. This research focusses on 15 cases, the other 5 cases were relatively new to KNHM or were still in their initiation phase. These 15 cases were interesting to explore their value and experiences because they were already in the realization or management phase. The 15 community enterprises originated from 2012 until 2017. These cases were analysed based on their business plans, giving the opportunity to analyse similarities and comparisons of motivations, characteristics of activities, community and encounters, and value. Subsequently, 5 cases were selected based on their focus on creating a social space and providing activities for the neighbourhood. Further in-depth research on these motivations, characteristics and values has been conducted through a document analysis of social media, newspapers, and year reports. In addition, eleven semi-structured interviews were conducted with initiators and volunteers of these 5 cases, to explore and reflect on the motivations, characteristics and values.

## 1.5 Thesis Guide

This research will start off with a theoretical framework in chapter 2. This chapter provides the theories and concepts of this thesis. The concepts of community enterprises motivations, encounters, activities, community and values in community enterprises will be explained. After this theoretical framework, chapter 3 will explain and describe the three methodological parts of the empirical research. Chapter 4 entails the results in a narrative notion combining the three methodological parts. Finally, chapter 5 consists of the conclusion, where the main research question will be answered and where the research will be discussed to provide recommendations.

## 2.Theoretical framework: Community enterprise and its potential value

As mentioned in the introduction, the welfare society and the neoliberalist turn created an increase of community initiatives, besides, one specific type community enterprises. Community enterprises produce activities that foster the community needs, which gives members the feeling of a 'community'. The concepts of community enterprises will be further explained in this chapter. The content of the theoretical framework is as follows: first, the (2.1.) the concept and context of community enterprises will be discussed. Secondly, (2.2) activities, encounters and community building in community enterprises will be discussed. Thirdly (2.3), the potential value of community enterprise and measuring value will be discussed. Each section of this theoretical framework will build up the conceptual framework. To paraphrase each paragraph will end with a piece of the conceptual framework, building up the complete conceptual framework (2.4).

### 2.1 What defines a community enterprise?

Community enterprises were developed around a local problem or opportunity and invest in activities that serve the needs of local area. A uniform definition of the concept of community enterprises has been absent in research and policies. Most descriptions of community enterprises address the problem-orientation or value orientation of community enterprises (Bailey, 2012; Kleinhans, 2017; Teasdale, 2010; Wagenaar & van der Heijden, 2015). According, to Bailey (2012, p.26-27) the value that community enterprises have is: *"... serious deficiencies in a particular area which need to be addressed and where the perception is that other agencies are unlikely to provide solutions"*. That defines community enterprises as a place that have been created out of a local response towards a local problem. Moreover, according to Wagenaar & van der Heijden (2015) by providing specific goods or services values of community enterprises lies in their accountability for creating long-term benefits to local people. Therefore, community enterprises serve the needs of the local, by providing goods and services.

The 'mechanism' of community enterprises contains a social and business orientation that aims to give a purpose to a specific community. Aiken, et al., (2011, p 6) pointed out, that besides providing a local purpose, community enterprises were run like businesses with capital-intensive assets (Aiken, Cairns, Taylor & Moran, 2011). Therefore, community enterprises have been participating in the economic market. However, community enterprises have not been profit oriented but invest their profit to the community's needs (Wagenaar & van der Heijden, 2015). Moreover, community enterprises aim to develop a stable and sustainable financial mechanism that provides social needs, and on lowers its own economic risks (Kleinhans & van Ham, 2016; LSA, 2019; Wagenaar & van der Heijden, 2015). This follows the line of argumentation of Sommerville & McElwee (2011) claiming that community enterprises have both social *and* economic aims. At which the economic aim of community enterprises has been a co-operative, focusing on membership and controlling of assets. And the social aim of community enterprises has been the non-profit enterprise, at which the focus lies on producing a social benefit for the community (Somerville & McElwee, 2011).

#### 2.1.1 Development of a social economy

Community enterprises have been a part of the social economy that shifted the economic system after the critique of the mass-production. From the 1970s the economy in the western society changed rapidly due to the importance of mass-production. However, this putted pressure on citizens' rights and justice by the unequal distribution of the economy (Wagenaar & van der Heijden, 2015). In the 1970s the mass-production economy created large distinctions in economic capital. Creating different distributions of wealth and justice between the civilians who worked in factories and those who profited from the mass-

production. From the mass-production the economy boosted, developing an importance of privatization and a neo-liberal narrative (Wagenaar & Van der Heijden, 2015). Yet, despite the increased production and economic wealth, states ended up in a fiscal crisis. This was resulted from the increased feeling of fear of losing their growing profit. Later in the 1980s, the importance of a more social economy in the western society became a focal point of aspirations (Pearce, 2003; Teasdale, 2010). The group of people that were excluded from the profit of the mass-production, were longing for a more equal economy. This was called a social economy. The key factors of this social economy focused on creating social justice in the economic system (Teasdale, 2010).

This social economy created a new range in the economic system, serving a social purpose to the public (Pearce, 2003). The prior economic system was arranged in two dimensions: a public-oriented dimension and a private-oriented dimension. The public-oriented dimension was driven by a non-trading economy, that provides public services and planned provisions (Pearce, 2003) (see figure 2.1, blue circle). The private-oriented economy was driven by trading and providing a private and profit-oriented economy (see figure 2.1, green circle). The social turn in the economy created a new range between the public and the private dimension (see figure 2.1, orange circle). This social dimension in the economic system served as a market-driven economy with cooperative members as decision-makers, the same as the private dimension. Nonetheless, served also a social purpose to the public, the same as the public dimension (Pearce, 2003; Bailey, 2012).

Community enterprises have been a part of this social economy, with the focus on a specific geographical community (Somerville & McElwee, 2011; Bailey, 2012). In the social economy, there has been a distinction between the orientations towards the public or private dimension (figure 1, orange circle). The private dimension side of the social economy focuses especially on 'enterprise', defined as social enterprises. The public-driven side of the social economy has been defined as voluntary organizations or a family economy (Bailey, 2012). According to Somerville (2011), community enterprises were not private or public. According to Bailey (2012) community enterprises stand in relation to a defined population or sub-group living in geographically defined area (Bailey, 2012). This creates the importance of the geographically defined 'community.' Community enterprises were situated according to Pearce's (2003) in system of economy, in the neighbourhood area. Therefore, the community has been placed within a neighbourhood scale.

The commercial aspect provides the needs of this 'community' in the community enterprises. What community enterprises have in common is: having an asset within a particular place (Aiken, et al., 2011). Therefore, community enterprises could be located within a specific building, a vacant school building (LSA, 2019) or in an already existing family firm within the neighbourhood (Somerville & McElwee, 2011). According to Kleinhans (2015) community enterprises that have a substantial asset, were ahead of other community enterprise enterprises, because they have existing roots in the local area (Kleinhans, et al., 2015). Besides, according to Bailey (2012) these assets have the potential to create a strong business model (Bailey, 2012; Aiken, et al., 2011).

Community enterprises fall within the private dimension therefore it has been governed by members of the community. Community enterprises have not been private because they produce social goods, on the other hand they have not been public because they were governed by members of the enterprise (Somerville & McElwee, 2011; Bailey, 2012, p.4). However, Kleinhans (2017) argues that citizens lack entrepreneurial skills and attributes in order to develop, especially in deprived communities. That puts a question to the capability of community enterprises to provide social needs in the neighbourhood.

According to LSA (2019), having responsibility over assets creates an importance of managing the responsibilities. Therefore, community enterprises demand for more legal forms of operation. These legal forms have been foundations, cooperation's or associations (LSA, 2019).

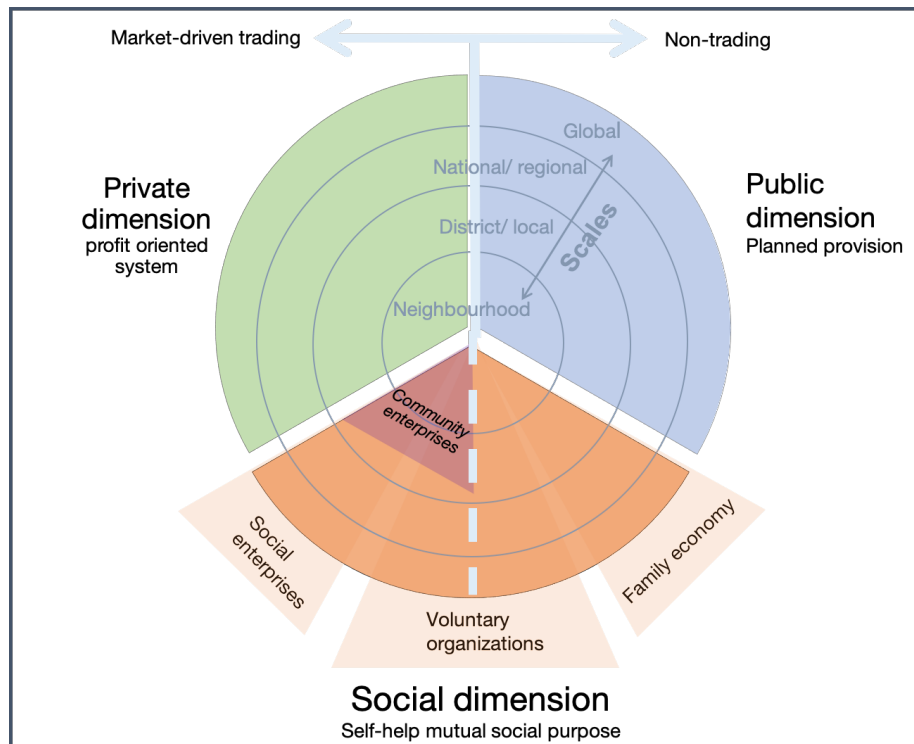


Figure 2.1 Placing community enterprises in a social economy, after Pearce (2003, p.25)

### 2.1.2 Development of citizen participation

As aforementioned, the community enterprises were derived from the shift in social economy. However, community enterprises have also been derived from the increase of citizen participation. Citizen participation has been originated in the Netherlands when the neighbourhood development tasks of the national and local authorities decentralized. In the western society, the increase of liberalism and right to the citizen made citizen participation important. This has risen the potential for citizens to collectively respond to particular circumstances in their neighbourhood, instead of waiting for governmental authorities to solve these problems. Therefore, initiatives in neighbourhoods increased, at which new activities were developed that orientated towards the needs of the public (Wagenaar & Van der Heijden, 2015; Bailey, 2012). According to LSA (2017) in the Netherlands 125 of the 390 municipalities had implemented neighbourhood rights. These rights included participation in development processes, to challenge these developments and participate in the decision-making process. Arnstein (1969) called this the 'degree of tokenism.' However, as stated community enterprises have been governed by members of the community. These members control their assets, activities and decisions. Therefore, it could be questioned whether community enterprises have been participating with the municipality or whether the municipality has been participating with them. And therefore, be rather placed in the stages of degrees of citizen power than tokenism in participation ladder (see figure 2.2, grey box).

The movement of taking rights to the city and developing local improvements could be called 'Do It Yourself (DIY) Urbanism' (Douglas, 2013; Finn, 2014) or 'micro-spatial urban practices' (Iveson, 2013). These urban initiatives have been for example: 'guerrilla gardening', 'painting staircases' (Fabion & Samson, 2016), 'community gardens' (Könst, Van Melik & Verheul, 2018), 'neighbourhood bookshelves', or community-led maintenance of the neighbourhood (Douglas, 2013; Iveson, 2013; Finn, 2014).

The difference between initiatives and community enterprises lies according to LSA (2019) on aim of community enterprises, the financial independency and responsibilities. However, according to



Könst et al. (2018), initiatives such as community gardens, have also been dealing with major financial responsibilities. Besides, the significance of community enterprises and community initiatives has been the ‘Insideness’ of the local situation. Community initiatives and enterprises have been both built from local problems where the public authorities failed to intervene (Douglas, 2013; Finn, 2014; Teasdale, 2010). The local knowledge that these initiatives have aims to improvement of these local situations. Initiatives tend to develop a better understanding of a local context and have been more likely to adapt on local situations, due to the high degree of physical and social ‘Insideness’ of initiatives (Relph, 1976, in Seamon & Sowers, 2008). According to Seamon & Sowers (2008) the feeling of a strong will and the emotional feeling towards a specific place creates this local understanding. Moreover, according to Kleinhans (2015) due to the local knowledge, initiatives could be more adaptive and flexible in those new situations rather than top-down initiatives (Kleinhans, et al., 2015). Thus, there has been a thin line between defining an initiative a community enterprise or a community initiative.

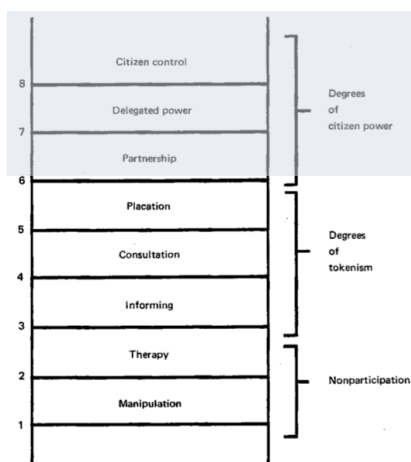


Figure 2.2 The ladder of participation (Arnstein, 1969)

Not every citizen initiative has been received as positive notion. Some called it an act of political expression, or a resistance, or vandalism (Douglas, 2013). However, as Douglas (2013) underlined in his research, the ambitions and ideas of these initiatives have been perceived positive as fixing urban problems in the neighbourhood. At which the initiatives could have a social, economic and even political orientation. Therefore, it could be questioned whether community enterprises reflect the neoliberalism turn, or whether it has been a new and radical way of organizing a welfare society (Teasdale, 2010).

This paragraph results in the first part of the conceptual model:

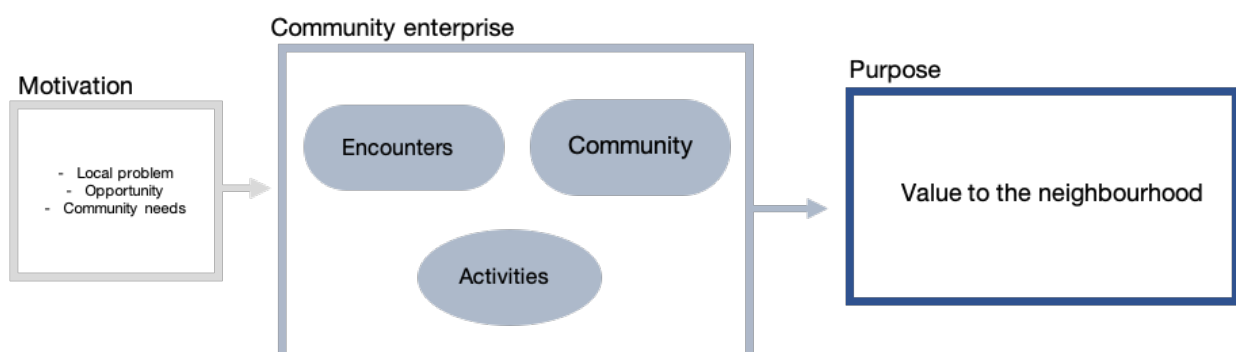


Figure 2.3 Conceptual model part 1

## 2.2 Activities, encounters and community in community enterprise

The activities organised in community enterprises range from cafes, to second-hand shops, to the maintenance of public parks in the neighbourhood (Wagenaar & van der Heijden, 2015; Teasdale, 2010). Each community enterprise initiates its own strategy of activities, by providing what has been needed for their particular area (Bailey, 2012). Within the literature of community enterprises, the exact themes of activities that occur could not be generalized, because of their local orientation. Yet, various authors have tried to identify the key activities that community enterprises provide (Aiken, et al., 2011; Kleinhans & Van Ham, 2016; LSA, 2019; Teasdale, 2010):

- Management and supply of flexible workplaces.
- Specific learn, coach or advise workshops.
- Management and supply of sport play, or children facilitations.
- Management and rent of properties or rooms.
- Management and improvement of the environment.
- Activities and learning programs to improve (mental) health.
- The offer of catering, recreation, theatre or festivals.
- Neighbourhood development (talent, coaching and volunteering).
- Sustainable development (education, maintenance).
- Co-operation with other social and/or economic enterprises.

Community enterprises serve a social and economic purpose through the activities, at which encounters, and social interactions will perform the bridge between these purposes. Kleinhans et al. (2015) stated that in community enterprises the commercial and social activities intertwine. Thus, also the economic and social purposes intertwine. To paraphrase, activities that provide the community enterprises profit, could also be the facilitator of a social purpose. According to Kleinhans, et al. (2015) the overarching aim within these activities has been the creation of encounters and social interaction. Since the key task of a community enterprise has been to monitor the needs in the neighbourhood. Therefore, according to Bailey (2012) community enterprises need to invest in listening, consulting, informing and be involved in the neighbourhood processes, in order to monitor the needs of the neighbourhood. Wagenaar & van der Heijden (2015) called this a social democracy. Besides, community enterprises depend on an involvement and co-operation with external parties (Kleinhans, et al., 2015; LSA, 2019). This co-operation has been based on bearing economic risks and the expanding their social network. In addition, interactions have been facilitated in the activities of the community enterprise. Therefore, encounters have been important to mobilizing needs and desires, to facilitate communication with external parties and as daily encounters in the activities.

### *2.2.1 Encounters in everyday life*

Encounters have been defined as the face-to-face meeting of opposite forces, or the spatial and temporal coming together of different people (Wilson, 2017). In the everyday life setting and in unplanned settings encounters occur or were facilitated. According to Wilson (2017), encounters shape spaces, but spaces also shape encounters. Different attributes in space could influence the encounter experience of people. But encounters in space could also influence the space. For example, a hallway in school has not been designed for meeting, but might be experienced as a meeting place for children and therefore shape that space (Mayblin, Valentine & Andersson, 2016). Mayblin (2016) stated that we should speak of contact zones, rather than spaces of encounters. Because encounters were not performed within a specific geographical space but have been selective in space and by individuals. According to Mayblin (2016) “*it must occur in multiple occasions in multiple sites and with a variety of intensities to become meaningful* (Mayblin, et al., 2016, p.216).” The variety of occasional meeting places have been either engineered or intentional contact zones creating meaningful contact (Mayblin, et al., 2016). Moreover,



Blokland & Nast (2014) argued that fleeting encounters appear to promote a sense of familiarity whereby diversity appears as common and promotes the feeling of belonging and sense of community. Thus, encounters have not been spatially bounded, but could happen in engineered spaces of encounters or happen spontaneously in any setting.

Not every encounter has been the same and not every encounter has been meaningful. However, various researches have debated on whether fleeting encounters could create meaningful encounters (Askins & Pain, 2011; Mayblin, et al., 2016; Valentine, 2008). Having contact could, according to Mayblin (2016) be defined in three varieties of contact: 1) that bridge across differences, 2) around a shared or common interest, and 3) fleeting encounters. According to Valentine (2008), fleeting encounters do not create ‘meaningful’ encounters, at which she argues that encounters with family or friend have not been leading to ‘meaningful’ encounters (Valentine, 2008). However, Askins & Pain (2011) argued that fleeting encounters have been often undervalued. The fleeting encounters could according to Askins (2011) start as small encounters, and create the ability to a change peoples’ attitudes, and consequently have the potential to build meaningful interactions (Askins & Pain 2011; Peterson, 2017). In addition, according to Mayblin et al. (2016), fleeting encounter in everyday life has been important to be able to create meaningful contact.

### *2.2.2 Encounters and social interaction in space*

In social science, there has been a debate on whether we should aim for engineering places for meaningful encounters, or whether encounters will engineer themselves in meaningful encounters (Amin, 2002; Mayblin, Valentine, Kossak & Schneider, 2015; Phillips et al., 2014; Valentine, 2008). According to Mayblin (2016) in order to facilitate meaningful encounters three points should be ensured within the space: first it should be a safe space, secondly, the space should be created around a shared or common interest, and thirdly, space for banal everyday live contact (Mayblin, et al., 2016). Moreover, according to the classic contact theory of Allport, (in Pettigrew, 1998) spaces should have four conditions of ‘success’ to contact: 1) equality in relations, 2) sense of shared purpose 3) working together without competition, co-operation 4) directions and/or customs in place to support for contact (Allport, 1954, in Pettigrew, 1998). Besides, Phillips (2014) also pointed to the potential of building a strong motivational dialogue and co-operation between people, created through a shared interest. This shared interest could be a local problems or activity. He calls this a ‘communities of practice’, at which shared goals and activities facilitate social contact and collaboration (Phillips et al., 2014). Thus, a shared culture, interest or purpose has been important to facilitate meaningful encounter.

Within literature, encounters have been often distinguished between places of the private ‘the home setting’, or places of the public ‘the street setting’ (Lofland, 2017). Yet, Amin (2002) demands for micro-public places, these micro-public places have been places that facilitate group activities that have a purpose of people meeting from different backgrounds (Amin, 2002). The meaningful encounters in this settings enables: *“people from different backgrounds who might not otherwise meet are intentionally brought together in ways that provide them with opportunities to break out of fixed patterns of interaction and learn new ways of thinking and relating (Amin, 2002, p.2).”* In fact, Amin (2002) and other researchers have argued that meaningful encounters only appear around a mutual pattern of interest or around an activity that facilitates meaningful encounters (Amin, 2002; Askins & Pain, 2011; Phillips, et al., 2014; Valentine, 2008). These semi-public spaces of encounters appear in large variety in neighbourhoods, facilitating encounters around a mutual pattern of interest, or an activity (Amin, 2002; Könst, et al., 2018; Peterson, 2017).

Third places have been seen as places that creates an ability for meeting others but have not direct intention to facilitate it. These third places vary in form and function: from bars to barbershops (Oldenburg & Brissett, 1982). What these places have in common, is the characteristic of places *“where people gathering primarily to enjoy each other’s company”* (Oldenburg & Brissett, 1982, p.269). These

places were of importance because of their attachment to people's everyday lives. The everyday lives between home and work. According to Oldenburg (1982) third places offer the following conditions: 1) a neutral ground and be inclusive, 2) activities, 3) accessibility and be accommodating, 4) a 'community' or group of people who regularly visit the place, 5) low-profile and therefore not attractive for thieves, 6) playful space, with no heavy moods, and 7) familiarity, called as the 'home away from home'. According to Coffin (2017) a strategic position of these places crossing multiple social paths has been very important to create a low-profile, accessibility and accommodate different communities (Coffin & Young, 2017). Therefore, we could say that on the one hand spaces of encounters could engineer themselves through spontaneous interactions or through a freedom of choice to meet. On the other hand, a shared pattern of interest, activity of place conditions will also shape the opportunities for meaningful encounters.

Engineered and planned places for activities and encounters were according to various researchers not always the places that people intentionally go to, to encounter (van Melik & Pijpers, 2017; Peterson, 2017; Roth & Eckert, 2011). Roth & Eckert (2011) calls for 'vernacular landscape'. Vernacular landscapes have been identified as spaces that were shaped by people, who live and work there. It separates it from the planned landscape, through the people's interpretation to that particular place. Places have been designed in a formal way; however, this does not directly mean, that the lived practices were the same as the planned practices. Carlsson (2020) research on cultural day-care landscape found that everyday practices planned within an institutional environment have been often contested, challenged or intermingled (Carlsson, Pijpers & Van Melik, 2020). Besides, Carlsson (2020) stated that although the power relation in that live- or workspace, both care takers and clients were able to influence the space and practices (Carlsson et al., 2020). Moreover, the research of Van Melik & Pijpers (2017) concluded that elderly people prefer contact and encounters within places of self-selection. The elderly preferred using commercial spaces instead of using 'elderly places' for encounters because of low threshold these places had (Van Melik & Pijpers, 2017, p.300). This puts a pressure on whether we should design places for encounters, when people have the freedom to choose and interpret their own places. Additionally, Duyvendak & Wekker(2015) stated that we should design more unrestricting without forcing social relations or interaction, to generate the freedom of people to mingle and associate with others (Duyvendak & Wekker, 2015).

### *2.2.3 Objective and subjective community*

The internet and other mobile technologies as skype or Facebook make the space of interaction more virtual (Hubbard, 2018). These new technologies make physical communication or interaction within a specific time less important. Besides, the relative low-cost and high frequency of transport between places, makes distance even smaller (Hubbard, 2018). Therefore, the question arises whether it is still important to one's social life to aim for activities and encounters within a specific place. Various studies have shown that communities in a neighbourhood were essential to serve the realization common actions that provide social goods, safety, and clean environments (Chaskin, 2001; Nikkhah & Redzuan, 2009). According to Hubbard (2018, p.51), it has not been required to be involved in the community, but it is rather the existence of a community in the neighbourhood that provides the opportunities of social sustainable area and physical environment.

The 'community' of a community enterprise contains of a large network of people involved. To clarify, the community involves visitors, participants of activities, volunteers and other collaborating entrepreneurs (Kleinhans et al., 2015). Besides, the community involves also an external network of investors and municipalities, who invest or subsidize the community enterprises (Kleinhans & Van Ham, 2016). Mobilizing this network and facilitate community actions, participation is needed (Chavis & Wandersman, 1990; Nikkhah & Redzuan, 2009). Therefore, participation is expected in the community

creation in order to solve the local problems (Chavis & Wandersman, 1990). Besides, doing things together creates the ability of meaningful contact (Mayblin et al., 2015; Phillips, et al., 2014). However, according to Mayblin (2016), spaces need facilitators, to develop interfaith relations that manage interactions and conflicts (Mayblin, et al., 2016). According to Chanan, et al. (1999) (in Sommerville & McElwee, 2011), people in community participation could be divided in three types of people, at which the activist might be the facilitators in the community space:

1. *The concerned unmobilized*; these people have a stake within the community but have not been participating in any active community project.
2. *The supporters*; these people produce the everyday life of the community; they attend meetings and work behind the scenes.
3. *The activists*; these people were actively involved in the defining of the community.

However, people have not been attending places where they have not felt comfortable, leading to a loss encountering opportunities. According to Duvyendak & Wekker (2015) not every city dweller aims for social contact. Duvyendak & Wekker (2015) distinguished four different types of city dwellers. The first city dwellers were as Wirth (1938) already called them were the 'homogenous city dwellers' in 1938 (p.15), people who need physical closeness but a sense of social distance. These people could be familiarized as people who like to 'rubbing along' in public spaces, but with no intension of making direct contact (Watson, 2006). Rubbing along has been a form of limited encounter. Seeing, being seen or being present within space but with the possibility to withdrawal in your own personal realm (Watson, 2006). The second city dwellers were people who need physical and social closeness. These people like to create interactions and bonds with multiple people in their surroundings. The third city dwellers have been people who need physical distance but social closeness. These people like to be symbolically connected with people but withdraw in social physical settings. The last city dwellers were people who feel a need for physical and social distance. These people withdraw from any physical or social setting. Therefore, in everyday life there have been different people with different needs of social and physical contact.

Nonetheless, people have been always searching for the 'sameness' to make contact in social and physical settings. This has been what Oldenburg (1982) called a home away from home. Or has been argued by Tolsma (2009) a heterogeneously looking for a community (Tolsma, van der Meer & Gesthuizen, 2009). Familiarity creates the feeling of equality and makes contact among strangers easier (Oldenburg & Brissett, 1982). Therefore, people have been always searching for the same people with the same norms and values. Even in a physical space this search of the familiarity has been noticeable. According to Chavis & Wandersman (1990) there has been a substantive relation between the quality of the physical and the quality of the social. Spaces developed by a community, generates a sense of belonging. Therefore, the physical community environment reflects individual satisfaction (Chavis & Wandersman, 1990). Community has been therefore rooted within the social setting and physical setting. One could identify a community place, through the rich details. These details create meaning and the feeling of 'home' making people feel comfortable (Coffin & Young, 2017; Peterson, 2017).

The development of a community space has mostly been seen as an idealized concept. Some say that this could led to a defensible space. A defensible space facilitates interaction and conviviality within the community but could create exclusion for outsiders (Chavis & Wandersman, 1990). According to Peterson (2017) community places could be seen as places of security and order, that governs 'normal behaviour' leading to friendly encounters. Moreover, communities were a group of individuals who share cultures and norms, creating the assumption that people who did not share these ideals were excluded. Therefore, the pressure lays on the homogeneously of the community. According to Jacobs (1961, p.302) we should rather celebrate the social mix of communities, and therefor aim for more differences to create a safer and resilient environment. Besides, Amin (2002) stated that when the

ability has been created for different communities to meet the opportunities derives to break down prejudices in the neighbourhood.

Therefore, a community contains of objective conditions as community participation, personal desires and collective actions. On the other side, a community contains of subjective conditions as the sense of belonging and a shared culture and norms.

This paragraph results in the second part of the conceptual model:

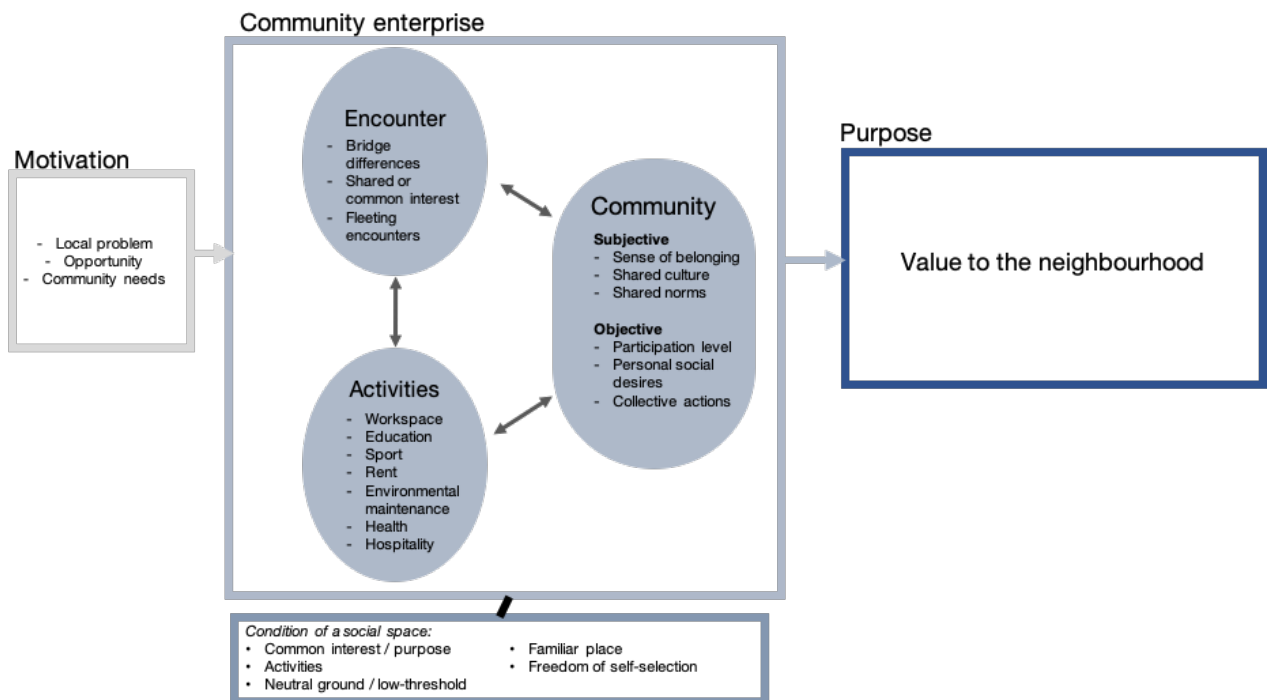


Figure 2.4 Conceptual model part 2

## 2.3 The potential value of community enterprises

Community enterprises have been developed around a problem, opportunity or community needs. The main goal that community enterprises aim has been developing a social purpose. This social purpose could be seen as providing a social value to the neighbourhood. It has been relevant to know what this value is, to see whether community enterprises have been tackling problems, opportunities and community needs. Social value could be linked to various value measures, from economic value of the neighbourhood to value experienced by individuals in the neighbourhood. Yet, the diversity and the heterogeneous forms community enterprises make it hard to underpin the specific value (Roy, Donaldson, Baker & Kerr, 2014; Kleinhans, et al., 2015). What community enterprises themselves value is the providing needs and desires of the community. This could be called social well-being, *'the degree to which the community needs and desires are being met'* (Gregory, Johnston, Pratt, Watts & Whatmore, 2009, p. 700). According to a study of Aiken, et al. (2011), 43 % of their respondent community enterprises aimed for the outcome of social well-being. Whereby, 15 % of other outcomes were; improve on education or improve on local environment; these indicators could also be pointed towards aiming for social well-being (Aiken, et al., 2011). Therefore, describing or measuring value in community enterprises has been difficult, because it has been hard to grasp the important indicators of a social value (Kleinhans, et al., 2015). Besides, the needs and desires of each community has been different. This paragraph will give an overview of the assessment and measurement of value, and the types of value that could be important for community enterprises.

### 2.3.1 Assessing value

Various researchers have shown that social enterprises appear to have a positive impact on individual behaviour and their daily living conditions (Gordon, Wilson, Tonner & Shaw, 2017; Roy et al., 2014; Teasdale, 2010). Gordon (2017) showed that social enterprises had impact on the individual and community but remain constrained on higher social value levels. Lower structures could not be achieved due to the lack of power of the enterprises (Gordon et al., 2017). To paraphrase, they only created more social bonds or provided volunteering jobs, but better social connections or creating better mental health could not be achieved. However, Gordon (2017) suggested that *"...forming complementary networks of public, economic and third sector business models could create more encompassing strategies for tackling well-being inequalities"* (Gordon, et al., 2017, p.12). This has also been one of the indicators of Bailey (2012) that of co-operating with local employers and the public sector to have influence on the local (Bailey, 2012, p.33). Therefore, social enterprises and thus community enterprise could achieve high and low social values when co-operating with other enterprises.

These co-operating enterprises have been demanding community enterprises to express their social value. This increased interest of aiming for a social value has been made over the last decade in European societies (Berger-smith & Noll, 2000). Since 2000, the main goals of the European Union have been to improve the living conditions and quality of life of its members states (Berger-Smith & Noll, 2000). Therefore, the ambition of national policies has shifted its focus from providing a good Gross Domestic Product (GDP) to providing statements on national well-being (Atkinson, et al., 2017). This in order to concern on national live satisfaction and justice, rather than the monetary growth. This ambition has been seen as a result of the social movement in national and local politics. At which individuals became more responsible for the creation of their own and their collective welfare (Meijer, 2018; Schinkel & van Houdt, 2010; Atkinson & Joyce, 2011).

The Netherlands lacks a measurement tool for measuring a social value. In the Dutch context measurements as 'Maatschappelijke Kosten Baten Analyse', 'Social Return On Investment' or 'MAEX'

became important to measurements, to provide statements on a social value (Nichols, 2007; Kleinhans, et al., 2015). 'MKBA', has been a tool that measures the social costs and value of a project. 'SROI' and 'MAEX', have been tools that calculate the value of a social projects. However, the economic-driven focus raised critique on these tools (Atkinson, et al., 2017). Besides this, community enterprises have a variety of activities and social purposes, making it difficult to measure value (Kleinhans, et al., 2015). According to Salvaris (2000) measures of a social value have been equally important to community enterprises as to national enterprises. Constructing social measurements helps community enterprises with creating improvement in participation and providing valuable information for investors (Salvaris, 2000; Kleinhans, et al., 2015).

### *2.3.2 Measuring a social value*

Defining the concept of social well-being soft measurements have been needed to provide a social value. However, the terminology of social well-being or even well-being has been loosely defined (Atkinson, et al., 2017). Well-being has been known within different measures and indicators to related concepts as; satisfaction, happiness, and quality of life (Atkinson, et al., 2017). These indicators have been rather qualitative than quantitative. Besides, various researchers stated 'that quantitative measures only create a little understating of social benefits, at which the importance of 'softer' data has been emphasized. Softer data creates a stronger message of the value of a diverse community (Gordon, et al., 2017; Kleinhans, et al., 2015; Teasdale, 2010).

Softer measures have been derived from an individual assessment or experience in a particular place. Everyone experiences space from a different perspective. The experienced space has been according to Lefebvre (1991), a direct relation between the perceived and the conceived space. This has not been suggesting, that the experienced space results as a causal relation of these two spaces. The lived experience space has been a radical open space where struggles and negotiation take place (Soja, 1985). In addition, experiencing space could according to Park & Peterson (2010), be distinguished in two dimensions with the heart or the head. To paraphrase, people either experience space with emotional aspects as: relations. Or people experience space with their head, experiencing with rational elements like curiosity (Park & Peterson, 2010). This influence the way in which people create value or meaning to a place. Moreover, according to Soja (1985), experiencing space and valuing space stands in relation to peoples own historical, social and economic background (Soja, 1985; Van Schaik, 2018). Additionally, the motivation people have to attend certain activities comes with their own idea of a gained value (Roy, et al., 2014). Therefore, the experience of a place stands in direct relation of people's personal identity.

The value of a community has not been a sum of parts of individuals must be developed from an intersubjective view. Every community has a variety of norms, values and attitudes, a loosely defined scope, and diversity of individual values (Atkinson, et al., 2017; Cox, Frere, West & Wiseman, 2010; Gordon, et al., 2017, p.12; Lee & Kim, 2015). Therefore, community value depends on the local circumstances of individual experiences and time and place. According to Lee & Kim (2015) assigning value to the community comes with intersubjective value. Intersubjective value has been the reflection of individuals on their experienced value. This would create a richer data because the value has not been steered by personal motivation. According to Roy, et al., (2014), people aiming for an improved well-being were also most likely to participate in activities. While the experience has been influenced because people will approach places and activities with an expectation (Roy, et al., 2014). In addition, several researchers have shown that nature and expression of a place, both enables and constrains the well-being outcome (Teasdale, 2010; Farmer, et al., 2016; Gordon, et al., 2017).

Individuals will experience the space of a community enterprises differently; some will experience with their head and others by their heart. Measuring a social value in community enterprise



has been reflecting on individual experiences, because the community value has not been a sum of parts of individual value.

### *2.3.3 Social, individual, political/cultural and economic value*

According to Somerville & McElwee (2011), the creation of value from activities in community enterprises could be placed in four parts; individual, social, political and economic. In the literature of community enterprises there is a lack of knowledge on what kind of value community enterprises provide. The following paragraph will elaborate on the four parts of value of Somerville & McElwee (2011), and the possible value that could be assumed for community enterprises.

The individual value in a community enterprise could be assigned to sub-domains of the social, cultural and health values. Social enterprises, and therefore community enterprises, claim to provide a benefit for individuals, by gaining skills from activities, that one could manage, and one could recall in everyday life (Farmer, et al., 2016). Moreover, Roy et al. (2014), pointed out that besides the socio-economic factors as education, gaining skills and potential income, also psychological-social factors could occur. Activities on health and well-being in social enterprises improves individual's motivation, mental health, self-esteem, self-confidence and life satisfaction (Roy, et al., 2014). Thus, besides gaining more social and economic skills, participating in activities influence one's psychological health.

The social value has been both an individual and communal value, that achieves the social purpose and creates social cohesion. According to Teasdale (2010), the community within a community enterprise gives a severe impact on social bonding and bridging based on solidarity (Teasdale, 2010, p. 101). Community enterprises have been developed to strengthen the social ties between neighbours, friends and community members. In addition, community enterprises aim to bridge ties between other networks of individuals and communities in and around the neighbourhood (Bailey, 2012; Kleinhans & van Ham, 2016). The creation of bonding and bridging refers to the social capital of Putnam (Putnam, Feldstein & Cohen, 2003). Putnam refers social capital to the social bonding of homogenous contacts, and the tightening of bonds between external networks of people. These features produce means, social links and trusts in and out the community. This has been what Putnam et al., (2003) calls the 'efficiency in society'. Therefore, bringing and bonding people creates the ability to generate social needs. Besides, it also has the ability to led to a social cohesion in the neighbourhood of bonding and bridging social ties between communities and individuals.

Building a community has mostly been phrased to have a positive influence on individuals' lives by creating social capital, but it could also create social exclusion. According to Teasdale (2010) social enterprises were linked with the ability to mobilize and reproduce positive social capital. Moreover, according to Somerville (2011) social capital of bonding and bridging has been important in social spaces (Somerville & McElwee, 2011). Putnam, et al., (2003) also found a positive correlation between activities of social enterprises and social capital (Putnam, et al., 2003). Except this positive correlation does not provide a causation of the effect. In addition, according to Teasdale (2010), expanding the community enterprise would rather increase exclusion, and create homogenous communities with strong social networks. However, there has been no tendency to say whether social exclusion is good or bad. People could not have the eagerness to socialize. As aforementioned, different people with different needs live within a neighbourhood, whereby some prefer interaction and others prefer social distance (Duvyendak & Wekker, 2015). Therefore, in the development of a community space, social exclusion could therefore not be prevented. A community should not aim for community creation but rather the creation of social capital to make the community denser and expand the social network (Somerville & McElwee, 2011).

The political value of a community enterprise influences the creation of individual empowerment and mobilisation of the community. A community that develops a capacity to providing

the needs or desires within a place, could be seen as community development (Kee, Lee & Phillips, 2016, p. 4). According to Nikkhah & Redzuan (2009), the development of a strong community could achieve various degrees of individual empowerment. Empowerment has been seen as an improvement of social, political, psychological and economic knowledge of individuals (Nikkhah & Redzuan, 2009). The emphasis of community development has been to improve the living conditions of the people within the community and involve all members in the community in the process (Nikkhah & Redzuan, 2009). However, creating empowerment could according to Nikkhah & Redzuan (2009), only be served when the initiative has been created from bottom-up and has no influences of authorities.

Moreover, in order to receive a social purpose, community development emphasizes the participation of people within communities (Chavis & Wandersman, 1990; Somerville & McElwee, 2011; Nikkhah & Redzuan, 2009). Participation in a community could be linked to the theory of governmentality. Governmentality has been defined by Foucault (1977) as the organizing practices which governs 'subjects' (Foucault, 1977). The outcome of individual and communal choices and individual and communal actions creates the quality of value (Atkinson & Joyce, 2011). Therefore, participants in a community have been responsible for the development of their own value and the value of others. It could be seen as a reproduction of the participation and welfare narrative on a local level, through producing the needs of individuals. In addition, Somerville & McElwee (2011) warns for the focus on equal distribution and the broadening of community participation. Somerville & McElwee (2011) stated that it has been rather important that community enterprises operate democratically, and therefore functions within the structures and processes of a democratic government. This to provide equality and manage the community in a justified way (Somerville & McElwee, 2011, p.325).

Economic value has been mostly expressed as monetary value; however, community enterprise could facilitate socio-economic value in the long-term. Community enterprises could have an impact on the socio-economic value of individuals and the neighbourhood as a whole. Due to the lack of research on these socio-economic effects, it makes it difficult to grasp this value. Besides, community enterprises have been a relative new concept, therefore long-term values were hard to support. Yet, an increase liveability created by a community enterprise activities and interactions, could serve as an effect that increases the income of other businesses in the neighbourhood (Kleinhans, 2017). Secondly, some community enterprises offer workspaces on a low-level rent in order to generate opportunities small entrepreneurs or starting companies. Therefore, job opportunities and employees' range could be increased. Third, community enterprises work with volunteers, being a volunteer serves as an opportunity for work experience, that could provide future steps on individuals economic ladder (LSA, 2019; Farmer, et al., 2016).



## 2.4 Conceptual framework

Figure 5 visualizes the three parts of this theoretical framework into the full conceptual framework. The theories discussed in this chapter have been included in this conceptual framework. First, the motivation to start community enterprises comes from a local problem, opportunity or has been developed from a set of community needs (Bailey, 2012; Wagenaar & van der Heijden, 2015; Kleinhans, 2017).

Next, the mechanism of a community enterprise typically consists of three parts: encounters, activities and a community that generate the everyday life of community enterprises. The activities of community enterprises could be defined in seven categories ranging from workspace to hospitality (Aiken, et al., 2011; Kleinhans & Van Ham, 2016; LSA, 2019; Teasdale, 2010). Community enterprise includes the participation of a community. However, developing a community comes with both subjective and objective factors (Somerville & McElwee, 2011; Phillip et al., 2014; Duvyendak & Wekker, 2015). The inclusion of diverse people comes with the reflecting on different needs and desires. In addition, a community involves around a set of subjective conditions and objective conditions that bonds or expanse the community. The important factor that holds the community and the activities together have been encounters. Various types of interaction could be present in community enterprises, encounters that bridge differences, around a common interest or fleeting encounters (Valentine, 2008; Amin, 2002). Developing a space for activities, contact and community comes with a set of conditions. A common interest or purpose, activities, a neutral ground and a low threshold, a familiar place, accessibility and accommodation and a freedom of self-selection generates the ability for meaningful contact, activities and a place for a community.

Last, community enterprises aim to provide a certain value to the community. The value of community enterprises has not been based on an economic profit but rather a reflection on the experience of individual value (Kleinhans et al, 2015; Kee, et al., 2016; Farmer, et al, 2016). These values could according to Sommerville & McElwee (2011) be distinguished in four categories: individual, social, economic and cultural/political. The specific value depends on the local situation, community or individuals (Teasdale, 2010).

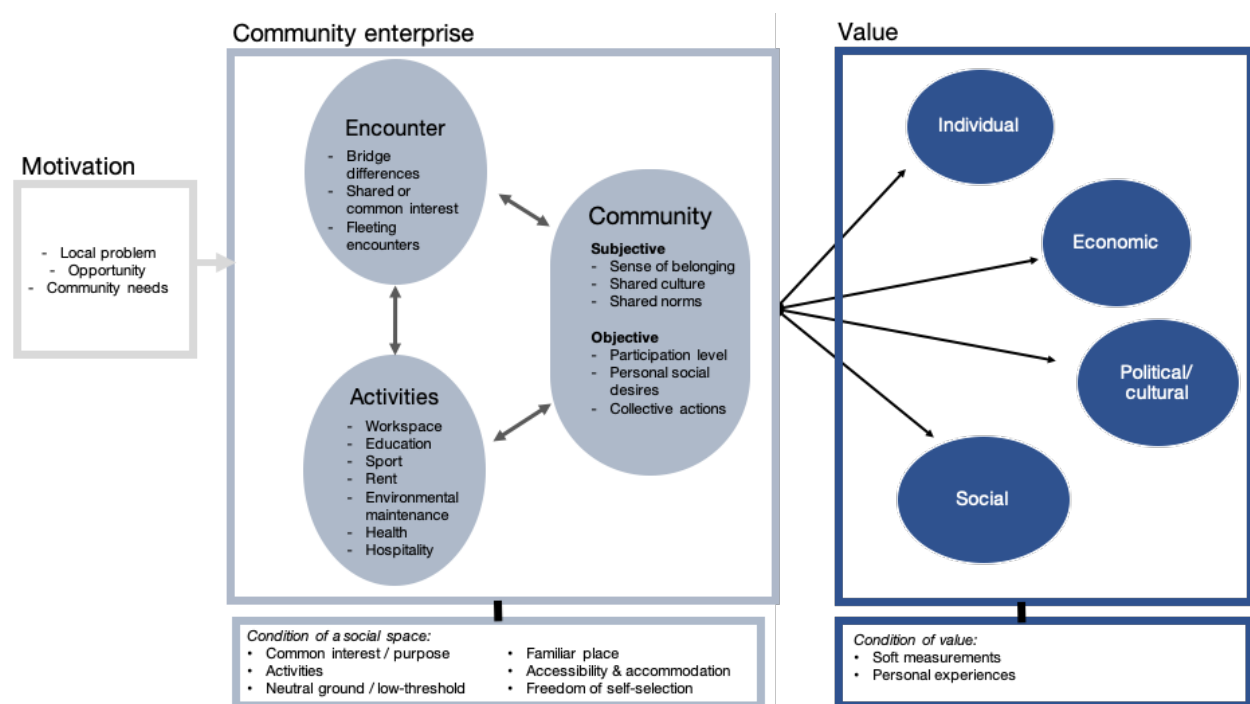


Figure 2.5 Full conceptual model

### 3. Methodology

This chapter elaborates on the methods of this research, to be able to answer the main research question: *“What are the essential motivations and characteristics of activities, community and encounters in community enterprises, and what value does community enterprises offer according to initiators and volunteers?”* The empirical research has been done in cooperation with KNHM, from February 2020 to July 2020. The methodology consists of three parts: first, 15 business plans of 15 different community enterprises were analysed using a deductive content analysis. Secondly, 5 community enterprises were selected for further analysis of 65 documents of social media pages, news articles and year reports. This analysis used an inductive content analysis. Finally, 11 semi-structured interviews with initiators and volunteers of the five community enterprises were conducted and analysed. This chapter will further elaborate on these three methodological parts, including the sampling, analysis method and limitations. First the current conditions and the case selection of KNHM will be explained.

#### *Corona*

This research has been conducted during the COVID-19 pandemic. This created an impact on the original methodology approach. To gain an in-depth understanding of community enterprises, observational data would have created a more explorative notion. This was the original research approach, an ethnographic research approach researching one community enterprise. Through the method of participant observation, the specific culture and community could be explored within the setting of the community enterprise (Creswell & Poth, 2018; Pink, 2008a). However, all community enterprises were closed due to this pandemic. Due to the social distancing restriction, encounters and activities that normally create the encounter spaces, were not allowed anymore. Yet, various new online activities seem to have originated to retain the community involvement in community enterprises. Community enterprises have formed the creativity to survive this pandemic crisis and have been at this point slowly opening again (July 2020). This research has not been fully focused on this pandemic crisis, yet the research framework and methodology have been adjusted to the situation. The methods of this research were document analysis and interviews via phone or video calling. In addition, it has been crucial to have gate keeper that provides contacts and information, to enrol in the community enterprises especially in this period. Thus, the role of KNHM for this research was to provide documents and first set of contacts within their community enterprises.

#### *Case selection*

To understand more about different community enterprises in the Netherlands, the cases of KNHM were selected for this research. An overview of the amount of community enterprise in the Netherlands has been unknown. According to the website of LSA, 198 member initiatives have been currently running. However, not every initiative has been a community enterprise. According to LSA (2019) community enterprises in the Netherlands have been formed through four principles: 1) Bring economic, physical and social development to an area in which residents recognize themselves. 2) An independent enterprise, self-sufficient and the profit flows back to the neighbourhood, not to individuals. 3) Initiated by residents, managed by and owned by residents. 4) Aimed to collaborated with residents' associations, local government, institution and companies.

In the last research of LSA (2019) 19 cases were selected based on the aforementioned definition and analysed on various aspects. The main results were: According to LSA (2019) the exploitation of community enterprises has been mainly financed by the creating services. Moreover, LSA (2019) stated that the community enterprises often offer a diverse range of goods and services. However, these activities depended on the commitment of volunteers. To run the community enterprises legal forms were adopted: a foundation (74%), or a foundation in combination with a cooperative (11%),

cooperative (5%) and the association (5%). The aim of the community enterprises focused on increasing social cohesion in the neighbourhood, the improving of the physical living environment, providing care and welfare and offering workplaces. Moreover, according to Kleinhans (2015, p. 119) the concrete motivation for community enterprises to develop in the Dutch context have been: 1) availability of an vacant building, 2) (threatening) discontinuation of subsidies for certain activities or facilities, 3) The LSA experiment for community enterprises, 4) deteriorating liveability problems in a particular neighbourhood.

Since the cases in the Netherlands were still unknown, the help of a gate keeper has been essential in this research. Therefore, the cases were selected in cooperation with KNHM. The cases have been comparable to the cases of the LSA (2019) research. At which, 80 % of the KNHM cases were foundations, and in the research of LSA 74 % of the 19 cases were foundations (LSA, 2019). Therefore, the cases of KNHM makes an interesting selection, to analyse whether these cases and conclusions of the LSA (2019) research have been similar or different.

Cases	ID: 01	ID: 04	ID: 09	ID: 13	ID: 15	All 15 cases
Location	Urban	Rural	Urban	Urban	Rural	2/3 = Urban 1/3 = Rural
Year of foundation	2012	2014	2017	2014	2016	2012 to 2017
Ownership of property	Yes	Yes	Yes	No	Yes	80% ownership 20% non-owner
Legal form	Foundation	Foundation	Foundation	Foundation	Foundation	1. 80% - foundation 2. 13,33% - private company 3. 6,33% - cooperation

Table 3.1 Overview of the cases for this research.

### 3.1 Research approach

Each community enterprise has its own ‘motivations’ ‘characteristics’ and ‘values’. This empirical research tries to understand these different motivations, characteristics of encounters, activities and community, and value. The community enterprises in the Dutch context have not been frequently studied on its characteristics and its possible value (Kleinhans & van der Ham, 2016). Therefore, this research will gain more understanding of this concept from an explorative notion. Qualitative research methods appeared to be most suitable in an explorative notion. Since qualitative research methods explores from a set of interpretative material practices. Establishing meaning or interpret the phenomena in terms of how people create meaning of it (Creswell & Poth, 2018, p.7). A funnel research sampling and three phases analysis has been used to explore a more significant spectrum of community enterprises in the Dutch context (see figure 3.2). This research explored 15 different community enterprises and five community enterprises in specific.

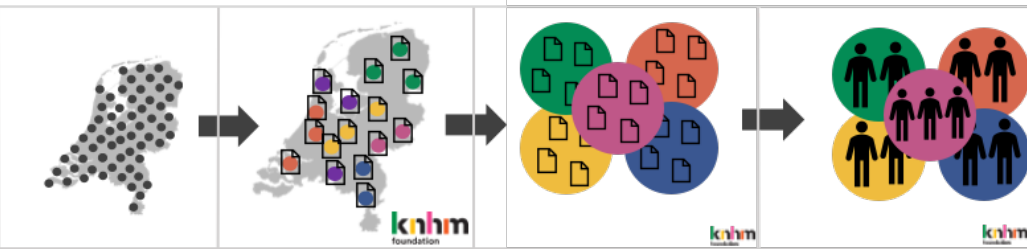
Sampling				
Theme of analysis		General explorative, on motivations, characteristics of encounter, activities, community and value	Descriptive explorative, on motivations, characteristics of encounter, activities, community and value	In-depth explorative, on motivations, characteristics of encounter, activities, community and value and strategies, problems and successes.
Amount of data		Document analysis of 15 cases. (15 document)	Document analysis of 5 cases. (65 documents)	Interviews with initiators and volunteers in 5 cases (11 interviews)
Type of data		Business plans	Facebook, year reports, news articles, websites	Semi-structured interviews

Table 3.2 Research approach and sampling

The first phase of this analysis used business plans of 15 community enterprises, exploring all characteristics of the community enterprises. Thus, this phase explored the extensive range of characteristics of motivation, activities, encounters, community, value and problems and success of the community enterprises. This first phase specifically looked at business plans to develop a comparative notion between the community enterprises. The business plans were written to KNHM. The documents contained the organisation and functioning of the community enterprise, their social value and their ambitions for the future.

The second phase of the analysis focused on five specific cases, which were chosen based on their importance of encounter spaces. This choice selection has been made to explore the theoretical framework of this research into practice. This phased has been named thematic explorative, because the themes were derived from the first phase of analysis and of the conceptual framework. This phase contained an inductive analysis, of social media documents (Facebook, website) online news articles and year reports.

The third phase focused on an in-depth exploration of the motivations, characteristics, values and problems and successes. This phase contained of 11 semi-structured interviews with initiators and volunteers of the five selected community enterprises. This phase has been analysed in an inductive way, but with using the themes of the interview as guide.

This research had been conducted with implementing a qualitative approach of primary and secondary data. The secondary data were the documents and primary data were the semi-structured interviews. According to Bowen (2009), document analysis exists primarily as a research method that should stand in relation with other research method round the same phenomenon (Bowen, 2009). This relation has been important, because biases could occur in secondary data. Therefore, the findings of the two different methods corroborate each other to reduce potential biases existing in one particular study (Bowen, 2009).

## 3.2 Qualitative content analysis of documents

To explore the concept of community enterprises in the context of the KNHM cases, content analysis has been used. Content analysis has been a document analysis approach that focus on identifying themes, explore meanings and to identify patterns within texts (Hsieh & Shannon, 2005). The method of direct content analysis has been used, this has been a structured process of analysis, at which prior theoretical framework has been used as a framework of analysis (Hsieh & Shannon, 2005). The goal of direct content analysis was to try to interpret and provide knowledge of the concepts of study and further explore these concepts (Hsieh & Shannon, 2005). In total 15 business documents and 65 social media, year reports and news articles where considered relevant for the document analysis. The business documents were consulted from the intranet of KNHM and have been found online through searching by the name of the community enterprises. In table 3.3 the number of documents per type and per phase has been visualised. The document analysis contains of two phases, each phase will be explained separately.

Type of documents	Amount of cases	Number of documents
<b>Phase 1</b>		
Business plans	15	15
<i>Total</i>	<i>15</i>	<i>15</i>
<b>Phase 2</b>		
Year reports	4	4
Website information	5	30
Facebook	5	25
News articles	5	10
<i>Total</i>	<i>5</i>	<i>65</i>

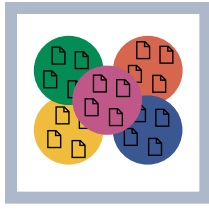
Table 3.3 Documents of this research



### 3.2.1 Phase 1 Sample size and data

The cases for the document analysis were selected within the portfolio of KNHM. KNHM has a portfolio of 20 community enterprises, that they financially and participatory support. The selection of the cases for this first phase has been reduced to 15 cases, from the consultation with KNHM. Since, some cases were confirmed not to be valid because of the relative newness of the community enterprises, or they were relatively new to KNHM itself. Therefore, these cases were still in negotiation with KNHM, or were still in the initiation phase of their development. This caused difficulties to explore their motivations, vision, decisions and values, compared to other cases that have been working with it for a longer time.

This phase used business plan document of the community enterprises, that were handed to KNHM. The documents contained an overview of the activities, organisation and place of the community enterprises, their aimed social value and their ambition for the future. Business plans documents were handed to KNHM to negotiate a co-operation of participation and financial support. The business plans range from 2014 until 2017. Therefore, not all information could be stated as valid or relevant information. Information has been checked on validity, searching on their websites or social media pages. This first phase focusses on business plans, to explore the concepts defined in the theoretical framework, and generate the ability to compare outcomes of fifteen different community enterprises.



### *3.2.2. Phase 2 Sample size and data*

To have a deeper understanding of the community enterprises five cases were selected for the second phase of analysis. The selection of the cases has drawn from the community enterprises contribution and emphasis on encounter spaces. This choice selection has been made to explore the theoretical framework of this research into practice. After this case sampling 7 out of 15 cases were considered relevant.

The other cases emphasised on other aspects such as care, nature or had a commercial perspective. Two of the seven were banned out after a consultation with KNHM, because they were over-researched in the past, and therefore participation in this research became unlikely. This concluded in a selection of five relevant cases for this research. Five cases were considered a minimum amount of cases since this research tries to explore different motives, characteristics and values. When researching less than five cases the attention will be drawn on a few cases creating a less explorative notion of research.

The types of documents used in phase 2 were websites and social media pages of the community enterprises, news articles and annual year reports of the community enterprises. More specifically, the websites homepages and story pages, the Facebook story page and users' reviews, and most recent news articles and annual year reports. This to be able to explore the described characteristics, motives and value, to the public, and from the public. All documents were found online through google search using the name of the community enterprise, except for the annual year reports these were provided by KNHM.

### *3.2.3. Data analysis of documents*

The documents were analysed following a directed content analysis, at which the codes and themes were derived from the theoretical framework of this research. However, this has not result in a fully deductive analysis. The analysis allows a combination of inductive and deductive coding. Therefore, new themes and codes were able to emerge from the analysis (Hsieh & Shannon, 2005). This created the ability to a broader exploration of the research concepts. All documents were uploaded and analysed in the software program Atlas.ti, the two phases of the document analysis were analysed separately.

The first phase of the research analysed the appearance of codes and coding themes. The themes were placed in the coding scheme that was derived from the theoretical framework of this research. Besides these themes the reasons for taking initiative, types of activities, types of value, types target population, partners of the community enterprise were analysed. After this analysis, axial coding and selective coding were conducted (Clifford, French, Cope & Gillespie, 2016).

The second phase of the document analysis represented a more inductive approach. The analysis started with predefined themes from the theoretical framework and the first phase of analysis. Then the documents were open coded but placed in the predefined themes. Next, the open codes were followed by axial coding and at last selective coding, in which the predefined themes remained or were changed.

The overview of the coding schemes of phase 1 could be found in appendix 1 the pre-defined themes of phase 2 could be found in appendix 2.

## *3.3 Semi-structured interviews*

To obtain more insight in the explored themes of the previous analysis, experiences and value of the community enterprises, semi-structured interviews were used. The interviews have been conducted with board members and volunteers of the community enterprises. These individuals have experience in and have knowledge of the community enterprises. According to Cillier (2014), the value and experience of a place could be best explored implementing a qualitative enquiry (Cillier, Timmermans, Van den



Goorbergh & Slijkhuis, 2014). Qualitative stories do not only tell the story, but its structures a culture, value and defines the essence of a particular subject (Cillier, et al., 2014). The words people use, the classification people make, and the values people create, constructs meaning. Moreover, according to Foucault (1977) discourse create a sense of power and produces knowledge. Therefore, the dominance lies in the discourses that defines the culture and values of the place.

This third phase used a semi-structured interview method. The semi-structured approach of the interviews has been chosen because of its ability to create a flexible interview. Which explores unfamiliar aspects and themes within the research topic. The more flexibility in the interview, the more experiences and values will appear of the interviewees (Clifford, et al., 2016). All interviews were audio-recorded with the permission of the interviewees. The interviewees were remained anonymously, and personal information could only be used after ensuring with the interviewees.



### 3.3.1 Sample size and research unit

The sample unit of the community enterprise cases has been based on the previous selection of five cases for the in-depth document analysis. The first five interviewees were provided by KNHM, based on their role as initiator or board member within the community enterprises. The other six interviewees were selected by a snowballing method (Clifford, et al., 2016). The first five interviewees helped this research to recruit other contacts in the community enterprise (Clifford, et al., 2016). The recruitment was based on two essential criteria: first, the interviewees must not be initiators, secondly, the interviewees should be involved within the community enterprise on a daily, weekly or monthly notice as volunteer or coordinator.

All interviews were held from April to June 2020, within a duration between 36 and 80 minutes. The average interview duration was 55 minutes. Non-personal interviews could be held, because of the COVID-19 restriction of social distancing. Therefore, the interviews were held over the phone or via video calling (see table 3.4).

Name	Function	Community enterprise ID	Interview type	Duration of interview
1	Initiator / Board member	ID: B - 04	Video call	60
2	Initiator / Board member	ID: B- 09	Phone	46
3	Initiator / Board member	ID: B- 15	Video call	70
4	Board member	ID: B- 13	Phone	70
5	Initiator / Board member	ID: B- 01	Video call	80
6	Volunteer	ID: V- 15a	Video call	52
7	Volunteer / coordinator	ID: V- 15b	Video call	52
8	Volunteer	ID: V- 13	Phone	38
9	Volunteer / coordinator	ID: V- 01	Phone	56
10	Volunteer / renter	ID: V- 04	Phone	36

11	Renter / board member	ID: V- 09	Phone	42
			Total time of interviews	602
			Average time of interviews	55

Table 3.4 Overview of interview of this research

### 3.3.2 Data analysis of interviews

The interviews have been analysed using an inductive approach. The analysis started with open coding of the transcriptions of the interviews, from a thematic coding scheme. Secondly, axial coding made a second connection between the open codes and the themes of the theoretical framework. Next, the codes were selected within the created themes using 'selective coding'. These themes created categories of the data, and further coding has been produced in these themes (Clifford, et al., 2016). Although the coding process has been deductive, this approach has not been fully inductive. The questions of the interviews were semi-structured, at which the themes and question were derived from the theoretical framework of this research (Creswell & Poth, 2018). Therefore, interviews were held within a specific framework that was relevant to the theory and relevant to the research question. The themes, sub themes and interview questions have been shown in a simplified version of the interview guide in table 3.5. Not all questions were asked to each interviewee because not all questions were relevant for the volunteers. The '\*' mark shows the questions that were asked only to the board members. The extended interview guide could be found in appendix 3 and in appendix 4, the thematic coding scheme of the interviews could be found.

Concepts	Sub-topics	Question
Motivation / community	- Motivation. - Sense of belonging Personal involvement	-Can you tell me who you are and where you are from? - How are you involved in the CE <sup>1</sup> ? - What does it mean for you to be involved in the CE? - What was your motivation to initiate/ to volunteer? - How much time do you spend in this role?
Current situation / previous situation	-COVID-19 -Normal week	- How do you cope with the current COVID-19 situation in de CE? - How does a normal week look like?
Activities	- CE activities -Target population	- * What are the current activities of the CE? - Who is involved in the creation of these activities?
Contact	-Personal desires of social contact -Kinds of contact	- How does the social interaction within the CE look like? - When you look at yourself, do you like to have contact with your neighbours?

<sup>1</sup> CE means community enterprise



Community	<ul style="list-style-type: none"> <li>- Shared norms, culture</li> <li>- Sense of belonging</li> <li>- Participation</li> <li>- Collective actions</li> </ul>	<ul style="list-style-type: none"> <li>- * How does your governance form look like?</li> <li>- * What are the shared norms and values in the CE, and why these?</li> <li>- In what degree are people in the neighbourhood being involved?</li> </ul>
Value creation	<ul style="list-style-type: none"> <li>- Value creation</li> <li>- Kinds of value</li> </ul>	<ul style="list-style-type: none"> <li>- What does the CE offer to the neighbourhood and other visitors?</li> <li>- What does it offer for you?</li> <li>- What are the needs of the neighbourhood?</li> <li>- * How do you translate the value to investors?</li> </ul>
	Success / value	- What did you already achieve, that you are really proud of?
Conditions of space	- Conditions of a social space	<ul style="list-style-type: none"> <li>- What do you find important in the space of a CE?</li> <li>- * Who has influence on how spaces could look like in the CE?</li> </ul>

Table 3.5 Interview guide of this research

### 3.4 Limitations

This research comes with limitations that have been considered before and have been appeared during this research.

The current circumstance of COVID-19 pandemic were the first remark on limitations. The restrictions of a lockdown in the Netherlands made it impossible to use some research methods and approaches. The research methods that have been chosen were based on their ability to preserve social distance. The original aimed research method was based on an ethnographic approach. This research method would have given an exploration between the doings and sayings of a lived place of community enterprises and its influence on community value. Ethnographic research could have discovered the conscious or unconscious things in a perceived space, that might not have been mentioned in the interviews. However, ethnographic research has been criticized for not producing validation to other cases, because it focusses on one case (Pink, 2008b). Therefore, in this research, different qualitative mixed methods have been chosen to explore different settings of community enterprises in a considerable scope. Through the use of a triangulation of data methods, the validation of research result could be accomplished (Bowen, 2009). Since each wrong interpretation or shortcoming of method could be complemented by another research method. Besides, the different forms of data collection produced a large and diverse amount of data that increased the validity of this research. Lastly, using multiple cases creates a more general explanation of the reality of community enterprises. This serves a better reliability to the research question than a single-case exploration from an ethnographic approach.

Qualitative analysis has been marked as a research approach that lacks the possibility to generalize. However, this research was not constructed to generalize the research results. Rather the research data would create the opportunity to explore. The cases were selected within the portfolio cases

of KNHM. Therefore, it could not be stated that the assumptions of this research would produce the same results as other cases in the Netherlands. However, the structural approach in the document analysis, by using predefined codes from the literature, creates the opportunity to repeat this process to other cases in the Netherlands. Furthermore, new insights from this research could help to contribute to other community enterprises. Therefore, the theoretical framework and the results of this research contributes to scientific and social debates.

A critical note could be placed on the internal validity of the research data. The business plans and financial year reports were written in response to the KNHM organization. Therefore, the narrative of these business plans may incline a socially and financially desired answer. These aspects could affect the internal validity of the document analysis. To decrease this problem, other documents were collected that had a diverse target audience to explore different perspectives on the theme of this research. Besides, the interviews with the organizational members have been conducted to explore the in-depth understanding of the information written in the business plans and financial year reports. Therefore, the data from the document analysis and the interviews were combined to create a deeper understanding and less desired results (Bowen, 2009).

The snowballing method for the semi-structured interviews entailed some disadvantages and advantages. According to, Beauchemin & Gonzalez-Ferrier (2011) the provided contacts tend to have the close ties to the first set of interviewees, because otherwise they would not happen to have their contact information. This draws attention to their validation and objectivity to the subject of matter. However, the first interviewees were guided with two criteria for the sampling of contacts, to be able to provide a valid sample for this research. In addition, because of the COVID-19 situation, obtaining contact details from the first set of interviewees makes it potentially easier to locate volunteers and coordinators (Beauchemin & Gonzalez-Ferrier, 2011).

Moreover, the interviews were conducted via phone or video calling without being in a physical place, creating various disadvantages and advantages. The disadvantage of non-physical interviews limits the communication of intonation or body language, that could have offered another layer of information. Although, the video-call interviews had provided this extra layer of information. Next, creating a good interview ambience has been critically important in conducting interviews. Yet, when the interview was via phone or video-calling the interviewer could not influence the interview situation. Therefore, interview interruptions and loss of concentration of the interviewee could not be managed. This will develop less spontaneous communication (Opdenakker, 2006). However, because of the social distancing restriction of COVID-19, no interview could be held in a physical setting. Besides, interviewing on the location of community enterprises could have created barriers or uncomfortable situation for the interviewees, at which the interview could have been less critical (Opdenakker, 2006). By conducting the interviews via phone or video-calling in which the interviewees were at home, generated the opportunity to create critical objectives on the community enterprises.

A final remark could be made to my personal connection, to the subject of matter. This personal connection could have created a personal bias or glorification of data results (Clifford, et al., 2016). Therefore, I as researcher should be critical on the methodology and data, to perform unbiased conclusions of the subject. Since, I have personal experiences with working in a social enterprise, I as researcher should step outside and inside the research as much as possible to leave out on my personal experiences. This to reduce my own personal experiences and focusing on the interviewee's experiences. On the other hand, having the experience of working in and for a social enterprise, develops the possibility to better acknowledge other experiences.

### 3.5 Ethics

Using document analysis based on the business plans and social media pages created by community enterprises, concerns for ethical considerations. The community enterprises have provided their information to KNHM or on the social media pages for their target audience. However, not all community enterprises were asked for permission that this data will be used in this research. These documentations might contain critical or personal information, that could either harm the individuals or the community enterprise itself. Therefore, the decision has been made to preserve anonymity of the community enterprises. Moreover, each method of research has had the potential to do harm on subject of matter, therefore it has been the researcher's occupation to reflect on the privacy of the subjects. Personal information and important specifications of community enterprises that were essential for results or conclusion were being checked with the organisations and interviewees.

At last, I will work within the condition of being a master student researcher and an internship employee at KNHM. This has been likely to cause tension between producing data for research and commercial purposes. On the one hand, data that performs best to the aimed research results of Radboud Human Geography master. On the other hand, creating data that supplement the work of KNHM, by using this research as a commercialization strategy for the company. Therefore, personal details were filtered within the research results. This, to protect the confidentiality and reduce personal harmful effects that might be caused by the study results (Clifford, et al., 2016). Furthermore, every interviewee has been asked for their permission to share the interview with KNHM. This has been asked during the interview, and interviewees could come back on their response within 2 months after the interview. No interviewee has objected.

### 3.6 Conclusion

In this methodological chapter, the methods that will answer the research question were explained. Two different qualitative methods were selected to explore this research subject: 'community enterprises' from various standpoints. The research was conducted in three parts, first, 15 cases were analysed by using content analysis, second, five cases were analysed using inductive content analysis, at last, 11 interviews were taken with volunteers and initiators of five cases. All methods were qualitative methods because of the explorative notion of this research.

## 4.Results

The results of the data analysis will be presented and discussed according to relevant themes emerged from the analysis. The chapter has been structured by the sub questions of this research. Paragraph 4.1 will give answer to sub-question 1: What determines the motivation to develop community enterprises? Paragraph 4.2 will give answer to sub-question 2: Which types and conditions of activities, encounters and community, occur in community enterprises? These paragraphs will describe the explorative overview and comparison of the characteristics of community enterprises in a Dutch context. Paragraph 4.3 will give answer to sub-question 3: How could value be assigned in community enterprises and which types of values are important? This paragraph will describe the strategies of visions, measurement and describe different types of value that appeared in the analysis. Finally, paragraph 4.4 will give answer to sub-question 4: What are the problems and successes of community enterprises? The results of this research have been drawn from the three research phases, some results have only been explored from the interview analysis this has been indicated in the sections. Each paragraph will result in a revised part of the conceptual model. The last paragraph will conclude this chapter.

## 4.1 Motivation

To develop a community enterprise three motivations have been mentioned: "environmental problems & changing society" "availability of vacant building" and "personal motivations". The research of Kleinhans et al., (2015, p.119) stated that there were four motives to developing a community enterprise: 1) availability of a vacant building, 2) (threatening) discontinuation of subsidies for certain activities or facilities, 3) The LSA experiment for community enterprises, 4) Deteriorating liveability problems in a particular neighbourhood. This research results contributes to this statement and adds that the personal motivation was an important motivation to develop the community enterprises.

### 4.1.1 Motivation of problems and opportunities

The motivation to develop a community enterprise derives from both environmental problems and a changing society. 10 of the 15 community enterprises mentioned an environmental problem that motivated to develop a community enterprise. These environmental problems were the loss of functions in a neighbourhood from shrinkage or the homogenisation of the neighbourhood. This shrinkage and homogenisation made that neighbourhoods became: 'just a place to live instead of a place for life'. Besides, another environmental problem was the social and physical deprivation of the neighbourhood. The lack of maintenance, and the loss of social interaction in the neighbourhood developed an unpleasant living environment. In addition, the changing society has also been mentioned by 9 out of 15 community enterprises as a motivation to develop. At which the decentralisation of the municipality to citizens on responsibility of welfare and the increase of citizen participation were mentioned as the changing society.

The importance of the conservation and need of a physical building in a neighbourhood has mentioned as a means to develop the neighbourhood. The availability of an empty building in the neighbourhood was one of the reasons for people to initiate a community enterprise. It has been mentioned that the property or the place was an icon in the neighbourhood, a place that created a spill for interaction or provided a service for the neighbourhood. What has been mentioned by the initiators was that they wanted to recreate this 'harmonious' place, the icon place that had disappeared. The possibilities have been seen to create a place where neighbourhood desires could be fostered. *"but yes, what are we going to do with this vacant building? Therefore, we went to the municipality, and asked; what you do with that? Cause we would like to have it for the neighbourhood. (Interviewee, I-09, 2020)."* Therefore, getting the opportunity to develop a community enterprise in an empty building does involve a collaboration with the municipality. Most buildings of community enterprises were owned by the municipality and have been made available to the neighbourhood. Besides, municipalities provided all 15 cases with subsidies or permits to develop their community enterprise. Having ambitions to set up a community enterprise could therefore be related to the attitude of local municipalities. Moreover, in 4 out of 15 cases this collaboration, went a step further at which the community enterprises adopted the purposes of the local municipality. The purposes that these community enterprises had were liveability, sustainability and preservation of nature.

80 % of the cases had ownership of the building. By having the ownership of a building, loans mortgages or other building expanses needed to be paid. The logical step was to develop to organize a business plan to pay for these expanses and on the other side facilitate the needs of the neighbourhood. This step made that community enterprises were legally formed. The most chosen legal formation was a foundation (12 of the 15). All community enterprises that were interviewed used the supervisory board as board of advice or overall financial organisation. The rest of the organisations has been managed by the daily board members or volunteers. The initiator of community enterprise 13 mentioned the importance of having that responsibility as daily board members: *"(...) it is for, a supervisory board, (...), it was quite difficult to fully understand, (...), how something happened and how the day-to-day*

decisions follow. (...) then you actually give too much control to people who watch more from a distance, so that is why we chose this form, so that the supervisory board that also looks a little more distant, also stays in that position and not forced to make decisions, (...)” (Interviewee I-13, 2020).

#### 4.1.2 Personal motivation

The motivations mentioned by the initiators and volunteers was a combination of personal motivation and local problems and opportunities. The motivation to initiate or to help out, coincides with the personal connection to the place or the concept of the community enterprises.

The place of a community enterprise was often mentioned as a place that played an important part in four of the interviewee’s memories. Some places have been emotional places of the past, or places where they had social interaction with people in the neighbourhood. All these personal memories created an emotional drive to redevelop the places like they used to be. Community enterprise initiator 01, mentioned that her harmony place of the past had changed: *“Look it was my adventure place and with me, a lot of people who still live in this neighbourhood, the place that finds their childhood memories. Where we played, had a picnic, skated in the winter, there is still a skating rink in the winter. It is a nice memory place for a lot of local residents, (...) but the place had become unsafe, where prostitution and junkies were hanging around, and the building had become a haunted house. So that was no longer my harmony place from the past, and we acted on that* (Interviewee, I-01, 2020).”

Likewise, the concept or activities in a community enterprise was something that had a personal connection to both initiators and volunteers. For example, two volunteer interviewees had a passion for culture and have been given the opportunity to organise something in the community enterprise. One volunteer mentioned his initiative for the community enterprise; *“it was an initiative at the start of the opening of the community enterprise. I offered to make things on a stage or held something for a public. This passion comes from my own experiences and background* (Interviewee V-01, 2020).”

Therefore, it was not only the opportunity, problem or society changes that created motivation to set up or participate in a community enterprise, but personal preferences and memories play an important part. The combination of personal preferences and memories to a place has been likely to cause a motivation to develop or support a community enterprise.

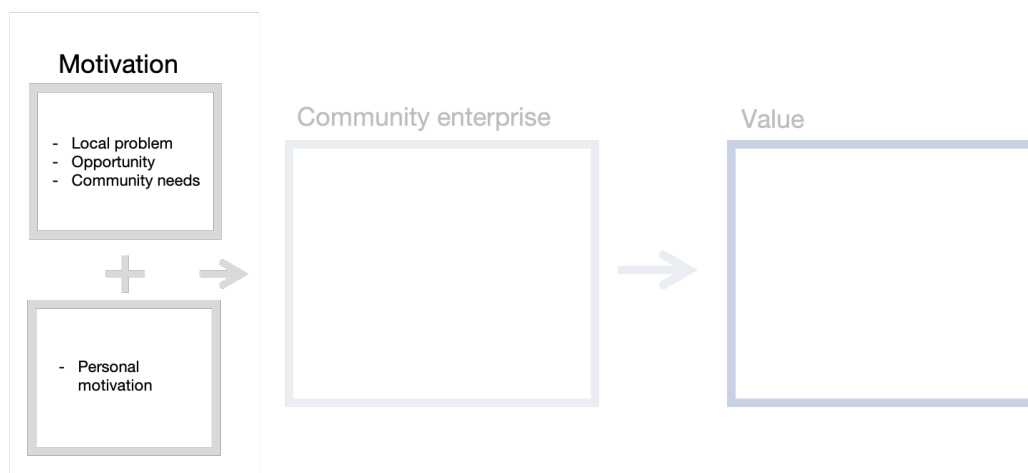


Figure 4.1 Revised conceptual model part 1

## 4.2 Activities, encounters and community

Activities and encounters and community seem to be essential to perform the daily life of community enterprises. This paragraph will elaborate on characteristics of the activities, encounters, and community that occurred in community enterprises cases.

### 4.2.1 Activities

The 15 community enterprises offered a variety of activities for a large target audience such as: residents, students, elderly etc. Those activities vary from cultural activities to sportive activities. There have been activities that were very small as a book stall, but also large activities such as festivals or maintaining allotment gardens. All activities could be distinguished in either permanent activities that take place every week or month. Or flexible activities that were developed spontaneously, based on a certain holiday or season, or derived from an interest of the neighbourhood, or happening as a cause of circumstances. New interests, new problems and new people in the neighbourhood, initiated new developments of activities. Where old activities disappear, and new activities developed.

During the COVID-19 pandemic all interviewed community enterprises were closed down. However, alternative activities appeared. The COVID-19 pandemic made physical contact or physical activities difficult. But other online activities or online encounter spaces were created, to stay in contact with the neighbourhood. Neighbourhood meals or cafes closed down but deliver or pick up services started to rise. This adaptability of activities appeared to be important from a financial and social point of view. The initiator of community enterprise 15 explained this as followed: *“Now that kitchen is ready, we thought yes, but we can no longer eat together with the neighbourhood, like we did. What do we do? Then the meal service was created, people can sign up for a meal of 6.50, well that is a nice price. The first time, I believe, was 25 people who signed up, the second time was 32, and now we're at 49. Thus, 50 fellow neighbours get a meal delivered every week from us. Well then, we can still have some contact with the neighbourhood again, and get a small source of income, very small, (...), which is also very important for us, to keep upright (Interviewee I-15, 2020).”*

### 4.2.2 Types of activities

It could be confirmed that no community enterprise follows the same set of activities (Kleinmans, et al., 2015; Teasdale, 2010). The three most common activities that appeared in the 15 community enterprises were hospitality, space rental and events. This could be linked to the way in which the community enterprises finance their communal activities. Most community enterprises get their financial profit from hospitality or rental that exploit the cost of their neighbourhood activities as events, or financed their mortgage or loans (7 of 15 hospitality and 8 of 15 rent). Besides, some community enterprises derive their income of both components (see table 4.1).

Hospitality has not only been commercial but also has a social component in community enterprises. Most hospitality range from create neighbourhood meals (5 out of 15), or cafés (12 out of 15) that serviced as a space for encounter. Some community enterprises serve different types of hospitality. As for example community enterprise 13 had neighbourhood meals, but also neighbourhood pick up services. This means that the activities were set up in such a way to mobilise a certain need, or to attract new visitors, or to create new social interactions. Besides, the place of hospitality serves as place of personal development. For example, the hospitality was run by either volunteers or as a day care activity people with disabilities. The social component of the hospitality has therefore not only been assigned to the people visiting the activity, but also as a social development for people working or volunteering in the activity. The activity of hospitality was mostly focussed on the neighbourhood as target audience. However, having a hospitality serves creates the opportunity to expand the target audience to the immediate environment.

The organisation of events and the rental of spaces concerns with the vision of the community enterprise. It has been mentioned that the type of activities must connect to the vision or theme that the community enterprise represents. For example, one community enterprise focused on preservation and development of nature and the sustainability, therefore all activities contributed to this vision. In addition, contracts for the rental of spaces or activities could also be drawn from the vision. For example, at some community enterprises a social or commercial price was requested. This means that if an activity provides a social added value, or if a demand comes from the neighbourhood, a lower rental price has been applied (4 out of 15 cases). If a company or group, rents an activity or space that does not match this social vision, a different commercial price will be applied. In addition, not only prices were flexible, but activities could also give something in return to the neighbourhood (6 out of 15 cases). Thinking of providing a certain added activity or making a donation for the community enterprise when hosting an activity.

The last component of activities has been events. Mostly these events cost money or break even the costs. Events could be distinguished in four categories; the first type of events were active events focused on sports activities or activities for children. The second type of events were the cultural events focused on art, music or historical. The third type of events focus on social events, which emphasis on parties, festivals or other social gatherings. And the last category of events has been focused on education, where learning, making and discovering were important. These four categories could also be intertwined, for example and educational lesson on history, creates to learn about a certain culture. Therefore, in this case the education and cultural category intertwine. Besides, all events were focussed on different target audiences.

	Amount of community enterprises (total = 15)	Amount of community enterprise whereby these activities exploit their finances.
Types of activities		
Events (temporal -seasonal)	15	3
Hospitality	15	7
Rent	9	8
Services	6	
Sport (place – lessons)	5	
Sustainability (lessons)	6	
Education (lessons)	9	
Cultural (place – lessons)	4	
Conditions of activities		
Social price in activities or rent	4	
Social component of activities / rent	6	
Other financing		
Third party / participation		3

Table 4.1 Activities and exploitation of activities

#### 4.2.2 Encounters

As found in the literature of encounters, encounters could be distinguished in three kinds: 1) fleeting encounters, 2) created encounters through activities or 3) semi-created encounters in places where gathering has been important but not directed (Oldenburg & Brissett, 1982; Amin, 2002; Valentine, 2008; Phillips, et al., 2014). These types of contact all appeared in different places of the community enterprise. The most important type of contact that was written in business plan documents, and mentioned in the interviews, were the contact through activities. Contact through activities was



described as the basis that created contact in community enterprises. At which, contact has been performed through a simple conversation or in a non-communicative form by together doing an activity. *“playing, sporting and recreation together brings people together* (Business plan CE 04, 2018).” This confirms the statement of Phillips et al (2014) that through a shared interest a dialogue and co-operation between people has been made. Phillips (2014) refers this as a community of practice, at which shared goals or shared interest facilitates social contact and collaboration.

#### *Fleeting encounters*

Fleeting encounters or banal encounter has been not mentioned as important in the document analysis. However, the importance of fleeting encounters has been noticed by several initiators and volunteers in community enterprises 9, 13 and 15. They see community enterprises as new way for people to meet more occasionally. Encounters was not only created through social interaction but also the increase of possibilities of encounters in space, this increased the greeting of people in the neighbourhood. The volunteer of community enterprise 15 mentioned this type of contact that has been increased since the community enterprise has started. *“today everyone you meet in the neighbourhood will raise their hands, but I think, if that goes on for a while, and you will also find out who that person is, who is called Piet or who is called Jan, hi Piet, hi Jan. Then the first connection is already made* (Interviewee V-15b, 2020).” This confirms the assumption that the accumulation of fleeting encounters could create the change of attitude and have the potential to build meaningful interactions (Askins & Pain, 2011; Wilson, 2017).

Yet, it has been mentioned that creating meaningful contact needs more than just fleeting encounters. This pointed the importance of meeting in different settings, or through an activity at which the fleeting encounter cause to change of attitude. The volunteer of community enterprise 06 mentioned this: *“if you greet your neighbour good morning, or good day and otherwise have no contact with him/her. Then you do not really know such a person at all. And if they come into contact in a different setting with each other they think oh, I didn't expect this from you at all* (Interviewee V-06, 2020).”

#### *Encounters in activities and in space*

The activities that community enterprises organise were either permanent or flexible activities that generate the ability for people to meet. The flexible activities were essentially focused on creating social contact. Through the range of activities' community enterprises creates the ability for different people to meet at their own pace. The diversity of activities created the ability for people to choose, based on their interest, and thus creates the opportunity to meet people with the same interest. *“At local markets, small festivals, neighbourhood events, ‘making village’, the annual volunteer day etc. All these activities bring people together and strengthen social cohesion* (Business plan CE 08, 2016).” This is according to Amin (2002) a micro-public place, a place where different people from different backgrounds were brought together around a mutual pattern of interest.

Moreover, six out of 15 community enterprises mentioned that the neighbourhood desired an encounter place in their neighbourhood. This encounter place has been a physical environment where different residents could meet, or a hospitality place that could be seen as an encounter point.

Therefore, encounters were either facilitated through activities or directed in an encountering place. All board members were asked if they saw encounters as either a goal or a means to create a different purpose. As initiator of community enterprise 13 described, the mix of activities and encounters in a place create a goal and means of encounters. *“(…) there are of course people who are lonely, or who are in need (...), of human contact and enter the community enterprise. On the other side, you have, there are many people who want do something with the things that happen at that moment. At the moment we have a big backyard, were we are working in the garden. People come and entering and*

*will do something after entering* (Interviewee I-13, 2020).<sup>2</sup> Thus encounters happened based on the needs of people, people will enter a place to meet, or to attend an activity. Providing a space of encounters has been for some enough, others were in need of more than a physical encounter place. As the woman in the quote, she has the need of human contact, therefore, contact might be facilitated or directed in the community enterprise. Community enterprises were aware of providing contact or directing contact. Therefore, some permanent activities were developed to mobilise needs, or to direct contact in the neighbourhood.

As stated in the theoretical framework, encounters and social interaction were the bridge between activities of social and economic purposes. These different types of contact also occurred in the cases, at which encounters were seen as a goal and a means to create different purposes. The means that encounters could create, differs in the community enterprises. 8 of the 15 community enterprises mentioned contact as a goal and a means, at which the means could be distinguished in 5 different categories:

1. To create involvement and participation
2. To bridge differences in population
3. To mobilise desire and needs
4. To discover talents or passions
5. To stimulate responsibility in the neighbourhood

Therefore, it seems that fleeting encounters were important to create the first connection. However, to facilitate meaningful encounters contact activities or semi-directed place has been considered important. Since it mobilises problems, talents and desires or creates an involvement in the neighbourhood. Therefore, it has been likely to say that encounters in community enterprises have been both a goal and a means. Different people have different needs in the neighbourhood concerning social contact. Through providing different spaces of contact, people have the freedom to choose their needs of social or physical contact. This corresponds to Duyvendak & Wekker (2015) saying that different people have different needs in social and physical contact. Moreover, the initiator of community enterprise 04 explained this when I asked her how they steer on attracting different people to different activities. *“Yes, you are trying to do activities that are varied, so as with such as a local market, that was a great success, for people who find a drink a bit scary, they can go to such a local market. And people were also allowed to sell their own goods, so you have a completely different group. So, I think you should consider variety in your event* (Interviewee I-04, 2020.)”

#### 4.2.3 Objective and subjective community

The conceptual framework of this research presented six conditions that were important in the creation of a community. These conditions were divided in objective and subjective conditions. The objective conditions contained the practical conditions that steered the community actions. The subjective conditions contained shared emotional conditions that bonds the community. The community of community enterprises contained of the supervisory board, daily board members, volunteers, renters and visitors. As mentioned, the supervisory board only advice the community enterprise from a distance. Mostly daily board members had the ‘power’ to make decisions and guard the vision of the community. The volunteers organised the activities or played an important role in making decisions in the community enterprise. Visitors visit the activities, but could also request for needs, as for something small as the need for social interaction, or something big as the need for space for a new activity. The following results have been explored in five cases from the document analysis phase 2 and the interview analysis. The documents of the 15 community enterprises did not show extensive information of the community of their community enterprises.

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<sup>2</sup> This quote has been slightly altered however the message of the quote remained the same.

### *Objective community conditions*

One of the objective conditions has been community participation. It has been likely to say that the initiators and volunteers of community enterprises could be seen as ‘the activist’ in community participation. These people were actively involved in defining the community (Somerville & McElwee, 2011). Two interviewed volunteers could also be seen as the activist because they initiate new activities. But most volunteers were supporters by producing the everyday life of the community, and work behind the scenes of the community enterprises. The community tried to include the ‘concerned unmobilized’ people in the neighbourhood. These people had a stake in the community but were not actively involved in the community projects. All five interviewed community enterprises tried to include these people, by communicating their weekly activities and success of activities on various platforms. To involve the whole participating network. The communication with this network ranged from neighbourhood newspapers, social media pages or flyers in the neighbourhood.

The daily board members did not organise everything but guarded the norms and values and provides space for volunteers or residents to develop their ideas. All activities in community enterprises were collectively organised. At which the organisation and management, has been run by volunteers and residents and community enterprise provides the space. *“the people, the volunteers, the entrepreneurs together, achieved that festival day (Interviewee V-13, 2020).”* Besides, it has not been about collectively creating action within the community but also working together with other organizations and associations in the neighbourhood. *“We are not doing this alone, not only this building, no we do this together with the neighbourhood, there are other volunteering jobs in the neighbourhood, and we all work together. When we organise something, then we all do this together (Interviewee I-09, 2020).”*

One other condition has been the level of personal involvement, this level seems to be high by initiators in the community enterprises. Community enterprises were designed and developed to provide welfare but also to actively participate in society. This seems to come from the personal characteristics of the initiators and volunteers. Since these people were actively involved in the stir the daily life of the community enterprise. The norms and values of these people were reflecting on the norms and values of the community enterprises. The main norm was to be active, in both care for others, and facilitating a place for others. It has been about being active, but also believing in this active nature and passing it through to other people in the community.

All initiators mentioned that they were investing a lot of time in the community enterprises. Four out of five interviewed initiators spend at least a full-time work week in the organisation of the community enterprise. They felt that it was their responsibility, and they must invest time and effort in it. However, only 4 out of 15 community enterprises paid initiators or coordinators of the community enterprise, therefore, the initiators could also be seen as volunteers.

This level personal involvement has been also mentioned by the volunteers. It has been mentioned that they would like to spend as much time in the community enterprise or in their activity as possible. One volunteer of community enterprise 15 mentioned this: *“it's a balance between having to take care of my wife here, and there too, I can sit there all day, but I do not want to. Every now and then I say I'm not coming tomorrow. I do not even do anything during the weekend there, when I'm home. Sometimes it is home in the morning, then I go to the community enterprise for a few hours in the afternoon (Interviewee V-15b, 2020).”* Moreover, the volunteer of community enterprise 13 mentioned that he became a bit proud of but also overwhelmed with the involvement in the community enterprise: *(...) I am really getting a lot, how do you say that, involved, (...), I have never experienced that, how should you trust that, so to speak. You see, I never really have that (...). You are really involved in this, but I also like it. I think that is a very nice experience, and I really appreciate that I can do that, that I can also watch a bit, of how. Not like: ‘you are here as a volunteer, and do not interfere with others, go*

away'. (Interviewee V-13, 2020)." However, this importance of sense of belonging has not been mentioned by all interviewees. Some volunteers liked to be only involved in the community enterprise on given times or by some activities. *"I do not want to do everything, I have a job next to this, and I am already busy with that, (...) I am okay with doing groceries sometimes, but I am not going to organise everything, or attend every meeting (Interviewee V-03, 2020)"*

#### *Subjective community conditions*

One subjective condition has been a shared norm and culture. The motivation of volunteer or initiators was derived from personal experiences. It could not be said, that they had experience in setting up a community enterprise, which was not experienced by any interviewee. The experience consisted of related projects in the field of volunteer work and association work. At which the experience was gained, of taking care of others without being paid, or organising activities with a small amount of money. In addition, experiences were also gained from a job experiences, in which certain knowledge or passion, has been seen as assurance for participating or initiating a community enterprise. And finally, the educated experience at home has also stated as a motivation to help out others. One of the volunteers mentioned this at the question of why he liked it, to volunteer: *"I thought, yes I would rather help, than sit at home. And from home we have always, so from my parents, we always learned; where you can help, you help, do the odd jobs. I learned that at home (Interviewee V-13, 2020)." These motivations could be linked to a culture of providing welfare and being active in the society.*

This culture could also be seen as shared norms within the community enterprise *'help out', 'personal attention', 'come up for vulnerable people', 'not knowing is not able to help', 'through encounter you are better in achieving in life' and 'achieving is being active'*. These norms stand in relation between caring and being active. To paraphrase, on the one hand, they mentioned the importance of caring for people, helping out, creating opportunities, providing space for encounters or create that personal attention for people to be involved. On the other hand, the interviewees were people that either initiated or seen the importance of being actively involved in the society, by participating in volunteering work or associations. One of the initiators explained this when I asked her if the activities were derived from the needs of the neighbourhood: *"we are like, we are 'doers' and we are not going to do research first and then do something. No, we just said yes, it is stupid that the property is closed, and the parents are fed up, the children are scattered, and they have less bond with each other. So that was the reason to say, if we can keep that building for the neighbourhood we will do well. So, it is actually from the need from the people and a bit of a feeling, that this can never be wrong (Interviewee I-15, 2020)."*

Moreover, the norms in a community enterprise was sometimes governed to other people in the community. One volunteer mentioned it: *"(...) They (the initiators) gave the possibility, but of course, it was all been explained from the beginning on. (...) they said: 'we are not going to do anything for you, we think you just come with what you want, then we will talk about it, and if it seems good then you just need to develop it yourself.' Yes, they helped in pushing some of it, (...), it really has to come from you, and I think that's fine (Interviewee, V-13, 2020)." The volunteer was governed to be actively involved in the community to create the possibility to work there. Later on, he mentioned that this had led him realised that it helped him to grow personally.*

At last, not only different norms create the initiative to develop a community enterprise or to create a social network. *'Creative', 'idealistic', 'active', 'positive', 'enthusiastic' and 'social'* were mentioned as personal natures to participate in community enterprises. Four of the interviewees mentioned the importance of having people around or being someone who finds it easy to interact. This social characteristic was mentioned as important to 1) mobilise a great network for the community enterprise, 2) increase the support base, or 3) to be able to provide people in the community personal attention. To maintain a strong will to develop, the following concepts were mentioned as important

nature of the whole community: positive, enthusiastic and active were mentioned as important nature of the whole community. Community enterprise initiator 04 mentioned this when explaining how they became involved: *"...And then I and another group became involved, the people who had pulled the cart before, had thrown in the towel. They said this is not going to work. And uh, and I and a few more people, wouldn't give up. Then we together took action and we established a foundation."* (...) *"so, I had a very idealistic motivation, because you do not want to. Where do you still meet? And what about the elderly, and if you do not know who lives with you, do you remember who lives in your neighbourhood then?"* (Interviewee I-04, 2020)."

Therefore, it was also both an enthusiastic and self-confident norm, that being active will led to a positive outcome. It has been likely that the initiators and some volunteers were the second type of people defined by Duvyendak & Wekker (2015). These people have the need of physical and social connection. The two other types of personal social desires were facilitated in a community enterprise as well. The people who liked to be in physical space but with no social connection, and the people who liked to be in social connection but remain at distance in physical space. The diversity of activities, diversity of spaces and the diversity of personal attention produces the ability of having people with different social and physical needs within one building.

Moreover, the drive of the organisation has been mentioned by the volunteers as crucial culture to develop a community enterprise. Being enthusiastic and having a social connection to the neighbourhood has mentioned as important factors to develop a good stability of a community. The volunteer 04 mentioned this importance: *"It all coincide with the enthusiasm of everyone who is in it. And from the beginning you see that we have an incredibly enthusiastic board, all together. They manage that and you will notice that"* (Interviewee V-04, 2020). Later, he mentioned an example why another initiative did not develop because of the lack of social connection and enthusiasm: *"We had an activity (...), that was once built in the neighbourhood. They had a board, and their board said well, we will do that activity here for a while. (...) well that was two months, and that was it, they were not enthusiastic, and they did not have bond with the neighbourhood"* (Interviewee V-04, 2020)."

The sense of belonging was therefore strongly felt by the volunteers and initiators in the community enterprise. They feel connected to the place and to the people involved in the place. The volunteer 15a mentioned this: *"they give you the feeling that you are welcome"* (Interviewee V-15a, 2020). Moreover, interviewee V-15b mentioned: *"a piece of hobby and involvement"* (Interviewee V-15b, 2020), when I asked him what meant to be a volunteer in the community enterprise.

Besides, the sense of belonging also reflects on providing personal attention to the rest of the community. The initiator of community enterprise 15 indicated that upon an arrival she immediately sees whether visitors needs personal attention or just visits: *"people who come, and you feel that they want personal attention, or need"* (Interviewee I-15, 2020). Moreover, it was mentioned that: *"When someone is furious. (...) you are going to feel it or are going to make sure that the balloon is less tight. And yes, that is what you have to do, and it is also that you give the energy that others will give to you"* (Interviewee I-15, 2020). Thus, the sense of belonging has been an important factor that has been felt by the active members and has been given to the visitors of the community enterprise. This has been a professional perspective, at which active members should set aside your own feelings and to help out others in the community. Besides, the sense of belonging has been guided in forms of looking out for each other, through contact, or in activities as helping out with groceries. The volunteer V-15a mentioned this: *"(...) our neighbour had fallen, he had to go to the hospital on Monday, but he cannot drive a car, because his arm is in plaster, he must have groceries, but he lives alone because his wife has died. (...) well and then you just notice that from all sides, he does not have to ask. It is just offered, 'you just need groceries from me, or well I drive', you know that is really great. I am from the middle of the country, and what I am experiencing here in this neighbourhood, I would never have experienced there"* (Interviewee V-15a, 2020). This indicates that the existence of the community in an area provides

the opportunities to serve and provide welfare in the neighbourhood (Chaskin, 2001; Hubbard, 2018). The shared culture of providing welfare was important in the community of the community enterprise but has made present in the neighbourhood as well.

Aiming a sense of belonging in community enterprises has been mentioned as aiming for the involvement of the whole neighbourhood. Yet, there were different people who have different needs and desires, therefore, not everybody feels the need to be involved in the community enterprise. This has also been mentioned by initiator of community enterprise 09 when I asked her what audience they want to attract: *“preferably the entire neighbourhood, but of course that does not work 'hahaha', no not everyone in the neighbourhood needs this, and does not need it* (Interviewee I-09, 2020).”

#### 4.2.4 Conditions for a social space in community enterprises

In the conceptual framework of this research different conditions to create a social place have been mentioned. These conditions could be linked to the statement of Oldenburg & Brissett (1982) key themes to be important in third places: it must have 1) a neutral ground and be inclusive, 2) activities, 3) accessibility and be accommodating, 4) a 'community' or group of people who regularly visit the place, 5) low-profile and therefore not attractive for thieves, 6) playful space, with no heavy moods, and 7) familiarity, called as the 'home away from home'. Through this research these elements were analysed, on whether these themes have made importance in 15 community enterprises (see figure 4.2).

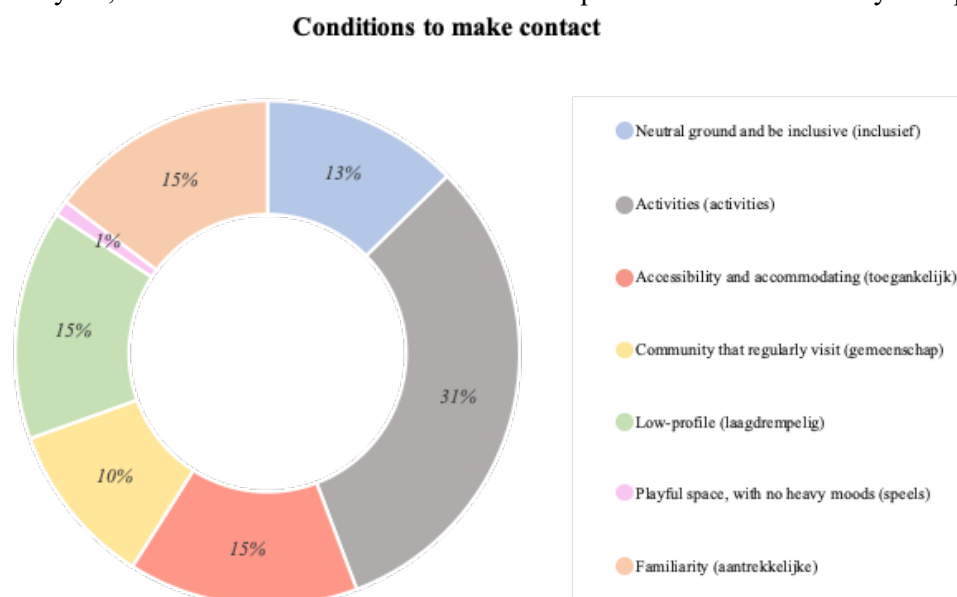


Figure 4.2 The essential conditions for making social space from 15 community enterprises

The essential elements that were mentioned in the business cases description of the place were: activities (15 of 15 case), accessibility and accommodating (7 of 15 cases), low-profile (7 of 15 cases) and familiarity (7 of 15 cases). The other conditions were less counted in the description of the place in the documents and interviews, yet it could not be stated that they were of less important. The conditions could rather be the experience in space itself or unconscious conditions. ‘The activities’ conditions were already discussed in the previous paragraph. The following paragraph will discuss the other three essential criteria applied in community enterprises, plus an emergent theme of ‘hospitality’ that has been mentioned as an important social place condition.



### *Accessibility and accommodation*

One of the criteria has been accessibility and accommodation. The ‘accessibility and accommodation’ condition belongs to the variety of activities, to accommodate different people. Yet, there have been some limitations mentioned to the accessibility of community enterprise. Although all visitors were welcome, certain activities has been costing money to visit, this limited the accessibility. For instance, the hospitality was an important economic profit base for the community enterprises. This means that sometimes to visit the neighbourhood meals or have a drink at an event, requires money. The initiator of community enterprise 01, mentioned this, after the question of how they make decisions of the activities. *“... the estate must be an accessible place for everyone, so we are not going to create a music festival where people have to pay 150 euros per ticket. That does not come to us. We have, a view that, everyone should feel welcome at our community enterprise, so that should not be for the happy few, with tie bows and the high heels, so to speak. No! Everyone is welcome, so there should be low prices and people, and it should be an inviting environment (Interviewee I-01, 2020).”* This has been mentioned as not only a mission but also a challenge, by various initiators. The direct line between to think about providing accommodation and accessibility and also providing profit to their community enterprise has been sometimes thin. For instance, community enterprise 15 organised a pick-up meal for the community for 6,50, because of the COVID-19 restrictions, but she realized that people did not find this accessible. *“Now some people skip the community meal for 6,50, and then we keen on how can we realise that, and still go on again, (...) we receive no cent for this, that is fine but on the longer term (...) how can we remain this structure of the community enterprise? (Interviewee I-15, 2020).”*

### *Low-profile and neutral ground*

One other important criterion that has been mentioned was creating a low-profile. This criterion stands sometimes in direct relation to the conditions of creating accessibility and accommodating environment, and activities. Having a mix of activities and encounter spaces were mentioned as important factors for creating a low-profile, or in Dutch ‘laagdrempeligheid’. The presence and range of facilities created a place that people could easily enter. 8 out of 15 community enterprises mentioned this, that the interaction and vibrancy of the place created a low threshold to enter or to participate.

The importance was that people come to these activities based on a certain interest or curiosity. The volunteer of community enterprise 13, described this when he first entered the community enterprise: *“When I saw that they had a workplace. That appealed to me because, from home, my father, my grandfather, we only did woodwork. So, I found that interesting, so I initially went to participate, to help, with the woodwork place (Interviewee, V-13, 2020).”* Thus, this volunteer was attracted by the activities that happened there, and walked in. After this visit, he became a volunteer and even a part-time employee in the community enterprise. What created his intention to enter was the low threshold of the encounter place mixed with activities. It was explained as: *“... such a combination with activities, and of a community centre, it is easier for people to enter. So, once you get inside you actually feel like a kind of home and I think you are motivated, and it is easier to ask what is going on there. But if it really is just a company, (...), then I do not just think about going there to see what it is. That, on that hand, makes such a combination more fun (Interviewee V-13, 2020).”*

### *Familiarity*

Another important criterion was the creation of familiarity. This familiarity was in the documents mainly described as the physical attractiveness of the place that creates a certain ambiance. Community enterprise 15 mentioned this in their business plan as: *“The building is centrally located in the neighbourhood and offers a beautiful ambiance for the community with its rooms and gardens (Business plan CE 15, 2019).”*



The familiarity that was mentioned by the interviewees was based on personal preferences, or the place of the community enterprise has become a trusted and safe place. The volunteer at community enterprise 15a mentioned this: *“you really are being involved. And that, that is also so important, and you can just be yourself (Interviewee, V-15a, 2020).”* The volunteer of community enterprise 13 mentioned this as well after the question what it means to be involved in the community enterprise: *“Uh for myself personally, very much, I experience it as very nice, because I didn't expect it to be that way. I say it is very fast, that within two years I would really feel at home with a place, and with the people (Interviewee, V-13, 2020).”* He mentioned that he mostly sheltered in the background, but the home feeling and safe feeling made him grow socially in the community enterprise. In addition, Blokland & Nast (2014), also mentioned this that the fleeting encounters promote the sense of familiarity, at which it promotes the feeling of belonging and a sense of community. Encountering and meeting in a place as a community enterprise has been not only meaningful to visitors or neighbours, also meaningful for volunteers and initiators.

### *Hospitality*

One theme that did not appear in the theory but has been mentioned as an important criterion in the interviews and documents was: ‘hospitality’. Entering a community enterprise and also coming back has been resulted from a positive experience. This experience begins with entering the door or gate and being greeted. It has been mentioned as a combination of accessibility, activities, familiarity and low-profile. The opening days vary between 7 days a week or 3 days a week. However, some community enterprises were open 3 days a week for the public and 7 days a week for renters and activities.

Each interviewed community enterprise created hospitality in a different way. All community enterprises mentioned that there was always some volunteer or board member present that greeted the visitors. In community enterprise 09, volunteers were deployed to greet the visitors or to guide the visitors to the right activity. The encounter space was described by all 5 interviewed as space you first see when entering.

Having that good first impression or experience, create a welcoming feeling but also develops the opportunity to mobilise needs and desires. Besides, the positive experience has been mentioned to ensures that people were willing to come back to the community enterprise. The volunteer and coordinator of community enterprise 06 mentioned this importance and why they found it important criteria: *“(…) the people need to be received. (...) so in a store, if you go into a store and you are not greeted, and you come there to spend a lot of money, and you are not treated nicely there, you think also yes, yes I never come here again. Well that has an effect. It is very important how you are welcomed. (Volunteer/ coordinator, V-09, 2020)”*

Community enterprises seem to facilitate activities and social contact that either mobilises needs or were organised for the neighbourhood’s desires. Different activities, social contact places and condition of a place were created, this might be an explanation of the large target audience that community enterprises promote. Since different people have different needs, different spaces and activities were needed to foster an inclusive space. The mix of having a social space and activities, created a level of accessibility and provided a low-profile to enter the space. Besides, the experience of familiarity and hospitality in the space was important to be felt involved and to ensure people to come back (figure 4.3).

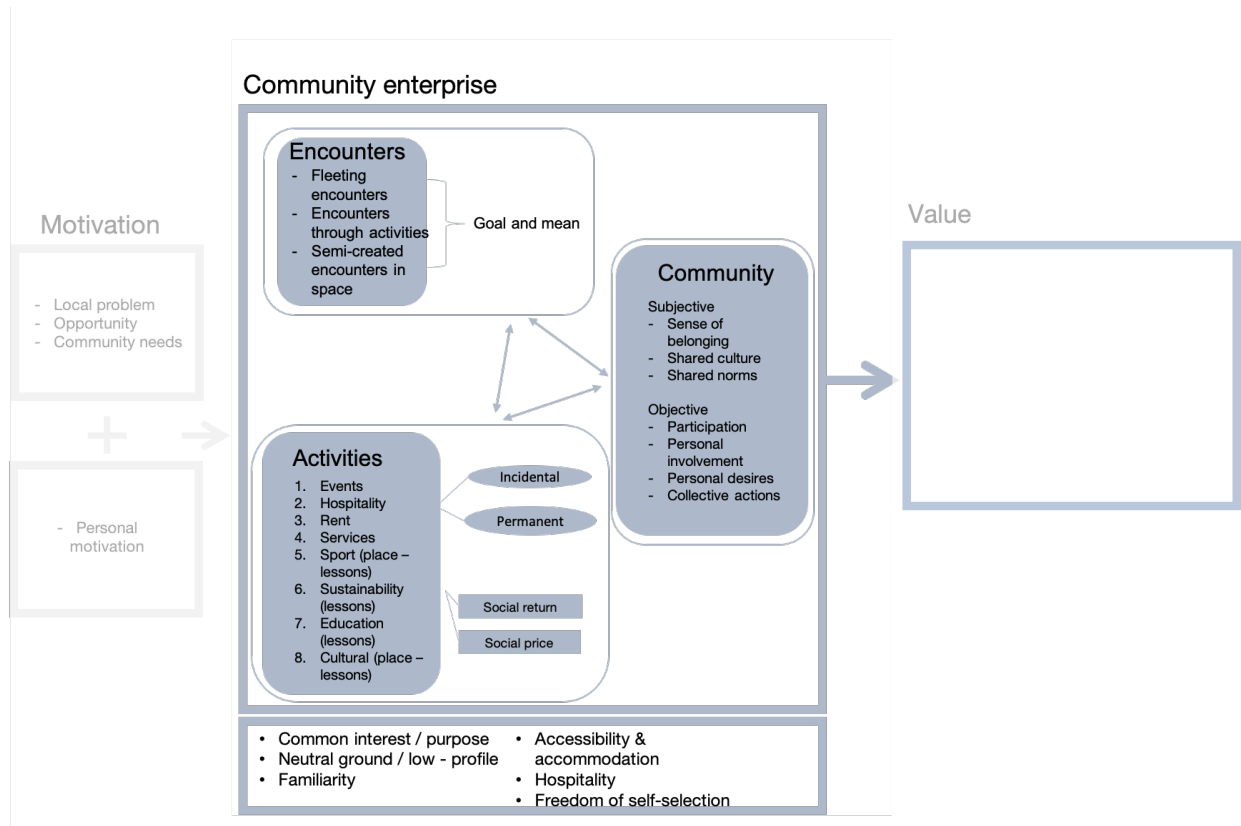


Figure 4.3 revised conceptual framework part 2

### 4.3 The value of community enterprises

Cases	ID: 01	ID: 04	ID:09	ID:13	ID:15	All 15 cases
<b>Key vision concepts</b>	<b>Economic/ environment:</b> - Sustainability - Nature - Liveability	<b>Economic/ Environment:</b> - Liveability	<b>Economic/ environment:</b> - Sustainability - Liveability - Stimulation of neighbourhood	<b>Economic/ environment:</b> - Stimulation of neighbourhood	<b>Economic/ environment:</b> - Sustainability - Stimulation of neighbourhood	<b>Top 3 categories:</b> 1. Individual value 2. Economic/ environment value 3. Social value
	<b>Cultural:</b> - History					<b>Top 3 themes:</b> 1. Sustainability (Economic/ environment) 2. Mental and physical well-being (individual) 3. Liveability (Economic/ environment)
	<b>Individual:</b> - Day time spending - Self-development	<b>Individual:</b> - Social well-being	<b>Individual:</b> Self-development	<b>Individual:</b> - Self-development	<b>Individual:</b> - Mental health and well-being - Self – development - Social well-being	
	<b>Social:</b> - Increase of social network	<b>Social:</b> - Increase of responsibility - Social cohesion		<b>Social:</b> - Increase of social network - Social cohesion	<b>Social:</b> - Social cohesion	
<b>Strengths</b>	- Social = high award - Physical attraction - Support base Social economic improvement	- Physical attraction - Social added value - Motivation - Participation - Permanent renters Support base	- Physical attraction - Social added value Support base	unknown	- Social added value - Support base Social economic improvement	<b>Top 5:</b> 1. Physical attraction 2. Social economic improvement 3. Social added value 4. Motivation 5. Permanent renters

Table 4.2 Community enterprises visions concepts

The following paragraph will elaborate on the values of community enterprises. What were their ambitions, but most importantly what did it bring? And how did they give name to their value. The table below describes the vision concepts, mentioned in the document analysis of the business cases. The last column is the analysis of all the community enterprises and will give an insight what important factors appeared.

#### 4.3.1 Difficulty of value

What has been mentioned several times in this research was that measuring value has been complicated and difficult task in community enterprises (Sommerville & McElwee, 2011; Kleinhans, et al., 2015; LSA bewoners, 2019). This has also been evident in the analysis of this research. Many annual year reports focused on the positive aspects achieved by the community enterprises that year, such as the number of visitors and amount or success of activities. In addition, the profits were expressed in monetary profits or losses. This could be declared since the annual reports were written for investors or loan providers such as KNHM.

Two of the five community enterprises interviewed have used the measuring instrument MAEX to provide records of their social value. The community enterprises tried to provide insides in their social value through photo's, small stories, or the presentation of donations, support group, activities on both year reports or social media pages. The choice to use this measuring instrument mainly concerned that the companies could receive a certain subsidy or gift, when they presented how much the community enterprise was 'worth'. All 15 community enterprises had a loan, mortgage and or subsidy of KNHM and other companies or municipalities. Therefore, they have not been independent, and were dependent on other investors or subsidies to maintain their building of the community enterprise or to organise activities. Thus, the lack of grip on the social value has been an issue of each community enterprise. LSA (2019) also mentioned several instruments that could keep record of social activities, such as a social cashbook, storytelling or video. These forms of proving the existence and value of social activities have also been seen in subsidies places as libraries (Van Melik, 2020). Therefore, on the one side the community enterprises tried to provide graspable records of their social value through MAEX, on the other side they used creative instruments to provide their social value.

Both community enterprises that used MAEX indicated that it was pleasant to give a certain monetary value to your community enterprise. Because it takes a stronger position within the negotiation with other companies. However, the value of this measuring instrument has also been criticised. Initiator of community enterprise 15, indicated that if you answered certain questions differently, or shifted your objectives, the value of the community enterprise could increase. *"MAEX, that research. They ask what activities you do (...). Then they calculate at the back what all this has consequences for the health of the people, so you also have to indicate how many people you reach with it. And then a value comes out, and I believe that we first came to 70,000 euro, and well and then you pull on those calculations and then another amount comes out. So, it is all, uncertain, but an amount will come out, then you can say, well, municipality, this is the value of our work (Interviewee, I-15, 2020)."*

Most importantly, what the initiators of community enterprises all stated was that value is not economic value, because the community enterprises were non-profit orientation. The social values consist of the value experienced in the neighbourhood. The initiator of community enterprise 01 mentioned this: *"But in the end, we always said there is more to be made than just money. So, if we all have to measure it ourselves, what is the value. No, people are actually worth gold. So, what it is worth, people are worth gold. If you get them out of their house and show them their talents, and of course that's what you see with us (Interviewee, I-01, 2020)."*

#### 4.3.2 Overall vision and value

As presented in table 4.2, the main categories could be placed within the range of values of Sommerville & McElwee (2011) individual, economic and environment and social value. The 'economic and environment value' is a category that has been described as economic value in the theoretical framework. The term of environment has been placed in this category due to the value of nature and sustainability. Community enterprises have been a place that created attention to sustainability and nature, and transferred their knowledge to the neighbourhood, which could lead to a spill over. The category of political value has not emerged.

The main value that has been mentioned in the document analysis was the ‘individual value’. This value was focussed on individuals who were able to spend their time there, receiving an increase in well-being. The main individual value has been an improvement of mental well-being that has been mentioned by 7 of the 15 community enterprises. The other themes in this category were: self-development (6 out of 15), increase in socio-economic ladder (6 out of 15), social well-being (5 out of 15) and meaningful daytime spending (4 out of 15). The community enterprises had not highlight one but had an average of two themes within this individual category. The other category of ‘economic and environment value’ was mainly dominated by the value of creating a sustainable place (8 out of 15) and aiming for a better liveability (7 out of 15). This category was mainly focused on the vision to make the place of the community enterprise better, that will create a place of liveability in the neighbourhood, or a stimulation to the neighbourhood.

The value expressed in the documents and on social media pages, remained on an abstract level. The interviewees expressed these values more elaborately, the following sections will explain these values. The proudness and successes that were mentioned by the interviewees could be placed in practical and subjective themes. The practical was the proudness of particular activities, or the community enterprise itself and subjective themes was helping with liveability, individual value and community values. The practical themes were reflected on either the existence of the community enterprise or the organisation of certain activities. The proudness was based on certain activities that were seen as successful due to the high range of visitors, the success of the quality, or the retrieved donations that was received from the activities. On the other hand, the community enterprise’s development as a whole was mentioned as a proud moment: *“I am proud about the project, that it goes this way, and that we are able to do it (Interviewee I-01, 2020).”* The subjective values will be elaborated further in the following paragraph. Besides, one aspect that has been mentioned as the top 4 in all community enterprises was motivation. The support for the community enterprises has been reflected on the enthusiasm and motivation of the community enterprises. One reviewer on Facebook said: *“where the heart and the head are connected, and the hands will do the right things (Facebook review of CE 15, 2018).”*

#### 4.3.3 Popping that bubble

The isolation has been a mental factor mentioned as a cause of loss of activities or the change in society. The loss of activity in the neighbourhood caused that people had to transport for activities to other neighbourhoods. Creating an isolation of lives in the neighbourhoods, this isolation was not always a choice, but the dependency on others or physical disabilities created a certain isolation. *“you notice that people, (...) are very happy with the activities, especially the elderly. I see my neighbour who only does something when her husband drives her away, now she is walking down the street herself, than I think: ‘what is going on?’, then she goes to the hairdresser, you see (Interviewee I-04, 2020).”*

What has been mentioned as important factor of people in the community enterprises was involvement, this could be linked to the isolation. Because community enterprises pull people out of house and organise that they were being involved with activities. The initiator of community enterprise 04 also mentioned this example: *“(…) What I think is I am most proud of is that someone is pulled out of their house every time. It was a very old disabled woman who asks; ‘I would like to participate but I do not know how?’ That we then picked her up, to polish cutlery, and brought her back home, and that was the most beautiful day of her year (Interviewee I-04, 2020).”* Therefore, even a small involvement creates a certain meaning and personal life satisfaction.

It has been mentioned that the inclusion of people was not about the quantity, but about the quality of social contact. It expanded people’s social lives, to step out of their bubble and stand up for someone else you may not know, or learn from each other, or just have a nice chat, or to just be in a surrounding with among other people. The volunteer of community enterprise 01 described this as just

getting out of your own trusted bubble by doing something good for someone else. The interviewee mentioned this, as the importance for becoming a volunteer: *“(...). just to have contacts, not the multitude of contacts because ultimately the good volunteer work, (...) the fact that you are able to get out of your family club, friends club, neighbours club that you have been around for year, all to get out there and make new friends in a volunteer organisation. And those new friendships are sometimes a bit closer and sometimes they are more superficial, but that it fulfils a role for a number of volunteers clearly. But that starts with, the need to see people, in connection with loneliness to the fact that you want to have fun with people around you who want to roll up their sleeves (Interviewee V-01, 2020).”*

The reducing of isolation in the neighbourhood has been mentioned as creating a more liveable environment. This results from the increase of stronger bonds in the neighbourhoods, that create more opportunities to help each other. In addition, the growth of the number of encounters by people and activities in the neighbourhood, created a lively environment. *“It brings some life to the neighbourhood, people come from outside, who come to visit the neighbourhood. For the last, well 2 years. In the beginning it was a bit quieter, only with people from the neighbourhood. Now they also come from further away because they have heard about it. That resonates with the fact that in the last four years all houses have been sold here. Yes, ‘but you have such a neighbourhood’ they say. The community enterprise is partly to blame for it, that it is such a nice neighbourhood (Interviewee V-15b, 2020).”*

#### 4.3.4 Happiness of life

The individual value could be assigned to psychological-social factors (Roy, et al., 2014). Various mental factors were improved by participating as a volunteer or board member. The enjoyment that people had when entering the community enterprise, the fulfilment of needs in the neighbourhood or the creation of new activities. These positive factors were based on personal growth, or the development of talents. Being able to practise a passion or hobby, but also getting a daytime activity that ensures a certain independence, self-confidence or a certain growth in life satisfaction. The initiator of community enterprise 15 explained this when I asked what she was proud of: *“... I am proud of what we put there, and that is, yes to give an example, when the activity closed due to the corona, one of us volunteers, was really in tears, because that shop disappeared for her. She says I do not know how to get through the day now. She says it is not about work, but for the first time I feel that I am being taken seriously (Interviewee, I-15, 2020).”* Therefore, the ability to organise an activity also fulfilled a level of self-confidence.

The initiators and volunteers mentioned that the happiness of others created the proudness of activities and community enterprise itself. They explained that it was not about the number of visitors or amount of money that could be achieved. But the value lies in the fulfilment of peoples' happiness and needs in the neighbourhood. The volunteer of community enterprise 09 explained this: *“well, it does not matter to me how many people will visit, I already like it when three people come along, and they really like it. That is fine to me, that would be awesome if three people will like it (Interviewee, V-09, 2020).”* This value seems to be linked to the narrative of providing welfare; it has not been about yourself, but it has been about the creation of a better welfare of the neighbourhood.

Another example that has been drawn was the level of ownership that people gained by participating in activities. The initiator of community enterprise 13 explained this, when I asked him what he was most proud of: *“what I have been proud of myself, is the construction we did in 2019, and now part of 2020. That construction has drawn a huge number of people, from 120 different people of all age groups and different backgrounds, and it has really paid off. It improved the economic value of the building, but also the ownership of people improved. People feel, it feels different, they have built it themselves, than that place feels different then when it is already there. (...) yes I am very proud of that*



(Interviewee, I-13, 2020).” Thus, it has not only been the involvement in the community, but receiving a sense of involvement or belonging from a particular activity.

The enjoyment of others, but also the happiness and satisfaction of the volunteers and initiators themselves, could be seen as an individual value. They explained it as *“finally I have a place for the opportunity to express myself”* (Interviewee V-15b, 2020).” Moreover, volunteer of community enterprise 13 explained that the community enterprise had brought him a place for passion and hobby, but also fulfil a new level of life satisfaction. He used to work in the evenings but his live changed by volunteering in the community enterprise; *“I was becoming more like a kind of robot, that's been my life. (...) I went to work in the evening and my wife in the morning. But when I stopped there and started here, things have changed. (...) then life goes on again, I find much more pleasant”* (Interviewee V-13, 2020).”

#### 4.3.5 The social pool of community enterprises

According to the interviewees, creating a place of social interaction and involvement develops new relations, friendships and encounters. The constant encounter of either the same set of people or new people created a certain social value. This value could be explained as: involvement and increase of social skills.

People volunteering or participating in community enterprises were constantly exposed to social interaction, and therefore gained social skills. The volunteer of community enterprise 13 explained this development of social skills; *“yes I saw that really grow very quickly, because you are in the beginning, then I am, I was a bit like that, I did not make contact with people very quickly, it is just my nature. But now, I have a bit of an idea how to do it, and then it goes very quickly, and so now, now when I do not really know them personally, but from sight yes and where they come from. Because you see them more often and then you are going to talk more often, I notice that. So, I got to know a lot of people that way, since I work there”* (Interviewee, V-13, 2020).” The social and physical desired defined by Duvyendak & Wekker (2014) were likely to change in the community enterprise. Interviewee V-13 defined himself as someone who liked to be in physical space but remained at distance in social connection. Through the help of the initiators his desires changed to the second type of social and physical connection.

As mentioned in the previous paragraph, community enterprises have been the familiar place, the safeness of the place that creates the pleasant atmosphere for people to interact. The familiarity that was mentioned by the interviewees where mainly based on personal preferences or the trusted or safe place the community enterprise has become. This involvement and safe space provided opportunities for people to interact, gain social skills or mental welfare. Therefore, the atmosphere within the place has been creating an influence on the social interaction in the space.

The bond that people feel with the community enterprise was very strong among the volunteers and initiators. This connection was mentioned with the activities or the norms and values. They feel connected to their community enterprise and the people that were involved in the community enterprises. One volunteer mentioned this: *“(...) is because of the initiators, they became friends and they are so welcoming. They are always open to listen, and it is a warm nest where you fall into, and that feels just right”* (Interviewee, V-15a, 2020).” More interviewees mentioned this welcoming and warm feeling of the people involved in the community enterprise. The volunteer of community enterprise 13 mentioned this when I asked why he liked that particular party activity: *“the people, the volunteers, the entrepreneurs, together really so many people together, can achieve something that day. I like that best. (...) the people are so close to each other, actually a kind of family with each other, I like that”* (Interviewee, V-13, 2020).”

It seems that involvement, the norms and values of people and the inclusiveness in the community enterprise claims the conditions for the overall social value. Because the value has not been



about the amount of involvement, the number of people entering a certain activity or encounter space. But the value has been reflected upon small things, from ‘polishing cutlery’, to ‘having someone to listen’ that makes someone’s day, week or year more pleasant. Therefore, it might be possible to think in advance what an activity could bring to individuals, and thus what that activity could create of value. However, also unexpected values appeared, the volunteer of community enterprise 19 explained this: *“the funny thing is, I actually wanted to participate for the social, but I got so much exercise there, that I started losing weight (Interviewee V-15a, 2020).”*

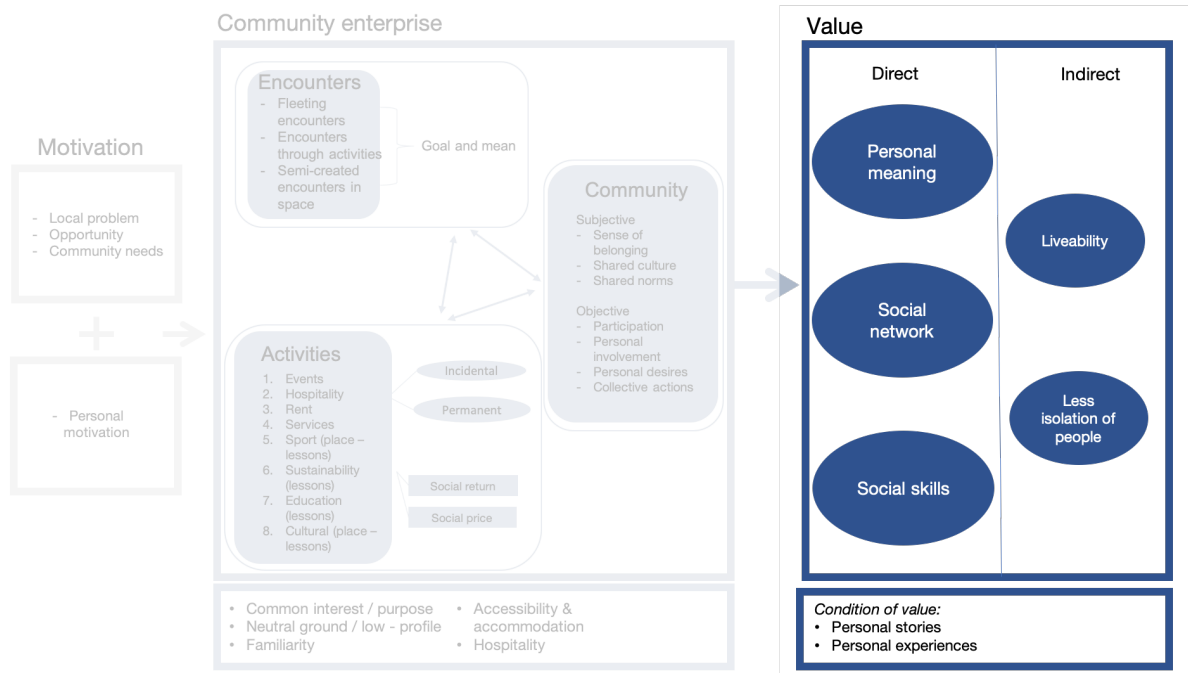


Figure 4.4 Revised Conceptual framework part 3

## 4.4 Challenges

Cases	ID: 01	ID: 04	ID:09	ID:13	ID:15	All 15 cases
<b>Weaknesses</b>	<ul style="list-style-type: none"> <li>- Finances</li> <li>- People, partners and other companies</li> <li>- Surroundings</li> <li>- Politics</li> </ul>	<ul style="list-style-type: none"> <li>- Finances</li> <li>- People, partners and other companies</li> <li>- Surroundings</li> <li>- Politics</li> </ul>	<ul style="list-style-type: none"> <li>- Finances</li> <li>- Knowledge</li> <li>- People, partners and other companies</li> </ul>	<ul style="list-style-type: none"> <li>- Finances</li> <li>- People, partners and other companies</li> <li>- Surroundings</li> <li>- Politics</li> </ul>	Weaknesses: <ul style="list-style-type: none"> <li>- Finances</li> <li>- People, partners, and other companies</li> <li>- Surroundings</li> </ul>	<b>Top 5</b> <ol style="list-style-type: none"> <li>1. Finances</li> <li>2. People, partners and other companies</li> <li>3. Surroundings</li> <li>4. Politics</li> <li>5. Knowledge</li> </ol>

Table 4.3 The strengths and weakness of community enterprises

Developing a community enterprise has not come without any challenges, as mentioned in the table 4.3. The community enterprises know their weaknesses the top 5 mentioned by the community enterprises were: 1) finances, 2) people, partners companies, 3) surroundings, 4) politics 5) knowledge. These weaknesses were either expressed as weaknesses or shortcomings of the community enterprises. The following paragraph will elaborate further on these attributes, on what challenges community enterprises were confronting in the process of developing. The following section have been resulted from the interview analysis of the five cases.

### 4.4.1 Put it in a box

When talking about community enterprises, a clear definition has been lacking. A community enterprise has no clear description but could be seen as a concept with different definitions. A community enterprise has not really felt within the context of the community centre or within the framework of the healthcare institution. The important question was; what was a community enterprise, and how has it come across to the public? This challenge was mentioned by the interviewees and especially the board members. Not everyone in the neighbourhood understands the concept of a community enterprise. The concept of community enterprise was indicated by the interviewees as *“it is a multifunctional meeting place, facilitated, facilities centre, and I like to call it a playground for the neighbourhood* (Interviewee I-04, 2020)”, another initiator called it: *“activities and business activity in the building* (Interviewee I-15, 2020)”, moreover, initiator of community enterprise 09 mentioned that they foster business and activities, but focused on individual and the neighbourhood care needs. Yet, initiator of community enterprise 13 has mentioned that: *“we are the community enterprise that is not very care-oriented, we are a meeting place, so everyone can arrive, but we are not comparable to a welfare organisation”* (Interviewee, I-13, 2020). Therefore, it has not been a community centre but a company, not business oriented but social, not a specific welfare organisation but rather a meeting place.

Being everything but also nothing, could also produce something positive. Community enterprises could be adaptable to various circumstances. They follow no clear line or rule, on how to develop. Other buildings as community centres or multifunctional places relate to community enterprises by their activities, multi-functionality, and were run by the neighbourhood. However, community enterprises own their building, therefore they have the freedom to self-organize and self-define their place. Multi-functional buildings or community centres were government own. And have therefore always an institutional influence on the space (Carlsson, et al., 2020). Moreover, according to Nikkhah & Redzuan (2009) when bottom up initiatives have been influenced by, or facilitated by the government, the individual empowerment of the neighbourhood reduces. Therefore, the freedom that

community enterprises have could bring a form of resilience and empowerment in the neighbourhood. The flexibility to change their set of activities and goals of the community enterprise, has not led to a loss of the community enterprise. Therefore, the lack of definition could be seen as value that community enterprises, the freedom of self-organisation and self-definition, makes them hybrid.

This means that the concept of community enterprise does not really fit within the specific boxes. The variety in community enterprises and of community enterprises, caused the main reason why it was not understandable for people in the neighbourhood or municipalities. New activities were actively being set up or closed down, besides, it has also been a space where many different things were happening at the same time. Thus, on the one hand it has been business oriented, because different spaces could be rented. Yet, it also has been a meeting place where people could meet. Besides, it could be a public place or a hospitality place. And various activities were organised according to the different needs of the neighbourhood. In addition, some community enterprises organise activities, at which others wait for the neighbours to get up actively to organise activities. This creates a space in which both active and passive were connected or parallel. The initiator of community enterprise 13 mentioned this: *“It is because we are pretty diverse, that you sometimes have people do not understand. That they refer to the old-fashioned community centre, where everything was arranged for them and that people are sometimes a bit too passive. And you have other people who are already very active on their own and they pick it up very easily. So, we have to put that together a bit (Interviewee I-13, 2020).”*

One challenge that emerged from this lack of definition, was that board members felt that they did not belong in any category, creating less collaboration of other companies and municipalities. One interviewee mentioned this: *“(I-15): You always feel that you are the weakest link because you do nice things, do beautiful things, and everyone appreciates that. But when it comes to money, it falls away, then yes there is no money for that, very pity. (I): often because you it is difficult to get clear what you do? (I-15:) Everyone can feel it, you feel that we are doing important work. But you cannot prove that, no.” (Interviewee, I-15, 2020)*

The transition from a citizen initiative towards the legal form of a foundation created a bit of clearness and direction in the neighbourhood. The initiator of community enterprise 04, described this transition: *“(...) that this was a huge transition. What you have to think about is, so you have various volunteers, you have ambiguity from the municipality, your ambiguity within the village, but who is the point of contact and who will arrange this? Who goes on the roof when there is a leak? Who will mop the floor when the toilets flood again? Who pays, who can determine which wall is plastered or not. And some people thrive on that and some people have been frustrated there because it's all unclear. And now... We had to formalise also to the municipality, also because you are going to buy a property, you have to formalise. And we became a real foundation and you become an owner of the property. So, you change from a well-meaning citizen, to a renter company. And that is very complicated. The change ... (I): It is ... (I-04): Yes, you want it all fun, but you also have to be pragmatic. (Interviewee, I-04, 2020)”*

#### 4.4.2 Mistrust or distrust

Another challenge exists between social and commercial purposes. The initiator of community enterprise 15 explained this when I asked how they create the consideration between social and earning money; *“Yes, that is almost always the pain point, you do not want to be busy with that money, but you have to, that makes it difficult.” (Interviewee I-15, 2020).* 7 of the 15 community enterprises also assured this weakness point. The lack of finances created an impact on the performance or flexibility of the community enterprise. Not having a budget influences the flexibility of activities, that reproduces the neighbourhood needs.

The community enterprises in this research have loans, mortgages or were dealing with subsidies or gifts from a minimum of 100.000 euro, and 3 out of 15 community enterprises had minimum of over 600.000 euro. When applying for loans, gifts, subsidies or mortgages, various financial paperwork must be delivered in order to promote the achievements of the community enterprises. The initiator of community enterprise 15 mentioned this when I asked what the barrier formed with finances or subsidies: *“But then I also think oh goddam, this is time robbery, I am not an expert. Yet, I also have enjoyed learning that. I have learned a lot. But it can, I think now, now I sometimes think of, phew, trust us, or something. You know, it's. Agh, I also understand it is also good for us, to have it well sorted out. That is, it can sometimes be difficult that you think of, what do we all do. And also, with the municipality why do you just not give us, on a budget, why no basic income, why too difficult. Yes, I do get in the way. But it is too much for me.”* (Interviewee I-15, 2020). This frustration was drawn from the need to provide annual rapports or reports of achievements.

This was also mentioned by the initiator of community enterprise 01: *“But it is really very difficult, I have seen so many board members come and go, just because they are mistaken in the responsibility you take, it is just for fun we are going to manage a bit. No, it is really serious work, and yes you notice that people think sometime, I have done enough. But yes, it is never finished this. So that is quite difficult I think, it is actually what I say a size too big* (interviewee I-01, 2020).” The paperwork and other time-consuming effort that money brings, stands in the way of social purpose of the community enterprises. Besides, only 3 out of 15 community enterprises pay their initiators, but almost all interviewed initiators spend at least full-time workweek at or on the community enterprise without getting paid. This also been seen in other community initiatives, at which time and energy has been lost to obligatory administration. This loss of time was distracting from the core business of the initiative as for example gardening, organising activities etc. (Könnst, et al., 2018).

According to the volunteer of community enterprise 15, the best thing to do, was to create trust and get the attention, to speak up and constantly tell your story, or show your story: *“(…) but just what I say, you have to proclaim it again and again. Just like religion, you have to keep telling your story of why. And, but I have no problem with that, and when we tell you, the activities, why the community enterprise, why do we ask you this, and why do we have an interest in those things or would you like to donate something? Well that works. That succeeds if you come up with a good story, which makes sense, then anything is possible* (Interviewee V-15b).” The initiator of community enterprise 01 also mentioned this same challenge that people need to see it first in order to believe it: *“well we had people that said; ‘that citizen initiative, is enriching themselves’. ... But I have no idea who it is, but it went as a gossip in this neighbourhood. You get it? If people do not know it, they do not trust it* (Interviewee I-01, 2020)”

It seems that money has been a barrier because community enterprises do not have the freedom of choice. However, asking for money causes difficulties when the community enterprises have not been trusted. Besides, the administration and time and effort that comes with money, has been distracting the social purpose of the community enterprises. As mentioned in the previous section, the value of community enterprises must not be expressed in money, so gaining confidence was about being able to show your value. It could be that the culture of seeing is believing is important, therefore storytelling or actually seeing creates trust community enterprises wants.

#### 4.4.3 Social inclusion and support

Community enterprises want to attract as many audiences as possible. The target audience were the neighbours, 14 out of 15 community enterprises mentioned this target audience. Other target audiences were the immediate environment (8 out of 15), or companies (6 out of 15). These target audiences were still broad because different people live in the neighbourhood or direct environment. When community enterprises want to please the desire and needs in the neighbourhood, a diverse range of desires and

needs should be served. Here the challenge grows, because these needs and desire could not all be served, besides not all needs, and desires were known. The desires and needs that were mentioned in the interviews were assumptions. The initiator of community enterprise 15 mentioned this, when the question was asked what the needs were in the neighbourhood: *"(...) it is actually from the need, of the people and then that need has been a bit of a feeling, this can never be wrong (Interviewee, I-15, 2020)."*

'To get the whole neighbourhood involved' has been a goal for all interviewed community enterprises. However, there has been a struggle with working with the different people, and some people rather stay at a distance. The volunteer of community enterprise 19 mentioned this struggle of getting these people involved. *"with some people you never get involved, but they are everywhere, they do not want to go anywhere, they do not participate in anything, you do not see them anywhere. And if you talk to me, they are almost always negative, (...)" (Interviewee, V-15b, 2020).* Thus, the exclusion and inclusion of people has been thin. Furthermore, 9 out of 15 community enterprises mentioned that the main focus of target audience has been the people who need help. The groups like elderly (4 out of 15) and school students (5 out of 15) have been often mentioned as either target audience or volunteers. Although, the community enterprises emphasize the inclusion of the whole neighbourhood, the focus lies on the people that have care needs and desires. This has also been mentioned by the initiator of community enterprise 09 when I asked her what audience they want to attract: *"preferably the entire neighbourhood, but of course, that does not work, not everyone in the neighbourhood needs this, and does not need it (Interviewee I-09, 2020)."*

Different ages, different backgrounds different care needs, in one space could be progressive. However, having many preferences within one building the domination of some groups, and the exclusion of others could not also be remained. The importance of negotiating differences and having a coordinator that interferes in the discussions has been important. Since the space, has been still a space for the community, in which the whole community has a voice. The initiator of community enterprise 15 mentioned this: *"the moment people ask to help, (...) they are going to interfere, and that makes perfect sense. And then it is a matter of making sure that you coordinate this properly. Because there are also 10 opinions and 10 people think differently (...), and you just have to deal with that (Interviewee, I-15, 2020)."* Therefore, referring to the theoretical statement made in this research: different people with different needs live within a neighbourhood, whereby some prefer interaction and others prefer social distance (Duvyendak & Wekker, 2015). In the development of a community space, the social exclusion of people could not be prevented.

This responsibility of the public has been differently felt in the community enterprises. The struggle exists in the level of involvement and responsibility of people. This has not been an easy task concerning the differences between people. Interviewee V-01, explained this, as coordinator of a group of volunteers you 'learn how to deal with people, some were active, and some were more passive'. Where some people liked to have an amount of responsibility for decisions and some did not. The initiator of community enterprise 15 explained this when I asked how they decide upon restrictions: *"(...) you have different characters, one call of; 'no we are not going to do that', and the other says; 'hey well that is a good idea we will get started with that'. And that is also managed and then I notice from gosh there is a management point there, we have to coordinate it as well. We are sometimes in the middle of it now. You say like with that renovation, (...), about the colour of the wall. Yes, then three or four people shout something and then two also think that they are not listened to. Yes, then you have to put it right again. (Interviewee I-15, 2020)."*

At last, having a commercial focus and being a volunteer organisation has been mentioned as a challenge. Every community enterprise emphasizes providing a space for the neighbourhood, through a volunteering approach. However, it has been mentioned that the knowledge of working with volunteers, and knowledge of running a commercial business has been limited (8 out of 15 community enterprises). The time that was spent on providing financial statements, and coordinating different volunteers, has

been mentioned as time robbing. Besides, working with volunteers created an unstable basis. To volunteer means that people were free in their participation. Volunteers could drop out when they did not feel like it. This concerns the stability of the community of community enterprises, the activities were run on the basis of volunteers. Besides, also almost all initiators were volunteers, because they were not getting paid to run the community enterprises. This concerns the stability of the community even more, this has been mentioned by the initiator of community enterprises 15: *“our exploitation becomes difficult if you have to do everything with volunteers in the long term, and us initiators and all those people who work structurally. We do not get a single cent for that, that's fine, but in the longer term, yes what happens if we drop out for some reason (Interviewee, I-15, 2020).”*

## 4.5. Conclusion

In this result chapter, the results of the empirical research on motivations, encounters, activities, community and values were explained. Looking at the results of these concepts it could be concluded that community enterprises were still defining their ‘mechanism’. In general community enterprises were derived from a local problem and opportunity in combination with personal motivations of the initiators. The activities, encounters and the formation of the community vary in each community enterprise. Despite this variation, community enterprises had a similar goal of providing the needs and desires of the community, by which the community must be actively involved. For this reason, the inclusion of a large community, comes with the increase of conflicting interests. This could lead to a loss of a strong vision for the community enterprises, when each member has its own experience in that community enterprise.

The community enterprise was observed to create an individual and social value for people. These values create meaning, provide people with social skills or an increased social network. This has been mentioned to reduce social in physical isolation of people and the creation of liveability in the neighbourhood. In this light, value exists as a personal experience, and comes from personal stories. However, this creates unclarity and misunderstanding from the people, companies and municipalities that perceive these community enterprises as ‘fun’ enterprises, that purely produce ‘fun’ matters and not create ‘values’. Besides, community enterprises could not be placed within any boxes. After all, it is not a community centre or a care organisation, not a multifunctional centre because it has been an encounter space for the neighbourhood. It could, therefore, be challenged whether we need to fit community enterprises within these boxes. And whether we need to define the values of community enterprises as monetary or graspable values. Isn’t it enough that people come out of their houses, and enjoy each other’s company, without having to put a number on it? However, the support of other companies has been needed when concerning the continuation of the community enterprises. The community enterprises have been running like business but were on paper a volunteering organisation. This concerns the stability of community enterprises; the personal motivations developed the community enterprises but how could this remain in the future? The following chapter will elaborate further on these conclusions and will offer recommendations and further research.



## 5. Conclusion and discussion

### 5.1 Conclusion

This research explored the motivations, characteristics of activities, encounters and community, and the value of community enterprises. Community enterprises have been a relative new concept in the Netherlands. The concept of community enterprises has been originated from the United Kingdom and was introduced in the Netherlands in 2011, by 'LSA bewoners'. Community enterprises are an encounter place with activities for the neighbourhood, at which these activities and encounters creates the social value for the neighbourhood. As this explanation indicated, the concept of community enterprises has been not strongly differentiated. Therefore, this research tried to explore community enterprises through three concepts: 1) the motivations to develop community enterprises 2) the characteristics of activities, encounters and community in community enterprises, and 3) the kind of values produced in community enterprises. To answer the main research question: *What are the essential motivations and characteristics of activities, community and encounters in community enterprises, and what kind of values do community enterprises offer according to initiators and volunteers?*

This research had an explorative approach, therefore two qualitative research methods were selected. The first method was a content analysis and the second method was a semi-structured interview analysis. First, the business plans of fifteen community enterprises have been analysed and compared based on content analysis. Next, five cases were chosen for further analysis based on the importance of encounters. These five cases were analysed and compared by year reports, social media and newspaper documents. At last, eleven semi-structured interviews were held with initiators and volunteers who participated in the community enterprises. This chapter will discuss the research conclusion following the three themes of this research: *motivation* of development, *activities, encounter and community*, and the *value* of community enterprises.

#### *Motivation*

This research shows that community enterprises were built under the circumstances of having neighbourhood problems, an opportunity to create a community building, and most important: strongly motivated people. Community enterprises were created within a neighbourhood that had a certain problem or opportunity (Kleinhans, et al., 2015; Wagenaar & van der Heijden, 2015). The problems originated from the loss of functions or the loss of meeting places in the neighbourhood. The opportunities originated from the ability to create a community space in an empty building in the neighbourhood. This research has shown that personal motivations of initiators were key elements that led to initiating a community enterprise. These personal motivations that underlie the initiation were formed from personal nature, experiences or norms. The initiators and volunteers had a strong bond with the place of the community enterprise, or had a drive to provide welfare or liveability in the neighbourhood. To has been likely to explain the statement of Seamon & Sowers (2008) that the feeling of a strong will and the emotional feeling towards a specific place produces a local understanding. With the help of active citizens, liveability and welfare has been created in the neighbourhood. It has been likely to say that community enterprises reflect both a form of neoliberalism and a new radical way of organising a welfare society (Teasdale, 2010).

#### *Characteristics of activities, encounters and community*

Each community enterprise initiates its own set of activities and services, and has been placed within a different context (Bailey, 2012). This research confirmed this statement, however, three essential activities appeared: events, rental of spaces and hospitality. These three essential activities provided the 'profit' of the community enterprises. This profit has been invested in activities for the neighbourhood



(Wagenaar & van der Heijden, 2015). The activities were incidental or permanent. The incidental activities were adaptable to new situations in the neighbourhood. In this current COVID-19 situation, online activities were developed to maintain the support of the community. Therefore, activities were both commercial and social oriented. The space for activities has been provided in the community enterprise but the organisation was in the hands of the community. Therefore, activities reflected on the needs and desires of the neighbourhood and were flexible to adapt to new situations, but the responsibility to provide these activities was in the hand of the community.

Community enterprises could be seen as a third place and micro public place. On the one side, as a third place, since it has a characteristic of a place where people were gathering to enjoy each other's company (Oldenburg & Brissett, 1982, p.269). On the other side, as a micro-public place, because it facilitates activities around a shared or common interest, that facilitated interactions for different people with different backgrounds (Amin, 2002). The place of community enterprises facilitated a familiar place where the neighbours could meet, either within an activity or within the place itself. In addition, it could be stated that encounters have been important for both visitors and for the people running the community enterprises, because the collective volunteering activities created social bonds and social skills.

The encounters around an activity appeared to be the most important encounter form. However, this research has shown that fleeting encounters also appeared to be an important form of encounters, by which neighbours firstly greeted and step by step led to getting to know each other. The community enterprises provided the different spaces of contact, at which people had the freedom to choose their own needs of social or physical contact (Duyvendak & Wekker, 2015). This generated the freedom for people to interact in self-selected spaces, or create their own social space, without being forced to commit social interaction (Van Melik & Pijpers, 2017; Carlsson, et al., 2020). In addition, to provide a social and physical space for encounters and social interaction in community enterprises, five important conditions were identified in this research: 1) contact through activities (common interest), 2) creating a low-profile in space, 3) hospitality in space and 4) familiarity of the place and people 5) accessibility and accommodation. Therefore, the characteristic of encounters in a community enterprise has been both a goal and a means. On the one side, providing a space for encounters has been a goal that facilitated interactions, on the other side, meeting in activities or participating in activities provided a means to create stronger bonds, social skills, bridge differences or mobilise needs.

Within this research, the community of community enterprises contained of the supervisory board, daily board members, volunteers, renters, and visitors. Each community enterprises had subjective and objective community conditions. These conditions existed of shared culture, shared norms and sense of belonging, and collective actions, participation and personal involvement (Chavis & Wandersman, 1990; Oldenburg & Brissett, 1982; Peterson, 2017; Sommerville & McElwee, 2011). Despite the differences between communities, most community enterprises had similar objective and subjective conditions. The objective conditions made sure that the community bridges with other communities, and that activities were run collectively. The initiators and volunteers have been seen as activists' participants. These people defined and organised the community full-time, without getting paid. It came forward in this research that running a community enterprise comes with a lot of peripheral matters that distracted time and energy of the fundamental activity of; providing activities and services to the community. The subjective conditions could be seen as bonding the community, or 'the community of practice', at which shared goals or shared interest facilitated the social contact, activities and collaboration (Phillips, et al., 2014). The culture within community enterprises reflected both an active attitude and a caring attitude. The participants in the community enterprises shared a sense of belonging and mentioned that the place and its people felt like home, or as Oldenburg & Brissett (1982) called it: 'a home away from home.' The conditions of community enterprises could be called social capital, at

which the bonding and bridging in and out of the community, create meaning, trust and social cohesion (Putnam et al., 2003).

### *Values*

Community enterprises needed to show their value to investors or municipalities, to receive subsidies, loans or mortgages (LSA, 2019). These subsidies, loans and mortgages were essential for community enterprises to maintain their building or to organise new activities. The main challenge with measuring social values has been the lack of definition of social values, and the importance of community and individual assessment in measuring a social value (Atkinson, et al., 2017; Lee & Kim, 2015; Gordon, et al., 2017). Besides, the definition of community enterprises has been fluid, different activities, people and purposes, make it complex to define the overall value of community enterprises. This research could conclude that value of community enterprises has not been about measuring value, but it has been about the stories of experiences from individuals. People experienced the place of community enterprises, and created value to this place (Park & Peterson, 2011).

In the literature of value of community enterprises, four categories were defined: social, individual, political/ cultural, and economic value (Sommerville & McElwee, 2011). This research has explored the social and individual value through initiators and volunteers of the community enterprises. This research could conclude that the social value has been produced through different social interactions, activities, and having an encounter space. People expanded their social network by meeting other people of the neighbourhood in activities organised by the community enterprises. Besides, people gained knowledge of how to interact, or learned how to deal with different social preferences. The individual value has been expressed as creating meaning to someone's lives. This individual value has been based on different individual experiences. Besides, community enterprises have been seen as places that promoted people to come out of their home isolation or social bubble, and increased peoples' self-confidence, independency or social growth. The activities attracted many different people and created liveliness, happiness and life satisfaction in the neighbourhood. Therefore, it is likely that the value of community enterprises has not been about the number of people or activities, but about the experiences that the community enterprises bring to individuals. Besides, it raises the question of whether it has been realistic to express these values, since it was hard to combine individual experiences.

Concluding, to refer to the conceptual model of this research, that was based on the theoretical framework, some significant points came forward (see figure 5.1). First, the motivation to develop community enterprises was derived from a local problem, that has not answered by the local government or opportunity of an empty building. These problems and opportunities stand in relation to the personal motivation of the initiators and volunteers. The personal motivation resulted from personal experiences, personal norms and values and personal nature, that created the personal drives to develop community enterprises. Secondly, the activities, encounters and community, created the value of community enterprises. In addition, the differences in activities, encounter spaces and different people in the community, made the place hybrid. This hybridity could adapt to new circumstances, and new needs and desires. Third, the value that community enterprises provided has been the growth of a social network and social skills and the creation of meaning to ones' individual lives. Therefore, community enterprises may have been contributing to the un-popping of peoples' bubbles. Creating less isolation and more liveability in the neighbourhood. Besides, the value of community enterprises has not been about numbers, but about positive experiences. The experiences of having a community enterprise in the neighbourhood or being part of a community, created the opportunity to develop the neighbourhood to a socially stronger and more liveable place.

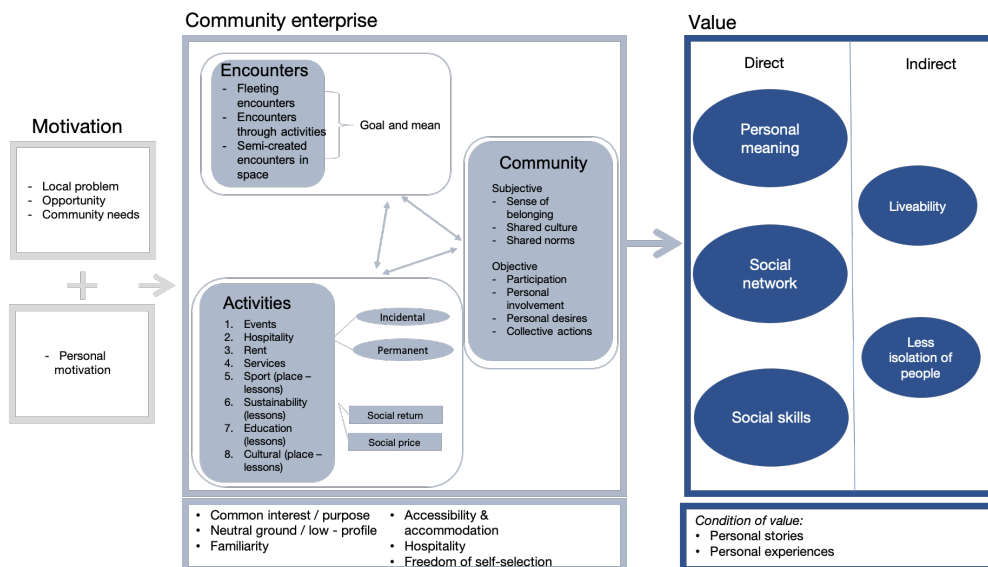


Figure 5.1 Revised conceptual framework of community enterprises

## 5.2 Discussion & reflection

The following paragraph will discuss the conclusions and limitations of this research, at which recommendation to practice and future study will be made. The specific limitations of the methodology have been presented in paragraph 3.4.

### Recommendations

This research explored the values of community enterprises within the Dutch context. This research has shown that providing value has been complex and difficult in community enterprises. And when assigning the value of a community, the personal perspective of value should be considered (Lee & Kim, 2014). This research has contributed to the literature of community enterprises in the Dutch context, on the basis that the community enterprises create social skills, social networks and meaning to individuals. Besides, this research refutes the statement of Gordon (2017), by declaring that community enterprises do create lower level value of mental health by giving meaning to someone's lives. It has been relevant to know what a certain activity brings, because subsidized or governmental money has been invested. It could be questioned why we should constantly provide evidence? Hasn't it been enough to know that people received meaning, that people came out of their houses, or had a laugh with their neighbour? It could be recommended to KNHM, to reflect on the 'effectenarena' and whether it has been meaningful to constantly define the values. The stories of providing someone a great day, translates the value of community enterprises more, than the number of visitors, community members or activities that were explored in the 'effectenarena'. Therefore, it has been recommended to KNHM and to other companies, to listen to these stories and read and hear the values. And therefore, use the stories to provide 'evidence' of the value of community enterprises, instead of constantly rephrasing it to monetary or graspable indicators.

The significance of community enterprises to not following a set of rules, not having a defined purpose, or vision, created the hybridity to change when the neighbourhood circumstances asked for it. This has been important because it creates a certain assemblage, that could be changed, but at which the purpose remains the same. This could perform long-term values in the neighbourhood. However, this hybridity created misunderstanding and mistrust to municipalities or other companies. It could be recommended to the local government to not try to fit community enterprises in defined boxes. The hybridity and being close to residents, empower them. However, the community enterprises need financial investments, loans, or subsidies to provide the activities or to maintain their building.

Therefore, it has been recommended that municipalities should participate with community enterprise but remain on financial input. Since the more municipalities participate, the less empowerment will be felt in the community (Nikkhah & Redzuan, 2009). It could be recommended to KNHM to clarify the concept, by using this research conclusions in a publication to municipalities and online to the public, to give more awareness and respect to the concept of community enterprises. Because these people spend their time and energy in providing activities and services to the neighbourhood without getting paid.

The place of community enterprises has been consumed by different people. Besides, the community enterprises wanted to attract as many different target audiences. This results in a place fuzziness, at which the meaning of the place won't be the same as the consumed place (Lefebvre, 1991; Hospers, 2011). This created a tension between the abstract space, the planned space and the experienced space. Hospers (2011) suggested that promoting a place should be about empowering users to speak of their experience of the place, because places have been mainly experienced emotionally not rationally (Hospers, 2011; Park & Peterson, 2010). It could be recommended to community enterprises to take the individual experiences into account, because it structures a culture, value and defines the essence of a particular space (Cillier, et al., 2014). It could be recommended to interview or set out a small survey to visitors, volunteers or other users of the space to obtain data of this experienced space. This data could be used to explain the value of the community enterprises to the public, investors, municipalities or other companies. Besides, KNHM only interviews or speaks with people of the board, when supporting the community enterprise. It could be recommended to explore the space of community enterprises more by interviewing volunteers and visitors, to get an understanding of the experiences.

#### *Future research*

This research has contributed to the knowledge of community initiatives by researching a long-term, place-based initiative called community enterprises. The basis of community enterprises and community initiatives were comparable, they were both managed and organised by citizens to address the environmental circumstances. The difference between community initiatives and enterprises exists according to LSA (2017) in the self-sufficiency of community enterprises. However, according to Könst (2018) community initiatives have also become more professional and directing towards self-sufficiency. Therefore, it could be stated that the line between citizen initiatives and community enterprises is thin. Community enterprises have ownership of a building and could provide long-term benefits. The community enterprises were relatively new (2012 to 2017), and, this research was time-limited, therefore long-term results could not be explored. In addition, the cases of this research came from KNHM, this limits to generalize the results to other cases in the Netherlands. Future research on the different types of initiatives and different community enterprises, on the concepts of motivations, characteristics and values, would create interesting perspectives on the essence of different initiatives in the Netherlands. Through that research the different initiatives could learn from each other. Besides, the difference between community enterprises and other community initiatives could be made.

There has been a tendency to observe the concept of community enterprises from a spatial planning perspective (Wagenaar & Heijden, 2015; Kleinhans & van Ham, 2016). This research has applied a human geography perspective on the concepts of encounters and social and individual values and experiences. This research has shown that personal motivations, experiences and meaning have been important in the development of community enterprises. Besides, the encounter space and having a space for familiarity, low-threshold and hospitality seem to be of great value. Thus, we could state that the definition of community enterprises of LSA (2019) should be added with: a social place that fosters the social and physical preferences of people, which creates meaning, social skills and a large social network. The original idea of this research was to capture the atmosphere of the social space, by participating in the community enterprises from an ethnographic approach. However, the COVID-19

restrictions made it impossible to explore these spaces because they were closed down. Therefore, the values of this research have been explored by the experiences of initiators and volunteers, because observing and experiencing the space was not possible. This limited the exploration of the values, because these people also influence and create this space. Therefore, the experiences of conscious and unconscious values by visitors, other volunteers and board members could not be researched. As from today, these places are slightly opening again, therefore future research should observe these places and its social and individual value from an ethnographic approach. To observe and experience how these spaces affect the social and individual value.

According to Valentine (2008), fleeting encounters has not been leading to meaningful encounters, because fleeting encounters were small and were difficult to grasp. However, this research confirmed through the experiences of initiators and volunteers, that fleeting encounters could be meaningful. The community enterprises provided a space of encounter where people could meet. The opportunities of fleeting encounters increased, at which step-by-step the encounter shifted from greeting, to getting to know their name to more contact. This contributes to the debate of meaningful encounters that fleeting encounters have been important in self-organized places. Besides, this research concluded that the freedom of people to self-select the place of encounter has been important. Different people live in neighbourhoods, at which different preferences of social and physical contact should be enhanced in neighbourhood spaces. At last, this research contributed to the debate of encounter spaces, with the conclusion that community enterprises and thus self-organized places could be placed as both micro-public and third place. However, this research has been an explorative research that derived this conclusion from the experiences of initiators and volunteers of the community enterprises, this limits the generalisability of these conclusion. Future in-depth research within the self-organized space of encounters will be suggested. At which the researcher will talk with visitors in the activities or observing the space of encounters. This would led to a more solidified an in-depth the understanding of characteristics of encounters space and meaningful encounters in self-organised spaces.

This research contributed to the literature of community enterprises in the Dutch context, by providing insights in de motivations, characteristics and values. However, this research concluded that the concept has been still unknown in the Dutch context. It should be suggested to future research the different characteristics and values of different community enterprises in the Dutch context, to create a more in-depth perspective on the essence of community enterprises. This could direct more awareness and trust to community enterprises from municipalities and the public. In addition, a future research on the perspective of municipalities towards community enterprises could explore the trust issues and the misunderstanding form a municipal perception.

The essence of community enterprises has been about being close to the people, and the active and caring attitude that ensures community enterprises and their activities to adapt to new circumstances or needs. This research contributed to the debates of community enterprises in the Dutch context and self-organised encountering spaces by providing new insights of motivations, characteristics, values and challenges. This research has contributed to the scientific relevance by providing new knowledge for encounter spaces and community enterprises in the Dutch context and provided recommendations to practice to ensure that the essence of community enterprises grows.

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# Appendices

## Appendix 1: Coding scheme of phase 1

<i>Theme</i>	<i>Coding</i>	<i>Sub-codes</i>
<i>Activities</i>	Environmental maintenance	
	Health	
	Hospitality	
	Sport	
	Sustainability	
	Rent	
	Workspace	
<i>Encounters</i>	Social interaction	Common interest
		Fleeting encounters
		Negotiate differences
	Form of contact	Activities
		Shared interest
		Fleeting encounters
	Goal of contact	
<i>Community</i>	Collective actions	
	Personal involvement	
	Participation	
	Shared norms	
	shared culture	
	Sense of belonging	
<i>Organisation</i>	Target audience	
	Government	Local – regional – national government
	Collaboration with	
	Volunteering activities	
<i>Place of community enterprise</i>	Private space	
	Common interest or problem	
	Crossing multiple paths	
	Familiar place	
	Free interpretation	
	Low threshold	
	Accessibility and accommodation	
<i>Value</i>	Economical	Liveability
		Job opportunities
		Work experiences
	Social	Social bridging

		Social bonding
		Social cohesion
	Individual	Gaining skills
		Motivation
		Mental health
		Self-esteem
		Self-confidence
		Life satisfaction
	Cultural / political	Empowerment
		Community participation
<i>General information</i>	Location	Village
		City
		Characteristic of the community enterprises (building / purpose)
	Motivation	Reason to initiate
		Created on (date)

## Appendix 2: Coding scheme phase 2

Theme	Focus in coding
Motivation	What and why:
Activities	Why, where and how:
	What kinds and for who:
Community	Why, how and what:
Encounters	Why, where and how:
Place of a community Enterprise	How is it described
	What is described and why:
Values	Description of value by the community enterprise
	Description of value by visitors
Challenges & Successes	What kinds of challenges and successes are presented

### Appendix 3: Semi-structured interviews question and themes

Theme	Sub-theme	Question	Sub- questions
Overall questions	Job profession, function in the community enterprise	-Can you tell me who you are and where you from? - How are you involved in the CE?	Do you live in the neighbourhood of the community enterprise?
Role and involvement	-Involvement of the interviewee, situation and motivation. -Investment of time	- What does it mean for you to be involved? - What was your motivation to be a part of a community enterprise? - How much time do you spend in this role?	
Current situation / previous situation	-Handle COVID-19 -Normal week	- How does the community enterprise handle the current COVID-19 situation? - How does a normal week look like?	What kind of activities are developed? What is the response on these activities?  Who visit the community enterprise normally? What kind of activities are there?
Activities	- CE activities -Target population	- * What are the current activities of the CE? - Who is involved in the creation of these activities?	*How did you make the decision on these activities? Who is responsible for these activities?
Encounters	-Personal preferences of social contact -Sort of contact	- How does the social interaction within the CE look like? - When you look at yourself, do you like to have contact with your neighbourhood?	What kind of social interaction is seen? *Is encountering a goal or a mean?  Is your social preference of interaction changed since the development of the CE? Do you know everyone who visit the CE?



			<p>Do you interact with everybody in the CE?</p> <p>How are people involved in the CE?</p>
Community	<ul style="list-style-type: none"> <li>- Shared norms values</li> <li>- Culture</li> <li>- Participation</li> </ul>	<ul style="list-style-type: none"> <li>- * How does your governance form look like?</li> <li>- * What are the shared norms and values in the CE, and why these?</li> <li>- In what degree are people in the neighbourhood being involved?</li> </ul>	<p>*Why and how did you choose for this form of formation?</p> <p>What kind of rules and norms apply in the CE?</p> <p>*Who is responsible for these norms and values?</p>
Value creation		<ul style="list-style-type: none"> <li>- What does the CE offer to the neighbourhood and the visitors?</li> <li>- What does it offer for you?</li> <li>- What are the needs of the neighbourhood?</li> <li>- * How do you translate the value to investors?</li> </ul>	<p>Why is this the value or goal of the CE?</p> <p>*What are the needs of the neighbourhood?</p> <p>*What kind of measurements do you use?</p>
Successes & Challenges		<ul style="list-style-type: none"> <li>- What did you already achieve, that you are really proud of?</li> <li>- What challenges appeared when developing a community enterprise</li> </ul>	
Place of community enterprise	-Engineered vs. vernacular space	<ul style="list-style-type: none"> <li>- What do you find important in a space of a CE?</li> <li>- * Who has influence of how spaces could look like?</li> </ul>	Is there place for individual interpretation?

## Appendix 4: Coding scheme of phase 3

Theme	Sub-theme	Focus in coding
Motivation	Problems	What and why:
	Opportunities	What and why:
Activities	Conditions of activities	Why, where and how:
	Types of activities	What kinds:
Community	Conditions of community	Why, how and what:
	Norms and values of community	What and why:
	Participation in community	Who, and why:
	People in community	Motivations, experiences, norms and values
Encounters	Types of encounters	What kinds:
	Conditions of encounters	Why, where and how:
Place of a community Enterprise	Definition	How is it described:
	Important conditions of the place	What and why:
Values	Types of value	Description of value
	Expression of value	Challenges, successes, and kinds of expression
Challenges & Successes	Practical	What kinds of challenges and successes
	Subjective	Why these kinds of challenges & successes