

HOW DO AN INDIVIDUAL'S VALUES DRIVE
THEIR INVOLVEMENT TO DEVELOP A
SUSTAINABLE COMMUNITY BUSINESS?

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“Values are like fingerprints, nobody’s are the same, but you leave them all over everything you do.”

Elvis Presley

Abstract

Community businesses (CB) are not-for-profit trading organisations created to serve a purpose: geographically situated, contextually embedded and accountable to the local community that they serve. Despite their vital role within their communities, little is known about the individuals who lead them.

This thesis explores how an individual's values drive their involvement to develop a sustainable community business. The research has two key objectives: to identify who CBs should be recruiting and to provide funders with the information they need to support them. This is important research because without a stream of people willing to take on these roles, CBs will fold. In these post-COVID times communities rely on CBs more than ever, as they both embody community values and provide essential goods and services to meet the needs of their communities.

This thesis presents the results of exploratory research carried out between March 2018 and November 2020. A mixed methods methodology was utilised to identify CB leaders' values and the roles that those values play in engaging with CBs across England. First, a focus group of 13 CB leaders identified prosocial values and community empowerment as key drivers for engagement. Second, the results of the focus group informed the construction of a questionnaire for dissemination across three time-separated waves of semi-structured interviews with 32 CB leaders for the purpose of gathering contextual data regarding their value. Third, a Values Card exercise was designed using Rokeach's (1973) values to identify an individual's value

set and measure their stability. Fourth and finally, an on-line questionnaire was completed by 111 CB leaders that permitted the testing of theory developed in this PhD and the provision of generalised data that were used to generate policy recommendations to analyse and answer the research questions.

This thesis contributes to theory in three ways. First, it proposes the use of a definition of CBs that can be used by academics and CB organisations, and this definition was validated by CB leaders. Second, it developed and constructed a typology of CB leaders based on their values, which can be used to identify and segment CB leaders and support their development. Third, by measuring the stability of CB leaders' values over time, the thesis provides evidence of value changes within the context of the COVID-19 lockdown.

This exploratory research provides a strong foundation for the future analysis of the role of CB leaders' values and how they affect the sustainability of CBs. The findings have implications for policymakers and funders. Power to Change has used the constructed typology to support their CB leadership development programmes.

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1 Contents

1	Contents	6
2	List of Tables.....	11
3	List of Figures	12
1	Chapter 1 Introduction.....	13
1.1	Introduction	13
1.2	Community businesses within England.	15
1.3	The Scope of the study	17
1.4	Literature Review and the gap.....	19
1.5	The contribution and the importance of this research	22
1.5.1	Theoretical contribution	22
1.5.2	Methodological contribution	23
1.5.3	Empirical Contribution	24
1.5.4	The importance of the thesis	25
1.6	Research questions.....	28
1.7	Philosophical Position: Ontology and Epistemology	31
1.7.1	Ontology.....	31
1.7.2	Epistemology.....	32
1.8	The methodology.....	32
1.9	The layout of the thesis	34
1.9.1	Chapter 2 Literature Review	35
1.9.2	Chapter 3 Methodology and Methods	36
1.9.3	Chapter 4: Focus Group	37
1.9.4	Chapter 5: semi-structured interviews	38
1.9.5	Chapter 6: Stability of CB leaders values	39
1.9.6	Chapter 7: CB Leaders values and their impact on sustainability of CB business models.....	40
1.9.7	Chapter 8: Conclusion	41
1.10	Conclusion.....	42
2	Literature Review: What are the gaps in the current literature?	44
2.1	Introduction	44

2.2	What is a community business (CB)?.....	47
2.2.1	Not for profit socially trading organisations	50
2.2.2	Accountable to the community	51
2.2.3	Geographically sited (Place-based).....	52
2.2.4	Purpose- Driven.....	54
2.2.5	Contextually embedded	55
2.2.6	Proposing a CB definition	56
2.3	Existing Frameworks for Exploring CBs.....	57
2.4	How are CB leaders distinct from other social entrepreneurs?	60
2.5	Why Focus on Values?	64
2.6	Values Within Social Enterprises	65
2.7	The Concept of Values	69
2.7.1	Social and Personal Role	69
2.7.2	Self esteem.....	71
2.7.3	Hierarchy	72
2.7.4	Values become salient in action	73
2.7.5	Value stability or durability	76
2.7.6	The evaluative or judgemental role values play, both of our own performance or that of others	77
2.7.7	Exploring values within their context	78
2.8	Defining Values	79
2.9	Siting Values within their ethical architecture	81
2.10	Values within CBs.....	91
2.11	The gaps in the existing literature	93
2.11.1	Empirical Gaps.....	94
2.11.2	Methodological Gaps	98
2.11.3	Theoretical Gaps	101
2.12	Conclusion.....	107
3	Chapter 3 Methodology: How does this study seek to answer the research questions?.....	110
3.1	Introduction	110
3.2	The Research Paradigm	111
3.2.1	Ontology.....	112
3.2.2	Epistemology.....	117
3.2.3	Axiology.....	119

3.3	Ethics.....	121
3.4	Mixed Methods.....	125
3.5	The methods	133
3.6	Conclusion.....	151
4	Chapter Four: Focus group – which values do CB leaders identify as important to them?.....	155
4.1	Introduction	155
4.2	Method	157
4.3	Findings	160
4.4	Questions for the next stage of the research – the semi-structured interviews	178
4.5	Conclusion.....	180
5	Chapter 5: Semi-structured interviews- Which values do CB leaders feel are key and what contextual factors affect them?.....	183
5.1	Introduction	183
5.2	Methods.....	185
5.2.1	The participants	186
5.3	Analysis	188
5.3.1	The Coding Process	189
5.4	The Development of the CB Leader Typology	195
5.4.1	Wave 1 Semi-structured Interviews.....	197
5.4.2	Wave 2 Semi-structured interviews.....	198
5.4.3	Wave 3: Semi-structured interviews.....	200
5.5	Typology.....	201
5.5.1	Social Activists (SA)	204
5.5.2	Active Citizens (AC)	209
5.5.3	Community Entrepreneurs (CE)	215
5.5.4	Conclusion	221
5.6	How do CB leaders define a CB?.....	222
5.7	CB Response to COVID-19.....	235
5.8	Conclusion.....	249
6	Chapter 6: Identifying the values of CB leaders and measuring value stability	253
6.1	Introduction	253
6.2	Methods.....	255

6.3	Analysis	256
6.4	Mapping CB Leadership Values using Rokeach and Schwartz Values Continuum.....	259
6.5	Results.....	266
6.6	The results from the first round of Values Cards for all CB leaders	269
6.7	Did CB leaders' values remain stable between the 2 nd and 3 rd waves? 278	
6.7.1	Method Changes between the 2 nd and 3 rd wave.....	279
6.7.2	The Results	280
6.8	What were the main similarities between the results of the values card exercise conducted in the second wave and third wave?.....	282
6.8.1	How did values change between the second wave and third wave of interviews?	284
6.9	The values expressed by the CB leaders are different for individuals within different types within the typology.	289
6.9.1	Social Activists	291
6.9.2	Active Citizens	297
	299
6.9.3	Community Entrepreneurs (CE)	303
6.10	Conclusions	309
7	Chapter 7: Are the values of CB leaders consistent with the proposed typology?	312
7.1	Introduction	312
7.2	Methods.....	313
7.2.1	Testing values within the questionnaire.....	316
7.2.2	Demographic details of respondents.....	317
7.3	Results.....	320
7.3.1	Assigning the Respondents to Typology types	320
7.3.2	Would you recommend starting a CB to other communities?	323
7.3.3	Reasons for CB leaders' involvement with their CBs.....	324
7.4	CB leaders' values	330
7.4.1	Identifying the values of CB leaders within the typology	335
7.5	Motivation	343
7.6	Economic and Social Sustainability.....	351
7.6.1	Financial sustainability	352
7.6.2	Social Sustainability.....	354

7.7	Additional Support.....	358
7.7.1	Social Sustainability.....	359
7.7.2	Financial Sustainability.....	360
7.8	Conclusion.....	363
8	Chapter 8: Conclusions.....	366
8.1	Introduction	366
8.2	The research gaps and research questions	367
8.3	The findings.....	372
8.4	Contribution.....	378
8.5	Implications for theory	383
8.6	Implications for practice	386
8.7	Limitations	387
8.8	Summing up	391
9	References.....	394
9.1	References	394
10	Appendices.....	417
10.1	Appendix 1: Ethical Approval.....	417
10.2	Appendix 2: Participant Consent Forms (Focus Group and Interviews).....	430
10.3	Appendix 3: Interview guide for all three rounds.....	441
10.4	Appendix 4: Values Cards using Rokeach Values (1973)	449
10.5	Appendix 5: Qualtrics Questionnaire.....	450

2 List of Tables

TABLE 4.1: TABLE SHOWING EMERGENT THEMES FROM THE FOCUS GROUP	161
TABLE 5.1: TABLE OF DEMOGRAPHIC INFORMATION OF CB LEADERS IN THE INTERVIEWS.....	187
TABLE 5.2 CB LEADER CHANGES IN CIRCUMSTANCES SINCE WAVE 1	199
TABLE 5.3: CB LEADER TYPOLOGY	203
TABLE 5.4: CB RESPONSES TO COVID-19	236
TABLE 6.1 MAPPING THE ROKEACH VALUES AGAINST THE SCHWARTZ VALUES.	261
TABLE 6.2: INDIVIDUAL VALUES WITHIN THE SCHWARTZ VALUE CONTINUUM (1987)	266
TABLE 6.3: OVERVIEW OF PARTICIPANTS DEMOGRAPHIC DATA	268
TABLE 6.4: CB LEADERSHIP TYPE BY CB.....	290
TABLE 7.1: TRADING ACTIVITY AND GEOGRAPHICAL AREA OF DISTRIBUTED QUESTIONNAIRES.....	315
TABLE 7.2: DEMOGRAPHIC PROFILE OF SURVEY PARTICIPANTS	318
TABLE 7.3 LEADERSHIP ROLE WITHIN CB	320
TABLE 7.4: DEMOGRAPHIC INFORMATION BY TYPE.....	322
TABLE 7.5: REASONS FOR INITIAL INVOLVEMENT BY AGE AND GENDER.....	326
TABLE 7.6: WHY LEADERS BECAME INVOLVED IN CB.....	328
TABLE 7.7: CAREER DEVELOPMENT TO BECOMING A OF CB LEADER	329
TABLE 7.8: % RESPONSES TO EACH MOTIVATIONAL VALUE.....	331
TABLE 7.9: CB LEADERS INITIAL MOTIVATION TO BECOME INVOLVED WITH CB	345
TABLE 7.10: CB LEADERS CURRENT LEVEL OF MOTIVATION.....	346
TABLE 7.11: DEMOTIVATING FACTORS	348
TABLE 7.12: DIFFICULTIES CURRENTLY FACED	352

3 List of Figures

<i>FIGURE 2.1 SCHWARTZ’S VALUES CONTINUUM (SCHWARTZ & SAGIE, 2000).</i>	75
<i>FIGURE 2.2: VALUES WITHIN THEIR ETHICAL ARCHITECTURE</i>	83
<i>FIGURE 3.1: EXAMPLE OF VALUES CARDS</i>	145
<i>FIGURE 4.1: PIE CHART SHOWING FREQUENCY OF VALUES EXPRESSED IN FOCUS GROUP</i>	166
<i>FIGURE 5.1 THE DEVELOPMENT OF THE VALUES CODES OVER TIME</i>	192
<i>FIGURE 5.2 DEVELOPMENT OF CODES DURING COVID 19</i>	194
<i>FIGURE 5.3 THE ABDUCTIVE APPROACH TAKEN IN THE RESEARCH</i>	196
<i>FIGURE 6.1 SCHWARTZ VALUES CONTINUUM ADAPTED FROM SCHWARTZ AND BILSKY (1987)</i>	264
<i>FIGURE 6.2 ALL CB LEADERS VALUE CLUSTERS IN ROUND 1 OF VALUE CARD EXERCISE</i>	270
<i>FIGURE 6.3 SHOWS THE CLUSTERS CREATED BY ALL CB LEADERS IN ROUND 2 OF THE VALUES CARD EXERCISE</i>	281
<i>FIGURE 6.4: DENDROGRAM SHOWING SA VALUE CLUSTERS</i>	293
<i>FIGURE 6.5: DENDROGRAM SHOWING AC VALUE CLUSTERS</i>	299
<i>FIGURE 6.6: DENDROGRAM SHOWING CE VALUE CLUSTERS</i>	305
<i>FIGURE 7.1: DENDROGRAM SHOWING AC VALUE CLUSTERS</i>	336
<i>FIGURE 7.2: DENDROGRAM SHOWING SA VALUE CLUSTERS</i>	339
<i>FIGURE 7.3: DENDROGRAM SHOWING CE VALUE CLUSTERS</i>	341

1 Chapter 1 Introduction

1.1 Introduction

There are deep-seated problems within society that the private sector is unlikely to pursue due to their complexity, their long-term nature, and the expectation of poor financial returns on their investment. Shrinking local government funds, arising from the 2008 financial crash and the ensuing austerity measures and now with government debt rising again following the COVID-19 pandemic, have meant that many of the services that are vital to sustaining the health and well-being of local communities are now being run by social enterprises. This thesis focuses on a group of hyperlocal, place-based social enterprises known as community businesses (CB).

While government outwardly supports the localism agenda as a means of regenerating communities, surprising, very little is known about CBs. Existing studies have highlighted their existence as a distinct group of businesses and discussed some of their distinguishing features but research has not yet explored what types of people are drawn to lead CBs and the factors that impact on their involvement. It is not known whether this group of individuals are likely to shrink in number, with the retirement age rising, or grow as CBs take on running local regeneration projects and increase the numbers of people that they employ. Without establishing a baseline for what is different about these individuals and what they think leads them to take up leadership roles, often unpaid, within CBs, it

is difficult to assess the long-term ability and sustainability of CBs in meeting community needs.

While not easy to identify (Rohan, 2000), values can provide researchers with useful insights into what an individual and society defines as being important (Hitlin and Piliavin, 2004). Rokeach (1973) defined values as giving meaning to action, not only guiding behaviours but linking behaviours to what we think of as 'good' or 'right', with values only becoming salient in action (Sagiv and Roccas, 2017). The aim of this study is to identify the values that drive individuals to step forward and lead CBs. This is important for several reasons. First, there may be several reasons why an individual may decide to lead a CB, but if the values that underpin their decisions can be exposed then CBs can attract individuals that are compatible with their CB values and target their recruitment more effectively. Second, these findings can be used to identify training needs and offer support to individuals to take a more active leadership role in their CBs. Third, not recruiting individuals to take up these leadership positions has real world consequences for the long-term financial viability and social sustainability of CBs.

As this is exploratory research, it will not be possible to cover all aspects of CB leadership, but this thesis will contribute to existing research by demonstrating the dynamic role that values play in triggering CB leaders' involvement with their CBs and the impact that their values have on shaping and sustaining CBs. As this study is exploring how values impact on CB sustainability, a method has been devised to measure the value stability, allowing the research to make recommendations to support the long-term social and financial viability of CBs.

While much has been written about the values and characteristics of the 'mission-driven' social entrepreneur (Dey and Steyaert, 2016; Zahra et al., 2009), the values and characteristics of a group of community-based social entrepreneurs, the values of community business (CB) leaders have been sadly ignored, which is remiss because this group of committed individuals generate positive social and economic outcomes for their communities. An absence of CBs would have devastating impacts on communities both in terms of the loss of services but also in community empowerment, resulting in a loss of their freedom to create businesses that reflect their values and needs.

This study was funded by the University of the West of England and Power to Change, a charity, which received its endowment from the National Lottery Community Fund in 2015 to provide advice and financial support to develop the community business market in England.

1.2 Community businesses within England.

A community business (CB) is defined as a not-for-profit organisation that trades to serve a purpose, geographically situated, contextually embedded and accountable to the local community that it serves. The term CB is a relatively new term for a group of social enterprises also known as community enterprises (Bailey, 2012a; Kleinhans, 2017a) or community-based enterprises (Hertel et al., 2019). The feature that distinguishes CBs from other social enterprises is their rootedness within the geographical community that they serve, their identity is synonymous with their geographical location. CBs are contextually embedded, autopoietic businesses arising from and within the community and constantly adapting their

business models (Selsky and Smith, 1994) to meet the changing needs of their communities.

CBs all share a common purpose, to produce positive economic, social and/or political impacts or outcomes for their community through trading (Diochon and Anderson, 2011; Pearce, 2003; Ratten and Welppe, 2011). Shrinking local authority budgets have seen the reduction and closure of public facilities and services considered too expensive to run, like leisure centres and community transport, leaving communities without the vital services they need. The closure of no longer financially sustainable privately-run businesses, like a pub or village shop (Sforzi and Bianchi, 2020), have seen people leaving rural communities. Some communities have taken ownership of this retreating of local government and businesses and seized this as potential business opportunities, investing their money, time, and expertise into creating businesses that will directly benefit the community that they serve. CBs are organisations through which individual and community values such as, community cohesion, equality, fairness, and inclusion are expressed and actioned. The community organises itself (Healey, 2015) to form a purpose-driven business expressing those community values which services a need within that community that is not currently being met (Bailey, 2012).

CBs are both embedded within and directly accountable to the communities that they serve (Somerville and McElwee, 2011). Their embeddedness makes them uniquely positioned to gauge the needs of the community and to adapt their business models to meet those needs. CBs rely on the goodwill and support of community members to use them, run them, and maintain them, and they differ

from other social enterprises because they utilise the social capital within the community as staff, volunteers, and customers to generate social value and positive outcomes for that community. The symbiotic relationship that CBs have with their communities lead Johnstone and Lionais (2004) to conclude that community is the 'location' (the place), 'the tool' (the facilitator) and the 'goal' (the positive outcomes).

The growth of the CB market in England has coincided with the UK charity sector taking on many of the structures and practices previously operating within the business sector (Green et al., 2021). This blurring of the boundary between profit and not-for-profit businesses has led to more hybrid and socially trading organisations being created within communities. Whilst exact figures are not available, the CB sector within England has grown from an estimated 4,400 businesses in 2015 (Swersky and Plunkett, 2015) to a current estimate of 11,300 community businesses, employing 37,800 employees and 148,700 volunteers (Higton et al., 2021). This growth reflects the increased desire within communities to take on responsibility for meeting their own needs, but this need cannot be met without a group of individuals who are willing to step forward to lead CBs.

1.3 The Scope of the study

This thesis reports the findings of a longitudinal, mixed methods study conducted between July 2017 and November 2020 identifying CB leaders' values and charting contextual factors that impacted on these values during this period. The study was limited to English CBs to mitigate against the effects of different funding streams, support mechanisms and legislation.

This research has two research objectives. First to provide CBs, funders, and policy makers with the information and tools that they need to enable them to identify and support individuals to take on CB leadership roles, and second to provide policy makers and funders with the information that they need to support the sustainability of CBs. These research objectives are discussed in turn below.

To support the recruitment and training of CB leaders

If CBs are to be considered as a viable long-term solution to delivering positive social outcomes to their communities, then CBs will need to attract the people with the right values and skill sets to achieve this. If there is an identifiable set of values that drive individuals to consider leading CBs, then CBs can tap into those values to persuade new individuals to take up a leadership role within their CB. Identifying the factors that support CB leaders' initial involvement can help CBs to mitigate against the negative factors that have been identified and accentuate the enablers leading to more committed and better trained leaders. This is important for several reasons: firstly, CB leaders are a key resource for CBs and without this group of individuals, often volunteers, CBs would not have the leadership required to manage the business and generate positive outcomes for their communities. Secondly, CBs as values-driven businesses need to attract leaders with the right values sets and skills to develop viable business models. Finally, an understanding of the contextual factors affecting CB leaders can provide CBs and funders with the information they need to support CB leader recruitment and retention.

To produce recommendations for policy makers and CB leaders

Having identified CB leaders' values then supporting them to be effective leaders is critical to CBs achieving their purpose (Igalla et al., 2020). Many CBs have been supported financially through grants and asset transfers from local authorities and charitable trusts. There will be some communities that do not have the right skill sets internally to run the CB and will need assistance from external policy makers to support their growth and development. With limited funding available, it is important that support agencies and funders have access to the information that they need to be able to assess whether communities have the internal capacity to sustain a CB and devise support programmes to help them to deliver sustainable CBs.

1.4 Literature Review and the gap

It has been argued that CBs form a distinct group within the wider spectrum of social enterprises (Somerville and McElwee, 2011) and share many of their features, including being 'mission-driven' (Austin et al., 2006), and creating social value (Defourny and Nyssens, 2017; Germak and Robinson, 2014) through trading (Spieth et al., 2019). Social entrepreneurs are distinguished from other entrepreneurs by their values (Barendsen and Gardner, 2004) and their prosocial motivations which focus on reinforcing social bonds and securing group stability (Sagiv and Roccas, 2017), rather than profit generation (Ghalwash et al., 2017). Social enterprises need to be financially sustainable to achieve their social outcomes (Diochon and Anderson, 2011) and this is dependent on finding individuals with the right values and skills to successfully balance both income

generation and social missions (Besley and Ghatak, 2017). Social entrepreneurs and CB leaders have many reasons for taking on leadership roles, including retirement and utilising their skills and experiences; nevertheless, it is their personal values and a desire to create social value that defines and differentiates them as a group from other entrepreneurs (Christopoulos and Vogl, 2015; Hemingway, 2005; Peredo and McLean, 2006). However, there is no existing research into CB leaders, and a study of the values expressed by this group of CB leaders should provide useful insights into the reasons why they take on leadership roles within their CBs and the factors that impact on their engagement.

Values form the basis of what we hold as important in life and directly impact the way that we live our lives (Parks and Guay, 2009; Rohan, 2000; Rokeach, 1973; Ros et al., 1999). Values form part of our ethical architecture and help us to decide what is important for us and what 'good' and leading a 'good life' look like (Brännmark, 2009; Korsgaard, 1983; Schmidt, 2017). This raises questions over whether values should be considered as 'real', natural phenomenon (Boudon, 2001) and examined using quantitative methods (Borg et al., 2017; Lindeman and Verkasalo, 2005; Schwartz and Bilsky, 1990; Schwartz et al., 2012) or as social constructs and relative, and have used qualitative methods (Bacq et al., 2019; Costanzo et al., 2014). Values research from the psychological tradition has argued for ethical realism and placed values within a realist ontology (Bilsky and Schwartz, 2008; Rokeach, 1973; Schwartz and Bilsky, 1990), often testing them using quantitative methods (Braithwaite and Law, 1985; Fischer et al., 2010; Lindeman and Verkasalo, 2005)) but failing to consider the contextual nature of values. Yet, we know that values are activated within context (Longest et al., 2013; Tormos and

Dobewall, 2017) and therefore methods need to be found which recognise ethical realism whilst allowing for contextual factors to be analysed.

Values are open to interpretation, allowing individuals the freedom to make choices (Frankena, 1973) and therefore previous experience and context will affect the specific behaviours individuals attribute to their values (Arieli et al., 2020; Sagiv and Roccas, 2017). We are taught our values from being very young (van Lange et al., 1997) and they are so part of our identity that they almost become 'truisms' (Bernard et al., 2003; Maio and Olson, 1998); we accept them and refer to them without really considering them. But if this is the case then how do values change and evolve? While some research explored value stability and the factors that impact on them (Bardi et al., 2014; Milfont et al., 2016) no research has yet explored value change within CB leaders' values and the likely impacts that this will have on their engagement.

Existing research has focused on identifying the features of CBs (Peredo and Chrisman, 2006; Ratten and Welpel, 2011; Varady et al., 2015) and their durability as a model for meeting community needs (van Meerkerk et al., 2018) but there is no agreed definition on what constitutes a CB. The diversity of CB activities, governance and business models adds to the complexity of studying CBs, without a working definition of CBs it will be difficult to identify how they are different from other hybrid businesses and charities that operate within this space.

It is only through activating the often-voluntary support of a group of committed individuals from the community that CBs can be made viable.

Therefore, it is essential to explore the role that CB leaders play in maintaining the

viability of their CB. Understanding why this group of individuals choose to become involved has practical implications not only for the long-term survival of CBs but also for the communities who rely on the goods and services that they provide.

1.5 The contribution and the importance of this research

1.5.1 Theoretical contribution

Previous research has provided scholars with working definitions of values (Hitlin, 2007; Hofstede et al., 2010; Sagiv and Roccas, 2017) and an understanding of how values can act as drivers for action (Batson et al., 2002; Stern et al., 1999). Yet the work of Schwartz (1987,2012) and Rokeach (1973,1979), whilst providing a valuable framework for studying individual values, have removed values from their context, leaving us without a clear understanding of why some individuals identify varied values to justify their choices and actions. People operate within open and not closed systems and therefore we cannot separate our values from their social context. People behave in ways that are consistent with their values, but not everyone behaves in the same way, as other contextual factors impact on their choices (Bagozzi et al., 2009). Past experiences, character traits, and ability all have a role to play in shaping and activating values.

Developing our knowledge of the role that context plays in values activation (Tormos and Dobewall, 2017) can provide researchers with a richer understanding of the link between values and action. While arguing against ethical relativism, this research seeks to fill the gap in existing theory through exploring CB leaders values through a Critical Realist (CR) lens. CR allows researchers to generate theory through uncovering the mechanisms (values) that support our empirical world,

through the experiences of the people involved (context). Identifying the contextual factors that affect value activation can be applied to values-based decision-making within other areas, such as social enterprise, leadership, ethical decision-making, and civic engagement.

Current research has identified the need for social entrepreneurs to have a combination of the right business skills and values to lead financially and socially sustainable businesses (van Meerkerk et al., 2018) yet we do not know the impact that an individual's values can play on the long-term sustainability of businesses. This thesis seeks to fill this gap through presenting a typology based on the identification of the specific values that drive CB leader's engagement with CBs and how these values can directly impact on the sustainability of the CB. As well as identifying the clusters of values held by CB leaders, the typology includes additional contextual information, the characteristics of CB leaders and their previous experience, as well as highlighting the strengths and the likely challenges to be faced by different groups.

1.5.2 Methodological contribution

The existing methods used to measure individual values, i.e., surveys, vignettes, and ranking lists of values (Bilsky et al., 2010; Lindeman and Verkasalo, 2005; Rokeach, 1973, 1979) have provided researchers with valuable insights into the values that individuals are likely to hold and how they might drive behaviour. However, these methods fail to take into consideration the complex social context within which values are activated. To overcome this methods gap, a Values Card exercise was designed, based on the 36 values identified by Rokeach (1973, 1979),

and used in the second and third round of the interviews with CB leaders. The Values Cards also have the advantage of allowing the participants to both rate and rank the values as they progressed through the exercise thus overcoming some of the limitations of only using one system of measurement (Alwin and Krosnick, 1985). This method is easy to administer and can be used to assess values and measure their stability in a variety of settings.

1.5.3 Empirical Contribution

Existing research into social entrepreneurs' values, has identified pro-social and openness to change values as being key drivers for their engagement (Christopoulos and Vogl, 2015; Sastre-Castillo et al, 2015; Sotiropoulou et al., 2019), yet, the values of this group of CB leaders have not been identified. Without a clearer picture of the values that this group hold and how these values drive their engagement with CBs, the future social sustainability of many CBs will be in doubt. This research seeks to identify the value sets that this group of CB leaders identify as important drivers of their engagement with CBs to better understand and support the future sustainability and development of CBs. This information has already been used by Power to Change to support their CB leadership development programmes.

Current values theory has highlighted the relative stability of our values over time (Bardi and Goodwin, 2011; Sagiv and Roccas, 2017; Schwartz, 2014), yet the social world in which we operate often forces us to choose between two competing courses of action and this leads to changes in relative importance that we place on particular values. This research seeks to test the impact that a shock or crisis can

have on our individual values and how this can affect subsequent behaviours.

Through an analysis of two datasets of individual values taken pre and during the initial COVID-19 lockdown, the research demonstrates the impact that a shock can have on an individual's value hierarchy and values activation. Whilst not planned, the timing of the study placed the research in the unique position of being able to explore the effects of COVID-19 on individual value stability across the full cohort of participants.

We know that COVID-19 and the lockdown restrictions impacted on individual CBs ability to trade (Gardner et al., 2021). Some CBs had to close completely (pubs, leisure facilities, etc.), others remained opened and prospered (community shops etc.), others opened for essential workers only (transport, nurseries etc.) and others adapted their business models to meet the changing needs of their communities. However, we do not currently have a clear understanding of why some businesses chose to continue to operate whilst incurring additional expenses and using valuable reserves to enable them to do so. This research seeks to fill this gap in the literature by exploring the direct role that values played within CB leaders' decision-making at this turbulent time and identifying how these values translated into changes in CB business models, with CB leaders forced to make values choices between fulfilling their commitment to the community and remaining financially sustainable.

1.5.4 The importance of the thesis

Developing our understanding of values through a Critical Realist lens allows for an opening up of the values discourse into the role that context plays within

values activation. An exploration of values within their social setting does not require scholars to commit to ethical relativism. Studying values through a critical realism ontology allows researchers to study values within their social and contextual framework whilst allowing for ethical realism. This thesis provides a model for how this can be applied within an empirical study of CB leaders' values, but it could equally be applied in other areas where an individual's values affect their behaviour and their decision-making. The research also provides researchers with a method, the Values Card exercise, to elicit individual values, whilst exploring them within their context, in this case CBs.

The Typology of CB leaders, put forward in this research, points to factors that are likely to affect the capacity of a CB to develop. This provides grant funders with the basis from which to develop an assessment tool to explore the diverse CB market in greater depth and analyse the capacity of an individual CBs potential to survive, to thrive and to grow. The typology can be utilised by individual CBs to support their succession planning and form a pipeline of new CB leaders, helping to guarantee the long-term financial and social viability of CBs. Only through a greater understanding of CB leaders can we support communities in developing viable CBs with the longevity needed to meet their future needs.

Despite the vital role that CBs play in their communities, little is known about the individuals who lead them. Without this army of willing individuals, with the right skills to take on leadership roles, the essential services that CBs provide will be lost to the communities that they serve. Communities, already reeling from the aftereffects of the COVID-19 pandemic, have relied on these CBs to provide

them with the goods and services that they need to sustain them. The COVID-19 pandemic highlighted the need for local authorities and statutory services to build 'more meaningful connections' with local communities (Kaye and Morgan, 2021). If CBs are to continue to play a vital role in their communities, then policies will need to be put in place to ensure a steady stream of CB leaders that can develop and grow the CB market. If future CB leaders are not recruited, then local authorities and funders will need to weigh up the impact and costs to the community of the closure of CBs.

As more communities consider taking on CBs there is an increased need for individuals to take up management positions within CBs. Not all CBs generate enough funds through trading to employ managers and instead must rely on an army of, often retired, volunteers to support them. With the retirement age being raised and many grandparents taking on childcare duties, the potential pool of people looking to get involved with CBs and take on this commitment could dwindle. This will have long-term implications on the viability of many smaller CBs. There needs to be an increased level of understanding about the barriers and enablers to individuals taking on leadership roles (both volunteer and employed) within their CBs and the likely support and training that they will need to enable them to provide the positive social and economic outcomes for their communities. This support will require local authorities and funders to produce innovative ways for CB leaders to share their experiences and support each other. This research is key to understanding why individuals are attracted to these leadership roles and the likely support that they will need to access to ensure that they achieve success both personally and for their CBs.

1.6 Research questions

CBs are symbiotic organisations, embedded within their communities and context dependent (Kleinhans et al., 2019; Lumpkin et al., 2018; Pearce, 2003; Peredo and Chrisman, 2006; Seixas and Berkes, 2009). They both reflect and promote the values of the community in which they are based and are directly accountable to that community. Without a clear understanding of why certain individuals are willing to lead CBs, we cannot begin to develop and grow the CB market, leaving communities with unsustainable businesses and unmet needs. The research question was developed with Power to Change and members of the University of the West of England to better understand the reasons why certain individuals are willing to take on leadership roles within CBs and the role that individual values play within their decision making.

The overarching research question in this thesis is:

How do an individual's values drive their involvement to develop a sustainable community business?

At first reading, this seems like a straightforward question to answer. However, there are several questions that need to be asked to develop a clearer understanding of the role that values play within CB leader engagement and activating behaviour. Each of these will now be discussed in detail.

What values do CB leaders hold as important and what role do these values play in driving an individual to engage with a CB as a leader?

We know that values play a key role in prompting individuals to act in ways that are consistent with the values that they hold (Karremans, 2007), with failure to act resulting in personal dissatisfaction and lower levels of self-esteem (Stocker, 1976). We know that people are attracted to work in businesses that share and espouse values that reflect their own (Ros et al., 1999). Yet, values might be one of a range of reasons that individuals choose to behave in a certain way, with other factors also coming into play. We also know that social enterprises are defined by their values-driven approach, consequently, we would expect that individuals would hold values as a key factor in their decision-making. But is this the case? Are CB leaders driven to be involved with CBs because of the values that they hold and what significance do they feel that their values had on their engagement?

We know that as a group, social entrepreneurs have been found to hold values within the predominantly 'openness to change' and 'prosocial segments' of the Schwartz Values Continuum (Sotiropoulou et al., 2019). Whilst CBs have been classified within the spectrum of social enterprises, we do not know whether this group of CB leaders hold values that are consistent with other social entrepreneurs. Moreover, we do not know whether all CB leaders hold the same values as being important. Are there key differences within this group of CB leaders? If there are differences, then understanding these differences will help us to gain a better understanding of the mechanisms that support CBs.

How stable are CB leaders values and what role does context play in affecting an individual's value hierarchy and subsequent engagement with their CB?

Once established in childhood, values remain relatively stable (Rokeach, 1973), yet the importance that we place on certain values shifts as we are forced to make choices and engage with them (Bernard et al., 2003; Fischer et al., 2011). This research seeks to explore how stable CB leaders values are over time and uncover some of the contextual factors that affect the stability of their values. The research was conducted leading up to and during the initial lockdown resulting from the COVID-19 epidemic which provided an external shock to the CBs and their leaders, forcing them to make difficult choices between staying open and meeting the needs of their communities or closing and remaining financially viable as a business. The shock provided an opportunity to explore the stability of values and the responses of the CB leaders at a time of both national and local crisis.

How do CB leaders' values affect the future sustainability of the CB?

If there are differences in CB leaders' values, then what implications might this have for the long-term sustainability of their CBs? Developing a clearer understanding of CB leaders' values will help to identify the likely factors that affect the sustainability of CBs, both financially and socially. The key role that CBs play within their communities makes it important that the research findings have practical applications and can inform policy and practice within the CB sector. Identifying the contextual factors that impact on CB leaders' values can provide support agencies with the information that they need to form effective support

policies, implement targeted training sessions, and provide the right degree of financial support to allow CBs to survive and flourish.

1.7 Philosophical Position: Ontology and Epistemology

As this is an explanatory study, seeking to explain the roles that values play in the CB leaders decisions to become involved with their CBs, an abductive approach is taken to the data. Abductive reasoning adopts a cyclical approach; firstly, observing the real-world, then drawing conclusions from these observations and building theories, and finally going back to the empirical world to explore whether these theories compare with empirical observation (Bryant and Charmaz, 2019).

1.7.1 Ontology

Critical Realism (CR) provides a structure of reality that supports this study on human values, providing the generalisation needed to make recommendations for policymakers, starting with an in-depth exploration of CB leaders' values. A CR approach sees the world and reality as operating on many levels with no single mechanism or law determining what reality is. There might well be several mechanisms occurring concurrently and these can be uncovered from a detailed analysis of the context (Edwards et al., 2014). The values expressed by individuals engaged with CBs can be explored through analysing individual reports and contexts whilst simultaneously developing and testing theory to explore the underlying mechanisms that influence these individuals.

1.7.2 Epistemology

CR argues what is real cannot be reduced to epistemology (Fletcher, 2017). Reality operates on several different layers, our current knowledge of CB leaders' values and the context within which CBs operate only forms a small part of what is real, and it can only reflect what is happening now and has happened in the past. Knowledge is produced through a continuous cycle of empirical investigation and theorising, only through on-going close examination of the empirical world of CB leaders can the validity, objectivity and reliability of the theories put forward in this study be verified at this given point in time. By constantly revisiting theory we start to understand the structures, or values, that underpin the social world of CB leaders, hence gaining a better understanding of their reasons for leading CBs. Knowledge is always socially produced and is therefore fallible, yet there are rational grounds for believing that some theories are more likely to reflect what is happening than others. Porpora (2015) defines this as 'Judgemental Rationality'. The theories that we put forward may vary and evolve over time with what we know to be true being historically driven and therefore always possible for us to improve.

1.8 The methodology

Although some assumptions about the values held by CB leaders may be made, this was exploratory research, with no previous study of CB leaders from which to generate hypotheses. In this CR study, a mixed methods approach was used to gather in-depth contextual data on the values driving CB leaders' involvement and their CB business models. The use of mixed quantitative and

qualitative methods enabled a deeper exploration of the world of CB leaders in context, whilst simultaneously forming hypotheses about values and testing them.

CB leaders' values were studied utilising a longitudinal exploratory sequential mixed method design to collect and analyse the data (Creswell and Plano Clark, 2018). One of the benefits of employing the mixed methods approach was the ability to form generalisations and generate and test theory throughout the study with the qualitative element providing contextual insights from the perspectives of the participants, whilst the quantitative element had the benefit of the larger data sets obtained from the on-line questionnaire. This abductive approach enable the findings to be generalised across the wider CB market. These generalisations were then used to make recommendations while inform policy and practice on how to support CBs to develop more sustainable business models.

A range of methods were employed throughout the duration of the study. A focus group was utilised as a pre-data gathering tool to establish the focus of the semi-structured interviews in March 2018. Semi-structured interviews and a Values Card exercise (second and third waves only), were conducted in three waves with 32 CB leaders, between August 2018 and May 2020. Finally, an online questionnaire was conducted from April 2020 to November 2020 sent to 479 CBs with 111 respondents. Values were measured using a Values Card exercise devised for the study and based on the 36 values identified by Rokeach (1973, 1979) and later adapted to develop the Schwartz Values Continuum (Cieciuch and Schwartz, 2012; Schwartz and Bilsky, 1990, 1987). The on-line questionnaire used a

shortened version of the Schwartz Values Continuum (Lindeman and Verkasalo, 2005) to measure the values of the participants.

NVivo software was used to analyse the transcripts and look for emerging themes. The themes were tested with members of the Power to Change team and with the participants in subsequent interviews. The Values Card exercise was examined using a cluster analysis and dendrograms to explore the relationships between the values that were being highlighted by the CB leaders. These results were then triangulated with the Qualtrics Questionnaire data to explore the similarities and differences within the data set. This analysis was repeated and checked at each stage of the data collection to start to advance a theory of the role that values played in the decision making of this set of CB leaders.

Prior approval was given by the University of the West of England Ethics Committee – the researcher’s institution. In line with GDPR requirements, we obtained informed consent from interview respondents with validated forms signed both by the respondents and researcher. All interview data have been securely stored on UWE servers and anonymised data was doubly backed-up daily, to guarantee integrity and replication.

The following section provides an outline for the layout of the thesis.

1.9 The layout of the thesis

This section will provide an overview of the contents of each chapter within the thesis starting with Chapter 2, a review of existing research and the gap that this research seeks to address.

1.9.1 Chapter 2 Literature Review

Chapter two provides an overview and discussion of the existing community business (CB) and values literature. CBs are socially trading organisations located within the wider spectrum of social enterprises (Bailey, 2012; van Meerkerk et al., 2018; Somerville and McElwee, 2011), but there is currently no agreed definition or very little research into the individuals who lead them. In their study into the durability of CBs, van Meerkerk et al. (2018) show that both effective leadership and a strong business model are key components for the long-term sustainability of a CB. The social enterprise literature highlights the central role that values play in driving leaders engagement, (Hockerts et al., 2010; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2019). Therefore, assumptions could be made that CB leaders are also driven by their values to engage with their CBs and would express values that broadly align with other social entrepreneurs, but this has not yet been tested.

Whilst current thinking has provided us with definitions of values (Hofstede, 2002; Rokeach, 1973, 1979; Sagiv and Roccas, 2017; Schwartz and Cieciuch, 2021; Schwartz and Bilsky, 1987; Stern et al., 1999) and acknowledged their role in driving behaviours (Arieli et al., 2020) we do not yet have a clear understanding of how values affect our decision-making and drive behaviours. Existing theory has highlighted the relative stability of values over the lifetime of an individual (Bernard et al., 2003; Hitlin and Piliavin, 2004; Rokeach, 1973), it has been shown that changes within an individual's priorities are possible (Arieli et al., 2014; Bardi and Goodwin, 2011). If we can measure the impact of contextual factors on value priorities across a cohort, in this case CB leaders, then it gives researchers an

indication of the likely triggers to CB leaders' engagement behaviour and their willingness to continue to support their CBs.

This literature leads this thesis to the following propositions:

P1: In CBs it is the values that an individual holds that is a defining factor in them taking on this leadership role.

P2: CB leaders are likely to express values that broadly align with other social entrepreneurs, but context will impact on values for different groups of CB leaders.

P3: Values are likely to remain stable over time but if there is a shock or change in context then the order of importance of a particular value may change influencing the CB leaders willingness to engage a CB.

P4: CB leaders' values can affect the business model that they operate and the likely sustainability of the CB.

1.9.2 Chapter 3 Methodology and Methods

This chapter provides an overview of the philosophical and methodical underpinnings of this mixed method longitudinal study. Following a Critical Realist ontology and epistemology, an abductive approach is used to explore the world via individual CB leaders experiences to uncover the impact that values play on their decisions to get involved with CBs. Theory is then generated and checked and re-tested until we are satisfied that the theory provides the best possible explanation for the role of values in CB leaders decision making.

The Methods section outlines the key methods that were employed to gather and analyse the qualitative and quantitative data that was collected. The

exploratory nature of the study added to the complexity and diversity of the methods needed. At the start of the research Focus Groups were used to begin to explore the world of CB leaders and to frame the questions for the semi-structured interviews. To develop an in-depth knowledge of CB leaders and the context in which they operate, qualitative longitudinal data was collected in the form of three waves of semi-structured interviews. Finally, a questionnaire was used to test the emerging theory across a wider group of CB leaders. The large amount of data that was collected and analysed reflects the lack of existing research into CB and their leaders. Chapters 4, 5, 6 and 7 report on the findings from each of the different methods employed in the study.

The next chapter discusses the findings from the focus group which was conducted in March 2018.

1.9.3 Chapter 4: Focus Group

The aim of the focus group was to begin to answer the research question of whether values were a key driver for CB leaders and which values were key to their CB engagement. The focus group provided the research with the first opportunity to meet with a group of CB leaders and observe them discussing their values and their motivations as a group.

The findings from the focus group highlighted the significant role that values played within the lives of this group of CB leaders. Following an analysis of the values, based on the Schwartz Values Continuum (Schwartz and Bilsky, 1987, 1990), universalism values were identified as being key drivers for CB leaders' engagement with their CBs. Universalism values point to self-transcendence motivations,

focused on other people i.e., promoting equality, social justice, and environmental concerns. The focus group highlighted that the CB leaders all identified values as being important to their engagement with their CB. However, the values that were identified as being the most important ones were not the same for all CB leaders. Some leaders felt that leaving a legacy was the most important value for them while other CB leaders cited social justice and equality as their main driver. This led the research to start exploring whether the values of CB leaders were all the same.

The findings from the focus group were used to inform the later semi-structured interviews.

1.9.4 Chapter 5: semi-structured interviews

Chapter 5 explores the values that underpin the CB leaders' initial engagement with their CBs and how these values sustain them through a dramatic change in context, the initial COVID-19 lockdown. The chapter reports on the findings from three waves of semi-structured interviews conducted over an eighteen-month period and shows how the abductive approach was applied to this study CB leaders' values, with theory being developed and tested throughout the research. The chapter is divided into three main sections: the development of a typology of CB leaders based on their values, an exploration of the definition of a CB from the perspective of the CB leaders and an analysis of the impact of a change on CB leaders' values during the initial stage of the COVID-19 lockdown.

The first section presents the findings of the thematic analysis of the three waves of semi-structured interviews. A typology of CB leaders is presented. CB

leaders are seen to fall into three emergent groupings based on their characteristics, their backgrounds, and their values. These groups are named, Social Activists (SA), Active Citizens (AC) and Community Entrepreneurs (CE). The second section explores the components of the proposed definition of CBs in Chapter Two with CB leaders. These findings highlight the need for a nuanced understanding of place, which takes people into account. CB leaders understood 'place' as the community rather than simply a geographical construct and this has implications for what they feel that their role is. The third section reports on the final wave of interviews that were conducted in the initial COVID-19 lockdown and explores how this change in context impacted on CB leaders' values and their decision-making. The choices that CB leaders made had direct consequences on the sustainability of their CBs, with some CBs being forced to close, change their business model, adopt new ways of working and furlough staff at a time when communities needed them most.

1.9.5 Chapter 6: Stability of CB leaders values

Chapter 6 provides an empirical example of the impact on CB leaders' values of a changing context with value measurements being taken before and after the COVID-19 epidemic and shutdown. CB leaders values were assessed using a Values Card exercise devised for the research. CB leaders were asked to rate the relative importance of the 36 Rokeach values (1973). These were then clustered and analysed using a Hierarchical Dendrogram to show their levels of dissimilarity. These clusters were then compared with the values and their motivational domains put forward by Schwartz and Bilsky (1987,1990).

The analysis of the Dendrogram in the first round of the Values Card exercise shows that CB leaders expressed values that align with other groups of social entrepreneurs. In the second round, conducted during the initial lockdown of the COVID-19 pandemic, there was a shift in importance of some values with the clusters showing a sense of achievement, wisdom, and family security displaying lower levels of dissimilarity. This indicates that these values were playing more significant roles in the lives of the CB leaders. The data was also analysed according to each type within the typology. All CB leaders identified a combination of prosocial and openness to change values as being important to them. This finding reflected the findings of other studies into the values of social entrepreneurs (Hemingway, 2005; Holovcsuk, 2019; Sotiropoulou et al., 2019). However, each of the three CB leader types expressed different clusters of values in line with the motivations that were expressed by each type of CB leader in their interviews. These findings suggest that other values were significant for each group within the typology e.g., SAs valuing 'independence' and 'intellectual' as a means of challenging the status quo and ACs valuing 'cheerful' and 'polite' as a means of achieving community cohesion.

1.9.6 Chapter 7: CB Leaders values and their impact on sustainability of CB business models

This chapter set out to test the generalisability and validity of the CB typology. A Qualtrics survey was administered to an additional 100 CB leaders. Whilst, the survey only provides a snapshot of CB leaders values and therefore cannot measure the stability of CB leaders values, it does show that the values held as important by this group of CB leaders are predominantly in line with the findings

of the Values Card exercise and conclusions can also be drawn regarding the contextual factors that are currently impacting on CB leaders engagement.

The chapter then proceeds to explore the individual components of the typology to test its validity and applicability to this wider group of CB leaders, including reasons for initial engagement with the CB, length of involvement and prior employment. The findings from the on-line questionnaire show that the respondents could also be classified into the typology and that their responses were similar to those expressed by the CB leaders in the semi-structured interviews, e.g. values, reasons for joining CB, life stage etc. Whilst this does not mean that the results are conclusive it does add weight to the initial findings, strengthening the typology and justifying the use of values as a measure of the type of person most likely to become involved with a CB. The chapter then precedes to outline the likely effects that individual values have on the long-term sustainability of CBs, before concluding with recommendations for CBs and support organisation on improving the sustainability of CBs through, succession-planning, recruitment, training and retention of CB leaders.

1.9.7 Chapter 8: Conclusion

This leads back to the overall question of 'How an individual's values drive their involvement over time to develop a sustainable CB?' This chapter outlines the findings and how they answer this research question and the contribution that this research makes, before exploring the things that could be done differently and areas for future research.

1.10 Conclusion

Communities are increasingly faced with the dilemma of either losing key services or running them themselves. These purpose-driven community-led businesses are often providing goods and services for the most isolated and vulnerable members of their communities. Due to their diversity and their size, with the median annual income reported as £110,000 (Higton et al., 2021) the impact that CBs generate within their communities could be overlooked. This thesis seeks, through an exploration of values and their role in shaping engagement behaviours, to provide communities and policy makers with recommendations that will support them to develop sustainable CB business models and recruit the next generation of CB leaders. Making the link between values and engagement behaviour and showing how values activation can be affected by external stimuli, like a pandemic, has implications not only for socially-trading organisations but also for activating people in wider values debates around topics such as climate change and social justice.

The identification and mapping of CB leaders values over time using the Values Card method has not only enabled the research to identify the values that CB leaders feel are key to their involvement with their CBs but has also shown how contextual factors, the impact of COVID-19, has affected value stability and activation. Understanding how values drive behaviours leads to the development of a CB leaders typology which includes likely characteristics, personality traits and values. This typology builds on existing theory by providing researchers with a greater understanding of the strengths and the challenges that each type and their

CBs are likely to face. Whilst values play a fundamental role in initially driving individuals to take on CB leadership roles, to run a viable CB, there also needs to be a level of business acumen (van Meerkerk et al.,2018).

Post COVID-19 the sustainability and viability of CBs has never been more precarious. Many have lost valuable reserves and have had to reduce staff numbers. CBs remain fiercely independent and pride themselves on the proportion of their income that comes through trading, this should not exclude them from receiving the training and grants that they need to build resilient communities (Kaye and Morgan, 2021). The ramifications of these CBs closing for the communities that they serve are severe, not only in terms of the lost positive outputs that they generate but also the intangible benefits that they bring, community cohesion and empowerment. This research comes at a pivotal time for CBs, they have proved their worth during the pandemic and now they need support to help them survive.

The next chapter will discuss the gaps in the current literature.

2 Literature Review: What are the gaps in the current literature?

2.1 Introduction

Community business (CB) research constitutes a relatively small, new body of literature in the not-for-profit, social enterprise and community regeneration fields. Existing research with its focus on defining CB as a subset of social enterprise (Somerville and McElwee, 2011), the durability of CBs (van Meerkerk et al., 2018) and exploring the role of CBs in regenerating communities (Edelenbos et al., 2021; Johnstone and Lionais, 2004) has so far largely ignored the role that CB leaders play within these purpose-driven organisations. This chapter will review the essential features of a CB within the current literature to put forward a definition of CBs in England that will form the basis of this thesis.

CBs have a shared purpose, producing positive social and economic benefits for their community through trading. CBs are predicated on common values shared with and emanating from their community. Whilst it is established that the CBs have a shared purpose (Mayo, 2016), the reasons for engagement, experiences, and underlying values of the individuals leading CBs is currently unknown. These individuals are critical to the financial and social sustainability of CBs. Many CBs in England are only financially viable because they utilise a volunteer workforce, currently estimated to be 148,000 volunteers (Higton and Archer, 2021).

Understanding the values (Schwartz and Bilsky, 1990, 1987) and the factors that trigger an individual's involvement in a leadership capacity in CBs allows for an exploration of the main mechanism that sustains CBs, its social sustainability. Identifying the values of CB leaders enables research to explore and segment the complex and diverse CB sector, allowing researchers to start to make sense of the mechanisms and the people that sustain it.

There are currently no studies into the specific values of CB leaders, as CBs are often located within the wider spectrum of social enterprises (Pearce, 2003), this chapter will utilise the existing social entrepreneurial literature to identify the individual values that are likely to impact on an individual's decision to lead a social enterprise more generally. While acknowledging that CB leaders differ from the wider field of social entrepreneurs in two distinct ways, being 'place-based' and 'directly accountable to their community', it is likely that the studies of this wider group of social entrepreneurs values will provide useful insights into the value orientations of CB leaders and methodology for this study.

Social entrepreneurial values studies have largely utilised psychological approaches to studying individual values (Rokeach, 1973; Schwartz et al., 2012). These studies identify the individual values that social entrepreneurs hold, but do not critically examine the role that an individual's values play in activating an individual's engagement behaviour within a social or community context. A definition of values is required to ensure that individual values are not confused with attitudes, culture, or social norms. Some values research has been excluded from this literature review (Fischer et al., 2010; Hofstede, 2002; Hofstede et al,

2010; Inglehart, 2006) as their focus is on national and group values rather than individual values and how they subsequently affect an individual's behaviour.

The existing values research outlined in this literature review has gaps and raises several questions for this study which are outlined in the next section of the chapter. The difficulty of utilising the psychological definitions of values within this research are that these definitions remove values from their ethical architecture, and it is the ethical component of values that initially drives engagement behaviour. The existing values research is still trying to find a link between values and engagement behaviour, this may be through motivation (Schwartz and Bilsky, 1987) but this then raises questions about the link between values and motivation and motivation and behaviour. Studying values without considering the context that triggers those values also raises questions about value priorities and value change. Finally, the chapter explores the likely impact that an individual's values have on the longer-term stability of a CB.

This chapter will begin by exploring each of the specific characteristics of a CB before putting forward a definition which will be used throughout the thesis. These characteristics are not in themselves unique to CBs, but when taken together they suggest a definition that could be adopted by fellow researchers and policy makers. The chapter will then explore values within social enterprise research more generally before analysing each of the factors that define values and their characteristics before concluding with the gaps in the existing literature and the questions that this thesis aims to answer.

2.2 What is a community business (CB)?

Whilst the idea of a community coming together and running its own businesses and services has been around for hundreds of years in England (Wylter, 2017), with early examples of farmers markets and cooperatives, the term 'community business' is relatively new in the UK. However, community businesses or community enterprises are not unique to the UK with early examples of community enterprises like the Mondragon Co-operative organisation in Spain developed in the 1950s (Errasti et al., 2017; Ridley-Duff, 2010) and later in Latin America (Buratti et al., 2022; Dana and Dana, 2008). The idea of a community coming together to form businesses which both meets the needs of that community and drive economic development is an international phenomenon extending beyond the UK to India, Asia and Africa (Phukrongpet et al., 2022; Chirozva, 2015; Handy et al., 2011).

This thesis focuses on the UK where CB denotes a specific group of businesses which utilise financial business models to generate social and economic benefits for their immediate geographical community (Swersky and Plunkett, 2015), also commonly referred to in the literature as a community enterprise (Bailey, 2012; Peredo and Chrisman, 2006; Selsky and Smith, 1994; Somerville and McElwee, 2011). CBs have been classified under the wider spectrum of social enterprises (Pearce, 2003) however, existing academic literature has revealed the emergence of several characteristics which distinguish CBs from other forms of social enterprise.

The term community business (Diamond et al., 2018; Hull et al., 2016; Swersky and Plunkett, 2015) will be utilised in this research for four reasons. First, CBs are trading businesses that sell goods and services to produce a surplus or profit, which is reinvested back into that geographical community (Diamond et al., 2018; van Meerkerk et al., 2018; Somerville and McElwee, 2011). They may operate under a variety of business and governance structures, ranging from cooperatives to community interest companies but their purpose is to trade to provide financial and social community benefit. Second, in the UK, CBs themselves and their support organisations, Locality, the Plunkett Foundation and Power to Change, have adopted this terminology (Diamond et al., 2018; Highton et al., 2019; Hull et al., 2016). Third, the term 'community businesses' distinguishes this group from other more generic non place-based social enterprises enabling researchers to clarify which specific businesses they are focussing on. Finally, some CBs were previously run as for-profit businesses but ceased trading as they were unsustainable but have been saved by their local communities and now run on a not-for-profit basis (Swersky and Plunkett, 2015).

The growth in the number of CBs in England, 4400 in 2015 (Swersky and Plunkett, 2015) to 11,300 in 2020 (Highton et al., 2021), has coincided with a renewed interest within government in 'localism' (Wills, 2016), empowering local communities to be more active in local decision making resulting in the Localism Act 2011 (Department and Government, 2011). However, this rise of 'localism' has coincided with shrinking local authorities budgets following the 2008 economic

crash and austerity measures introduced by the government in the UK, leading some to question whether this move towards empowering communities simply disguises funding cuts (Kisby, 2010). But is there also an underlying assumption here that business can provide the answer to meeting a community need? This poses the deeper question of the appropriateness of entrepreneurship as a route to serving collective community interests (Bacq, et al., 2016). Therefore, are CBs led by values-driven leaders and is this CB model sustainable? These are the key questions that this thesis seeks to explore.

For many communities running a CB provides a pragmatic solution to retaining a service or meeting a need. CBs offer the ability to take back control and enable citizens to develop and shape services within their area (Wagenaar and Healey, 2015). Trading to and for the benefit of the community is viewed as a means creating 'self-sustaining value' (Ratten and Welpel, 2011), enabling communities to continue to produce social outcomes for themselves. But, using a business model to generate value for the community raises questions about the long-term sustainability of a community running a business that was not previously considered to be economically viable by either a council or a private company, can the community run and manage it more efficiently (van Meerkerk et al., 2018)? Not only will the CB be financially sustainable, but does the community have the right assets, values and skills, to take on and run a business without additional financial support (Aiken et al., 2016; Wallace, 2005)?

The section will now explore the key components of a CB.

2.2.1 Not for profit socially trading organisations

CBs are not-for-profit, socially trading organisations, who trade in response to local needs (Hayton, 1995; Kleinhans et al., 2019) with any financial surplus that is generated being shared or reinvested back into the local community to create community benefit (Hlady-Rispa and Servantie, 2018; Murray, 2018). These dual social and financial goals place CBs within the wider spectrum of social enterprises (Ambrose-Oji et al., 2015; Lumpkin et al., 2018; Pearce, 2003; Somerville and McElwee, 2011). The hybrid nature of CBs, their economic and social goals (Weerawardena et al., 2019), the need to achieve financial sustainability whilst generating social value can create a tension within the organisation (Meyer, 2020). Whilst some social enterprise scholars have seen achieving this balance as a hurdle to be overcome (Best et al., 2020; Chell, 2007; Teasdale, 2012), others have viewed their duality as an opportunity (Mongelli et al., 2019) finding that social enterprises that are economically more efficient are more able to generate social outputs. Whilst some CBs have developed out of the trading arms of a local charity, others have needed to raise capital and have developed as cooperatives, community interest companies or community benefit societies with members of the community owning shares and having a say in the way that the business is run. The context in which the CB operates, their legal and governance structure, will impact on the way they generate and distribute positive outcomes to their communities.

CBs aim to be financially sustainable and independent (Bailey, 2012; Swersky and Plunkett, 2015; Wallace, 2005). The success of CBs depends on their ability to remain independent (Murray, 2018), free from the constraints imposed by external funders. CBs, like other social enterprises, are often based in areas (rural or urban) in need of regeneration with limited resources (Domenico et al., 2010). These limited resources make CBs creative and pragmatic, accessing grants and other means of support to start them off and supplement their income. Notwithstanding their limited resources, CBs pride themselves on the proportion of income that they generate through trading. The percentage of CB income in England raised through trading and other sources rose from 62% in 2019 to 65% in 2020, despite the pandemic and subsequent lockdown which seriously impeded many CBs ability to trade (Gardner et al., 2021; Higton et al., 2021).

2.2.2 Accountable to the community

While not all CBs are owned by all members of their community, they are typically formed and run by community members (Healey, 2015), who are directly accountable to their community (Hull et al., 2016) and without that accountability it would not be a 'community' business (Hertel et al., 2019). A CB without that sense of community accountability or 'ownership' would be unable to meet community needs, would not fulfil its purpose, and would be seen to have failed (Finlayson and Roy, 2019). But accountability can be contentious and Bailey (2012) highlights accountability as a key challenge for CBs. It is a question of who is accountable (Aiken et al., 2016) and to whom (Kleinhans, 2017b). It has been argued that community participation and involvement may be 'an illusion of influence' (Barr,

1995a) created by those in positions of authority to make the community feel that they have an element of control (Mendes, 2018). There is a need for clarity over accountability to ensure that the CB is generating the social outcomes that the community needs and reflecting the values of community members to ensure it remains relevant and fulfils its purpose.

Whilst the legal and governance structure of the CB dictates the degree and format of the accountability that takes place with the community (Pearce, 2003). CBs operating on the hyperlocal level know their community and the individual members of their community well. This was highlighted in the recent pandemic, where CBs took on the role of 'boundary spanners' (Aldrich and Herker, 1977; Igalla et al., 2020) providing a bridge between statutory and third sectors organisations and their communities to ensure that the needs of their community were met (Gardner et al., 2021b). CBs strongly identify with their communities (Bailey, 2012) but do not 'represent' their communities in a legal sense, they are not directly elected, but their embeddedness within their community provides them with a unique position of 'legitimacy' in the eyes of statutory bodies.

2.2.3 Geographically sited (Place-based)

The most significant feature which distinguishes CBs from other social enterprises, is that they are geographically sited and defined (Bailey, 2012; Hull et al., 2016; van Meerkerk et al., 2018). CBs are place-based businesses, and they derive their 'strength' from being rooted in that physical space (Swersky and Plunkett, 2015) within their community. However, 'place', for those working within a CB, is not simply geographical, it is also social construct, (Johnstone and Lionais,

2004). Place is about the identity of that community (Bailey, 2012; Craig, 2007) with each geographical place having its own unique identity and set of values (Bhattacharyya, 2004) that are reflected within the purpose of the CB. It is the dynamic relationship and interaction between people, geographical location and CB which creates value for the community. The community is not only the 'location' of the CB; it is the 'means' by which value is generated, employing and selling to local people and the 'goal', creating positive outcomes for that community (Johnstone and Lionais, 2004). This symbiotic relationship found within place-based CBs would preclude other national or international social enterprises from being classified as CBs.

Each CB operates within its own geographical ecosystem, and it is this 'placial embeddedness' (de Beer, 2018), which makes CBs uniquely positioned to understand and meet the needs of their community. However, it is this strength, the combination of place and purpose, which creates their idiosyncratic nature and makes traditional business model segmentation problematic, making it difficult to assess the likelihood of an individual CBs long-term sustainability. Van Meerkeek et al., (2018) have highlighted the need for social capital, leadership, and a strong business model to create durable CBs, existing research with its focus on defining CBs, has not yet devised a method of accurately assessing the long-term sustainability of individual or groups of CBs. An effective method of CB segmentation is needed to enable comparisons to be made between different CB business models to not only assess their individual viability but also to support the growth of the overall CB market.

2.2.4 Purpose- Driven

CBs all share a common goal or purpose, to produce a positive impact for that community; economic, social and/or political (Ham et al., 2017; Montgomery et al., 2012; Peredo and Chrisman, 2006; Ratten and Welpel, 2011). Purpose can arise from a potential loss to a community (a facility or service) which galvanises the community to take action to fill that gap (Bailey, 2012), or it may arise out of a new opportunity (Frey et al., 2012) such as the transfer of an asset from a local authority or the identification of an existing unmet community need. The purpose of a CB is to make money to deliver positive social impacts to their community (Dentoni et al., 2018). The value that is created by the CB can be for the direct benefit of individuals within that community and for the benefit of the wider community. In a recent report into the CB Market within England in 2020 (Higton et al., 2021), CBs identified improving individual health and well-being (83%), reducing individual social isolation (82%), greater community cohesion (75%) and greater community pride and empowerment (68%) as their primary social impacts.

The power of a CB lies in the community's ability to collaborate to make the most of shrinking resources (Selsky and Smith, 1994) and this can only be achieved through tapping into the shared values and assets of that community. It is this common purpose, based on a shared identity and values (Bhattacharyya, 2004), that brings members of the community together to act as entrepreneurs and establish a community business (Johnstone and Lionais, 2004). The shared purpose and the values that underpin a CB provide the reason or 'rationale' for the community to work together to establish and maintain the community business

(Mayo, 2016). CBs are values-driven businesses, harnessing the values that exist within the community to provide benefits for that community. CBs are sustainable because members of that community feel that the CB is providing something important – they value it and what it has to offer.

2.2.5 Contextually embedded

CBs cannot be fully understood without an examination of the unique context in which that CB is developed (Bailey, 2012a) and operates, but context has been largely ignored within entrepreneurial research (Kennedy, 2021). Their contextual embeddedness makes CBs both interesting but also difficult to investigate. CBs are autopoietic, being born from and existing within communities, with each CB, as with each community, bringing its own inimitable social relationships, history, geography, and values. Communities are formed of social networks and should be understood as places where people are connected and where they interact (Long and Perkins, 2007). Entrepreneurship develops within this social framework and can be a powerful agent for change (Gaddefors and Anderson, 2017), changing the way that people think and feel about where they live with each location and set of circumstances nurturing different assets that are available to the community in develop and sustain their CB. These community assets provide diverse incentives and opportunities for the social enterprise to develop (Mazzei, 2017). The context of being within the community shapes CB development and the CB shapes the community and how it feels about itself, it is an iterative process (Vestrum et al., 2017). The context in which the CB is operating is

changing and evolving all the time and even at the hyperlocal level national and international events, like COVID-19, will impact on the community.

2.2.6 Proposing a CB definition

The Power to Change Trust, a charity that supports CBs, recognises the diversity within the CB market and the subsequent difficulty of attempting to define a CB. They propose the following set characteristics for recognising CBs organisations, 'locally rooted, accountable to the community, trading for community benefit and creating broad community impact' (*Power to Change, 2021.*). Whilst these characteristics aim at inclusivity and assist in identifying CBs, they are still very broad, and it is likely that some local businesses and charities with a trading arm could fit these general descriptors. While including some of the key features of a CB, these characteristics seem to lack that strong emphasis on having a clearly defined 'purpose' and 'context', the two features which give CBs their unique ethos and values. They are implied but not explicitly stated. Therefore, having reviewed existing CB literature, the following definition is proposed:

A community business is a not-for-profit business created to serve a purpose. Community business is geographically situated, contextually embedded and accountable to the local community that it serves.

Having explored constituents of CBs and proposed a definition that encompasses these, the next section explores some existing approaches to segmenting the CB market to support the analysis of the long-term sustainability of CBs.

2.3 Existing Frameworks for Exploring CBs

As highlighted by Bailey (2012) the social value that is created by CBs is often difficult to assess as they operate on so many different fronts at once. The diverse nature of the work undertaken by CBs means that segmentation based on the primary activity of the community business would 'fragment' the market too much (Swersky and Plunkett, 2015) with one tenth providing a range of services and two-thirds offering more than one service (Higton et al., 2019). In a report into the CB Market in 2019 (Higton et al., 2019) produced 23 different classifications of primary CB activity, because of the small numbers within each classification these were then grouped into 7 broader categories: venue, public facing support services, economic/ business services, arts/culture, retail, manufacturing/production and other. These broader categories are useful in highlighting the diversity of CBs activity, but they do not help to assess the capacity of an individual CB to meet the social and economic challenges of their communities or the long-term sustainability of the CB market.

In an earlier attempt to segment and analyse the CB market, Swersky and Plunkett (2015) proposed the following categories based on the origins of CB and its business model: business savers, asset transfers, cross-funders and community start-ups. These categories provide a clearer understanding of the reason that the CB was initiated and highlight some of the challenges that CBs might face in the nascent and start-up phases but does not overcome the difficulty of trying to segment the CB to explore its long-term sustainability. This categorisation also raises the question of where a particular CB might be placed within the categories,

e.g., an asset transfer from a local authority might include an element of business saver, with the community innovating and setting up new activities to make it socially and financially sustainable. Both the Swersky and Plunkett (2015) and Highton et al. (2019) classifications ignore some of the key distinguishing features of a CB: it's 'place-based' nature (Finlayson and Roy, 2019), the three-fold role of the community (Johnstone and Lionais, 2004) and most importantly the purpose or shared values of the CB (Lumpkin and Bacq, 2019). What these segmentations seem to ignore is the key features which all CBs share which make them sustainable.

Whilst it is important to consider the different ways CBs trade to create value for their communities, as already highlighted, it is their ability to pull together resources, both financial and social, which enables them to produce self-sustaining value (Ratten and Welppe, 2011). The social assets within the community, it's people, is the primary asset which a CB must draw on. In a study into the motivations of people becoming involved with their community, Batson et al., (2002) identified four different motivations which were linked to an individual's ultimate goals: egoism (personal well-being), altruism (well-being of others), collectivism (group well-being) and principlism (a moral principle). Each of these motives is triggered by an opportunity or a threat to the community and each motive has its own strengths and weaknesses that affect an individual's the long-term involvement with the community. Whilst this classification provides some useful insights into the possible motives of individuals engaged with the community in general, it does not focus on the values of those individuals running CBs. As existing research has highlighted (van Meerkerk et al., 2018), it is not simply having

a willingness to engage with the community that is key to the sustainability of a CB, it must also be 'trading' to meet a need within the community. Therefore, within a CB there is the need for the added dimension of the business skills that an individual holds and the expertise which they wish to share on top of their motivation to get involved.

Many CBs in England are only financially viable because they utilise a volunteer workforce from within their community. CBs are estimated to employ 37,800 people but are supported by an additional 148,000 volunteers (Higton et al., 2021). In their Volunteer Functions Inventory (Clary and Snyder, 1999) values rate as one of the main reasons that individuals are motivated to volunteer. The volunteers feel that what they are doing is important. But an individual might have many reasons for wanting to volunteer, in their research into volunteer behaviours, Maki and Snyder (2017) classify volunteering under two broad categories: interpersonal volunteering (people orientated based on values) and skills-based volunteering (utilising skills and knowledge based on understanding). This is a valuable distinction to add to Batson's Inventory (Batson et al., 2002) as it adds the dimension of the pre-existing skills the volunteer feels that they can add to their community through volunteering. Both approaches view values as important within the individual's decision to engage with the community, yet for sustainability of CBs, volunteers need to bring skills as well as enthusiasm.

This leads this chapter to discuss the values literature, exploring what is meant by values and what impact they may have on engagement with CBs. The

next section will discuss why a focus on values could aid understanding of an individual's initial and continuing engagement with CBs

2.4 How are CB leaders distinct from other social entrepreneurs?

The literature on CB leadership is limited (Kleinhans et al., 2021; Igalla, et al., 2020; van Meerkerk et al., 2018) and has largely focused on leadership style and a CB leader's ability to think entrepreneurially. However, what makes CB leaders unique from other social entrepreneurs is their ability to draw on the resources within their communities to sustain the CB. Therefore, there is a need to draw on the wider community leadership literature to explore the features that differentiate CB leaders from other social entrepreneurs. While these features may not in themselves be unique to CBs, they enable us to see beyond the customary leader and follower roles. CB leaders must navigate complex community contexts and, like community leaders, need to be able to work with 'shifting sources of influence, resistance, and negotiation' (Schweigert, 2007) to achieve their purpose. This may both reflect and affect the values that they hold as important. The following section will explore the distinctions between social entrepreneurs and CB leaders in turn, starting with the purpose of the CB.

CBs are established to achieve a purpose, to create positive social outcomes for the community that it serves (Buratti et al., 2022; Heap et al., 2019; van Meerkerk, et al., 2018; Peredo and Chrisman, 2006). This purpose largely emanates from a need that the community has identified as being important to them, it is bottom up (Buratti et al., 2022; Bailey, 2012). This demands leadership with the skills that enables them to work with complex relationships and networks, spanning

the boundaries from both within the community and externally, the local authority or parish council. CB leaders cannot rely solely on the traditional hierarchies and power dynamics that are found in more traditional business models (Lind and Ekwerike, 2022; Rees et al., 2022). CB leadership requires a different style of leadership, one with a clear understanding of the context in which the business is operating and a strong connectedness to that community (Miller, 2008; Aldrich and Herker, 1977). The informal nature of this social power (Lind and Ekwerike, 2022) with the boundaries of action being both flexible and porous (Schweigert, 2007), requires CB leaders to think differently about their leadership role and how they lead. This necessitates a leadership that is 'rooted in the authority and power of followers,' based more on the processes of achieving that purpose rather than adopting a particular leadership style (Schweigert, 2007; Lind and Ekwerike, 2022).

Being accountable and involving the community that the CB serves is critical to achieving its purpose, resulting in CB leaders not having the same level of autonomy as other social entrepreneurs. The active and central role that the community plays within the business, acting as entrepreneur, customer, and location (Johnstone and Lionais, 2004) requires a CB leader to have a more complex and embedded relationship with the community than other social entrepreneurs. Though not all CBs are directly owned by their communities, accountability is critical to running a successful CB (Finlayson and Roy, 2019; Hertel et al., 2019; Healey, 2015). Accountability exists beyond the internal governance structures of the CB, requiring an inclusive and collaborative leadership style, which encompasses community members with divergent interests and ideas (Lind and Ekwerike, 2022). It is at this point that the CB leaders values are critical to the

success of the CB. Not only does the CB leader have to value what the CB offers but these values must reflect what the immediate community also values. A Social Entrepreneur may express values that are shared with a community of interest or across a wider geographical area but a CB leader needs to ensure that their values align with members of their community to ensure that they can generate the social capital needed to sustain the CB. CB leaders must be able to activate and manage both social and political processes within their communities (Buratti et al., 2022) to achieve their social and economic goals.

In their study into the factors that affect CB durability, Igalla et al., (2020), highlight the importance of transformational leadership as being key to helping 'energizing and mobilizing a workforce'. A CB leader, especially with limited resources and a need to utilise a high proportion of volunteers (Dwyer et al., 2013), needs to be able to stimulate the values and motivations of their wider community to engage with the CB. However, transformational leadership is not unique to CBs and has also been positively associated with social value creation in social enterprises (Felício et al., 2013). It seems likely that an element of transformational leadership will be critical in the CB start-up phase to inspire and galvanise supporters with a shared vision of what the CB will deliver (Northouse, 2016), with research indicating that transformational leadership has a positive effect on start-up performance (Zaech and Baldegger, 2017). However, unlike other social entrepreneurs, CB leadership should not solely be centred around one charismatic leader, the CB needs to be sustained in the longer-term by and for the community and this points to a more distributed form of leadership, one where leadership is shared.

Kleinhans et al., (2021) point to a different form of CB leadership to promote CB sustainability, a collective form of leadership which actively engages many community members in various roles within the CB. A distributed (Schedlitzki and Edwards, 2014; Bolden, 2011; Edwards, 2011) or cooperative form of leadership (Northouse, 2016) where leadership is distributed or shared through different members of the CB. Within CBs, power may be distributed horizontally across several people rather than a more traditional vertical hierarchy structure. This might be formalised within a cooperative model or less formally through different members of the community agreeing to take on different functions within the CB. Due to the diversity within the CB market, it is likely that several leadership models and styles will be adopted to meet the context in which they operate and the values that they hold.

One of the key factors that distinguishes CB leadership from other social entrepreneurs is the central role that place plays within a CB. CBs leaders, as with community leaders more generally, lead through the 'prism of rootedness and connection to place' (Rees et al., 2022). CB leaders embeddedness within their community enables them to draw on local social capital, volunteers, local networks and resources to help them to support and sustain the CB. CB leaders not only draw on these local resources but use their embeddedness to adopt a boundary spanning role between their community and local place governance e.g., local councils and statutory authorities (Rees et al., 2022). The symbiotic relationship between the CB and place, with CB leaders using community values to galvanise social capital from the immediate community are defining characteristics of CB

leaders that would not necessarily be found within the wider group of social entrepreneurs.

This leads this chapter to discuss the values literature, exploring what is meant by values and what impact they may have on engagement with CBs. The next section will discuss why a focus on values could aid understanding of an individual's initial and continuing engagement with CBs.

2.5 Why Focus on Values?

There are many factors that could be utilised to explore an individual's engagement with a CB, including previous business experience, life stage, gender, etc. But what might all CB leaders have in common and share? In line with other social entrepreneurs (Baierl et al., 2014; Christopoulos and Vogl, 2015; Dacin et al., 2011; Dey and Steyaert, 2016), it is likely that CB leaders will share the belief that what the CB is offering is important, they value what the CB is delivering, and their individual values make them want to get involved. They feel that through getting involved and helping the CB they are doing something important or valuable for their community. The values of CB leaders might not all be the same, in fact it is likely that the importance they each place on individual values will be different, reflecting the background, circumstances etc. of that individual (Ariza-Montes et al., 2017; Hietalahti et al., 2015). As with other social enterprises, values are core to the creation of these CBs (Germak and Robinson, 2014; Renko et al., 2012), and it is their values-driven nature that differentiates social enterprises as a wider group

from other for-profit businesses. It is the relationship between the purpose of the CB and the values of the individual that run them that is critical here.

While the values of CB leaders have so far been overlooked, the values of social entrepreneurs as a group have been widely studied (Hockerts et al., 2010). The following section will explore the existing literature relating to the values held by individual social entrepreneurs.

2.6 Values Within Social Enterprises

Social enterprises comprise of a spectrum of 'mission-driven' organisations (Austin et al., 2006) seeking to create social value (Defourny and Nyssens, 2017; Germak and Robinson, 2014) through trading and doing business (Spieth et al., 2019). Analysis of the social enterprise literature and definitions shows a widespread consensus on social enterprises being primarily focused on a combination of social and financial goals, community ideals and innovation (Alegre et al., 2017). The distinguishing feature of a social enterprise is that it aims to create social value through market-based activities utilising a wide range of resources, both financial and social (Bacq and Janssen, 2011; Sastre-Castillo et al., 2015). Speith (2019) identifies four characteristics of social enterprises: profit is viewed as an enabler of social value creation, social value creation is central and valued by the business and their customers, pricing is fair, and finally services and customers are selected according to their values. Social enterprises are contextually embedded organisations (Pret and Carter, 2017) which cannot be fully understood without considering 'the social, economic, political and cultural' (Defourny and Nyssens,

2017) context in which they are grounded, the individual social mission of their leaders adds to their diversity.

Whilst creating social value is key to defining social enterprises, their long-term sustainability is dependent on finding a mix of individuals with the right values and skills to balance both the profit and social missions (Besley and Ghatak, 2017). An underlying tension between achieving dual social and financial targets runs through the social entrepreneur literature (Dees, 1998; Margolis and Walsh, 2003). There may be a range of reasons and motivations for an individual to establish a social enterprise, including their personal lifestyle (Boluk and Mottiar, 2014), but identifying other factors that drive social entrepreneurs should not detract from the central role that values play in their lives. Social entrepreneurs are distinguished from for-profit entrepreneurs by the central role that their values and beliefs (Barendsen and Gardner, 2004), and their motivations, altruism rather than profit (Ghalwash et al., 2017) play within their entrepreneurial decision-making. Social entrepreneurs are behaving 'ethically' to create positive outcomes for others and are committed to their social mission (Bacq et al., 2016), this clearly links social entrepreneurial activity with what they think is important, with values giving them not only their identity but also their legitimacy (Diochon and Anderson, 2011).

This emphasis on the values has led researchers to look for ways of using values to distinguish between different types of social entrepreneurs. Ghalwash et al. (2017), identifies four defining features of social entrepreneurs: addressing social problems, passion, inspiration, and personal experiences, with 'passion', in this context, arising from individual values. In an earlier study developing a social

entrepreneur typology based on personal motives (Zahra et al., 2009), three categories of social entrepreneurs are identified (social bricoleurs, social constructionists and social engineers) with their subsequent ethical challenges. However, whilst discussing the ethical challenges of each category, this typology largely ignores individual values and focuses on social entrepreneurs behaviour and the scope of their enterprises. Whilst challenging the received opinion that social entrepreneurs are always a 'good' thing, Zahra et al., (2009) ignores individual values as drivers within the typology. Instead, the ethical component within the model focuses on the drawbacks that each type might bring to the business e.g., Social Engineers being viewed as subversive. In being driven to create social enterprises, social entrepreneurs are acting on what they think is important (their values) and this very personal investment leads to increased personal involvement with the business (Baierl et al., 2014).

This is not to say that social entrepreneurs always behave in ways that are consistent with their expressed values, but rather that the value orientation of social entrepreneurs is different. In their study into the value differences between social and for-profit entrepreneurs' intentions, Sastre-Castillo et al. (2015) utilised the Schwartz Values continuum (Schwartz and Bilsky, 1990) to identify individual values. They found that social entrepreneur values clustered mainly in the self-transcendence and conservation domains associated with pro-social value orientations, whilst most for-profit entrepreneurial values were clustered in the openness to change segment of Schwartz's values continuum. A prosocial orientation expresses a desire to help and benefit other people (Grant, 2008) whilst openness to change is focused on the individual and their own personal growth

development and growth. Not all social entrepreneurs necessarily hold as important the same values. A recent study into the values held by Greek social entrepreneurs (Sotiropoulou et al., 2019) identified four distinct clusters of social entrepreneurial values: the conservatives (prosocial and antichange), the conventionals (prosocial and prochange), the prudents (prosocial and change but respect tradition), and the pretentious (prosocial, prochange with added self-interest). Whilst all groups expressed prosocial values, these four groups each emphasized different aspects and clusters of values presenting different motivations for their involvement. What impact would CB leaders different personal circumstances and the diversity of their CBs have on their values?

If it is their ethical foundations which distinguish this group of social entrepreneurs from for-profit entrepreneurs, the distinction only works if those values are activated within the management and behaviours of that business (Dey and Steyaert, 2016). Social Entrepreneurs need to live out their values in the way that the organisation is run and through the social value that it creates, ethical inputs (individual values and motivations) and ethical outputs (social value that is created internally and externally) (Bull and Ridley-Duff, 2019). Social entrepreneurship is by definition an ethical concept as the prefix 'social' brings with it the implied claims to be 'good' (Bruder, 2021).

If social enterprises and CBs are values-driven organisations based on values, then what are those values? How should they be defined? This next section explores what constitutes values and what we mean by values.

2.7 The Concept of Values

Before we can explain CB leader's values, we need to explore our current understanding of values, their meaning and function, only then can we start to explore values accurately. Values are not always straightforward to define (Rohan, 2000), with their abstract nature making them difficult to apply (Sagiv and Roccas, 2017) and verifying a direct link between values and behaviour remains elusive (Batson et al., 2002; Braithwaite and Law, 1985; Verplanken et al., 2009). This has led some to question the worth of values as a measure within research (Joas, 2000). However, values can provide researchers with useful insights into what an individual and society identifies as being important (Hitlin and Piliavin, 2004), therefore, to dismiss values because they are a difficult concept to identify, and measure would be a mistake. The following section explores the different aspects and characteristics of values that are relevant to this research into the values of CB leaders.

2.7.1 Social and Personal Role

Values fulfil a dual role in our lives, both positioning us within our community and at the same time asserting our individuality (Boer and Fischer, 2013). Values operate as both micro and macro concepts (Braithwaite, 1998). At the micro level values balance individual needs with those of society and at the macro-level they represent shared ideas that enable us to live together. Hence, it is possible that values conflict, pitting the needs of the individual against those of the

wider society (Silfver *et al.*, 2008). CB leaders engagement with their CBs provide an example of this dual role in practice. CB leaders choose to act in line with their personal values by engaging with their CBs, this both anchors them within their community showing that they agree with the values of that community and at the same time highlights their individuality, it is their personal choice.

The sociological role that values play cannot be ignored (Rokeach, 1973; Schwartz and Bilsky, 1987, 1990). Values act as the glue that binds communities together to meet three core societal needs: biological, socialisation, and group welfare and survival (Schwartz and Bilsky, 1987). However, a purely sociological view of values does not fully explain the intensely personal role that values play within the lives of individuals (Maio and Olson, 1998). Hofstede *et al.* (2010) places values at the core of our culture, forming the invisible 'software of the mind', he distinguishes between the social component of values, which change as society changes, and individual level values, which explain behaviour. There are many historical and present-day examples of individuals behaving in ways that show self-sacrifice to defend their personal values (Rohan, 2000). The recent pandemic and lockdown being a prime example, with many CBs innovating and responding to community need despite the personal and financial costs (Avdoulos *et al.*, 2020; Gardner *et al.*, 2021b).

Values form the core of our self-identity, experienced as unique to ourselves while simultaneously connecting us with the values that govern the society where we live (Hitlin, 2003), leading us to reflect upon the role that we as individuals play within our wider society and communities (Hitlin and Piliavin, 2004). It would

therefore be likely that CB leaders, acting in line with their values, would feel an enhanced level of self-esteem and personal satisfaction about their CB leadership role. Individuals feel authentic when they behave in ways that are consistent with their sense of identity (who they think that they are) and feel inauthentic when acting contrary to those values (Hitlin, 2007; Stocker, 1976). But because values are linked to this ideal view of ourselves, they are never quite attained, (Hitlin, 2008) leading us to continually strive to do better and improve. The intensely personal role that values play within our lives (Maio and Olson, 1998) links values closely to individual self-esteem and self-validation, which we will explore in the following section.

2.7.2 Self esteem

Rokeach (1973) directly links behaving in accordance with our values to self-esteem. If our individual values are in direct conflict with society or our social group, then it is more difficult for us to view ourselves in a positive light. But this is not solely about the way that others see us and judge us. Social recognition is also about our own self-assessment of ourselves and our behaviour (Hitlin, 2008). An individual cannot divorce their values from their motivations and actions without feeling dissatisfied and disappointed with themselves, a feeling of 'moral schizophrenia' (Stocker, 1976). We would therefore expect that a person who works or volunteers in a CB, would feel more positive about themselves because they feel both affiliated to that organisation's values and are acting in line with their personal values and view of themselves (Sato *et al.*, 2021; Sortheix *et al.*, 2013; Leuty and Hansen, 2011).

Sagiv and Schwartz (2000) propose three mechanisms that could explain the link between values and well-being. Firstly, providing opportunities to act on personal values and fulfil important goals supports personal well-being. Secondly, working with others who share your values gives you additional social support. Finally, being placed in a position where your values clash with those around you produces internal and external conflict which is detrimental to well-being (Sagiv and Schwartz, 2000). The activation of values shines a spotlight not only on the type of person that we are, but also on who we think that we are (Rokeach, 1973), and thereby has a direct impact on our self-esteem. Values act as 'an internal barometer' (Hitlin, 2007), helping us to assess how we measure up to our ideal image of ourselves. The judgments that we make about personal morality and their subsequent behaviours form the basis of feeling good about ourselves as individuals and as group members (Brambilla and Leach, 2014).

2.7.3 Hierarchy

Individuals do not always respond to values dilemmas in the same way (Inglehart, 2006; Triandis, 2001) either citing different values as priorities or adopting different behavioural responses. These differences cannot be solely explained by cultural or societal differences, with many values being shared by across cultures and groups (Schwartz & Bardi, 2001). Some values seem to take precedence over others, whether by individual choice or through nurture. Some researchers have hypothesized that values are organized by their relative

importance in a value hierarchy (Rokeach, 1973, 1979; Schwartz and Bilsky, 1990), with some values taking priority over other values. The more important a value is within our value hierarchy, the more motivated we are to rely on that value as a guiding principle (Bardi and Schwartz, 1996) and the more motivated to act in accordance with that value (Schwartz and Bardi, 2001; Rokeach, 1973). However, the desire to do the right thing in a particular instance may result in something else that is also important being abandoned or ignored. CBs depend on people acting in accordance with their values, being committed and willing to offer their time and their skills, often on a voluntary basis and at the expense of doing other things.

2.7.4 Values become salient in action

Values come to the fore at times of dilemma when people must make a choice between different courses of action, with values becoming more relevant and widely discussed at times of societal unrest and uncertainty (Gecas, 2008). Nascent CBs are often formed when a community faces losing a local amenity or service (Bailey, 2012), triggering discussions and reflections about what communities and individual's think are important. Knowing how values can provide an incentive to engage with a CB can help communities to recognise why people may come forward to lead a CB. This understanding of the role that values play in triggering engagement can support communities to focus their recruitment, helping them to search for and select leaders based on an appropriate value set for that CB.

Rokeach (1973) saw values as giving meaning to action. Values not only guide behaviours but link those behaviours to what we think of as 'good' or 'right'. Valuing is doing and giving meaning to behaviour (Sagiv and Roccas, 2017).

Behaviour can therefore be an outward manifestation of our values, but not all behaviour is normative (Lönnqvist *et al.*, 2013). Whilst we can observe an individual's behaviour, we cannot see the internal mental reasoning that underpins that behaviour; therefore, we can only presume what those processes are (Hofstede, 2002). In their review of the relationship between values and behaviour Arieli *et al.*, (2020) show that values influence behaviour where there is congruence between context and the underlying motivations. Therefore, both experience and context influence which behaviours are the best examples of a particular value, and which behaviour is thought to be typical of that value (Sagiv and Roccas, 2017). The relationship between values and action is closely entwined, with context affecting an individual's value choice, but also an individual's values affecting how that context is viewed in the first place (Feather, 1995).

Values only become salient when they are activated in behaviour (Sagiv and Roccas, 2017). This explicit link between values and their subsequent motivations is explored in the Schwartz's Value Continuum (see figure 2.1) with values-driven motivations based around a single circular structure (Schwartz and Sagie, 2000; Bardi and Schwartz, 2003).



Figure 2.1 Schwartz's Values Continuum (Schwartz & Sagie, 2000).

For a detailed discussion of the individual values on the Values Continuum see Chapter 6: Values Stability and Change. Values sited next to each other on the continuum share similar motivations e.g., universalism and benevolence within the self-transcendence domain and those opposite each other, power, achievement and hedonism within the self-enhancement domain, representing opposing motivations (Schwartz, 2012). The initial 10 universal values (Schwartz and Bilsky, 1987) were later extended to 19 (Schwartz et al., 2012), although this did not add totally new values, but rather clarified and refined the 10 original values. This link between values and actions through motivation provides the foundation of Schwartz's values continuum and the large body of research that utilises it (Souchon *et al.*, 2017; Silfver *et al.*, 2008). Whilst Schwartz Values Continuum explicitly makes

the link between values and behaviour through motivation, it still does not fully explain how our values relate to 'goodness' or the link between motivation and behaviour. Whilst identifying the link and showing how values drive behaviour through motivation, their essence, their link to what 'good' means still needs to be explained and explored.

2.7.5 Value stability or durability

Our values are central to our understanding of who we are as individuals and once formed values remain relatively stable over a life course (Sagiv and Roccas, 2017). However, normative (value) statements, like natural laws, can be altered as our knowledge of the world develops (Boudon, 2001). Whilst our core values remain relatively fixed, our hierarchy of values can be re-ordered in different contexts (Hemingway, 2005). As society changes and adapts to meet new challenges; economic, political etc., (Schwartz, 2014) the emphasis that we place on different individual values and our interpretation of them changes to reflect our new circumstances and understanding of the world (Seligman and Katz, 1996; Tormos and Dobewall, 2017). It is the versatility of values which adds to their durability across time and entrenches them deeply in our society and culture in such a way that some options become unthinkable (Braithwaite, 1998).

Yet, values are so embedded in us through our upbringing and within society that people tend to respond to value-laden issues in a non-reflective manner, leading some to argue that truisms are a valid metaphor for values (Bernard et al., 2003). If values are accepted as 'truisms', then how do they change? Bardi and

Goodwin (2011) propose a dual model for value change; effortful change involves individuals actively engaging in the process exploring and examining their values at a deeper level, leading to profound and central change and automatic changes that involve us exploring our values at a peripheral level and the ensuing change is not so dramatic or profound. Others have focused on value change at a societal level, as circumstances within society change and values are discussed, the values of the minority become more popular (Inglehart and Baker, 2000). Value change presents researchers with a dilemma, while actively engaging with our values can make those values cognitively stronger and more embedded within us. Having to defend our values regularly (Bernard et al., 2003) and analysing our reasons for holding a set of values may also elicit change (Rokeach, 1979). The possibility of value change has implications for CB leader recruitment and retention, highlighting and debating the values that underpin CBs could trigger an individual to actively engage with or disengage from the CB.

2.7.6 The evaluative or judgemental role values play, both of our own performance or that of others

Values perform an evaluative role in our lives; we use them to not only judge our own performance but also that of others around us (Lindeman and Verkasalo, 2005). Our judgments about another person's morality are important as they help us to determine whether we can trust that person or not (Brambilla and Leach, 2014). Values are difficult because they force us to make a choice between what we want to do and what we 'ought' to do, the right or good or desirable thing to do (Hitlin, 2003; Longest et al., 2013). Consequently, our values play a central role in enabling us to choose between different courses of action and resolving

conflicts (Fischer and Schwartz, 2011). Therefore, an individual may be more likely to choose to support a CB if they believe that what the CB is trying to achieve aligns with their own values.

Value judgements are based on ethics and morality leading us towards doing the right thing, but the generality of values leaves room for us to argue about what exactly is the right thing to do in a particular instance and seek exceptions (Zanna et al., 1996). The act of judging implies that we are weighing up the benefits and the disadvantages of at least two courses of action within a given context and this is where our values come into play, they are our guides, helping us to make the right decisions and to behave accordingly. However, we can only truly understand whether an act is based on prosocial or selfish interests if we explore the motives (values) that lie beneath it (Korsgaard and Meglino, 2008). In order to fully assess a particular act or decision we need to look at the wider context in which that decision or act occurs.

2.7.7 Exploring values within their context

Values are always implicitly general in nature (Frankena, 1973). It is their generalisability which allows individuals the freedom to make value judgements and choices. If values were unambiguous there would be no room for free will and choice. But this generality poses a problem for researchers as values are open to various interpretations by individuals and the same values do not always elicit the same behaviours, making values hard to examine and explain. Values become salient in action and this action is rooted within a particular context (Korsgaard,

1983). Context activates our values (Boudon, 2001) and there needs to be an understanding of that context to fully appreciate which value is being expressed and the drivers behind it (Tormos and Dobewall, 2017). Values get their energy from balancing experience with the various alternatives offered within a culture (Joas, 2000). Whilst 'goodness' and 'truth' might not be contextually based, how we understand them and interpret them needs to be located within a social and historical context (Boudon, 2001) to enable us to fully evaluate whether our behaviour is values-driven and moral.

Due to the debate surrounding what values are (Rohan, 2000) the following section will bring together these individual features of values to propose a definition that will be followed within this thesis.

2.8 Defining Values

Some of the most widely used definitions of values comes from the field of psychology.

'A value ...refers to a single belief of a very specific kind. It concerns a desirable mode of behaviour or end-state that has a transcendental quality to it, guiding actions, attitudes, judgements, and comparisons specific objects and situations and beyond immediate goals to more ultimate goals' (Rokeach, 1973, p.18)

In his definition, Rokeach (1973), recognises the 'transcendental' element of values but avoids linking values directly to ethics and morality, preferring 'desirable' to 'good'. Yet, it is difficult to contemplate values without recourse to ethics, Rokeach does talk about 'ultimate' goals which we might take to mean ethical goals, concerning the 'right' and the 'good' especially when combined with Rokeach's

(1973) distinction between terminal and instrumental values with terminal values perhaps representing our ultimate or universal ideas of 'goodness'? Schwartz and Bilsky (1987) move values from being a sedentary, cognitive pursuit to having an active role in guiding and driving behaviour through motivation. But in doing this their definition loses the 'transcendental' element of values and becomes 'transitional' the fundamental nature of values and their links to 'goodness' has been eroded, in gaining an understanding of the link to behaviour we move further away from the place of values within ethics and morality.

Hofstede's definition of values concentrates on values as feelings but recognises that these feelings point towards 'goodness' as they come with 'an added arrow indicating a plus and a minus side' (Hofstede et al., 2010, p.9). On the surface this appears to be a very simplistic view of values, yet Hofstede does acknowledge that right and wrong are a fundamental component of values. However, Hofstede's definition omits many of the key components of values that have been discussed and likening values to a 'feeling' undermines their significance in normative decision-making and takes away their link to ethics. In Hofstede's defence he is not exploring the role of individual values but of societal values, however in ignoring their duality Hofstede is denying their importance as a means of locating ourselves within that society, we are investigating our sense of where we stand on various moral questions that permeate our society (Hitlin, 2007).

Values are important to us because they are grounded in goodness, a thing or an action is important or valued because it is inherently good (Longest et al., 2013). However, there is no mention of the ethical domain of values within this

definition. We have moved from 'transcendental' (Rokeach, 1973) to 'transituational' (Schwartz and Bilsky, 1987). This appears to be a retrograde step. If for Schwartz's Values Continuum (Schwartz and Bilsky, 1987) values are internal then their ethical dimension still needs to be reflected in the definition. There is danger of exploring values at the behavioural level and ignoring their ethical structure and architecture. It is only through looking back into ethics that we can start to answer the ultimate questions about what makes something 'right' or 'good'. In fairness to both Rokeach and later to Schwartz they are not trying to answer these ethical questions. They are trying to explain what values are and the role that they play for humanity but in avoiding the ethical dimension of values they are missing the central tenet or core of what values are.

The next section will explore the central role that values play within CBs and how these values aligned with an individual values to recruit and retain CB leaders.

2.9 Siting Values within their ethical architecture

A clear understanding of values and their role in defining human activity cannot be achieved whilst ignoring their ethical underpinnings and our understanding of the concepts of 'good' or 'goodness'. It has been argued that values have assumed the role once taken by the concept of 'good' (Joas, 2000). Removing values from their ethical architecture simply makes them an end in themselves and not a means to achieving something good or right, values simply become 'a function of culture, setting, and group membership' (Feather, 1995). This understanding of values would not fully explain why an individual feels

compelled to behave in ways that are consistent with their values regardless of the personal cost that this behaviour might entail. Values are important because they lead us to behave in ways that are ethical and moral. A model is proposed showing where and how values fit into our ethical architecture and how they directly and indirectly influence behaviour (Figure 2.1). The following section will explore each aspect of the values activation model in more detail, starting with ethical and moral foundations of values before highlighting their relationship with attitudes, traits, beliefs, and social norms.

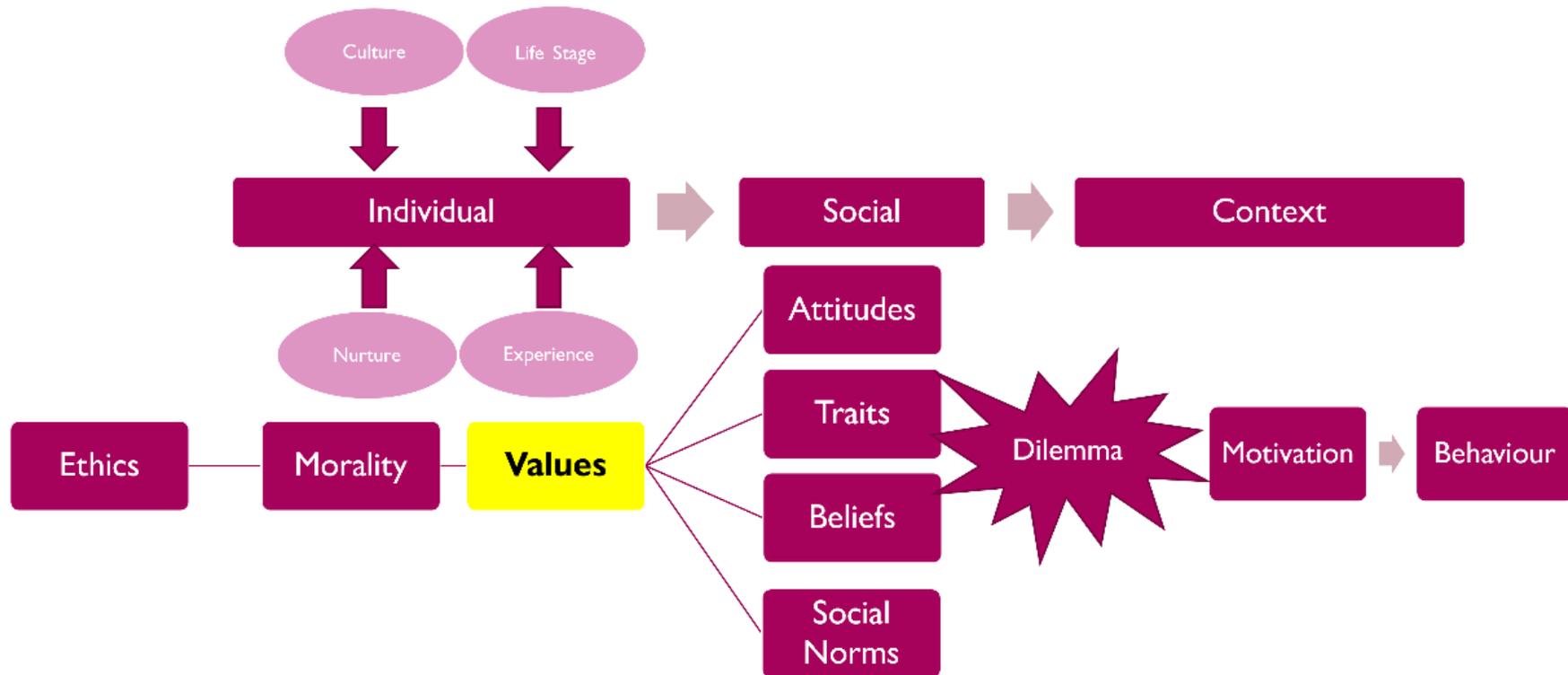


Figure 2.2: Values within their ethical architecture

The literature on values, especially psychological perspectives (Fischer and Karl, 2020; Ariza-Montes *et al.*, 2017; Bilsky *et al.*, 2010), whilst implying that values relate to our understanding of 'good', does not explore where values fit into our wider ethical framework. Values are axiological beliefs (Boudon, 2001), their ethical and moral foundation are important because our values are essentially what is important to us, enabling us to make judgements based on what is ethically 'good' and morally 'right'. By ignoring their ethical and moral foundations, we are ignoring what makes values significant and important to us as people. Whether this omission is through fear of being seen to advocate for a particular ethical or moral standpoint (Hitlin, 2008) or an ontological position is unclear, but its impact is significant.

The proposed model, siting values within their ethical framework, shows how values influence our behaviour, starting with the individual. The model highlights the intensely personal nature of ethics, morality and values, whilst acknowledging the role that being a member of society plays for that individual. These social factors include: nurture or upbringing (Davis & Williamson, 2019; Schwartz, 2014), culture (Fischer, 2006; Hofstede, 2002; Hofstede *et al.*, 2010; Schwartz & Bardi, 2001; Schwartz & Sagiv, 1995), life stage (Dobewall *et al.*, 2017; Hietalahti *et al.*, 2015; Vilar *et al.*, 2020) and experience (Konty & Dunham, 1997; Schoon & Duckworth, 2012). Ethics has been placed away from the individual to highlight that goodness and ethics within this thesis are considered as 'real' in the same way as natural laws and exist outside of the individual and social realm.

Normative ethics explores the nature of 'goodness' and how we, as humans, decide what is good and how we can achieve goodness (Moore, 2012; Frankena, 1973). It is at the level of ethics that our reasoning about what 'good' and 'goodness' means becomes universal, moving away from our personal concerns and the constraints of society. Ethics requires that we take our own personal feelings outside of the equation and consider 'what is good' from the position or the view of what Singer (1979) calls the 'impartial spectator or ideal observer'. Within the study of ethics there are two main ontological positions, ethical realism and ethical relativism. These positions are important to understand as they fundamentally effect our understanding of 'goodness' and the ways that values are formed and executed.

Ethical realists hold, that ethical, moral and value propositions have the same structure and properties as laws of nature and should therefore be afforded the same treatment and status (Boudon, 2001; Foot, 1959). This does not mean that ethics are immutable. Axiological beliefs (values) are based on complex systems of arguments (Boudon 2001) and like scientific laws exist at the boundaries of human knowledge, constantly being reviewed and tested as our understanding of the world expands. However, ethical propositions differ from natural laws, in that there is not the same degree of causality that exists within natural laws. A particular moral position or value does not necessarily lead to a person taking a preordained course of action. Conversely, ethical relativists take the position that humans set the standards for what is right or good (Cholbi, 2019; Warnock, 2019; Poellner, 2015; Sartre *et al.*, 2013; Kant, 2011). This ethical position explores moral dilemmas within their worldly, social context and therefore seeks to explain how

we as humans search for ways to decide what is morally right and good without recourse to an external idea of 'goodness'.

Both ethical realism and relativism have features that advance our understanding of values, both their social role and their deeply personal link to what is good, yet neither philosophical position fully explains the central role that values play in activating ethical behaviours. But, a critical realist perspective, taking an ethical realist approach, accepting that ethical and natural laws can be studied using similar methods, whilst acknowledging that we can explore values empirically through the lens of an individual's everyday experience, enables an understanding of the dual role that values play in forming the bridge between 'goodness' and our everyday lives. Siting values within their ethical architecture is critical as it allows us to hold some of the key constituents of values in the spotlight and explore them within the wider context of ethics and morality. Drawing on our proposed definition of values, we see that values are centred on what is important to us as individuals, and what we think of as good. Therefore, when we talk about a person's values, we are examining their sense of where they stand on various ethical and moral questions (Hitlin, 2007). The next section will explore what we mean by morality.

While ethics is concerned with exploring what good looks like, 'morals' or 'morality' focuses on what we ought to do to lead a good life (Grayling, 1996). There is a degree of confusion, especially within the business ethics literature, over whether morality is distinct from ethics (Fisher, 2004) with some academics arguing that morals are rules that guide society (Arnold et al., 2019; de George, 1999) with others claiming that ethics and morals are the same (Shaw and Barry, 2001). Morals can best be defined as 'ways of being rather than ways of doing'

(Frankena, 1973, p.67). Morals, like values, develop through a combination of both biological and cultural factors (Dollimore et al., 2014). As we mature, we become independent moral agents. Yet our moral upbringing is often so ingrained in us that it can affect how we judge moral issues, whether we focus our moral concerns on the individual (justice and fairness) or group concerns (group loyalty), (Vauclair *et al.*, 2015). Morals, like values are complex to explore because they are so ingrained within us that we do not always question them (Hitlin, 2008), leading us to accept them as truisms (Karremans, 2007; Bernard et al., 2003; Maio and Olson, 1998).

Morals share many features of laws and social norms (Besio and Pronzini, 2014). However, they differ in a fundamental way as they form the 'boundaries of the human self' (Hitlin, 2008). Morals orientate us towards what is good, not simply because it is imposed on us by society but because it is fundamentally right or good. Frankena (1973) divides moral judgements into two main categories: moral judgements that hold a moral obligation, these are the 'ought' or 'ought not' morals that provide us with the guidelines on how we should live our lives; and judgements of moral value, these show us what a good life looks like and what aspects of it are good or bad. For Boudon (2001), leading a moral life is about bringing morals into our everyday lives and this is the role that our values play, acting as the bridge between the more abstract world of morality and the everyday world of action. Our understanding of morality and what is right provides the basis for the things that we value.

Critically exposing the values that lie behind a person's actions not only allows us to see how they justify their decision-making, but also how when faced

with a moral dilemma, which individual values motivate them to act. It is this context surrounding the moral dilemma which leads an individual to decide which value is a priority for them in that situation. The personal values that we hold as central to who we are as individuals both inform and are filtered through several different lenses: attitudes, beliefs, social norms and traits. These filters all impact on whether we decide to embark on a particular course of action within the social realm. The next section will explore each of these in turn and highlight their connection with values in determining our behaviour starting with our attitudes.

Attitudes are our tendency to evaluate something or someone in a positive or negative way (Eagly and Chaiken, 2007). Attitudes are specific evaluations of a particular entity or idea (Maio, 2017; Dreezens et al., 2008; Rohan, 2000). Values have a direct role in shaping our attitudes as they are our measure for judging what is important and ultimately good. If we feel that something is important then we use that as a measure to assess or evaluate an entity, an idea or another person's behaviour and motivations. If we hold trust and honesty as important values, then it is likely that we will have a negative attitude towards someone who we perceive as dishonest. Once formed attitudes, like values, can be hard to change (Maio and Olson, 1995). It is likely that there would need to be a significant change in circumstances or context to shift our attitudes once they are formed.

Beliefs or worldviews are a person's understanding of the way that the world is or should be; the things that we hold to be true that provide the basis for how we understand the world to be (Maio and Olson, 1995; Rohan, 2000). These beliefs may or may not be connected to religion. It is likely that these beliefs will be

shaped by the society in which we live and by our upbringing, that is not to say that we automatically follow what we have been taught. We can choose to accept or reject it. Our beliefs and understanding of the world are influenced by our values, what we think is important. In their study into environmentalist social movements (Stern et al., 1999) propose a Value-Belief-Norm model which shows how values underpin a person's pro-environmental behaviour. Values, together with an individual's beliefs about the potential threat of climate change and a sense of obligation (personal norm) that their actions can help to put this right, leads to their engagement behaviour.

As discussed above, values fulfil a dual role, both defining who we are as individuals, whilst at the same time enabling us to live together in groups. While values feel personal to us, social norms are rules of behaviour that others think are desirable (Maio, 2017). Individuals choose to conform to social norms because they believe that most people in their network follow them and believe they ought to conform to them (Bicchieri and Funcke, 2018; Bicchieri, 2006). For norms to be social, they must be shared by other people and are partly sustained by their approval and disapproval (Elster, 1989). Such expectations and preferences will result in collective behaviours that further confirm the existence of the norm in the eyes of its followers (Bicchieri, 2006). Social norms are not to be confused with value homophily, where individuals are more likely to interact with people who are similar to themselves (McPherson et al., 2001). Values are less correlated to behaviour when the behaviour relevant to the values is constrained by existing social norms (Fischer, 2006).

Within psychology traits are defined as a tendency to think, act, and feel in a consistent way across a period of time (Maio, 2017; Haslam et al., 2009). Values refer to what people consider to be important, whereas traits describe what people are like as individuals and how they are likely to behave (Roccas et al., 2014; Segal-Caspi et al., 2012). Traits, whether you are introverted or extroverted, are more likely to affect how you act or react to your values. Whereas values are about what is important to the individual, traits provide individuals with the persistence and effort to get there (Parks and Guay, 2009). In their study into attractiveness, Segal-Caspi et al., (2012) describe traits as what people are like, consequently, behaviour is often automatically attributed to traits as they are just descriptors of behaviour (Skimina et al., 2021).

As can be seen in the model of where values sit within their ethical architecture, all these factors have an important role to play in motivating a particular behaviour. Yet it is the values behind these different lenses that allow the individual to assess whether that behaviour was the right or good way to behave. The model is complex because of the role that each of these factors play in an individual's decision to take a particular course of action are often difficult to separate. Each of these factors combine in different ways, in different contexts, to drive individual behaviours, this makes exposing a direct link between a particular value and a behaviour difficult to uncover.

The next section will explore the central role that values play within CBs and how these values aligned with an individual values to recruit and retain CB leaders.

2.10 Values within CBs

Their rootedness and embeddedness to place gives CBs their distinct ethos (Bailey, 2012; Hull et al., 2016; van Meerkerk et al., 2018). CBs are driven by values, the values of their community and of their CB leaders, making values central to the day-to-day management and the long-term sustainability of the CB (Heap *et al.*, 2019). Whether as leaders, employees or volunteers, a shared commitment to the values embodied by the CB is central to the recruitment and retention of its leaders and future leaders (Heap *et al.*, 2019). People are not leading CBs solely for financial rewards but because the CB is aligned to their values, they are giving up their time and expertise to doing something that they believe is important and this makes the relationship which the CB has with its leaders, employees, and volunteers special. In Bono et al., (2010) study into fostering community leadership those individuals who identified their values as drivers to community engagement were more likely to volunteer in their communities and take on leadership roles. This relationship between the CB and its leader's values goes deeper, forging a close connection between the CB and its leader. The ethos of a CB is different from other social enterprises because it is the community itself coming together to meet their needs. Therefore, we cannot separate the purpose of the CB from the values of the community members that it is representing. However, we currently know very little about the values of the people who run them and lead CBs.

There is a danger that both the psychological and ethical realist perspectives divorce values from their context and this makes it impossible to assess the true value (worth) of values in driving CB leader engagement with their CBs. Any

exploration of CB leader values must consider the context of that value-driven decision-making (Brosch et al., 2011; Stirzaker et al., 2021) as it is the context of being within the community and directly responding to community need which is the central purpose of the CB. When exploring CB leader values, we need to get as complete a picture as possible of the environmental factors that are affecting their decision-making. People and their values do not exist or operate within vacuums or closed systems. However, holding context as important does not necessitate a relativist ontology, as we have seen it is possible to accept that normative propositions can be 'real' whilst still being open to being challenged, in the same way that our understanding of natural laws is always changing as our knowledge of the world expands and we discover new things.

Context is key, especially when you are evaluating the role that values play in the lives of CB leaders, as it is the specific context that activates those values. Boudon (2001) locates values within their societal and historical context and holds that values and their context cannot be separated as they necessitate each other. This is pertinent in the case of CBs, where a crisis or loss of a facility or a service stimulates individuals within a community to join together and take over the running and management of that facility or service (Bailey, 2012). The crisis precipitates values activation and those values are brought to life in the process of co-creating within and for the community (Seligman and Katz, 1996). The context in which a value is activated is important for understanding which individual values we are referring to, whether those values are individual, organizational, institutional, societal, or global as well as mixtures of the different categories (Agle and Caldwell, 1999). If we seek to make the link between values and their role in CB leadership,

then we need to develop a clear understanding of the context in which those values are activated to ensure that we are looking at the right values that are driving that person on that occasion. CBs can provide researchers with useful insights into how to mobilise communities and to develop their collective capacity to identify and meet their needs (Selsky and Smith, 1994). Hertel et al., (2019) calls for additional research into CBs to provide policymakers with the information that they need to support communities in establishing and maintaining these CBs in the future.

The next section will explore the gaps that exist in the current literature before exploring how this thesis seeks to address each of those gaps.

2.11 The gaps in the existing literature

Miles (2017) builds on existing work within research methods and design to present a typology of seven different types of gaps within research. These gaps are: evidence (where exceptions arise or evidence is contradictory); knowledge (where knowledge does not exist or is contradictory); practical-knowledge (where there is a gap between practice and theory); methodological (contradictions with research methods); empirical (findings which need to be verified or are missing); theoretical conflicts in theory or lack of theory); and population (a group that has not been previously explored). Not all the gaps identified within this typology will be relevant for this present research, but this typology does provide a useful framework from which to explore the major gaps within the CB leaders values literature. The literature review reveals gaps within our existing empirical knowledge about the values of CB leaders where previous research into this group

of CB leaders does not exist. This leads to a related population gap, (Robinson et al., 2011) as we do not have any evidence into the values that CB leaders generally hold and particularly this population group of English CB leaders. There are also methodological gaps (Müller-Bloch & Kranz, 2014) in the values literature, as we do not currently have measures that significantly address the role of context within the activation of values. Finally, there are theoretical gaps within the ontology and epistemology of the current values literature, which through applying a critical realist lens to this study of values and CB leaders seeks to address.

Starting with the empirical gaps in the literature, this next section will explore each of these gaps within the literature in turn and identify the research questions that this thesis addresses.

2.11.1 Empirical Gaps

Due to the hybrid nature of social enterprises, combining purpose and profit, the values of social entrepreneurs have been widely explored and discussed (Dorado, 2006; Hockerts et al., 2010; Kruse et al., 2019), but currently the values of CB leaders, a subset of social enterprises (Somerville and McElwee, 2011), have not been studied. While individuals have many reasons for taking on leadership roles within social enterprises, including retirement and utilising their skills and experiences; nevertheless, it is an individual's personal values and desire to create social value that defines and differentiates social entrepreneurs from other entrepreneurs (Christopoulos and Vogl, 2015; Hemingway, 2005; Peredo and McLean, 2006). Social entrepreneurs are distinguished from other entrepreneurs by their values, beliefs (Barendsen and Gardner, 2004) and their prosocial

motivations which focus on reinforcing social bonds and securing group stability (Sagiv and Roccas, 2017), rather than profit generation (Ghalwash et al., 2017). CBs form a distinct group of place-based businesses within the wider spectrum of social enterprises (Somerville and McElwee, 2011), sharing many of the features of 'mission-driven' (Austin et al., 2006) social enterprises which seek to create social value (Defourny and Nyssens, 2017; Germak and Robinson, 2014) through trading and doing business (Spieth et al., 2019). CBs, like other social enterprises, also need to be financially sustainable as organisations to achieve their social outcomes (Kleinhans et al., 2020; van Meerkerk et al., 2018) with their sustainability being dependent on finding a mix of individuals with the right values and skills to successfully balance both income generation and social missions (Igalla, et al., 2020).

Igalla et al. (2020) have explored the transformational and boundary spanning leadership styles of CB leaders and their role in developing links with partners in the Netherlands, but they identify that more research is needed to explore the antecedents of CB leaders entrepreneurial intentions. In their study into grassroots innovation, a case study of Homebaked, a CB in Liverpool (Alonso et al., 2019) describes the CBs values-driven ethos and commitment to the community but also stresses the need for having individuals with the entrepreneurial skills to enable CBs to innovate and flourish. These two studies demonstrate that there is a real gap in our understanding of the drivers of CB leader engagement. CBs need to attract leaders with the right blend of values and skills to enable the business to be able to achieve its purpose and create value for its community (Kullak et al., 2020). Existing studies have shown the dual role that values play in attracting and engaging

individuals with their work (Leuty and Hansen, 2011; Sato et al., 2021). Only through uncovering the values behind why individuals become involved with CBs, can we begin to assess the long-term sustainability of CBs, both in attracting new leaders and retaining the leaders that they currently have. Without these attracting leaders with the right values and skills CBs will not continue to be socially and financially viable and will not be able to continue to meet the needs of their communities.

This leads this empirical gap in existing research leads this thesis to seek to address this gap through asking the following overarching question:

How do an individual's values drive their involvement to develop a sustainable community business?

The placial-embeddedness and purpose-driven nature of CBs has led to a multiplicity of CB models. This diversity has led to difficulties generalising findings across the wider CB market (Dentoni et al., 2018) and assessing its long-term sustainability and ability to create social value (Kleinhans et al., 2020; van Meerkerk et al., 2018). Whilst CB leaders are likely to express values that broadly align with other social entrepreneurs, it is also possible that this diversity of CB models will influence the values priorities of different groups of CB leaders. Bacq and Alt (2018) identify the lack of existing research into the role that being valued and trusted by others plays in driving a social entrepreneur's intentions and this is also lacking within the CB literature. If CBs are an answer to providing essential goods and services for their communities, then the CB leader needs to express values and demonstrate skills that engender trust within the community that they are

representing. Identifying the values that different groups of individuals are likely to hold and the effects that this will have on their CBs is critical for identifying the support and training required for those current and future CB leaders.

As discussed, we know that values are a key driver for social entrepreneurial intentions (Diochon and Anderson, 2011; Hockerts et al., 2010; Holovcsuk, 2019; Sotiropoulou et al., 2019) and therefore we would expect that CB leaders would hold values as a key factor in driving their engagement with their CB. However, due to the current lack of research into CB leaders, we have currently not identified the values that drive this population of social entrepreneurs. CB leaders are different because they operate within a very distinct community context, their embeddedness within their community makes them uniquely placed to understand and meet the needs of their communities, whilst at the same time bringing the challenge of navigating complex community relationships and demonstrating accountability to that community. An increased understanding of CB leader values is critical to the long-term self-sustainability of CBs as it enables CBs to target their recruitment around values that are compatible with those of the CB and its community. We know that if people work within organisations with values that are compatible with their own then this aids recruitment and retention (Knafo and Sagiv, 2004; Ros et al., 1999; Sato et al., 2021).

This leads this study to seek to fill this empirical gap in our understanding of identifying the values that CB leaders hold and assessing the role that values play within this population of CB leaders.

Research Question 1: What values do CB leaders hold as important and what role do these values play in driving an individual to engage with a CB as a leader?

The next section will explore the methodological gaps within existing research and how this research seeks to fill these methodological gaps to uncover the values of CB Leaders.

2.11.2 Methodological Gaps

CBs operate within complex community settings, with multiple stakeholders and often in low resource environments (Kleinhans et al., 2019; Peredo and Chrisman, 2006; Ratten and Welpel, 2011; Seixas and Berkes, 2009). CB leaders are constantly reacting and innovating to meet the changing needs of their communities (Gardner et al., 2021b), balancing both social and financial commitments. The importance of CB leaders values in remaining with their CB in challenging times are important to CB sustainability. But how can CB leaders' values be identified, what is the best way to approach studying individual values? The diversity within the CB market has led to a prevalence of utilising case studies (Alonso et al., 2019; Chaskin, 2000; Somerville and McElwee, 2011) within existing CB research. Although, these researchers would not claim that these studies would reflect the situation across other CBs, this concentration on case studies would lead to challenges in trying to generalise the findings from these studies across the wider CB market. Da Silva et al. (2018) have emphasised the need for more in-depth qualitative analysis to explore CBs at the microscale, and other researchers have highlighted the need for more mixed methods approaches to studying CBs (Alonso

et al., 2019; Cieslik, 2016; Peredo and Chrisman, 2006; Phukrongpet et al., 2020). Igalla et al., (2019), in their systematic literature review of citizenship initiatives, identify the current lack of mixed methods design as a gap within the existing research.

In contrast, the values literature, based largely within the psychological tradition, has taken a functionalist approach to studying values. Research has largely centred around quantitative methods of uncovering individual values, utilising questionnaires and vignettes to explore an individual's values hierarchy (Bilsky et al., 2011; Lindeman and Verkasalo, 2005; Roccas and Sagiv, 2010). However, this quantitative approach to studying values, while enabling the research to compare values across the wider CB leader population, makes it difficult to uncover the role that context plays within the engagement of CB leaders with their CBs. Schwartz and Bilsky (1990) acknowledge that their values research presents values as 'free of everyday context' (Schwartz and Bilsky, 1990, p.890) and that adding context to their study could generate different results. Longest et al., (2013) in their research into the contextual development of human values recognise the role that context plays within values research and highlight the need for clarity on how different social contexts and circumstances affects values.

This functionalist approach to values research, controlling variables and removing context from the methodology, is valuable as it allows for values theory to be advanced and tested across a larger population. However, as this is an exploratory study, there is currently no existing study of values of this population of CB leaders from which to develop and test hypothesis. Existing research into social

entrepreneurial values (Tormos and Dobewall, 2017; Zahra et al., 2009) has highlighted the need to take contextual factors into consideration when exploring individual values and entrepreneurial intention. The specific context of this CB leader group, their placial-embeddedness and the influence and role that community plays on CB leaders' values, has not been investigated before making it problematic to form theory. Moreover, the embeddedness of CBs within their communities makes for a CB market as diverse as the communities that they serve, making it difficult to segment the CB market and limit the number of variables that are being explored. Therefore, understanding of the role that the community context plays is critical to this exploratory study as an understanding of the context is key to developing a more nuanced understanding of how values are activated in CB leader engagement and retention and the likely impact that CB leaders values have on the future sustainability of the CB.

These gaps in the existing research methodology and methods lead this study to utilise an ontology that incorporates a view of ethics that understands 'values' as real, existing outside of the social realm whilst recognising the role that context plays in an individual's values and subsequent engagement with a CB. Critical Realism is based on two different ethical principles: Moral realism, that there are morals which exist outside of society and individuals and can be treated in the same way as natural laws and Ethical naturalism, that we can have knowledge of these truths through studying them in their social setting, exploring individual values (Mingers, 2014). However, there is a danger with this approach that we confuse the objective statements with subjective ones (Hume and Mossner, 1984). How can an understanding of moral realism be achieved by examining ethical

naturalism, the way that ethical decisions are acted out in the actual world? This is achieved through 'explanatory critique', we cannot 'know' the real world (the mechanisms that underpin it), but we can begin to explain and understand it through observing the actual world (Bhaskar, 2008). We should not confuse moral truths, which can be discovered through using scientific means (explanatory critique), with ethical naturalism, what is taking place in our actual world at this moment in time. Whilst Critical Realism has been criticised for being too simplistic (Mingers, 2014) it does try to overcome some of the difficulties of both the pure ethical realism and relativism approaches and is a valuable ontology for exploring ethics and values within the real-world context of CB leadership (Buch-Hansen and Nielsen, 2020).

Once a base line of CB leaders values has been established then it becomes possible to measure how these might be affected by changes in context. This theoretical gap will be explored in the next section.

2.11.3 Theoretical Gaps

Individuals often attribute values as drivers to action (Arieli et al., 2020; Sagiv and Roccas, 2017) but still little is known about their stability and the factors that impact on them (Bardi et al., 2013; Milfont et al., 2016). If values are a key determining factor in CB leadership engagement, then understanding what might factors are likely to impact on value stability and change could have significant consequences for CBs and their long-term sustainability. However, stimulating value change in real-world settings has ethical implications for researchers and this

has led existing values research to explore value change in artificial and closed environments. As explored within the methodology gaps, this lack of context makes it difficult to extrapolate their findings back into real situations, with (Arieli et al., 2020) calling for more research that considers the society in which the business operates.

Once formed values remain relatively stable over a life course (Rokeach, 1973, 1979; Sagiv and Roccas, 2017), yet we know that societal change brings with it new ethical challenges which leads to changes in people's worldviews and their interpretation of their values (Arieli et al., 2014; Inglehart, 2006). However, values are central to our feelings of self-worth (self-esteem) and are so ingrained in us that values can be taken as 'truisms' (Bernard et al., 2003) making it hard for us to recognise the need for change. The modern world challenges groups and individuals to make choices, creating the inducement for people to 'embrace change and demonstrate flexibility' (Arieli et al., 2014). CB leaders are part of these societal changes and as such significant contextual changes (Dobewall et al., 2017; Tormos and Dobewall, 2017) are likely to affect both their value hierarchies and their subsequent motivations to support their community business, affecting the long-term financial and social sustainability of their community business.

The dynamic context in which CBs operate means that they are constantly reacting and innovating to create value for their communities. How does this context affect individual values? If an individual is attracted to or disengages with a CB because of a change in their value priorities, then then has practical implications for the long-term sustainability of CBs in terms of the recruitment and retention of

CB leaders. If values are our means of trying to interpret and understand goodness then values will be dynamic to reflect our changing circumstances (Inglehart and Baker, 2000; Långstedt and Manninen, 2020; Tormos and Dobewall, 2017). Here we return to our earlier discussion of ethics, normative statements can be assessed and changed in the same way as factual ones as our knowledge of the world develops. As society constantly adapts to changes in its environment (political, cultural, technical etc) so the emphasis that we place on individual values and our interpretation of those values changes (Schwartz, 2014). As circumstances change and values are discussed within society, thoughts about how we ought to live develop and change (Rohan, 2000) and when we engage with this process it makes the values cognitively stronger and more embedded within us and makes these values very personal to us.

Existing research has shown that individual values are likely to remain stable over time but if there is a shock or change in context then the order of importance of a particular value may change (Bernard et al., 2003; Fischer et al., 2011). Until now research into changes in values has been limited. Bardi and Goodwin (2011), while acknowledging the need for more research into values changes, have identified the gap in existing research as due to a focus on short-term studies and student populations. However, due to the ethical implications of exploring changing values, these studies have been conducted in laboratory conditions, removing values from the context in which they are activated. The final semi-structured interviews in this research were conducted leading up to and during the initial lockdown resulting from the COVID-19 epidemic (May-June 2020) which provided an external shock to both the CBs and their leaders. The context

of COVID-19 created a natural experiment. This allowed exploration of the impact that a major unexpected shock would have on the stability and hierarchy of personal values, but it also allowed for an analysis of the impact that values played upon the CB business model and the longer-term sustainability of the CB.

This thesis set out to explore this theoretical gap into the stability of values held by CB leaders over an initial eighteen-month period to assess the different contextual factors that impacted on the CB leaders' values and engagement over time. This leads this thesis to seek to answer the following question:

Research Question 2: How stable are CB leaders values and what role does context play in affecting an individual's value hierarchy and subsequent engagement with their CB?

Whether individual values can be changed or influenced by context (Besley and Ghatak, 2017) has practical implications for CBs and CB leader retention and recruitment. How can CBs attract new people and those not traditionally involved with business, those from different skills and backgrounds, to participate in their local CB? CB leader diversity is likely to strengthen the skill set within the CB and better reflect the community in which the CB is based. CB leaders play a vital role in shaping and developing their CBs therefore, developing a clearer understanding of CB leaders values will help to identify the likely factors that will affect the sustainability, both financial and social of their CBs.

CBs have been heralded as a means of empowering citizens to regenerate their local communities (Craig, 2007; Varady et al., 2015). Yet the idiosyncratic and diverse nature of these businesses makes it very difficult to assess their overall

long-term financial and social viability as a tool for delivering positive community outcomes (van Meerkerk et al., 2018). If CB leaders are to continue to lead and sustain vital community assets (Aiken et al., 2016) and services (Bishop et al., 2016) then future research is needed to explore whether some CB models are better equipped to take this on than others (Hertel et al., 2021). Only then can a model be developed that enables policy makers and researchers to assess the capability of different CB models and their leaders to ensure that scarce resources are allocated more effectively and that essential assets are maintained within their communities.

Existing sustainable business model research has adopted a triple bottom line approach of people, profit and planet (Dixon and Clifford, 2007; Elkington, 1998). Whilst environmental sustainability is important and some CBs have explicitly stated a clear commitment to environmental issues, not all CBs have this as a direct or stated purpose. Therefore, this thesis will focus on the dual aspects of financial and social sustainability which CBs all share (McDonald et al., 2015; Weerawardena et al., 2019, 2021). It is the dual nature of social enterprises, balancing financial and social outcomes that can lead to tensions within the business and can impact on their long-term sustainability (Alegre, 2015; Ebrahim et al., 2014; Smith et al., 2013; Wry and York, 2017). A CB must attract leaders who have a mixture of business skills and commitment to the purpose to make the CB viable in the longer-term (Igalla et al., 2020; van Meerkerk et al., 2018).

Existing business model theory tends to focus on 'value capture', as value created for the business (Osterwalder et al., 2010), however this understanding of value lacks the subtlety needed to understand and appreciate how value is

operationalised within a CB, leading other researchers to seek definitions of value that include social as well as environmental outcomes (Bradley et al., 2020). Whereas others exploring social enterprises have distinguished between value capture and value creation in terms of society-level outcome (Santos, 2012) but integrating normative values within social enterprises can generate more value for everyone (Michaud and Tello-Rozas, 2020). Yet, analysing how value and what value is created is critical to our understanding of social enterprises, as value can be created or destroyed depending on who evaluates it. Researchers need to pay attention to how stakeholders are defined within the business and the accountability of the social enterprise to the people that it seeks to support (Chandra, 2019) to evaluate whether that business is meeting its stated purpose and creating value for its community.

CBs are initiated by their community with the specific purpose of creating social value for that community, however, as CBs in their current form are still a relatively new development, there has been limited research into the social and financial value that a CB generates and how best to measure that value (Kleinhans et al., 2019). There is a need to improve the measurements of CB outcomes to get the best possible outcomes (Igalla et al., 2020; Edelenbos et al., 2021). This is a gap in our existing knowledge of CBs which needs to be addressed, not only for the long-term sustainability of the goods and services that the CB is providing to the community but also for CB leaders who need to be accountable and evaluate the effectiveness of their existing business model in mitigating against business risks. Can a CB leader's values help them to effectively balance the demands of being

financially independent whilst maintaining the CBs commitment to creating social value for its community (Zahra and Wright, 2016)?

This leads this thesis to fill the gap in the existing research through seeking to answer the following question:

Research Question 3: How do CB leaders values affect the future sustainability of the CB?

2.12 Conclusion

CBs are autopoietic organisations, synonymous with the communities that they serve, constantly responding and innovating to remain relevant to the needs of their communities. The complexity of the context in which they operate brings with it additional challenges for their leadership; whether its balancing positive social outcomes with financial sustainability, being accountable to the community, juggling the needs of an employed and a volunteer workforce. These complex, hybrid businesses require leaders with a unique set of skills, but why would an individual wish to take this on unless they felt that it was the right or good thing to do? Bailey (2012) identifies that CBs usually have at least one social entrepreneur who drives the organisation. Many CB leaders are not highly remunerated, often the role is voluntary, so why take it on unless it is something that is triggered by their values?

CBs need leaders with the skills to drive these businesses forward, to balance competing demands and to make the decisions, sometimes unpopular, that will keep the business sustainable. CBs provide communities with the essential goods

and services they need to maintain and sustain themselves providing communities with a degree of freedom and control over their futures. They act as boundary spanning organisations (Aldrich and Herker, 1977; Miller, 2008), creating bridges between communities and local authorities and statutory services. But if these CBs are going to survive and thrive then researchers need to know what drives individuals to lead them. CBs and their support agencies need to be able to segment the CB market to enable them to identify the likely support and training that their leaders need and be able to assess whether a particular CB model is sustainable. With an increasing number of once public assets being put into the hands of the community to run then (Aiken et al., 2016; Moore and McKee, 2014; Murtagh and Boland, 2019) we need to know that CBs are led by individuals who can maintain them for their communities in the longer-term.

Any discussion regarding the long-term sustainability of a CB which excludes the role that values play within individual CB leaders misses a vital component in understanding both the sustainability and the operations of these purpose-driven organisations. When there are not high personal financial incentives involved in running a business, then a person will rely more upon his or her own values to sustain their involvement (Morales et al., 2019). In a recent survey of English CBs carried out by Power to Change, CBs generated a median income of £110,000 per annum and 40% were micro businesses or employed no-one, (Higton et al., 2021), therefore, it would seem unlikely that CB leaders are attracted by the promise of large wages. This research had an unprecedented opportunity to study CB leaders values within a real-world setting, exploring value stability and change during a time of great challenge for many CB leaders, (Gardner et al., 2021) a pandemic, and the

impact that had on CB leaders values and the sustainability of their CBs (Wolf et al., 2020). CBs and their leaders have demonstrated considerable resilience throughout, and it seems unlikely that many would have remained within the leadership role at this time without believing that what they were doing was valuable and valued.

The next chapter will discuss how this research set out to answer these research questions.

3 Chapter 3 Methodology: How does this study seek to answer the research questions?

3.1 Introduction

The literature Review discussed in Chapter 2 has highlighted the gaps in current research regarding the role that values play in driving CB leaders engagement (Batson et al., 2002; Dentoni et al., 2018; Haugh, 2007; Hertel et al., 2019) and the impact that these values might have on the sustainability of a CB (Kleinhans et al., 2020). These gaps lead this research to ask what values drive CB leadership engagement and whether they are the same for all CB leaders? Second, are these values stable and if not, how do they change? Finally, how do these CB leaders values impact on the sustainability of CBs. The values of CB leaders have not previously been explored and the exploratory nature of this research necessitates that a range of mixed methods are used across different periods of time to collect the data that is needed to answer them effectively and provide the insights that are needed to make recommendations that will support their sustainability.

This chapter sets out the rationale and reasoning behind the mixed methods that will be employed throughout this longitudinal study to gather the in-depth contextual data and the broader generalisable data that are needed to fully answer these research questions. The chapter will begin by discussing the Critical Realist (CR) ontological, epistemological, axiological, and ethical approach which forms the basis of this study. The nature of the research has meant different methods and analytical tools have had to be used to fully answer different parts of the research

question. The research started with a focus group to gain an initial understanding of the context and nature of CB values, before conducting three waves of semi-structured interviews with a group of 32 CB leaders. The need to identify and compare values across the cohort of CB leaders led to the design of a Values Card exercise that was administered at the end of the second and third wave of interviews. Finally, the theory that was generated from these methods was tested with a wider group of CB leaders through an on-line questionnaire.

The next section will explore the philosophical underpinnings or research paradigm of this thesis, before discussing the methodology and methods that are employed in this study.

3.2 The Research Paradigm

The contextually embedded and purpose-driven nature of CBs (Peredo and Chrisman, 2006; Ratten and Welpel, 2011; Sforzi and Bianchi, 2020) makes it more difficult to fully identify CB leaders values through one set of methods. Any discussion needs to include both the lived experiences of CB leaders and an understanding of the context in which their values were activated, while at the same time seeking to expose the values that drive their engagement behaviour. As discussed in Chapter 2, values hold a key position within our ethical architecture, leading us to do what is right or good (Brännmark, 2009; Korsgaard, 1983). This study needs to be able to identify values and treat them as real, while at the same time exploring the role that a context plays in their activation, in this case engagement with their CB.

Before describing the methods that have been employed in this study it is important to explore the philosophical assumptions that lie beneath the methodological choices that have been made. These assumptions are critical to understanding the research paradigm, the way that reality is defined, and what constitutes reality or truth in this research (Denzin and Lincoln, 1994). In this case the research is exploratory, seeking to both identify the values that CB leaders hold and develop an understanding of the context within which they operate in order to provide future researchers and support agencies with theory to support the long-term sustainability of CBs.

3.2.1 Ontology

Ontology defines the way that the research sees the world and what reality means to them which dictates the methods that can be deployed to access that reality. This research adopts a Critical Realist (CR) ontology viewing reality as comprising of three layers, the empirical, the actual and the real. CR, with its abductive approach to generating knowledge, provides this exploratory study with access to a range of mixed qualitative and quantitative methods allowing it to fully answer the research question on the values that CB leaders and the contextual factors that affect their activation and stability. This abductive approach to reasoning starts with exploring reality at the empirical level, exploring values and experiences through qualitative interviews with CB leaders. Then research explores the actual, as the wider context in which CBs find themselves, before drawing out the theories, exposing the mechanisms that lie beneath at the level of real. This abductive approach lends itself the longitudinal nature of this study. Research is

cyclical, constantly exploring, theorising, and retesting to expose these underlying mechanisms that influence the social world, both how they work and when they effect social reality (Sayer, 1992). The order of the methods allows for theory to be tested and refined until the enquiry provides an answer to the question.

Theory is developed through uncovering the mechanisms that impact on our social world at the level of the real. This is where values are located. Values may become activated at a time of dilemma, such as with the possible closure of a community facility, and once activated these values can lead an individual to take on a leadership role within a CB. These structures 'are invisible but nonetheless real' (Miles, et al., 2014, p.7). CR, whilst accepting the concept of causality and 'the legitimacy of seeing individuals' beliefs, values, motives, and meanings as causes' (Maxwell, 2012, p38), does not see these mechanisms as fixed. The objective of this thesis is to examine the role that a CB leader's values play in their engagement with their CB, to better understand how these values can be utilised to support the sustainability of CBs. If at the real level these value mechanisms are not fixed and predetermined, then we can influence them, attracting new leaders and improving conditions for CB leaders in the future.

In the initial stages of this exploratory research there is not a clear hypothesis from which to test which values have the most impact on CB leadership engagement. The values that are expressed may be universal, like honesty and equality, but the dynamic nature of values needs to be explored to enable the research to clearly identify and understand the role that these values play for this individual within the context of their CB. If this study is going to hypothesise on the

role that values play in the lives of CB leaders, then understanding the context in which that individual finds themselves is essential. An ontology that ignores the role that context plays within this study is 'strangely self-restrictive' Cetina, (1991, p.107). As Rokeach, (1979) highlights if we are seeking to discover individual values then it is important that we recognize values that those participants identify as being important to them. The context within which values are activated must be considered to fully understand their impact on CB leaders engagement with their CBs. It is the context of 'being in' and 'of the community' that makes CBs special (Kleinhans et al., 2020; Peredo and Chrisman, 2006; Sforzi and Bianchi, 2020) therefore, any explanation of the values that support and sustain CB leaders without understanding their context would be incomplete. The ability to theorise about the mechanisms that act upon CB leaders and their engagement enables strategies to be developed to support existing and new CBs in their recruitment and retention of leaders. A CR ontology has practical applications which can help answer this question and provide policymakers with useful insights and support mechanisms for the future with Fletcher (2017) emphasising the desirability of CR in making policy recommendations to help alleviate social problems.

To fully answer this research question, this study initially needs to be open to new ideas and ways of thinking, CB leaders have not previously been researched and their values and the context in which they operate is largely unknown. The exploratory nature of the study necessitates an ontology and subsequent methods that can provide a contextually rich picture of the world that CB leaders inhabit. A CR ontology, which starts understanding a CB leader's perceptions of what is happening, and their context, is ideal for drawing out this nuanced and rich data.

The 'voice' of the participants (Ragin, 1994), the CB leaders, can be heard within the research. Having the authentic voices of the CB leaders describing how and why they engaged with their CBs provides the research with a greater depth of understanding of what is happening to those CB leaders from their perspective, enabling the study to identify emerging themes across the group of CB leaders. This unlocks the possibility of discovering new previously unconsidered or unknown knowledge, developing a deeper understanding of CB leaders, this is essential for an exploratory study.

This research is seeking not just to identify CB leaders values but also to measure any changes in those values and reflect upon the factors that may have brought about those changes. Utilising quantitative methods to studying CB leaders values, which view reality as external and capable of being discovered through using deductive scientific, approach would be valuable for comparing values across the CB leader group and at different times. Both Rokeach, (1973) and Schwartz et al., (2012), follow a realist ontology, holding values to be universal, capable of scientific investigation and therefore capable of analysis in an empirical, statistical way. Values can be measured and quantified providing a baseline from which to explore CB leaders' value stability and change across time. This approach is useful for testing a hypothesis, e.g., testing whether CB leaders all hold the same values as it seeks to control and account for all the variables across the CB leader population, removing all the extraneous factors and focusing purely on the aspects of CB leaders values that you wish to measure.

CR, with its mix of relativism and realism is open to charges of incommensurability (Burrell and Morgan, 2005; Crotty, 1998; Hesse-Biber and Johnson, 2015), particularly that you cannot view reality as both objective (external) and subjective (internal) simultaneously. But as the literature on values (Chapter 2) has highlighted, values themselves also have this dual aspect of being 'real' and but also applied in social contexts, driving engagement whilst not determining it. Therefore, any study of values must take both the real and relativist approach to understanding and identifying them. Adopting a CR paradigm, continually exploring and testing to develop a picture of the experiences of CB leaders over time, whilst simultaneously seeking the underlying patterns and structures that sustain them, not only provides a rich picture of the lives of CB leaders within context, but also exposes the underlying mechanisms that affect them (Roberts, 2014; Sayer, 2000). CR provides a structure of reality that supports this study of CB leader values, incorporating features of the scientific method providing the generalisations that this study needs to make policy recommendations and the in-depth exploration of the context of CBs, seeking out the values that the individual CB leaders hold as important. A CR paradigm enables movement from the individual level of social interactions to a deeper exploration of the role that the mechanisms and structures (values) play in engaging individuals to become involved with and remain involve with CBs (Sayer, 1992). Theory can be developed and tested within open systems, enabling the complexity of the community context to be fully explored.

The next section will justify the epistemology, or theory of knowledge employed within this research.

3.2.2 Epistemology

But how can the research know that what they are describing is knowledge, where 'Knowledge is a true justified belief' (Martin, 2014, p.22)? Within this CR study of CB leaders' values, knowledge is discovered through utilising an abductive approach, through collecting and analysing individual experiences and perceptions, theory is formed, and then theory is tested, and the cycle begins again. This CR research draws on a range of mixed methods: focus group, semi-structured interviews, Values Card exercise and an on-line questionnaire, to identify and measure the stability of CB leaders values and the context within which they are activated. The longitudinal nature of the study enabled the research to take an abductive approach to generating theory, with theory being developed and tested at each stage of the research. The three waves of semi-structured interviews and the Values Card exercise allowing the research to triangulate and confirm the findings from the earlier parts of the study. This process culminated in the dissemination of an on-line questionnaire to test the definition of CB leaders, the typology and the CB leaders values. This process and mixture of methods provides the research with a robust body of data from which to make recommendations to support the recruitment of CB leaders and the sustainability of CBs. As this is exploratory research it also provides future research with a strong foundation to conduct further research in this area and with other social entrepreneurs.

The temporal nature of knowledge cannot be ignored, especially within this longitudinal study which is investigating the stability of values and their impact on CB leaders engagement. The role that is played by time within research is not always linear, dramatic changes in context can lead to dramatic changes in the participants and the way that they view the world. At the start of this study no-one knew about COVID-19 and the dramatic impact that the country being in lockdown would have on the financial viability of CBs and the well-being of their communities. Adopting a CR and mixed methods approach to knowledge has enabled this study to be able to record and explore these changes in real time, reflecting them within the research. Having a baseline measure of CB leaders values before and during the lockdown, when added to the interview data, paint a vivid picture of what was happening within CBs during the summer of 2020, and added quantitative support to the analysis this would not have been possible if the study had only been conducted on one occasion.

Knowledge within a CR paradigm 'never develops within a vacuum but is always embedded in social practices and we more fully understand the former if we understand the later' (Sayer, 1992, p.43). CBs are contextually embedded within their communities, reflecting, and generating the values of that community. This context is key to understanding the factors that impact on CB leaders values, but also adds complexity to this study as that context is continually changing e.g., new policies and funding, COVID-19, etc. The validity, objectivity, and reliability of the theory of CB leaders' values put forward by this research have been tested until a credible explanation of the empirical data was found (Maxwell, 2012) with each element being analysed individually and then brought together to test for

similarities or incongruities. However, knowledge is always socially produced and is therefore fallible (Bhaskar, 2008). The theory that is generated within this study of CB leaders values is likely to evolve and develop over time as our knowledge and understanding the social world that CB leaders inhabit develops.

Within this CR ontology and epistemology, the researcher is present and has a voice within the research. It is important that the values that underpin the researcher's approach to research are clearly stated. The following section outlines the axiological assumptions that form the basis of this research.

3.2.3 Axiology

As previously outlined within the Literature Chapter, this research is based on the philosophical assumption that while values feel personal and are part of how we define ourselves, there is no reason why axiological statements (value statements) should not be measured and assessed in the same way as factual statements (Boudon, 2001b). This understanding of axiology is reflected in both the CR ontology and epistemology outlined in the earlier part of this chapter and is critical to the mixed methods that have been used to explore CB leaders values and the order in which they have been applied. Values act as the bridge between the more abstract world of our moral and ethical principles and the everyday world of action. Removing values from their ethical architecture simply makes them an end in themselves and not a means to achieving something good or right, 'a function of culture, setting, and group membership' (Feather, 1995, p.1148). This does not mean that ethics exist outside of the world but the contrary, ethics and morals permeate our everyday existence through our normative assumptions and beliefs,

and these can be held up to scrutiny and investigation in the same way as scientific facts (Boudin, 2001).

Existing psychological values research (Bardi and Schwartz, 2003; Rokeach, 1973; Schwartz, 2012; Schwartz and Bilsky, 1990; Vauclair et al., 2011) assumes that values are the start of an individual's moral decision-making process. But values are not the beginning, in fact they come towards the end of a long process of ethical and moral choices. This process may not be articulated and therefore values are often taken as truisms (Bernard et al., 2003), becoming so ingrained in our psyche and personal identity that we do not always consider where they originate from. Through articulating their values in the interviews and then the Values Card exercise, the CB leaders reflected on the underlying factors that drove their engagement with their CBs, the discussion evolved from general details about the CB and its history to the purpose behind it and what they felt was important about what they were doing. Ultimately our values are what we think are important and by important what we think of as 'good'. Our values cannot be properly understood without acknowledging the ethical and moral processes that have formed them. When we examine an individual's values, we are exploring what they think about various moral questions (Hitlin, 2007).

In line with CR ontology the things that are included and equally the things that are excluded and not explored come from the researcher's personal values. These will impact on the way that the questions are framed and the analysis of the results. 'Value free data cannot be obtained as the researcher uses their preconceptions to guide the process of enquiry' (Klenke, et al., 2016, p.23). The

researcher is necessarily part of the social world that they are exploring and cannot be separate from the research.

This leads to the next section of the chapter, which will explore the way that ethics was conducted and accounted for within this study.

3.3 Ethics

To ensure the safety of the participants and the integrity of the research it was important to make sure that all the risks associated with being involved with the study were considered before the research began. The Application University of the West of England's Ethics Committee was completed at the start of the research in January 2018 to allow enough time for the study to hold a focus group in March 2018. Please see Appendix 1 for a copy of the Ethics Form and the amendments that were made to the study because of the concerns raised and Appendix 2 for the Consent Forms for all aspects of the research. The Ethics Application required the research to consider all aspects of the study to ensure that it is conducted in an ethical way and in line with existing data protection legislation ensuring the well-being of the participants and the researcher. Following the initial submission, the research was asked to make two minor amendments, first, to specify how the participants were to be selected and second to clarify how the participants were to be withdrawn from the study. Each of these factors were important in ensuring that the participants were willing to engage with the research and were clear about how they could withdraw if they no longer wanted to be involved. This was especially important in this longitudinal study where each

participant was being interviewed on three separate occasions over an 18-month period.

The next section will explore the risks to CB leaders and how these were mitigated against in the research.

Risks to CB leaders.

The intensely personal role that values hold for individuals, meant it was important that CB leaders were comfortable sharing their values and their concerns and that they retained their anonymity within the study. With CB leaders often living within the community, it was important that their anonymity was maintained. The Power to Change Trust, part-funded the research and was a CB grant funder. While the research produced regular updates on the progress of the study, the identity of the CB leaders was not revealed. The researcher had assured the participants that their responses were fully anonymised to protect their identity and that of their CB. While conducting the research one of the participants left their CB and moved to another CB within the local area where there was already a participant within the study. Both had different leadership roles within the CB therefore it was decided to continue to interview both. It was only at the end of the interviews that they each mentioned independently that they had been aware all the time that they were both taking part. I had maintained their anonymity, but they had chosen to disclose their participation to each other.

It was critical to conduct the interviews in a place where participants could not be overheard and felt comfortable, with most interviews being conducted at the CB. It was important the participants trusted the researcher with what they

were telling them and that they felt their views were respected. Guillemin et al., (2018) in their research into trust between participants and researchers show that trust is gained through both the rapport that is built with the researcher but also through the institution that the researcher is representing. The researcher was a member of the UWE but was also being supported by the Power to Change Trust, a charity which supports CBs. Many of the CBs within the study had received grants from Power to Change and were predisposed to trust that the research would be conducted ethically and respectfully.

There was also the risk that the researcher could, through asking searching questions prompt the CB leaders to decide to leave their CB or feel less satisfied with the position that they were in. Many of the CB leaders used the interviews as an opportunity to reflect on their businesses and their practices, this increased as the interviews progressed. When a CB leader asked for support in a particular area the researcher was able to signpost them towards additional support that they could access but was careful not to offer advice. When individuals discuss their values and experiences, there is always the possibility that this could trigger an upsetting incident in their past. Fortunately, the researcher was not put into a position where they felt that they had to report a concern regarding the security of the CB leader or their CB, but they were aware that this could happen and discussed it with their supervisors.

The next section will explore the reputational risks.

Reputational risk

The main area of risk identified within this research was reputational risk. CB leaders' experiences were not always positive as can be seen from the findings in Chapter 4, 5, 6 and 7. Issues relating to the long-term sustainability of the CB were also raised. If this information was disclosed outside of the research this could damage the reputation of the CB and ultimately lead to the loss of that service to the community. There would also be reputational risks to the University of the West of England, the charity that is supporting the research and the researcher themselves. Handling personal data also brings with it the risk of litigation if the rules are broken. But more than this, the integrity of the research would be destroyed. The research would be invalid and any recommendations that the thesis was seeking to be put forward could be questioned and ignored.

Health and safety

A key ethical consideration within this research was safety of the CB leaders. The final interviews had to take place on-line or by phone due to the COVID-19 lockdown and travel restrictions. The university said that it was alright to continue to interview on-line with Teams. This did not require completing a new Ethics application as the original form allowed for on-line and telephone interviews. Each participant was offered either a phone or on-line interview to enable them to participate. Where the Values Card exercise was done physically in the previous interview, the cards were sent out to each of the participants via the post and they were still able to complete the task, not affecting the integrity of the study.

The research also ensured that the data that was collected was handled and stored safely and compliantly. All the interviews were recorded using a digital recorder and then saved immediately with a unique number onto the University one drive. This ensured that the data was saved onto a GDPR compliant server and not held on personal devices. The transcripts were also saved using a unique identifier onto one drive. The final safety component was that of the researcher in conducting the interviews. The face-to-face nature of the interviews necessitated the researcher to travel to different parts of the country to conduct them. The interviewer alerted her supervisor to where and when she was interviewing and had his mobile number if there were any difficulties.

The following section will discuss the use of mixed methods within the research.

3.4 Mixed Methods

To successfully identify the values that CB leaders felt were important in engaging them with their CBs and to measure the impact of the contextual factors that influenced the relative importance of those values over time, a range of qualitative and quantitative methods were employed. The qualitative methods, the focus group and the semi-structured interviews, allowed the research to gain insights into the contextual features that directly influenced CB leaders from their own perspectives. The purpose-driven nature of CBs, with their embeddedness within their communities, made it difficult to fully analyse what CB leaders felt was important to them without understanding what was happening within their lives and community to trigger those values and behaviours. While the quantitative

methods were critical in identifying the value hierarchies of CB leaders. The use of the Values Card exercise enabling direct comparisons to be made across the cohort and allowing the research to test for the relative stability of those values when faced with an unprecedented dilemma, the COVID-19 pandemic and lockdown, with CB leaders having to make the choice between supporting their community or securing the financial sustainability of their CB. Finally, the on-line questionnaire provided the research with the opportunity to test the theory that was developed during the analysis and triangulation of the other methods. When the qualitative element is combined with the quantitative element of the research it can 'illuminate' (Miles and Huberman, 2014) the findings enabling the research to formulate theory and make generalisations which can then be used to form recommendations that will support the sustainability of CBs in the future.

As CBs, in their current form, are a relatively new phenomena within communities (Bailey, 2012; Varady et al., 2015), with many being formed in a response to austerity measures arising from the 2008 economic crash, there has been no previous research exploring the role that values play in activating CB leaders engagement with their CBs. CB research based on case studies (Alonso et al., 2019; Bailey, 2012; Kleinhans et al., 2019; Valchovska and Watts, 2016), is good for highlighting a particular feature of CBs but do not adequately showcase the diversity within the CB market. This exploratory study has set out to fill that gap by providing research that is based on in-depth analysis of 32 CBs and generalised across a wider group of 111 CBs in England. The quality of data required to fully answer the research question requires a range of mixed methods to be employed at

different stages in the research. This provides the research with the range and depth that is needed to build a strong foundation for future research.

As discussed in Chapter 2, values form a crucial part of our ethical architecture, forming a link between what we think is right or good and driving behaviour (Gatersleben et al., 2014; Karremans, 2007; Miles, 2015). Yet people do not always respond to value dilemmas in the same way. Values are open to interpretation (Frankena, 1973). We know that our hierarchy of values can and do change as society and circumstances change (Bardi et al., 2014; Fischer et al., 2011; Milfont et al., 2016). To measure these changes necessitated taking a longitudinal approach to this study. CB leaders were interviewed in three waves and their values were measured in the second and third waves of the interviews using a Values Card exercise to measure the changes in the importance of values.

Not only the use of methods, but the order in which those methods were applied within this study were important. The research could have been conducted and ordered in a different way, with the questionnaire used to first gather broad data and the qualitative element used to check the findings. That might have worked where there was previous research from which to devise the questionnaire. It could be argued that the existing Schwartz values questionnaire could have been used to gather data on the values of CB leaders as a group. However, without the in-depth contextual knowledge gained from the focus group and the semi-structured interviews the analysis would not have been so rich and the new areas that arose from the focus group and the interviews might well have been lost or ignored.

There are several challenges faced when combining the results of a mixed methods study as it requires the research to understand and be able to utilise a range of tools to support this analysis. The process of analysis of the qualitative and quantitative elements of the research often occurs at different times within the research. The qualitative analysis follows an abductive process whereby the data is transcribed and coded as the research progresses. Knowledge and understanding grows as the study proceeds and the validity of the analysis, the codes that are applied to the data, and the emerging themes, are continually checked as theory is developed. The quantitative element followed a deductive theory testing process and happened towards the end of the study. It was used to test the theory that had been developed through the interview process. The Values Card exercise and the questionnaire were testing the theory that emerged from the focus group and the semi-structured interviews. While both the quantitative and the qualitative elements seek to answer the research questions, they necessitate different approaches to analysing and discussing the findings.

Klenke et al., (2016) identifies two kinds of research validity: internal and external. Internal validity is achieved through establishing a cause-and-effect relationship between the variables e.g., establishing that CB leaders are driven by their values into running a CB. The internal validity of the study will be supported through the ordering of the mixed methods within the study, gradually building a theory of the role that values play for CB leaders and testing out these theories with the quantitative methods. Secondly, external validity, the extent to which the findings apply to the participants as a group. Within this study CB leaders values are used to support a typology from which the strengths, challenges and likely

support needed can be assessed. However, Maxwell (2013) argues that methods alone cannot ensure that your conclusions are valid, it is whether your conclusions can provide a link between the mechanisms that affect our reality (the empirical level) that really confirms their validity.

Golden-Biddle and Locke (2006) identify authenticity, plausibility and criticality as ways of ensuring research validity. Firstly, authenticity is achieved in this study because the research has used the focus group and the semi-structured interviews to become immersed in the field, visiting CBs and exploring related areas of research to check that their findings are consistent with other studies. Secondly, plausibility is met because the research is grounded in and arises from previous values research, (Rokeach, 1973; Bilsky and Schwartz, 1987) and the methods are ordered to provide a clear a picture as possible of CB leaders values. Finally, and most criticality, whether the research has argued and shown sufficient evidence to lead to those conclusions, utilising a mixture of methods and a longitudinal design this thesis aims to provide a range of evidence to support the claims that are made within this research.

The mixed methods employed within this research have the ability not only to present a contextually rich description of the world of CB leaders and their values but also the ability to combine that with results that can be generalised across the wider CB community. This ability to make recommendations to support CB leader recruitment, retention and training is worth the additional time and resources. Presenting data collected using different methods together can lead to a 'more fine-grained and sophisticated knowledge' (Bergman, 2008, p.40).

Given all the philosophical and ethical considerations outlined previously, it would be difficult to gather all the data that was needed to fully answer these research questions through relying on one set of methods. Within CR ontology and epistemology, values are considered as operating at the level of the 'real'. They are the mechanisms that impact on individuals at the actual and empirical levels. Yet, these mechanisms can only be exposed through exploring an individual's experiences of the empirical social world that they inhabit. Qualitative methods, the focus group and semi-structured interviews, were needed to understand the context in which values were impacting on the world of CB leaders and then the qualitative methods, the Values Card and on-line questionnaire were needed to test which particular values were important in driving this particular behaviour.

The literature gap discussed in Chapter 2 has highlighted the following research question that this study seeks to answer:

How do an individual's values drive their involvement to develop a sustainable community business?

This has been broken down into three smaller research questions. The first question that this research has sought to answer is:

What values do CB leaders hold as important and what role do these values play in driving an individual to engage with a CB as a leader?

In the initial stages, with no previous research on CB leaders or their values, the research no basis from which to inform theory. The study first needed to get a broad picture of the world that CB leaders inhabit and the language that they use to

describe their CBs. A focus group was used to begin to explore some of the values and the issues that were important for this group. The focus group provided the research with an initial picture of the language that CB leaders were using to discuss their values and the challenges that they were currently facing. The focus groups would not provide the more nuanced contextual data that would be needed in the study but was useful for initially engaging with CB leaders and judging whether values were in fact a significant driver for this group. The focus group also provided the research with some key questions and thoughts that helped to frame the questions for the next part of the research, the semi-structured interviews.

The semi-structured interviews were perfect for gathering the rich contextual data that the CB leaders identified as being key factors in driving their engagements with their CBs, but the CB leaders found it difficult to express which values were key for driving their leadership behaviours. Maio and Olsen (1998) discuss the fact that values are so ingrained in us from an early age that they can sometimes be accepted as truisms, making it difficult for us to identify them. A Values Card exercise was devised, based on the 36 Rokeach values (Rokeach, 1973) to identify the values that CB leaders held as most important to activating their engagement with their CBs. This provided the research with a measure from which to see which were the most important values across the group and to see whether CB leaders all held the same values as important.

The second question that this study sought to address was whether CB leaders values were stable over time:

How stable are CB leaders values and what role does context play in affecting an individual's value hierarchy and subsequent engagement with their CB?

The three waves of semi-structured interviews allowed the research to interview the CB leaders at different stages within the research to assess their motivation and the factors that were impacting on their motivation at those times. Yet, as discussed above, the semi-structured interviews whilst highlighting the factors that affected the values did not provide a measure of value stability or change. The Values Card exercise administered during the second and third wave of interviews enabled the research to measure the impact that the COVID-19 pandemic had on CB leaders values. Providing a real-world example of the impact of a dramatic contextual change on the relative importance of values.

How do CB leaders values affect the future sustainability of the CB?

The semi-structured nature of the interviews was an ideal way to allow the CB leaders to explore the issues that they felt were important to them pertaining to their continued engagement with their CB and the factors that were impacting on the sustainability of their CBs. This allowed for new avenues of research to be explored, i.e., succession planning within volunteer-led CBs. These responses informed the questions on the on-line questionnaire. The questionnaires made it possible to make generalisations about CB sustainability which formed the basis of recommendations that could be made to support the recruitment and retention of future CB leaders. In line with a critical realist paradigm, knowledge must 'abstract from conditions in order to see the wholes' (Sayer, 1992, p.86). This study has used

each different methods as a building block towards developing theory with the purpose of making recommendations to support the sustainability of CBs.

The results of the qualitative and quantitative elements are combined to allow the research to produce stronger and higher quality theories about the causal structures that affect this group of CB leaders; neither qualitative nor quantitative alone would give a comprehensive view. The research is operating under concurrent paradigm triangulation where the findings are discussed together to provide as comprehensive a view as possible (Sarantakos, 2005) of the role that values play in CB leader engagement. An abductive approach has been taken to the findings, checking and cross-referencing from and across each method as the study progresses over the eighteen months of the research. Mixed methods are not an easy route for this research to take, involving additional time and the acquisition of additional skills in collecting, administering and analysing the data. However, the reliability and validity of the results make for a firm basis from which to generate theory regarding the values of CB leaders which can be applied to other studies of socially trading organisations.

The next section discusses each of the methods in the order that they were used within this study.

3.5 The methods

This study began with a focus group to start to understand the context within which CB leaders operated, their values, and some of the challenges they faced. This information was used to inform the semi-structured interviews that then took

place. The next section starts with a discussion on the rationale and process behind the focus group before discussing the semi-structured interviews.

Focus Group

The purpose of the focus group was to ascertain whether values were a driver for CB leaders engagement, and which values they identified as being most important for their engagement with their CBs. It was used to gain initial insights into empirical world of CB leaders and their perceptions of the values-driven nature of their CBs. The focus group was not conducted to provide the research with in-depth knowledge about CBs, but to provide an initial introduction to the context in which CB leaders operate, their language and experiences. The data collected was used to form useful insights and points of guidance for the questions for the next stage of the research, the semi-structured interviews. The group setting permitted the research to explore the language that is used within the group and the shared experiences that are expressed. It was a valid method for this part of the exploratory research as the values of CB leaders had not previously been explored and therefore the specific nature of the context in which they were operating was not known. A full discussion of the focus group can be found in Chapter 4.

The benefit of putting the focus group session first was that it enabled the research to engage with an active group of CB leaders. The focus group was conducted as part of a longer meeting of CB leaders led by Power to Change, a charity supporting CBs in a Community Hub site in Brixton in March 2018. The group comprised 13 individuals who made up the Power to Change panel, this

group was established by Power to Change to represent the views of CB leaders across England. They had been selected by Power to Change to represent CB leaders across a range of different CBs trading activities and length of experience within the role. They were therefore all well-informed and willing to participate in the session. The CB leaders were able to provide the research with a very good broad knowledge of the type of challenges that they were currently facing and some of their reasons for taking up the post. Despite coming from different parts of England, with different business models and experience there were some common themes beginning to emerge from the discussions. This provided the research with additional insights that they were able to put into the semi-structured interviews e.g., experiences growing up and family involvement within the community.

However, there were also limitations with putting the focus group first within the study. While the research at this stage was open to new ideas, with more experience of CBs then the information gathered might have been focused on answering the research question. The nature of the data was very broad and not specific. Some people within the groups were very vocal, this was good as it facilitated group discussion, but it did lead to concerns as to whether certain individuals dominated and diverted the conversation so that not everyone got their say. Finally, the group were called together by Power to Change Trust. Power to Change support and advocate for CBs but they do also fund them. Therefore, there was a power relationship in play, the group were talking with their funders present, this was likely to inhibit what they were saying and how it was expressed, even though the Power to Change Team were not directly present for the discussions.

Taking these possible limitations into account some useful insights were gained and the feedback that was given strengthened and enhanced the next stage of the research, the semi-structured interviews (See Chapter 4).

The transcripts from the focus group were analysed and the ideas that were expressed were grouped into themes. As this was an exploratory Focus Group the research was interested in the flow of the conversation and the concepts that were identified by the group. The values that were identified were mapped onto Schwartz's Values Continuum. Each new value descriptor that was expressed by each group was entered only once onto the continuum as the aim of the focus group was to identify the main values that were being expressed and not the importance of each of them at this stage.

This element of the research will be much harder to replicate exactly because it is based on the experiences of this group of CB leaders and the context that they find themselves. Future research would not be able to replicate this exactly as the context in which CBs operate will have changed since this research was conducted. However, there were key themes that emerged from the three focus groups at this stage and differences in the way that CB leaders were talking about their CBs which led the research to start to consider whether CB leaders were all driven by the same values and the impact that this might have on the future sustainability of their CBs.

Having completed and analysed the results from the focus group the research then recruited for and conducted the semi-structured interviews. The

next section will explore the second qualitative element of the study, the semi-structured interviews.

Semi-Structured Interviews

The purpose of the semi-structured interviews was to answer the research questions about the contextual factors that the CB leaders felt impacted on their engagement with their CB and to identify those values. This requires methods that allow research participants to talk about their experiences and what they mean to them (Edwards et al, 2014). The qualitative element of the research is committed to contextualism, through focusing on 'naturally occurring, ordinary events in natural settings' and is 'locally grounded' (Miles and Huberman 2014, p.11). Within CR based research the voices of the people in the study provide the starting point for the research (Edwards et al., 2014). As this study is exploring CB leaders' values it needs to begin by focusing on the individual to understand how they are interpreting their own experiences. The semi-structured interview format allowed for a dialogue to develop between the CB leaders and the research from which new and interesting avenues were explored, enabling a deeper examination of underlying social factors that exist within complex communities. This research needs to have a practical application and it can only do this if it fully understands and can explain what is happening at the community level. A full discussion of the findings from the semi-structured interviews can be found in Chapter 5.

The use of semi-structured interviews at this stage were able to provide rich, deep data from the perspective of the actors involved daily with CBs, the CBs leaders. The purpose-driven nature of CBs and their embeddedness within their

communities makes them and the people who lead them, difficult to divorce from the context within which they operate. In developing an understanding of the role of values within CB leaders, context is key. The semi-structured nature of the interviews enabled the participants to site their values within the broader context of their engagement with the CB and their broader life experiences, moving from an interview, answering questions to moving towards 'engaging in conversation' (Broussine and Beeby, 2008, p.97) enabling the research to uncover a more authentic voice within the research.

The semi-structured interview provides a flexible format which enabled the research to probe more deeply into what CB leaders were saying, exploring interesting points in depth and seeking out real examples, while permitting the exploration of other factors deemed important by the interviewee. The format allows for unexpected responses as they are first-hand accounts of what is happening from the participants' perspective. These unexpected responses provided useful insights and new avenues for the research to explore, helping to build and test theory as the study progressed. The flexibility of the semi-structured interviews also allowed for the format to be adapted both within and across the waves of interviews. The semi-structured nature of the interviews provided a framework and consistency across the interviews, allowing for themes to be developed across all participants while concurrently allowing new areas to be discussed as the context changes, for all the CB leaders (COVID-19) and for individual CB leaders experiencing challenges with their businesses.

The longitudinal nature of the semi-structured interview format should be viewed more as a continuum, a narrative, rather than seen as a series of one-offs or a snapshot of CB leaders' experiences. The method permitted comparisons of core-topic data and allowed for emergent reflective accounts of participants' perspectives. Primarily, the semi-structured interviews enabled the research to explore and generate themes across the participants. At first these themes related almost directly to the questions that were being asked e.g. Why did you first become involved with your community business? As the research developed the themes were used to help to inform theory generation e.g. How would you describe the main purpose or mission of your CB?

While the semi-structured interview format was a valid method for collecting rich, contextual data there is a danger that this is not values-free data. The researcher voice will be clear in the study so that it too can form part of the lens from which these structures are explored, and theories drawn. (Zimmermann, 2015). Complete objectivity cannot be achieved as the analysis involves interpreting the results and testing them therefore the things that are deemed important will reflect personal interests, there can never be total objectivity in social research as the researcher is part of the context. Research can never be totally objective as the questions that are selected always involve bias but through triangulating the results from the qualitative and quantitative elements accurate conclusions drawn. By being abductive and testing out theories and possibilities the research aims to uncover truth about the structures that underpin the world of CBs and through transparency in the research others can see why and how conclusions have been reached.

The CB leaders interviewed were chosen to reflect the diversity across the CB market from different geographical regions within England, so were governed by the same national level regulations with all having access to the same potential external grant funding, whether they accessed it or not. The selection of participants aimed to reflect as accurately as possible the diversity within the CB market to ensure as comprehensive a picture as possible as, 'You are not only sampling people but also settings, events and processes' (Miles et al., 2014, p.41). The context in which the individuals found themselves was also key to understanding the values that were activated, (Boudon, 2001). The interviews were confined to 32 CBs within England to ensure the businesses had access to the same levels of funding and support, especially the National Lottery funding available through Power to Change. The number of CBs changed during the study as one participant left after the first interview and another left one CB and joined another already represented within the study.

The participant recruitment began with initial contacts made through Power to Change, a charitable trust that supports and develops CBs in England and expanded via snowball sampling that prioritised sourcing rich data from suitable respondents (Gilbert, 2008). Initially CBs were recruited through a request for participants posted on the Power to Change website. The sample was increased through personal recommendations and searching for CBs online. This online search identified businesses not receiving funding from Power to Change. All CBs were contacted directly, initially through an email and then with the participants via email and telephone. None of the CB's business viability were known in advance, nor was their position within their own market and experiences used as a basis for

sample selection. The final sample was selected to represent a broad range of CBs at different stages of their development, ranging from nascent businesses (trading for less than a year), to well-established businesses employing more than eighty people. A table with demographic details of the participants and their CBs can be found in Chapter 5.

The semi-structured interviews were conducted in three waves over an 18-month period of the study. A copy of the semi-structured interview sheets can be found in Appendix 3. The semi-structured interviews took place between August 2018 and May 2020. This 18-month period allowed for a reasonable time scale from which to assess any changes in context and in the order of the values that CB leaders specified as being important to them. The 18-month period also enabled the research to complete the study within the three years allocated to complete the funded PhD. All interviews were conducted on a face-to-face basis where possible to ensure continuity, but due to UK COVID social distancing and travel restrictions in place at the time, all the third wave of interviews were conducted via Teams or over the phone. Each of the interviews lasted between 45 minutes and an hour and a half. The researcher recorded the transcripts with the participant's permission and transcribed the interviews verbatim. The participants were given the opportunity to review the transcripts to check that they accurately reflect what has been said and to ensure accuracy. This provides the participants with a chance to reflect on what has been said and aid their self-reflection. It has been argued that although semi-structured interviews provide thick descriptions of the contexts that they seek to understand you cannot generalise from them. From a Critical Realist perspective, it is only through exploring what is happening on the empirical

level that we can start to see the structures that underpin and govern the social world.

All interviews were audiotaped, transcribed, and coded (Silverman, 2006). The analysis of the interviews took place as the data was being collected to enable the research to explore new themes and ask questions within each wave of the interviews. Nvivo software was used to analyse and code the transcripts. An example of the coding used during the COVID-19 pandemic can be seen in Chapter 5.

While the interviews provided rich contextual data about the CB leaders, it was difficult to compare values across the cohort, as the language used to express these values was imprecise and open to additional interpretation. A Values Card exercise was developed to provide the research with a basis from which to measure and compare CB leaders values at different periods in time. The Values Card exercise will be explored in the following section.

Values Card Exercise

The Values Card exercise was developed to answer two research questions.

First:

What values do CB leaders hold as important and what role do these values play in driving an individual to engage with a CB as a leader?

Following the analysis of the first wave of semi-structured interviews it became apparent that semi-structured interviews would not provide the research with the data it needed to identify and test CB leaders' values. Values are difficult to identify

because they are so ingrained in us, that they almost become 'truisms' (Bernard et al., 2003; Maio and Olson, 1998). While the CB leaders all felt that values had played a key part in their decision to become involved with their CB, they found it very difficult to specify which values had led to that decision. This made it very difficult to analysis the values that were held by the participants. To overcome this difficulty in the second wave of interviews a Values Card exercise was introduced at the end of the semi-structured interviews. The CB leaders were all asked to assess the importance of the same set of Rokeach's 36 values, enabling the research to assess which values were identified as most important and secondly whether all CB leaders held the same values as important. Much of the existing values (Rokeach, 1973; Schwartz and Bilsky, 1987b) has been based on quantitative methods and therefore the values could be analysed using the Schwartz Values Continuum (Schwartz and Bilsky, 1990). The Values Cards allowed the research to control the number of variables that the participants were working with and to set a boundary around values within the study and isolate the values that the participants were selecting, enabling the research to make direct comparisons between CB leaders values sets. At this time a typology of CB leaders was starting to emerge, and the Values Cards allowed the research to explore whether the three CB leader types all held the same values or whether they were different.

The second research question that the Values Cards sought to answer was:

How stable are CB leaders values and what role does context play in affecting an individual's value hierarchy and subsequent engagement with their CB?

The research needed to establish a baseline assessment of CB leaders values which could then be re-administered at the next wave of semi-structured interviews. The two lists could then be compared to measure the relative stability and changes that had occurred. These changes could then be analysed with the contextual factors that had arisen from the interviews. The Values Cards list was fixed allowing for direct before and after comparisons to be made from which the research could draw conclusions about the factors that were likely to have impacted on the stability of those values.

After an initial trial, the research sited the exercise at the end of the interview as the participants had already been recalling the events that had affected them since the first interview and therefore, they were already contextualising their responses and thinking about the values that had been activated since the last interview. A set of 36 laminated cards was produced using the value words identified by Rokeach and his team (Rokeach, 1973). Each card had the Rokeach value name and the original value descriptor in brackets written on it (See Figure 3.1). The Rokeach values were chosen as these formed the basis of much later values research, including Schwartz Values Continuum (Schwartz and Bilsky, 1987). Some have questioned the relevance of Rokeach's values today (Tuulik *et al.*, 2016), and the fact that the Rokeach values can have many interpretations (Gibbins and Walker, 1993). Rokeach (1973) himself conceded the selection of the values was "an intuitive one" (p. 30) but "reasonably comprehensive" (p. 27). Despite its limitations, the Rokeach values do have several advantages over other values measurements for this study. First, it is based on a clearly defined concept of values and is still a relevant measure (Braithwaite and

Law, 1985). Second, it is a very versatile instrument, which can be quickly and easily administered in non-laboratory conditions, allowing all the participants to appraise the same set of values and enabling comparisons to be drawn. Finally, values, by their nature are abstract and general, permitting individuals the freedom to interpret and apply them in different contexts (Sagiv and Roccas, 2017).

Rokeach's values were chosen rather than Schwartz as Rokeach's definition of values locates values more within the realm of the mechanisms that underpin the way that the world is. They are not simply social structures; values are seen as relating more directly to goodness. The language used tends to be less modern but that allows the participant a level of questioning and reasoning about what that means to them, engaging with the values expressed on a deeper more cognitive level. The Values Cards enabled the participants to elaborate on and explore their personal interpretation of the values as they went through the exercise, eliciting a clearer understanding of their interpretation of the values.

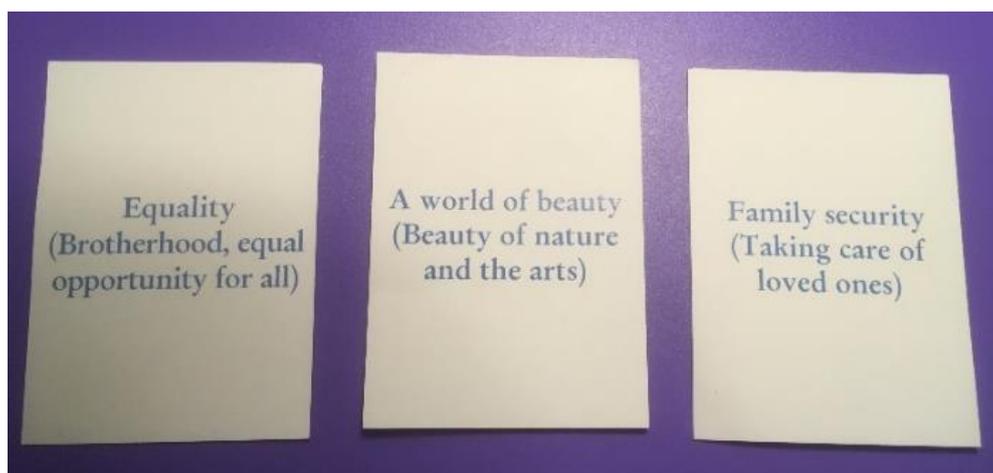


Figure 3.1: Example of Values Cards

The CB leaders were asked to sort the cards using a 5-point Likert scale rating from 'of no importance', 'of little importance', 'of some importance', 'of

considerable importance' to 'of the utmost importance'. The participants were asked to rate the values words based on their importance to them in relation to their involvement with their CB. The values words were not explained beforehand but were left open to be interpreted by the individual participant. These interpretations were likely to be influenced by their own individual characteristics (Schwartz, 2014) and circumstances. The cards were shuffled before and after each participant to ensure that the order of Values Cards in the pack were not affecting how the participant felt about how those values might be applied (Schwartz and Bilsky, 1990). Rokeach's (1973) additional value descriptors were kept on the cards, and this may also have influenced the interpretation that the participants placed on the value. Participants were able to talk through and explain their answers if they chose to, but this was not compulsory. They were then asked to rank the values that they felt were most important to them. This task was administered again in the same format at the 3rd interview stage and once completed both results were compared and discussed with the participants, highlighting any changes and similarities.

A rating system of measurement has several advantages as it allows the participant to score two or more values the same and is also less time-consuming for the respondent to complete as each value can be viewed and assessed independently. However, it is susceptible to agreement response style where the respondent agrees with every item or selects the same response on the scale for each value, therefore the values that the respondents hold as most important in this study will also be ranked. It has been hypothesised that rating and ranking

results produce different responses in the brain, however initial research undertaken by (Moors, 2016) found that this was not the case.

A Hierarchical Dendrogram, a tree-like diagram was chosen to analyse the results of the Values Cards. The Hierarchical Dendrograms that were produced can be seen in Chapter 6. The Dendrogram shows the degree of dissimilarity between the clusters and allows for an exploration of the clusters at different degrees of dissimilarity. There are several benefits of using Hierarchical Dendrograms for this exploratory study. First, Hierarchical Dendrograms show all possible linkages between the data set as they work up from an individual value until all of the values are joined to form a complete set. Even the values that show the biggest degree of dissimilarity are included in the Dendrogram and a full analysis of the relationship between all of the values can be conducted. No individual values are left unconnected from the other clusters. Hierarchical Dendrograms have the additional advantage of not requiring the number of clusters to be specified before the analysis begins, at this initial stage of the analysis it would not be possible to assess the number of clusters that are required as the values of CB leaders have not previously been collected. These values and their clusters were then mapped on to their corresponding motivational forces identified by the Schwartz Values Continuum (Schwartz and Bilsky, 1990) to identify the motivational drivers for this group of CB leaders in running CBs. Linking the values clusters to the Schwartz Values Continuum provided a base from which to further explore the similarities and differences between this group of CB leaders and other social entrepreneurs, discover whether the CB leader's values were stable over time and any contextual

factors that were affecting them, and finally compare the values expressed by the three different groups in the typology of CB leaders.

The exercise was also very good at spotting outliers and questioning why this might have occurred. While this exercise does not add context to those values, this had already been gathered in the interviews, it allows for comparisons to be made across the group and for those values to be quantified. While this is not a perfect measure, the Likert scale provided a range within which the participants could choose between the significance of the values to them in their decision-making. This exercise could be replicated in other studies with other groups of leaders within socially trading organisations.

The next section will explore the final quantitative method that was used in this research.

On-line Questionnaire

The final question that this research sought to answer was:

How do CB leaders values affect the future sustainability of the CB?

The purpose of the on-line questionnaire as a method was to test the generalisability of the findings from the focus group, the semi-structured questionnaires, and the Values Card exercise. Devising and circulating the questionnaire in the final part of the study between May and November 2020, allowed for the research to gather data across a wider field of 111 unknown CB leaders. By this stage the researcher was well-known to the participants and there was a danger that the theory that had been generated could not be generalised

across the wider group of CB leaders. The benefit of the on-line questionnaire for this part of the study was that the questionnaire was a valuable method for hypothesis testing, in this case was the typology that arose from the interviews a valid way to segment the CB market.

Purposive sampling was employed to distribute this on-line questionnaire. CBs were chosen to reflect different areas of England and by main business activities. It was distributed to 479 individual CBs identified through an on-line search of CB directories listed on CB support agency websites. Not all the CBs on the websites had email addresses, some were no longer contactable, and some smaller CBs only had Facebook pages and it was not possible to contact them this way. 111 CBs returned the questionnaire. While not a good method for collecting contextual data, it provided data that could check that the theory and the values that had been identified by the group of 32 CB leaders was an accurate reflection of other CB leaders and the challenges that they were facing. One of the major drawbacks with on-line questionnaires is getting a reasonable response rate and we were pleased with a 25% response rate was achieved.

The on-line questionnaire was designed using Qualtrics software. A copy of the on-line questionnaire can be found in the Appendix 5. The questionnaire incorporated the essential demographic data needed for the study as well as a shortened version of the Schwartz Values survey used by Lindeman and Verkasalo (2005) using a seven-point Likert scale. Participants were asked to rate the values that are most important to them using a Likert scale. The questionnaire asked questions about the participants role within the CB, the main activity undertaken by

the CB and the concerns that they had for the future sustainability of their CB. These results were analysed using a Hierarchical Dendrogram to allow for comparisons to be made with the Values Card group. The aim of the questionnaire was to test the values of the wider CB population against the interview group already studied and to test the theory of a CB leader typology which had emerged from the interviews and how these affected the sustainability of CBs. As the questionnaire was anonymous and only administered on one occasion, it could not be used to measure value stability.

There are several concerns with using on-line questionnaires to collect the data. The rate of returns for on-line questionnaires is often low, however it was hoped that through targeting CBs through their support networks that they would be more willing to return the questionnaires. This proved to be the case as a 25% return rate was recorded. The research also had concerns about using the questionnaire to explore individual values. Values are very personal and while most of the questionnaire focused on the CB and their role within it, some of the wording of the values section was axiological in nature and participants might be put off completing the survey. The research was concerned that some of the values expressed by Schwartz might be seen to have negative cultural connotations attached to them and participants might be interpreted in a negative way by the participants. However, this questionnaire was anonymous, and the research had the opportunity to explore the wording of the questionnaire with the participants in the semi-structured interviews.

The strength of the on-line questionnaire for this part of the study is that it adds breadth, providing a larger sample from which to assess and test whether the values and factors identified through the interviews are valid and applicable across to other CB leaders, allowing the study to make recommendations to support other CBs to help with their sustainability. When this is combined with the qualitative elements it provides the ability to generalise the theory across the spectrum of individuals engaged with CBs. If the predictive capacity of values as a driver to lead a CB is found to be valid then this would be beneficial for informing policies to support CBs to become more sustainable and to flourish at a regional and national level.

3.6 Conclusion

The nature of values and the key role that they play in our ethical architecture in driving our behaviours has led this research to reflect on ontological and epistemological underpinnings of this study. A CR approach has been taken by this study as it allows for values to be explored at the empirical level, through the person experiences of CB leaders, while acknowledging that they are not purely social constructs and can be treated as 'real' and measured in the same way as other natural phenomena. Therefore, relying on one method would not enable this research to successfully answer the research question:

How do an individual's values drive their involvement over time to develop a sustainable community business?

Fully answering this research question is dependent on using a variety of methods that both provide the in-depth knowledge that is needed to understand the social context in which CB leaders values are activated, while providing the evidence required to produce broader generalisations needed to inform future policy and practice.

The exploratory nature of this study and the complex and diverse context in which CBs have been created provides this research with several challenges for the methods to address. Adopting a realist approach to this study would not provide the detailed, deeper contextual insights and understanding of CB leadership that is needed, whilst a relativist approach would not provide the research with the ability to produce the broader generalisations across the CB market needed to make recommendations to support the longer-term viability of CBs. Whereas a CR, abductive approach would allow the research to start at explore CB leaders' values and experiences at the empirical level to uncover the structures which underpin their reality to form and test theory. Several different methods have been employed, bringing together different lens in a logical and structured way through which to explore the context in which CB leaders find themselves, whilst at the same time producing broad data that reflects the values and challenges faced by CB leaders across England. Without utilising this combination of methods, it would not be possible to discuss the in-depth contextual features that activate CB leaders values nor provide future researchers and policy makers with the breadth of results needed to form policy and make recommendations for the future sustainability of CBs.

A focus group was employed at the start of this study to begin to understand the language used by CB leaders to discuss their values and to begin to expose the values and context within which CB leaders were operating. The analysis of the focus group transcripts then informed the questions that were asked in the semi-structured interviews, regarding values and the environmental factors that were impacting on the engagement and future engagement of CBs. The semi-structured interviews did not provide the means of directly comparing CB leaders values across the cohort nor a means of measuring the stability of those values. The Values Card exercise was designed to provide the research with the additional data that was needed to identify the importance of values and how these values changed because of the COVID-19 pandemic. Finally, the findings of all these methods were tested using the on-line questionnaire.

This mixed methods approach taken within this research has the advantage of asking and answering both confirmatory and exploratory questions at the same time (Tashakkori and Teddlie, 2003), this allows for theory to be developed and tested as the empirical data is collected, which is essential in an area that has not been currently explored. However, this multi-dimensional research involves rigorous analysis to ensure that all the elements of the research are brought together in a coherent and valid way. The ordering of the methods is important as the benefits of an explanatory, sequential design for this study is the capacity to develop and test theory firstly, from a qualitative contextual perspective and from there to develop a quantitative tool to test that theory (Creswell and Plano Clark, 2018). This research design enables the values expressed by individuals in CBs to be explored in an abductive way, developing theories from the qualitative data, and

testing them using quantitative tools. This enables the research to fully answer the research questions and provide policy makers and funders with the information that they need to support the recruitment and retention of CB leaders, helping to ensure the sustaining CBs into the long-term.

4 Chapter Four: Focus group – which values do CB leaders identify as important to them?

4.1 Introduction

This chapter discusses the focus group method employed to initially answer the research question:

What values do CB leaders hold as important and what role do these values play in driving an individual to engage with a CB as a leader?

The purpose of the focus group was to confirm whether values were key drivers for CB leaders, and which values they identified as being most important for their engagement with CBs. The focus group provided the research with an initial opportunity to explore the language used by CB leaders while discussing values and the contextual factors that were impacting on those values. The focus group introduced the research to CB leaders to begin to develop an understanding of the context in which they were operating. The focus group provided the research with a point of reference from which to begin to shape thinking on CB leaders values and frame the questions that would inform the semi-structured interviews. This chapter provides an analysis of the findings from a focus group session conducted in March 2018 with a group of 13 CB leaders. The focus group formed the initial method utilised within the mixed methods longitudinal study.

The focus group session was used to begin to explore the gap in our existing knowledge concerning the values held by this group of CB leaders and to develop

understand of the values that drove their involvement with their CB. While the wider group of social entrepreneurial values have been studied (Diochon and Anderson, 2011; Dorado, 2006; Hockerts et al., 2010), the values that drive CB leaders has not previously been explored. This study seeks to determine whether CB leaders should be considered as a distinct group within the social entrepreneur spectrum (Kleinhans et al., 2020; Pearce, 2003; Peredo and Chrisman, 2006) through identifying the role that central that values play in activating CB leaders engagement. A better understanding of CB leaders and their values is critical for improving the recruitment and retention CB leaders in the future. Without this committed group of CB leaders, many of whom are volunteers, CBs would struggle to be socially and/or financially viable, leaving many communities without the essential goods and services that they need.

It is accepted that there are potential issues with the focus group as a format (Sarantakos, 2005), such as the conversation not developing in the expected way, people being reluctant to speak openly in a group, members taking over the discussion, and the group itself not being representative. However, focus groups can provide an understanding of a wide range of views that people hold about a specific issue (Liamputtong, 2011), exposing both the commonalities and the differences. The benefits of utilising the focus group method for the initial stages of this study is that it provides a broad understanding of the context in which CB leaders are operating (Fletcher, 2017). The focus group highlights the specific language that CB leaders use to discuss CBs as well as how this diverse group of CB leaders interact together. This research approach gathered insight into how this group collectively made sense of CBs and the values that drove their involvement

with them. Ryan et al. (2014) describes this type of focus group as a hybrid or theory-building approach, as the focus group data gives a rich description that provides significant insights from the CB leader's perspective. This is appropriate for developing general understandings leading to initial theories about the role that values play in the lives of CB leaders.

4.2 Method

The participants in the focus group were all members of the Power to Change (P2C) Trust's Advisory Panel, a group of 15 CB leaders selected by P2C to represent the views and opinions of the wider CB market. The group met on a quarterly basis. 13 members of the group were able to attend. All the participants were CB leaders and many of their CBs were receiving or had received support and funding from P2C. P2C had received Lottery funding to provide both financial support and training to CBs as well as advocating for CBs with government. P2C were keen to utilise the range of experience within the group and the meeting was set up partly to gain the support of the CB leaders in taking on a wider mentoring role with other CBs. This was something that the CB leaders within the group had been calling for, providing the funding was in place to support them in this. This focus group formed part of the wider meeting.

The session began with introducing ground rules for the group discussion. These were agreed with the wider group before splitting into smaller groups. They were:

1. Confidentiality
2. Respect for other opinions

3. Listening to others and not talking over them
4. Taking turns to take
5. Other rules already established by the group.

All the participants were given the freedom to withdraw from the research at the start and at the end of the session and completed the relevant consent forms (Appendix 2). The mini groups had not previously worked together before and the research needed to ensure that the participants felt comfortable with the process, although it was unlikely to prove sensitive or be perceived in a negative light.

The focus group session did not run for the full hour that was intended but was reduced to 45 minutes as the meeting agenda had overrun. The focus group session was taking place just before lunch and the organisers were anxious that the group had time to eat their lunch before the afternoon session and therefore the session had to be shortened. The researcher was also concerned that many members of the group had travelled long distances to attend the meeting and had been in the room for a long time without a break. This was not ideal but as this was an initial stage of the research it was possible to adapt the length of the session.

After an initial introduction, the discussion points and the Schwartz's Values Continuum model were introduced (Schwartz and Bilsky, 1987). Most focus groups vary in size from 5-10 members (Sarantakos, 2005). Due however, to the size of this group, 13, it was felt that three mini groups would give individuals more opportunity to participate (Greenbaum, 1998). The participants were already seated in three distinct areas of the room and the groupings naturally fell into those areas. The groups were asked to identify the values and beliefs that underpinned

their involvement in their CBs and the reasons behind their initial engagement. The focus groups were asked to explore these values and beliefs together and rate their importance to them as CB leaders with examples from their own CB experiences. Each group was asked to report back to the others and the findings were discussed with the whole group. The researcher did not join a group but walked around the room checking that the discussion was flowing and providing clarification and prompts if asked by the groups. The researcher did not interact directly with the group to avoid leading and directing what they were saying. Most participants were happy to engage with the task.

Each group was asked to present their discussion findings visually on a flip chart with paper and report back to the wider group at the end of the session. The discussions were recorded on a digital recorder. A member of the P2C team offered to record the sessions. Unfortunately, one of the recorders did not record, but the researcher was able to access the results of the group discussion via their flip chart. Transcripts of each group discussion were produced and analysed using NVIVO software. This analysis uncovered emergent themes. These themes were personality traits or characteristics of CB leaders, experiences, mission, actions and values that drove CB leader engagement. These themes were compared with the discussion summaries provided on the flipcharts. The values that were expressed were compared and mapped against the Schwartz Values Continuum (Schwartz and Bilsky, 1987). Schwartz Values Continuum (1990) was used as it provided the research with an established analysis tool used by other research to explore the values of social entrepreneurs (Sotiropoulou et al., 2019) which linked values to their subsequent actions.

4.3 Findings

While the focus group findings do not provide in-depth contextual information, they show that all members were keen to share their thoughts and seemed relaxed talking about their values and the important role that their CBs played within their communities. The findings from the focus group started to answer the research question by identifying some of the key values that CB leaders recognised as driving their engagement with their CBs and provided new insights into the impact of upbringing on a CB leader's engagement with their community. This provided the research with new avenues to explore in the semi-structured interviews and seemed to suggest that not all CB leaders shared the same values as important in driving this engagement and this led the research to start to question whether there were different types of CB leaders.

The transcripts show that the participants were happy to engage in the research and appeared to have been frank and open in their discussions. Not everything that was said was positive and some members of the groups used the exercise as a way of sharing their negative as well as positive experiences. The transcripts from the two groups were very different and the findings had a very different feel. The transcripts from the focus groups were analysed using NVIVO software. There were five key themes that arose from the interviews. The CB leaders' values were placed into a table emergent theme (table 4.1).

Table 4.1: Table showing emergent themes from the focus group

Personality Traits	Values	Schwartz Values
Courage	Saving heritage	Tradition
Not asking permission	Inclusion	Universalism
Action focused	Community as force for good	Power (social)
Bringing people together	Equality	Universalism
Activists	Power of collective	Power (social)
Passion	Social justice	Universalism
Stubbornness/resilience	Organic heritage	Universalism
Entrepreneurial	Nature for well-being	Universalism
Can do/ self-belief	Link to area	Tradition
Don't ask for permission	Sustainability	Universalism
Commitment	Community benefit	benevolence
Nurturing	Power of grass roots action	Power (social)
Ethical / Values driven	Justice and fairness	Universalism
Mission	Connection to place	Universalism
Legacy	Putting others first	benevolence
Need for change	Community Values and culture	Tradition
Preventing loss of assets	Inclusive	Universalism
Society change	Collaboration	security
Community best placed to	Connection to place	Tradition
Added value	Well-being	Universalism
Alternative solutions	Reduce poverty	Universalism
Impact at local level	Independence	self-direction
Needs driven	Giving a voice/ empowerment	Power (social)
Building pride and self-belief	Legacy/ long-term	Tradition
Actions	Creative/ innovation	self-direction
Need for money	Respect for others	Universalism
Getting the right skill set	Reaching those in need	benevolence
Community benefit	Giving something back	benevolence
Experiences	Sharing	security
Background	Fairness	Universalism

Source Author's work

In the following section each of the themes and the values will be explored in turn, starting with their mission.

Mission

If we accept the definition of a social enterprise as being a hybrid form of business with joint financial and social outputs (Alegre, 2015; Pearce, 2009; Ridley-Duff and Bull, 2016; Smith et al., 2013; Thompson and Doherty, 2006), with values driving their business decision-making, then is it right to include CBs within this wider group? As previous research has not focused on CB leaders it is not known what values drive CB leaders to engage with their CBs. It is fundamental that the research starts with exploring whether values are identified as a critical driver by CB leaders. On reflection the researcher might have left this an open question, asking about how the CB leaders got involved without mentioning values, but that option risked the groups talking about how their CBs started rather than what drove them to engage with their CB.

The CB leaders were focused on the delivery of social outcomes for their communities and used language that reflected their social concerns. These concerns are reflected by one of the participants:

'The world is not fair. Cos it's not fair then we need to do something about it.' Focus group 2 participant

This concern with mission was to be expected given the purpose-driven nature of CBs (Heap et al., 2019). The general discussion within the focus groups was more inclined towards meeting community needs rather than business

outcomes, although there was some discussion about needing to be financially sustainable to meet the on-going needs of their community. This meant that the CB leaders did not question whether values and ethics were a suitable criterion from which to define their engagement with their CBs. The groups felt that CBs were distinct from other businesses because they were defined by their values, with one participant stating that,

'I think our movement got a lot of far more ethical people' Focus Group 1 participant

But the attraction and benefits of working for a CB went beyond wanting to do something good or virtuous, there was the added dimension of being place-based, (Igalla et al., 2019; Kleinhans et al., 2020; Peredo and Chrisman, 2006) supporting members of their local community through doing business,

'so, it's about doing business to provide fairness for local people.'
Focus Group 1 participant

For this group of CB leaders this was not about doing charitable works, the CB leaders believed in the power of the community working together to create benefits for that community, especially where the CBs had been formed to save a business or a resource for that community (Bailey, 2012).

'There's also something in seeing the power around grass roots action over the umm big conglomerates, and the big commercial sector.' Focus Group 1 participant

CB leaders saw themselves as being quite distinct from for-profit businesses and this was important to them. This difference was not only reflected in the values that underpinned their business but also in the ethos of their CBs, the way

that they worked collaboratively with others and other organisations to achieve their social mission.

'We work collaboratively a lot and that's quite different because in the business world you just look after yourself.' Focus Group 2 participant

The next section will explore values that Cb leaders felt were important for their work in their CBs.

Values

CB leaders were comfortable discussing their reasons for becoming involved with the businesses and these revolved around the fact that they were drawn to work for CBs because they were values-driven organisations that reflected their personal values, the things that they felt were important to them:

'Values-driven organisations. Values-driven ... Added value. Ethical business. Being part of something that's more than just money. It's not about money.' Focus Group 1 participant

However, there was some initial confusion over the terms “values” and “motivations” and “beliefs” and one of the groups tried to clarify this.

'Make a heading values and beliefs' Focus Group 1 participant

'Are they not the same?' Focus Group 1 participant

'They are very similar. They are very similar' Focus Group 1 participant

These discussions signalled that the terms needed to be made more explicit in the 1:1 interview. Deciding on a definition for values has been challenging (Rohan,

2000). At this stage of the research, the definition used was that of Schwartz and Bilsky (1987, p553):

'A value is an individual's concept of a transituational goal, terminal or instrumental that expresses interests, individualistic, collective or both, concerned with a motivational domain and evaluated on a range of importance from very important to unimportant as a guiding principle to his/her life'.

This definition links values with goals and motivation, but as discussed within the literature chapter, does not place values within their ethical architecture.

Highlighting the confusion within the group around values and motivations is an important point to consider in the next stage of the research. As this research is seeking to explore the values that this group of CB leaders hold, the semi-structured interviews will need to begin with defining what CB leaders think values are before asking them to identify the values that are important to them.

Setting aside this initial confusion on values versus beliefs etc., the focus groups were able to discuss the factors that drove their personal involvement with their CBs and identified the values that they felt were important in their leadership roles. All of the terms used that were values based were categorised using the Schwartz Values Continuum (Schwartz and Bilsky, 1990). The Schwartz Values Continuum identifies 9 key value domains and their subsequent motivations. These are power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition and conformity. Figure 4.1 shows a pie chart of the frequency that different values were discussed.

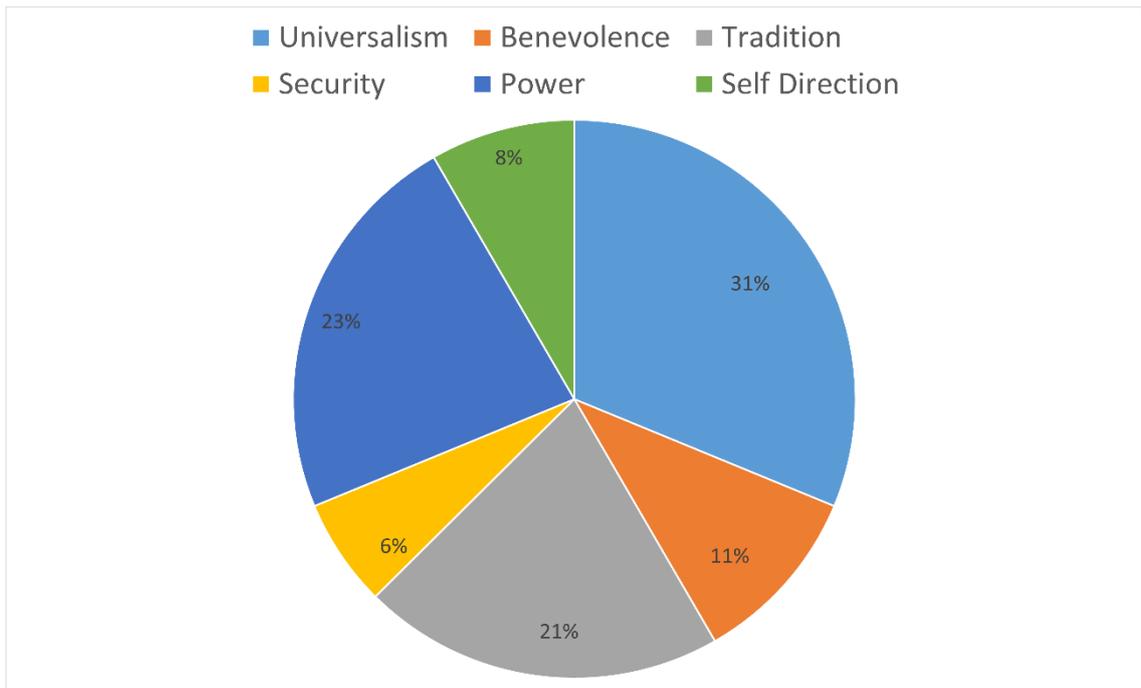


Figure 4.1: Pie Chart showing frequency of values expressed in focus group

The following section will discuss the findings in relation to the relative importance placed on each of these value domains starting with universalism.

Universalism

Universalism was the strongest group of values that were expressed by the groups, with an emphasis on fairness, justice, and equality, not only for people but also for the planet. Schwartz and Sagie (2000, p.468) describe universalism as:

'Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.'

Universal values are prosocial values. These are values that are focused on the welfare and well-being of others rather than the individual who holds those values (Batson and Shaw, 1991; Yitshaki et al., 2021). Within the focus groups, unity with

nature and protecting the environment were also very strong. It is perhaps not surprising that a group of very community focused and prosocial CB leaders would express strong universalist values. They were expressed very early on in the conversations and were identified as being high on their lists of values. The definition of sustainability used by this study focuses on social and financial sustainability. This was because not all CB expressed environmental sustainability as being part of their social outcomes. The focus group is providing the research with avenues to explore in the semi-structured interviews and environmental sustainability will be raised as a question to see whether it is a key value for CB leaders.

Power

Power was the second biggest value group and this was surprising.

Schwartz and Sagie (2000, p.248) define power as

'Social status and prestige, control and dominance over other people and resources.'

Power within the Schwartz Values Continuum (Schwartz and Sagie, 2000) is positioned within the self-enhancement and individualist domain. Power is seen as a means of controlling other people and resources. But power expressed by this group of CB leaders was about community empowerment, placing power in the hands of the community and not about achieving power and position for themselves. As one participant expressed it:

'You can change the world by getting together with other people rather than by coming up with a policy or enacting a law or

actually you change the world by getting together with other people and making something happen.’ Focus Group 2 participant

It was social power, the ability to change things for the better, that was the driver and not personal wealth and authority. This fits with the narrative for CBs of being accountable to the community (Kleinhans et al., 2019) and putting control of resources into community hands (Murtagh and Boland, 2019). Schwartz does not make judgements about the values that are expressed; values are neutral, they are not seen as right or wrong. This result highlights the importance of understanding the context that the individual places around values. Power as identified by this group of CB leaders centred on social power not that of the individual.

Tradition

Tradition was the third largest group of values that were highlighted by CB leaders. Schwartz and Sagie (2000, p.248) define tradition as:

‘Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide.’

In looking at the values that underpin Schwartz’s definition of tradition it is very easy to categorise this group of values based around tradition as rather old-fashioned and stayed, (accepting one’s portion in life, devout, moderate) but this is not how these CB leaders viewed them, it was about leaving a legacy for their community. Whether this was a physical legacy like a building or leaving a thriving community as a legacy for future generations.

‘It would have been a tragedy to have no on-going legacy for the benefit community.’ Focus Group 1 participant.

One CB leader explained his reason for becoming involved with the CB had started when he became a father. He wanted his child to grow up in an area that had facilities like a library and a post office. This tradition value was also expressed in phrases like 'community values', 'heritage', and 'the environment'. It was conservative in the sense that for these CB leaders they did not want the things that were important to them growing up to be lost. This was not accepting one's lot but wanting to keep what they already had and preserving it for the future, preserving existing capital in its various forms.

'One part of it was saving the heritage, the other part was a belief in the potential that that space had for benefiting the community and also the people ...Twofold.' Focus Group 1 participant.

Benevolence.

Benevolence was the fourth largest group of values that the CB leaders identified as being important to them. Schwartz and Sagie (2000, p.248) define benevolence as:

'Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.'

These were the values associated with helping others and feeling responsible for others that you know or who you have contact with as opposed to universal values where you do not necessarily have contact with a recipient or the cause. Schwartz recognises that universalism and benevolence are connected, and places them next to each other on the continuum. Schwartz and Sagie (2000) identify Benevolence

and Universalism as self-transcendent values, putting the needs of others before yourself. Further research needs to be undertaken in the semi-structured interviews to unpick what the CB leaders identified as benevolence; this is demonstrated by the quote below.

'... we are inclusive. That's not just in terms of the rest of the customers in whatever shape they come in, entry to our staff and where we engage people and involve people. We don't turn people away.' Focus Group 1 participant

Taken together the values that were expressed by the CB leaders in the focus groups largely had a social focus (Schwartz et al., 2012) except for Power which has a personal or individualist focus. Yet, as seen from the way that power is clarified by members of the focus groups, this was seen as the community being empowered to take back control. The focus groups all identified values as being important for their businesses and this helps to reinforce the position taken within the research that CBs should be considered as values-driven social enterprises (Pearce, 2003; Peredo and Chrisman, 2006). Most significantly for this study the CB leaders identified that values played an important role in their involvement with their CBs. This will be explored in greater depth in the semi-structured interviews.

Although, these findings only reflect the opinions of a very small group of CB leaders the tone of the discussion centred around being driven by their values is consistent with the research into the values of the wider group social entrepreneurs (Sotiropoulou et al., 2019). There was general agreement that values were key to their businesses and how they operated, but that these social benefits could be achieved through doing business differently. The emphasis that the group

was place-based is consistent with the definition of CBs discussed in the literature (Healey, 2018; Johnstone and Lionais, 2004; Varady et al., 2015). While the values that drive CB leaders still need further exploration the focus group discussion helped to validate the assumption that this group of CB leaders' values were a major contributory factor in their commitment to creating social and economic outcomes for the communities that they served.

But how did these values translate into actions? The next section will explore how these values became translated into engagement behaviours.

Actions

Each of the focus groups identified a catalyst for their engagement and the reason that they became involved in their CBs, as a need to make a change to what was happening within and to their community. These reasons were different for each individual CB leader and related back to the purpose of their CB. Motivations became entangled with individual values and some of the CB leaders found it difficult to distinguish between the motivations and the values that underpinned them. This is something that will need to be explored and clarified more fully with interviewees.

All three groups agreed with the idea of building a legacy for the future. This was not expressed in the sense of personal reward but in the sense that they wanted to leave something positive for future generations, this was expressed by one CB leader as a feeling of frustration with short-term grants and projects.

'For me it was more about having something, on-going that continuity because a lot of the work that I did in the past was kind

of grants that were available, or project funding is available and then it just chops off at the end.’ Focus Group 1 participant

There was a concern expressed by the CB leaders that they were building something that was sustainable and there for the long-term. This again needs to be explored more fully in the semi-structured interviews. Is this a desire to build something sustainable but equally a desire to be in control of your own future and not susceptible to the fads and fashions of external funders?

In line with existing research into CBs (Bailey, 2012; Bailey and Pill, 2015), CB leaders felt that things in their areas needed to be changed. This need for change and fairness was pivotal in the three groups and identified by all as a driver for their involvement with their communities.

‘I think fairness and justice is something that drives any community business and I think that would be the top one.’ Focus Group 1 participant

It was felt that the purpose of the CBs, generating positive outcomes for their community, also made them special in the way that they behaved as money was not the key driver, but the community was. Phrases like “ethical business values” and “added value” were used, doing things differently from the perceived conventional business models was a defining characteristic to these CB leaders. It was believed that this led to pride and a growing sense of self-belief within their communities. “It is the smiles on the faces ...” “Not the pay cheque” which drove these CB leaders and motivated them to carry on. As one participant said:

'The sense of achievement ... It is not the salary that does it.' Focus Group 1 participant

Finding alternative solutions to local needs and making an impact at the local level was also a key driver for CB leaders.

'Just thinking that different ways which I really enjoy.' Focus Group 1 Participant

The CB model gave CB leaders the freedom to do things differently. This was not fully elaborated on and many of the conversations were based on changing people's perceptions and giving them self-worth and pride rather than economic stability. This is another area that will need to be pursued in the semi-structured interviews.

Personality Traits

The focus groups identified several personality traits that they felt underpinned their decision to engage with and remain with their CBs. One of the main ones was stubbornness or resilience.

'Look I mean things like being ... stubbornness basically. We'd put so much work in that when we were really in debt, we just were not going to let it fail.' Focus Group 2 participant

They felt that their tenacity saw them through the difficult times and enabled them to keep going. Group 2 particularly felt that the struggle had gone on over many years but there was certainly a sense that it was worth the effort. However, it was recognised that this tenacity, the skills and personality that are needed to start-off a campaign and fight against the odds are not necessarily the ones that are required

to take the CB forward. One CB leader recognised this had come at a cost and they had been asked to step back as it was felt that they were not seen positively by members of the local authority, and this had a negative effect on the CB.

'...best if you're not actually a spokesperson you know ... it's fine and I'm happy to hand over to them but it makes me feel a bit miserable that, you know, you sort of build credibility but then they use that credibility almost against you.' Focus Group 2 participant

The CB leaders identified themselves as “doers” and being action-focused but recognised the need to have to attend meetings etc to get what they wanted even though this was frustrating.

'We are all particular kinds of people, stubborn and don't ask permission. Action-focused. You've got to get on with it, you've got to do some talking but you want to get on with it.' Focus Group 2 participant

They were passionate and committed to the CBs that they were involved with and to get them off the ground they would need to be proactive and the type of people who got things done. Again, how this would help or hinder the sustainability of the CB would need to be further explored. All CBs need people who are active and passionate about the business but to make a CB thrive needs to have leaders with a mix of values and business skills (Kleinhans et al., 2020; van Meerkerk et al., 2018).

Personal Experiences

An area that arose out of the discussions is the personal experiences and backgrounds of the CB leaders, their upbringing and life experiences. As values are shaped by our upbringing and our culture (Bardi and Goodwin, 2011; Bernard et al.,

2003; Sagiv and Roccas, 2017), it is not surprising that the CB leaders discussed how their early experiences had shaped their involvement with their community. One group identified how their upbringing had formed them as people and this had enabled them to take on this CB role. As one participant said,

'I suppose from a very early age I was conscious that we were a community and that there was a community of people that came together to achieve stuff, that might just make a difference to a group of people's lives that were less fortunate than we were.'

Focus Group 2 participant

These experiences were expressed in terms of seeing their parents help others and being involved in their communities and instilling these values into their children.

There was a clearly expressed belief that having seen communities supporting each other as children that they felt able to do the same thing.

'But we both had early experiences that were about seeing other people doing stuff.' Focus Group 2 participant

This leads to a further sustainability point for the interviews to explore, if we are to encourage sustainability, then future generations need to become involved with CBs at any early age and feel that they too can make a positive impact in their community. This would certainly increase the likelihood of these CBs being sustained.

Support Mechanisms

An area of discussion that was not expressly asked about was the type of support that was needed to run CBs. The first issue raised was getting the right skillset to support the businesses. It was recognised that this might necessitate

going outside of the community and that not all communities had the business skills or confidence to run a CB. This then brings in new challenges for the community as the people coming in are not from that community and do not have the same links to it, bringing in issues surrounding communications, values, and control. CBs are founded on the premise of the community acting and working together (Peredo and Chrisman, 2006). There was a real dilemma expressed by Focus Group 2 on how new people coming in would affect this power dynamic, especially in working class areas where people might not feel confident about their level of skills.

'I got given the confidence. I'm confident to believe in myself. But lots of people haven't. Focus Group 2 participant

In line with existing CB research the long-term financial sustainability of CBs was also discussed (van Meerkerk et al., 2018). Money and finance were raised as challenges for CBs and areas where they needed additional support. Two of the CBs had faced bankruptcy and had been given additional funding by Power to Change to sustain them and keep them going. Both CBs were in working class areas. It is unclear whether the CBs that had faced bankruptcy experienced a lack of business skills or a lack of resources in the area. However, there were CBs in the room that were financially viable.

The power of others within the community was significant for all the groups and it was felt that this gave the CB leaders the opportunity and freedom to take risks and be braver. They felt that having the backing of other people made them stronger and gave them the courage to keep going and to take risks that they might not otherwise have done. As one participant said:

'When you have formed with a group of people, and you are not on your own ...I think it also encourages you to be braver and bolder.'
Focus Group 1 participant

CB leaders also felt that they were trusted by their communities to deliver what the community needed.

'I think earning the trust of your community is another one. They feel safe with you. They trust you with their problems. They put so much faith in you.' Focus Group 1 participant

There was a strong sense of being committed to their community, although it was unclear as to the extent that these CB leaders were part of that community. This will be further explored in the 1:1 interview. The semi-structured interviews will ask whether the CB leaders live within that community and are part of it. This raises questions of representation. CBs do not represent their communities in a legal sense but to be sustainable they do need to reflect the values of that community.

The focus groups have provided useful insights into the role that values play in activating CB leaders engagement and the context and factors that are impacting on them. Perhaps most significantly, being able to separate values from their subsequent motivations. CB leaders were able to say what drove their engagement, e.g. inequality, but the values were so ingrained in their reasoning that it was difficult for them to identify the particular values that drove that engagement. While research has linked values directly to motivation in driving behaviour (Dens et al., 2017; Parks and Guay, 2009; Vauclair et al., 2011) other researchers (Boluk and Mottiar, 2014) have concluded that other factors also

influence engagement with social enterprises, including lifestyle. The problem of linking values to motivation and then to behaviour is that the link between motivation and behaviour still needs to be explained. The context around the CB leaders engagement and decision-making needs to be assessed to fully understand the role that values played within the process. This study needs to be able to identify the values that lead directly to that behaviour. While the two do seem to be linked this can cause confusion for CB leaders trying to identify their values.

The findings also highlight the need to identify the context in which the values are being expressed. In line with the CR approach to this study, the values of the group could only really be understood when they were placed within the context of the discussion, e.g. power. If a list had been provided at this stage to the CB leaders then the analysis would not have had the same nuanced level of understanding of what the CB leaders were referring to and might have equated it with personal power, rather than community empowerment.

The next section explores the questions that the focus group session raised and how this will inform the semi-structured interview questions and discussions.

4.4 Questions for the next stage of the research – the semi-structured interviews

The focus group session raised several questions and new lines of enquiry that will be explored in greater depth in the semi-structured interviews. The focus group format allowed observation of the way that CB leaders interacted as a group and the language that they used to express their values in relation to their CBs. While there were limitations with focus group and the research does not intend to

use this as the only data collection method, it has provided useful insights into the values that these CB leaders express.

As the research progresses any means of studying values would need to consider how the relative importance of those values was assessed. While not without its own problems a Likert scale may be an easier way for the CB leaders to rate the importance of values (Alwin and Krosnick, 1985; Moors G., 2016), although this would be more difficult if the participants were not able to have a list of values in front of them. At this stage of the research, we still wanted to assess whether the CB leaders could identify their key values without producing a pre-defined list. The research did not know the values that CB leaders held and did not want to restrict them to values that were contained on a list. That would mean that only those values could be measured. One of the changes that will be made is that the on-line questionnaire will not only ask the CBs to rate values from the shortened version of the Schwartz Values Continuum (Lindeman and Verkasalo, 2005), but will also provide them with the opportunity to add their own values to the list.

The advantage of using the focus groups in the initial stages of the research was that it enabled the research to explore CB leaders' values and the role they played within their engagement with their CBs through the lens of CB leaders themselves. The exploratory nature of the research meant that this group of CB leaders had not previously been studied and the focus group format allowed for new avenues and areas of the research to be opened. This was particularly apparent in the discussion of early family experiences of support and understanding

of community within the discussions leading the research to include family within the semi-structured interview questions.

The following section will provide a summary of the main findings of the focus groups.

4.5 Conclusion

The focus group was set up to partially answer the research question of what values the CB leaders hold as important and what role those values play in activating their engagement with their CB. The focus group provided an opportunity to observe CB leaders interacting together and analysing the language that was employed within these discussions. This allowed additional concepts and new areas of research to be explored. The results from the focus group exercise helped refine the design of the semi-structured interview questions that formed the next stage of the study, particularly the role of up-bringing in shaping community values.

The focus group session emphasised the importance of prosocial values to CB leaders, especially universalism and benevolence. The research question centred around the assumption that CB leaders were values-led, but as this group had not been studied before this had not been tested. Siting CB leaders within the social enterprise group would suggest that they were values-led (Pearce, 2003) and held similar values to other social entrepreneurs ((Dorado, 2006; Hockerts et al., 2010; Sotiropoulou et al., 2019), but again this had not been previously explored. The focus groups readily discussed the values that underpinned their involvement and the things that they felt were important about their CBs. Mapping those values

onto the Schwartz Values Continuum (Schwartz and Bilsky, 1990) provides a framework from which to start to analyse those values more closely and start to form theory about how they might be applied to the wider group of CB leaders.

However, the more fundamental question that this research will need to address in the interviews and questionnaire is defining values and separating them from their motivations. This leads back to the previous discussion in Chapter 2, on the positioning of values within our ethical framework (Brännmark, 2009; Frankena, 1973). CBs are formed because there is a need in the community, that is the motivation which activates the values, but the role of this research is to go deeper and identify the values that move the individual to act when faced with that dilemma. The ingrained nature of values as truisms makes this difficult (Maio and Olson, 1998),. The basis of values within childhood was reflected in the focus group with the discussion around family always being involved with the community. The semi-structured interviews will provide the opportunity to go into more depth concerning the values behind these motivations.

Although not the main objective, the focus group confirmed and clarified aspects of the proposed CB definition. CBs are defined within this research as:

A CB is a not-for-profit business created to serve a purpose. A CB is geographically situated, contextually embedded and accountable to the local community that it serves.

The importance of purpose or mission, producing positive outcomes for the community and the CB's close link to place and its local community were all highlighted within the discussions without prompting. CBs have been categorised

within the wider spectrum of social enterprises (Pearce, 2003) and the focus group discussion highlighted their hybrid nature (van Meerkerk et al., 2018), their focus on being financially sustainable to create positive outcomes for their communities (Gardner et al., 2021).

The focus groups also provided useful insights into the additional support that is required to sustain them. The CB leaders were very aware of the need to be financially sustainable, but there was also a recognition but recognised the need for additional financial support to help them to achieve this. The ability of the community to sustain a CB within less affluent areas was also raised, and it was acknowledged that the CB would not have continued without the grants it had received from Power to Change. This will be explored in later interviews and the questionnaire, if government values that the CB generates then there will be a need to provide longer-term support for some CBs who do not have the resources in their community. However, it was not just financial support that was needed the question of recruiting addition volunteers was also a concern. The embeddedness of values in childhood also points to communities needing to demonstrate these behaviours to their children so that they too will grow up valuing their community and CB. This is especially relevant for this research, which is trying to provide insights into how CBs can recruit and retain more volunteers.

The next chapter will discuss the findings from the semi-structured interviews.

5 Chapter 5: Semi-structured interviews- Which values do CB leaders feel are key and what contextual factors affect them?

5.1 Introduction

Local and central government find the social and economic impacts generated by values-driven community businesses (CBs) on their communities appealing (Craig, 2007). Public assets have been transferred back to communities to run leisure centres, etc., and Lottery funding has been used to support infrastructure and development. While the values that underpin other social enterprises and their leaders have been widely discussed (Hockerts et al., 2010), this dialogue has been lacking from the CB literature. CB leaders' values are central to CB development because they are triggered and activated by the purpose of the CB, which is an identified community need (Verplanken and Holland, 2002). This chapter seeks to fill a gap in the literature by identifying which values CB leaders hold as important and what roles do these values play in driving an individual to engage with a CB as a leader.

This chapter provides an overview and discussion of the findings from 3 waves of CB leader interviews conducted during the periods September to December 2018, September to December 2019, and April-May 2020. These

interviews were carried out over an 18-month period to identify whether the individual's hierarchy of values had changed over time and to assess the factors that impact an individual's motivational levels to continue to support their CB at 3 different points in time. Due to the abductive nature of this research, with theory developing from the experiences of CB leaders and then being tested in subsequent interviews, the findings from the three waves of semi-structured interviews are reported in chronological order to show not only how theory was developed but also the factors that impacted on the CB leaders' values and engagement with their CBs throughout the period of the study.

The chapter opens with the presentation of a typology of CB leaders that classifies CB leaders according to their characteristics and values. The typology was developed from the first wave of CB leaders' interviews and tested and refined throughout the subsequent second and third waves. The second wave of interviews focused on testing and refining the typology, through investigating the motivations and reasons CB leaders gave for leaving their CBs. The literature review presented a definition of a CB based on its characteristics; this definition was explored through the lens of the CB leaders. The chapter concludes with an analysis of the final wave of semi-structured interviews, which took place during the initial lockdown of the COVID-19 pandemic in May 2020 and reflects on how CB leaders adapted to the challenges and issues that this brought to their CBs.

5.2 Methods

An understanding of the context in which CB leaders' values are activated is essential. Context activates values (Boudon, 2001) and an understanding of the context is key to fully understand the value that is being expressed. The semi-structured nature of the interviews allowed for the investigation of the specific context around which CB leaders' values were triggered, exploring interesting points in-depth, and seeking out personal examples from their previous experiences and current workings of their CB.

Where possible all semi-structured interviews were conducted face-to-face, but this was not possible in the third wave of interviews as the country was in lockdown following government restrictions on travel, so the interviews were conducted on-line via Teams and by phone. On average the interviews lasted about an hour. The semi-structured interview questions covered a range of areas including the development of the CB, the participant's values, initial reasons for getting involved, and the motivations for their continued involvement.

To ensure the comparability of the interviews throughout the study the interview questions remained largely the same. There were some differences in the questions which reflected significant changes in context, the COVID-19 pandemic, the need to test previous theory development, and the CB leader's understanding of the components of the CB definition in wave 2. Participants were asked about the highs and lows of their involvement and the difficulties that they and the CB were currently facing. Some participants found it difficult to articulate

the values and drivers that underpinned their involvement with the CB and additional probing questions arising out of the focus group session were asked about their family history, their involvement with other community projects, and volunteering to elicit their values. Support mechanisms and policies that could support their development were also discussed.

5.2.1 The participants

Three waves of interviews were conducted with 32 CB leaders out of a possible population of 11,300 CBs (Higton et al., 2021). The participants were confined to English regions to ensure that all CBs within the study were governed by the same national regulations, and all had access to the same potential external grant funding, whether they accessed it or not. The participants were chosen to represent a broad range of demographics (see Table 5.1) reflecting CBs from different categories (Swersky and Plunkett, 2015) and their main activity (Higton et al., 2019). The selection of participants aimed to reflect the diversity within the CB market, 'You are not only sampling people but also settings, events and processes' (Miles and Huberman, 1984, p.41).

Due to the diverse nature of CBs (Higton et al., 2021; Swersky and Plunkett, 2015) it is difficult to ensure that the full range of individuals leading CBs will be reflected in the study. However, the findings from these interviews will be used to inform the questions on an on-line questionnaire which will be distributed to a wider group of CB leaders to verify their generalisability. The findings from the interviews were also sense-checked with Power to Change, an organisation supporting CBs across England.

Participants were initially contacted through a request for participants posted on the Power to Change website, which elicited only four responses and to expand this pool the researcher identified CBs through the Power to Change website and by searching online. The on-line search identified businesses not receiving direct funding from Power to Change as well as those receiving funding. All businesses were contacted directly, initially through an email and then direct contact was made with the participants via email and telephone.

Table 5.1: Table of demographic information of CB leaders in the interviews

Gender	Male	Female			
	18	14			
Residents within the community served by the CB	Yes	No			
	22	10			
English Region	Southeast	Midlands	Southwest	Northeast	Northwest
	4	4	18	4	2
Employment Status	Employed	Volunteer			
	17	15			
Age Profile	25-44	45-64	65+		
	7	12	13		
Main trading activity					
Environment	1		Comm. Hub	1	
Leisure	4		Pub	2	
Heritage	2		Comm. Dev.	8	
Library	1		Transport	3	
Shop	4		Energy	2	
Farm	4				

Source Author's work

5.3 Analysis

All interviews were audiotaped, transcribed, and coded (Silverman, 2006). The analysis of the interviews took place as the data was being collected to enable research to explore new themes and ask questions within and across each wave of the interviews. NVivo software was used to analyse and code the transcripts.

As with the findings from the Focus Group, it was difficult for the participants to identify the specific values that led to and sustained their involvement with their CBs. The first wave of interviews kept the questioning around values very open, asking the participants what they felt were the important values that led to their involvement. They all stated that values were key to their decision making but many found it difficult to articulate the specific values that triggered their involvement. Some participants, however, were able to clearly articulate the values that were important to them. For this group, values centred around inequality (fairness) and environment were strong drivers for their engagement. But beyond this group, many participants became unclear, which made classification based on values difficult. This raised the question as to whether values were the same or all CB leaders or whether there were different types of CB leaders with different values driving their engagement with their CBs. This led to the introduction of the Values Card exercise in wave two and three to analysis values across the group. Participants were asked to add any additional values that they felt were important in both the interviews and the Values Cards to ensure that no key values or distinguishing factors were missed in the process.

5.3.1 The Coding Process

Transcripts were coded using NVivo software (see Figure 5.1 as an example of the development of the coding system). Within NVivo, data is coded through the development of Nodes. Nodes can be individual words or phrases but can also be participants and demographic data. All the transcripts were analysed and given individual nodes based on the emergent themes from the interview data. These nodes form the basis of the Code Book that was used to analysis the data from the CB leaders' interviews. Data gathered from CB leaders were analysed to identify emerging themes, first within specific interviews and then across interviews (Miles et al., 2014). During the first cycle of coding, specific words and phrases were selected in Nvivo; these were mainly words and phrases associated with values and these words and phrases formed the initial version of the Code Book. As more interviews were conducted and coded the Code Book was adapted, with codes being moved and modified to account for new understanding and the development of theory. Versions of the Code Book and the definitions applied to each node were kept and used for reference to ensure that nodes were being applied consistently throughout the length of the study.

The Codes were checked with Power to Change and the supervisory team to ensure consistency and accuracy within the analysis. Once the codes had been developed, they were cross-referenced with the participant identifiers to see whether there were any patterns being expressed by groups of individuals. The codes were developed and refined throughout the three waves of the research. In line with the abductive approach taken in this study, the codes informed the

development the CB leader typology as it emerged. Using similar or identical questions throughout the three waves of the interviews allowed the researcher to check for consistency in CB leader responses over time and for the robustness and accuracy of the emerging theory. The benefit of the longitudinal approach for this abductive approach to theory development was the ability of the researcher to test the theory under different contexts, measuring participant responses to challenges (e.g., COVID-19), and allowing the researcher to seek clarification and new understanding as the study continued.

The codes were used to inform later rounds of interviews with individuals, small groups, and the full cohort of participants. In this way the research was constantly checking and cross-referencing to ensure that the accuracy of the theory that was being developed and that the participants were being represented accurately. As this is an exploratory study, there is no previous research on CBs from which to test the findings and the longitudinal nature of the research provided the opportunity for the findings to be revisited, clarified, and checked with the participants to ensure that the theory that was being developed accurately and reflecting their experiences.

Once the data had been initially coded, a second cycle of coding was conducted. This process happened each time new interviews were conducted and transcribed. Emerging patterns were explored both within and across the interviewees and these patterns were identified and coded. Codes were attached to pieces of the data to identify similarities and differences across the range of participants. Links between codes were also explored to see whether groups of CB

leaders were expressing similar ideas in one area e.g., community cohesion, also shared similar views in another area e.g., retirement. Fig. 5.1 shows the development of the Values codes within one theme, 'reasons why participants becoming involved with their CB'. This theme comprises of four subthemes, of which values is one. Each of the subthemes would show a similar pattern of code development. The participants who were clear about the mission values they espoused in relation to their CB also expressed strong family backgrounds in campaigning and community involvement. Gradually, as more information was added and clarification sought, a typology of different CB leaders began to emerge. Themes and codes were shared and tested with workers from a CB support organisation to ensure that the codes were applied accurately. Theory was developed based on the results of this analysis and feedback. To maintain confidentiality the identity of the participants, the CBs' names, and the context are anonymised.

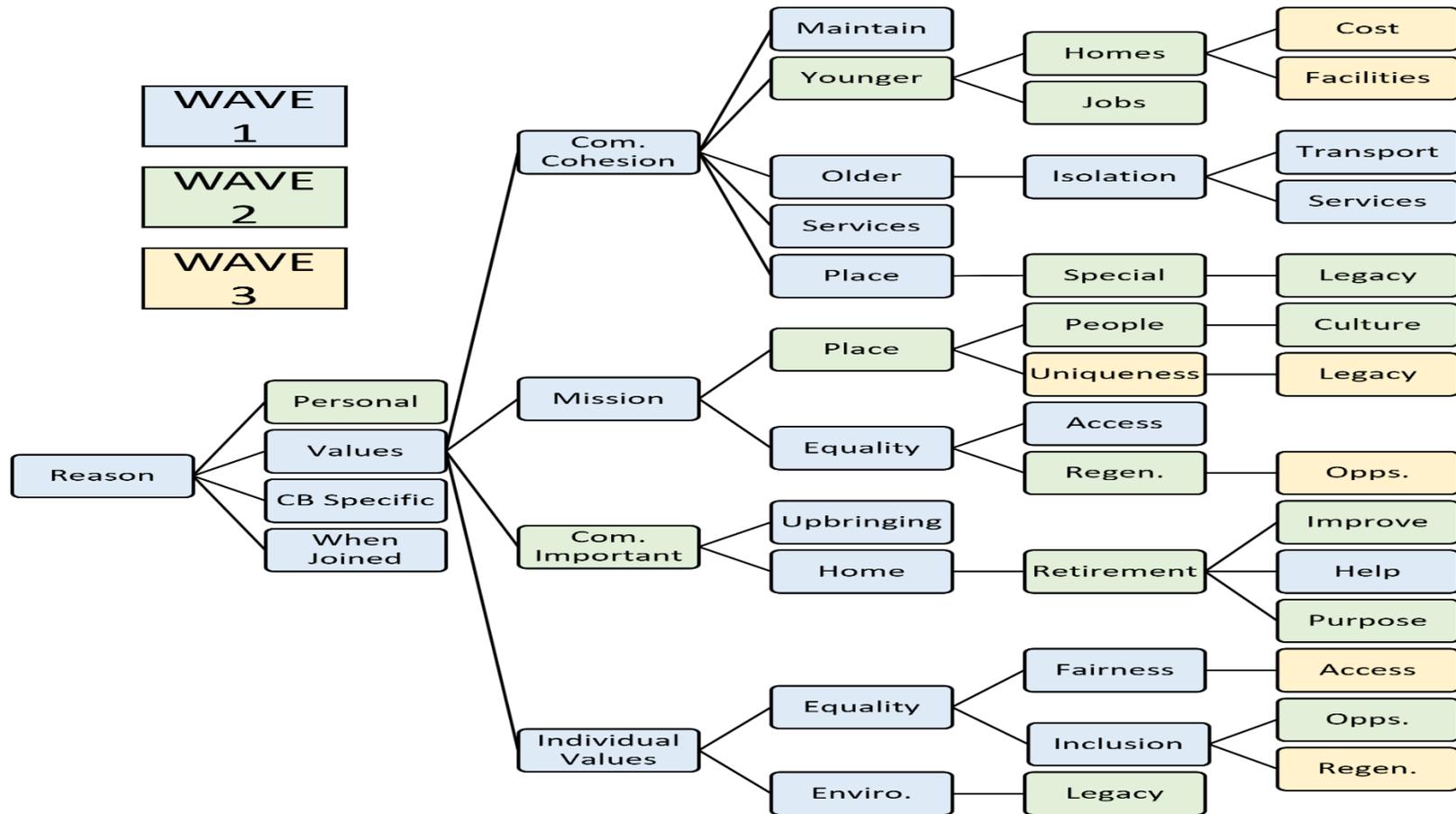


Figure 5.1 The development of the Values codes over time

The coding process was important for this part of the study as it provided a structure from which to begin to interrogate the interview data in a formalised way. Codes were developed and revisited as the research progressed and patterns began to form, and theory emerged. The use of NVivo as a tool for analysing the data provided the researcher with the ability to add new nodes as the research developed. NVivo allowed for different visual analysis of the nodes and how they were developing to reflect new questions that were being asked. Figure 5.2 shows the development of the codes in the 3rd wave of interviews, relating to the CBs experience of COVID-19. This ability to see the nodes portrayed in different ways enabled the research to explore how the nodes relate to each other, allowing for theory to be expanded and revised.

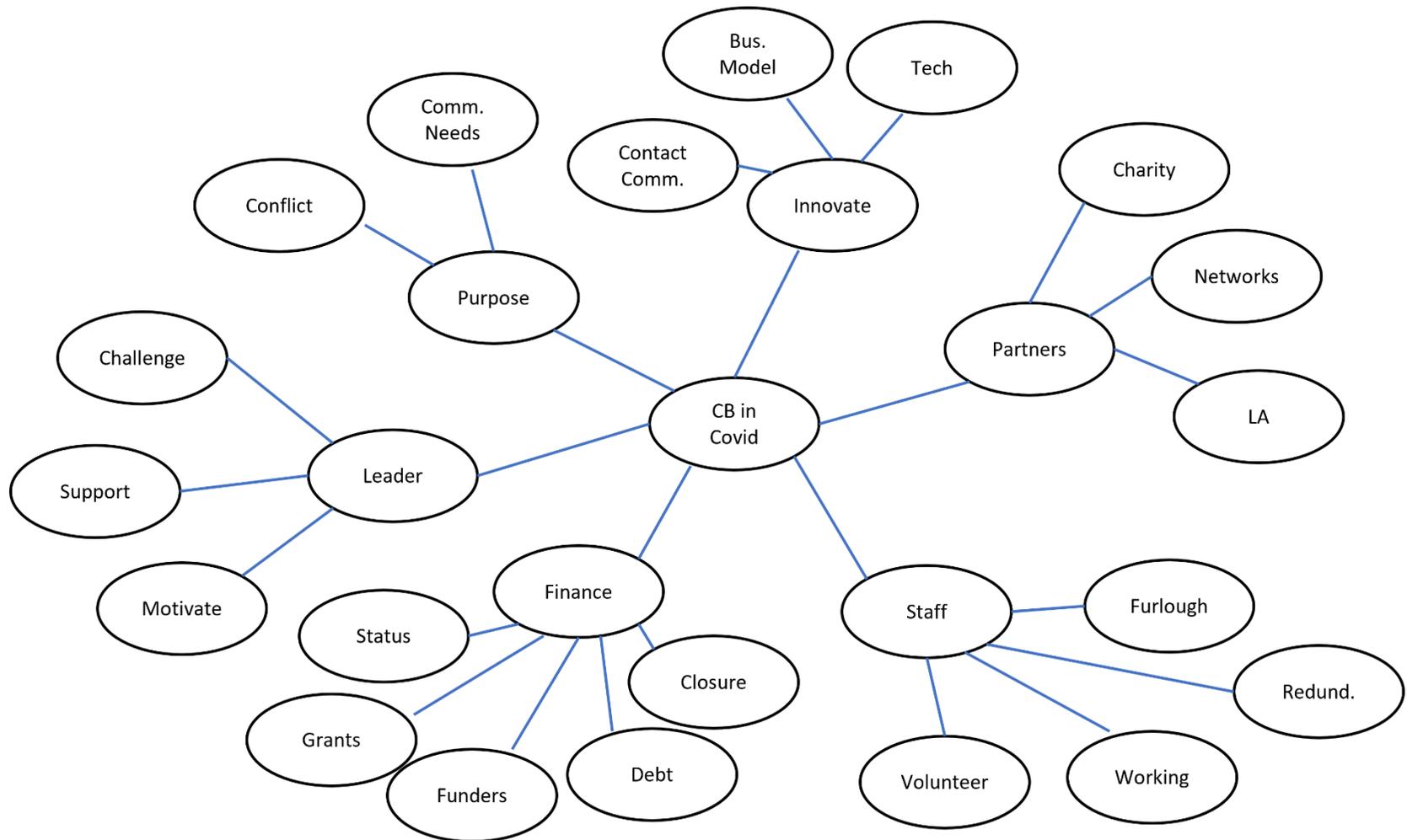


Figure 5.2 Development of Codes During COVID 19

The process of coding and developing a code book to explain the codes and the rationale behind the codes not only led to a closer reading of the data but also provided a structured way to analyse time within the research. The ability to not only explore the narrative of one CB leader across all three waves of interviews but also across the group enabled comparisons to be made and highlighted significant changes and differences. Codes were produced, explored, and discussed with other researchers and with members of the Power to Change team to try to ensure that they were applied consistently and were accurate representations of what was being said.

The next section of this chapter will explore the findings from the first wave of interviews conducted between September 2018 and May 2020.

5.4 The Development of the CB Leader Typology

The semi-structured interviews were carried out in three waves. In line with the Critical Realist ontology and epistemology taken, an abductive approach was taken to the analysis of the data. This approach is summarised in figure 5.3. Theory is developed, tested, and refined as data is collected and analysed. Theory development is a continuous process throughout this longitudinal study and only through continually refining and adapting theory as new data is collected that the research can present this typology of CB leaders. By the third wave of interviews the study had refined the theory and ensured that was enough data to support the proposed typology. Future research could explore the robustness of the typology and identify whether the values that were expressed are retained post-COVID-19.

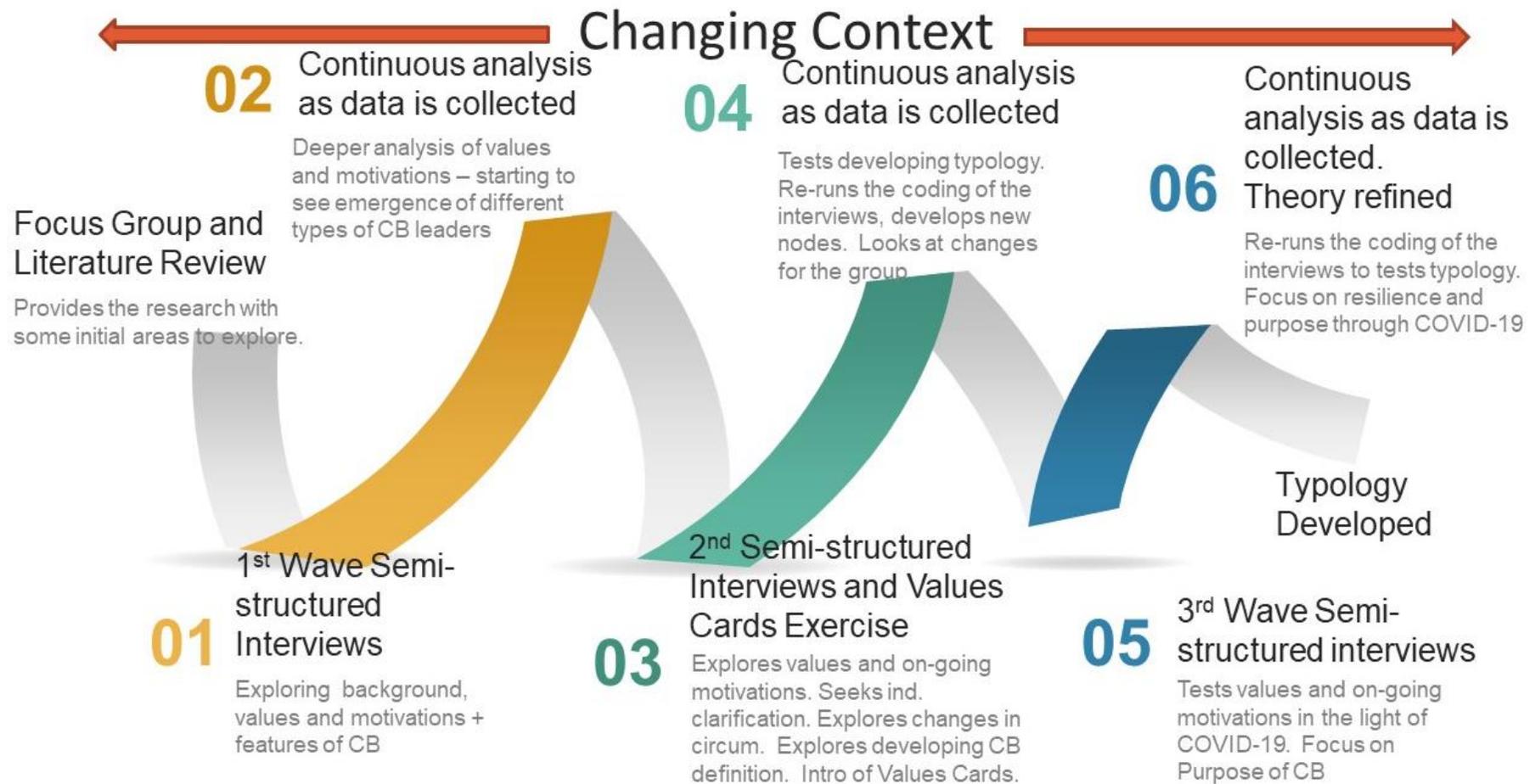


Figure 5.3 The Abductive approach taken in the research

5.4.1 Wave 1 Semi-structured Interviews

The first wave of interviews was conducted between September and December 2018. The interview schedule (see Appendix 1) was designed to collect contextual data about the CB as well as the previous experience of the participants and their reasons for getting involved in the CB. The focus group had provided the researcher with new previously unexplored avenues for questioning; these included family engagement with the community and previous personal experience of volunteering and working with the community. At this stage the research was focused on trying to discover the values that had led the participants to engage with their CBs.

During the first wave of interviews the concept of values and how the CB leaders expressed the values that were important to them was left open. The researcher did not want to steer or lead the participants with a definition or set of values. As the interviews progressed it became increasingly clear that the words used to express the values that underpinned CB leaders' engagements were vague and often mixed with motivations. The distinction between the values and their subsequent motivations were difficult to express for many participants. One group of participants seemed to be more explicit about which values had led them to their engagement with a CB (later classified as Social Activists). At this embryonic stage of the research, the values literature review was still being conducted and the researcher was developing their thinking about how values were to be defined and studied. The analysis of the data and the development of the definition of values used within the research were coalescing and developing together, which led to the

development of the Values Card exercise to help to categorise values in waves 2 and 3 of the interviews.

5.4.2 Wave 2 Semi-structured interviews

The second wave of interviews was conducted amid a time of political uncertainty in England, September to December 2019, with the prorogation of Parliament in October, and uncertainty over the terms of Britain leaving the EU. Within the UK this was a time of increasing frustration with the government and growing uncertainty over the conditions attached to the UK's withdrawal from the European Union. This uncertainty and political debate led to fears in businesses and in the press that there would be economic chaos following a 'no deal' Brexit. Some of these concerns and frustrations were reflected in the second wave of interviews, especially with regard to the possible effects of a no deal Brexit on CBs:

'I would say part of that is a kind of general attrition from the news and the relentless tedium of Brexit and all its, it's just driving me up the wall as I am sure it is 80% of the country.' (Interview 02,45-65, Male, Employed)

Thirty-one CB leaders were interviewed in the 2nd wave of interviews, as one member of the original cohort did not officially withdraw but did not respond to requests for further interviews. Five members of the original cohort of participants had left or resigned from their CBs but were willing to continue with the research. Four of these participants were founding members of their CB. CB leaders had different reasons for wanting to leave their businesses (see table 5.3). Two of this group had retired and one was working in another CB. Two CB leaders were seeking new opportunities, but both identified that the CB had given them a

purpose and added a sense of meaning to their lives and both were seeking new ways to fill the role that the CB had had in their lives.

Table 5.2 CB leader changes in circumstances since wave 1

Type of Business	CB type	Reason for Leaving	New Role
Agriculture	AC	The CB closed as it was financially unsustainable. All assets were bought by a local businessman who is now running the business.	Enjoying retirement Still involved in one local committee.
Transport	CE	Planned retirement – came back and made a commitment to the business for 5 years and stayed for 6. Has relocated to a new area.	Making and selling art works
Transport	AC	Planned relocation to a new area after setting up the business 10 years before.	Working for himself. Seeking out new opportunities in new location.
Agriculture	SA	Planned to leave. 6-month notice period.	Seeking new opportunities after a short break. Taken on the role of Chair of the organisation whilst the new person settles into the role.
Community Development	CE	Decided to leave the organisation.	Has taken up a new role in another CB.

Source: Author's work

As five of the original participants had either left or handed in their resignations to their CB, this provided the researcher with an opportunity to explore why they had decided to make these changes and what factors had

impacted on their decision to leave their CB. Reviewing the profiles of the CB leaders who had left their CBs revealed that they fell within each of the three groups within the typology. This enabled the researcher to test whether aspects of the typology were robust and whether the emerging theory generated from the first two waves of interviews was valid.

5.4.3 Wave 3: Semi-structured interviews

The results of wave 3 are based on interviews conducted with 31 CBs interviewed in April – May 2020. These interviews took place during the lockdown period of the COVID-19 pandemic, as special measures were introduced by the government on 23rd March 2020 requiring people to stay at home unless they were key workers, closing all but essential businesses, and stopping public gatherings and meetings. Government restrictions caused the closure of some CBs (see Table 5.4), resulting in a loss of income and staff being furloughed (paid by the government to stay at home). Some CB leaders, as with other business leaders, saw the closure of their businesses with their income drastically reduced or stopped. Whilst some CBs, such as community shops and anchor organisations, were able to support their communities during this time and fulfil their social outcomes, other CBs that focused on bringing people together faced the dilemma of how best to support their community during the pandemic whilst being closed and generating no income. There was only one change in the sample characteristics for this round of interviews, with one participant making the decision to leave the CB to pursue a new social enterprise idea. This was a planned leave and had been discussed in the second wave of the interviews.

COVID-19 restrictions and the effects of lockdown on the CBs allowed the researcher to explore the resilience of CB leaders and the way that they responded to the social and financial challenges that their CB was facing. Faced with these unprecedented challenges, many CB leaders were forced to make dramatic changes to the way that their businesses were operating and how they met the needs of their communities. CB leaders relied on their values to help them make key business decisions. These responses to the crisis helped to shape and inform the typology, as it provided some critical additional data and pointers to how CB leaders were likely to respond to issues of CB sustainability and the role of the purpose of the CB under very difficult socioeconomic conditions.

The analysis of the data from all three waves of interviews suggested that this group of CB leaders fell into three types. The three types were created from the following themes within the data: (1) description of the characteristics of the participants working in the CBs, (2) the background of the participants, (3) the values expressed by the participants, (4) the CB model in which the participant was involved, and (5) the challenges, both past and present, support, and/or training needs. Unlike previous studies, these types were not founded on the business trading activity (Higton et al., 2019) or how the business was formed (Swersky and Plunkett, 2015) but on the characteristics and values of the CB leaders themselves and what they considered to be the purpose of the CB.

5.5 Typology

The proposed definition of a CB as 'contextually embedded' (Johnstone and Lionais, 2004), placially-embedded (Van Meerkerk et al., 2018), and committed to

generating positive community outcomes (Bailey,2012) highlights the hyper-local nature and diversity within the CB sector. This diversity makes it difficult to hypothesise about the long-term viability of individual CBs to deliver their stated social and economic benefits. Bacq et al. (2016) question the 'desirability and feasibility' of social entrepreneurs generally to deliver social benefits arguing that they lack the necessary entrepreneurial skills. If CBs are to be heralded as a solution to meeting community needs in the long-term then an analysis of the added value that these CBs bring to society needs to be undertaken (Kleinhans, 2017). However, an analysis of a CB's long-term economic and social viability based upon something that they all share, the values and drivers of CB leaders, allows for a more in-depth understanding of CBs and enables research that compares their capacity to deliver social and financial benefits across a variety of trading activities and legal frameworks.

An analysis the themes that arose from the first wave of 32 semi-structured interviews shows that CB leaders fall into three types based on their characteristic and values (see Table 5.3). These are: Social Activists (SA), Active Citizens (AC), and Community Entrepreneurs (CE). These types are not isolated, and an individual may share characteristics with members of other groups; however, their characteristics fell predominantly into one group. At this point there is no indication that these individuals are fixed in their groups. Follow-up interviews are needed to assess whether individuals move to different groups over the lifespan of their CBs. SAs, ACs, and CEs are each described in terms of their general characteristics, backgrounds, values, their CB model, and their challenges and support.

Table 5.3: CB leader typology

	Social Activist	Active Citizen	Community Entrepreneur
Characteristics	Have a clear mission which acts as the reason behind them leading CBs	Usually retired and volunteering	Aim to make the CB financially sustainable Largely paid role
Background	Usually, a history of volunteering or campaigning	Utilising skills from previous roles – professional and business	Mixed – charity, local authority and business experience
Values	Universal (equity and fairness) – often extended beyond the community	Community spirit and legacy	Achievement focussed – for the business. Developing a strong team to achieve this.
Business Model	Community regeneration or environment	Community shops and pubs – often smaller CBs	Community Hubs and regeneration organisations. Good at enlisting partners to support the CB
Support Required	Issue of burnout. Phone Hotline and mentoring	Volunteer recruitment and retention	Business and financial support
Challenges	Often frustrated when faced with the speed of change. Bringing others with them	Succession planning Financial viability dependent on volunteers	Being too business focussed. Not being part of the community
Scalability	Will depend on the mission.	Smaller volunteer-run businesses	Strong.
Strengths	Campaigning zeal Get the business going	Often Volunteers Residents	Social Entrepreneurs. Building Strong team

Source: Author's work

This typology was presented to the Power to Change team at a training day and critiqued by them. The responses were positive and led to the typology being presented at CB leader training events with the School of Social Entrepreneurs where it was further evaluated and refined. The typology was further tested with

the CB leaders in subsequent waves of interviews. The typology is not hierarchical, and the research does not yet show whether any of these groups are better at sustaining a CB than others. However, there are some conclusions that are drawn about the CB capacity for impact and which types of business are better suited for providing key facilities and services within their community over the long term.

This next section will explore each of the three CB leader groups starting with the Social Activists (SA), before discussing the Active Citizen (AC) group, and finally the Community Entrepreneurs (CE). Each group will be identified by their key characteristics, backgrounds, values, business models exploring the likely challenges faced, and support required. These types were based on small sample sizes but were tested in subsequent interviews and through the on-line questionnaire (see Chapter 7).

5.5.1 Social Activists (SA)

The mission or purpose is their key driver, and the business enables the mission to be accomplished.

Characteristics

Eleven participants formed the Social Activist group. The Social Activist (SA) group clearly articulate their values and have a clear rationale for why they are involved in CB. Many are happy to identify themselves as activists and have a clear mission or purpose which they seek to achieve through the CB. They see the CB as

a vehicle to drive their mission forward and to generate wider social benefit. They strongly identify with place, the community, or with the issue. This group were often involved in the CB at the nascent stage and 9 were founding members.

'We've got enthusiasm and dedication but no money and nothing else' (Interview 01, 45-65, Male, Volunteer).

Demographics

This group were relatively evenly split between male (5) and female (6) participants. Only one participant was retired (65+), and the rest were all employed; 7 were employed by the CB and 4 were volunteers. Only 6 of this group lived in the area that the CB directly served, although two participants had grown up in the area that the CB served and had strong connections to the community. Due to the nature of the mission of this group of SAs (e.g., environmental issues), broader values relating to equality of opportunity and changes to the existing economic system, it is not necessary for them to live within the community that the CB serves. The group of SAs within this study predominantly operated in urban areas (9), and this might reflect the life stage that this group were in or that their mission led them to work within urban areas where they felt that the need was greater.

Background

Of the individuals identified as SAs, 9 have a history of getting involved in volunteering and campaigning. This could often be traced back to their childhood,

where their parents were actively involved in politics and volunteering. Parents not only engaged in activism themselves, but also encouraged activism and campaigning in their children.

'I, constantly over those early years, was encouraged to take action and not to complain without taking action' (Interview 01, 45-65, Female, Employee)

They are not afraid to meet people in positions of authority and challenge the status quo. SAs are politically aware and astute.

'I don't like bureaucracy. I understand the need for it, and I will use it to achieve what I want to achieve, but you've got to understand the rules and how you get through them' (Interview 01, 65+, Male, Volunteer).

The SAs have a strongly defined sense of right and wrong, added to a conviction that their voice and efforts can make a difference:

'If you think something is shitty you should get together with people to try and make it better. You can moan all you like but that isn't going to change nothing, so we just applied that to here' (Interview 01, 45-65, Male, Volunteer).

Values

The SA's values were centred on CBs with social equality and environmental sustainability as their central purposes:

'My thing has always been about place. I feel about places, the way that people talk about family. You know family matters, to me neighbourhoods matter' (Interview 01, 45-65, Female, Employee).

The SAs expressed a strong sense of justice and a desire to tackle the inequalities that exist within society or their community. Many of the individuals

within this group are still working, and it was critical to them that organisations that they worked for expressed and shared these same values:

'It was working in renewable energy. It's making positive change, ... it wasn't making lots of money out of anyone... I believed it was trying to do the things for the right reasons' (Interview 01, 25-45, Female, Employee).

The values that were expressed were universal and often extended beyond their local community to wider societal needs, yet these values were expressed explicitly in their businesses within their communities.

Business Model:

Nine of the SAs operated community regeneration and environmental (renewable energy and agriculture) CBs. The CB is a vehicle through which they achieve their social purpose, and they need to be financially sustainable to achieve wider community benefits. Two SAs felt a democratic governance model for the CB was key as it reflected their inclusivity and equality values. This group of SAs adopted a cooperative business model which fitted with their values and beliefs as it allowed for the CB to be managed and run by the people it was trying to help:

'Being a co-operative is key to our ethos. Everyone who volunteers for a certain amount of time is able to become a member there is no joining fee. ... Everyone is respected and has a right to vote and have a say in what we do' (Interview 01, 25-45, Male, Employee).

There was, however, some frustrations expressed by them that the members of the cooperatives did not always fully engage in the democratic governance process.

Challenges and support:

SAs have identified the need for support strategies that prevent them from 'burning out'. The passion which drives them through the long and often contentious process of setting up and running the CB is hard to maintain. They are resilient but often frustrated by the pace of change:

'I've always been dissatisfied with the disaffection that goes on in the area. I get a lot of residents complaining that the area is crap, or we don't get our fair share and I think that responsibility lies with the residents themselves because one they don't come out to vote or they didn't come out to vote' (Interview 01, 45-65, Male, Employee)

This is a personal mission and mentoring support as well as the practical support of additional business skills training is key to their continuing to support the CB.

Two CB leaders who fell within the SA grouping within the typology left their CBs, one was a transport business and the other was a farm. Both leaders had founded the CB and taken it to a point where they felt that it was now secure. The CB leaders had reflected that the passion to start the CB was their strength, and that they could now leave the CB in a secure place.

'I am not the right person to lead the organisation anymore. Because I am too drawn to starting things.' (Interview 02, 45-65, Female, Employee and Founder)

They had both stayed longer than they had originally intended, and both were still intending to stay involved with their CBs in a volunteering capacity.

'I am not the right person for this job anymore and I can't get away from that. You know, I can't make myself something else. And that's the whole point of being a social entrepreneur, you are

playing to your strengths, and you know, it's time'. (Interview 02, 45-65, Female, Employee and Founder)

SAs as a group are passionate about the causes or the mission of the CB and the desire to work in an area that fitted their values was still strong. With one SA reporting that their new role did not align their values in the same way,

'I don't have the meaningful element that I did whilst in X'
(Interview 02,25-45, Male, Employee and Founder)

Both CB leaders were thinking of starting new CBs in line with their values in the future and were using the break from their CBs to think about what this might look like. Their zeal and single-mindedness had not diminished but was now being channelled towards setting up a new CB with similar values to the original CB. Both CB leaders had left their CBs on good terms and through their own self-reflections had decided that the time was right for them to move on.

5.5.2 Active Citizens (AC)

Community integrity is their key driver, and the business provides a service to the community.

Characteristics

The Active Citizen (AC) group form the largest group of CB leaders in the study with 13 members. ACs are not necessarily founding members of the business, and many have joined later in its development, often volunteering or getting 'roped in' by other members of the CB who saw that they had the requisite skills and experience that the CB needed:

'I wanted to do something in and for the village and I like the shop you know... So, I volunteered to be on the committee and when the committee that had its first meeting they said, "We don't have a chairman"' (Interview 01, 65+, Male, Volunteer).

They each expressed a sense of fulfilment in being involved, and for many being active with the CB was a way of getting to know their neighbours and involving themselves in the life of their community.

'As a local resident I was fed up with the city council withdrawing services from our community. We'd seen a gradual but repeated reduction and closure of and withdrawal of services and really this was the straw that broke the camel's back I think' (Interview 01, 65+, Male, Employee).

However, this group also expressed a deep sense of commitment to and responsibility for the CB. This led to a feeling of injustice that others have not taken an equal share in management roles in the CB and that the CB has taken over their lives.

'Yeah. It's a bit like having a tiger by the tail. We quite like it but we just don't get time' (Interview 01, 65+, Female, Volunteer).

Demographics:

This group of ACs were predominantly in the 65+ age group (9) with no members of this group being in the younger 25-45 age bracket. Ten participants were retired and volunteering within the CB. The AC group were all resident in the community that the CB served, and the fact that the CB was providing a service to their immediate community was important to them. Nine members of this group came from rural areas. The need to maintain their village, both encouraging younger people to stay within the area and providing services for an ageing

community, was important to them. This community cohesion relied on facilities and services being sustained within the community. CBs within this group were focused on services for the community and included shops, pubs, community hubs, and bus services.

Background

ACs are often retired (9) and are primarily volunteers (10). They have an attachment to their community in which the CB is located, and it is their home:

*'Well, I think for community spirit reasons, this is a lovely village'
(Interview 01, 65+, Male, Volunteer).*

Many ACs have a business or professional background and felt that the skills that they acquired when working might be helpful to the CB, and therefore they volunteered to help:

'You give a commitment and I think that's the only way you can do it. You are either doing the job or you're not (Interview 01, 65+, Male, Volunteer).

Due to the pressures of work and raising their families, many of them do not have any previous experience of volunteering and they would not identify themselves as activists. Many started off volunteering within the CB and quickly developed into taking on a management role, as they were seen to have useful skills and knowledge.

Values

ACs exhibit what might be called traditional values with an emphasis on maintaining their community and the way of life for future generations:

'I wanted the shop to stay. I very much believed that it is almost the heart of the village or certainly part of the central core of the village. I wanted to keep it. And I felt I had something to offer. And this was something that I could get involved in and work towards' (Interview 01, 45-65, Female, Employee).

Community spirit and legacy are key for ACs. They do not want to bring about wider societal changes but feel that the CB is a vehicle for maintaining a community spirit and the way of life for the place where they live. They expressed an awareness that they are looking after the welfare of those in the community, often elderly, tackling issues like social isolation and loneliness. Their CB provides an additional service to the community, people that will listen and check that the isolated members of the community are looked after. ACs, although often volunteers, feel a strong sense of responsibility for maintaining the CB and are often concerned about succession planning. The immediate community is their focus and there is a concern for including all members of their community. The business acts as a catalyst towards achieving their goals of community cohesion and growth, especially in rural areas where many young people were leaving to find work and more affordable housing elsewhere:

'I enjoy it. It's retaining a service to the local community so it's keeping people living where they've lived for years' (Interview 01, 65+, Male, Volunteer).

Business model

ACs often represent smaller CBs with a high number of volunteers and are very proud of the independence that this brings them. Therefore, their capacity and desire to grow their businesses is often weaker and outside of what they want to achieve. They are ambitious for their business and have plans to develop it, but it is within their immediate community and it offers additional services to their community. Any benefits to the community arise from the services that they offer, rather than the financial gains that come from running the business, as many of these CBs are only financially viable because they do not employ paid staff. Therefore, it is critical to their survival that they have a steady stream of volunteers ready to support the CB:

*'It's sustaining the number of volunteers that we need. Retirement age is increasing. Early retirement is sort of gone now largely'
(Interview 01, 65+, Male, volunteer).*

Challenges and support

ACs identify succession planning, bringing in new volunteers, as critical to the sustainability of the business. Recruiting younger volunteers is getting harder as retirement ages are raised and the number of people taking early retirement is dropping. People might feel happy helping for a couple of hours in the business but do not feel that they have the requisite skills or confidence to be involved with directly running the CB. Support packages for these CBs around volunteer recruitment and business skill training would support and increase the capacity of these businesses to meet the needs of their community:

'... succession is something that is concerning us quite a bit. We've one or two feelers out as to what we might do to preserve the business into the future. Because there is no financial problem. But succession is' (Interview 01, 65+, Male, Volunteer).

One CB, led by an AC, went into bankruptcy between the first and second waves of the interviews and the business was bought by a local businessman. This CB had been led by retired businessmen and had been established to provide employment for the area, but they did not have the experience required to run a farming business nor did they have direct experience of running a small business. This led to disagreements about how the CB should be run and the level of funding required to sustain it. Even though the CB was failing, the participant still felt responsible for keeping the CB going and providing for the workforce.

*'I didn't want to just sort of wash my hands and walk away which I could have done. Because there were quite a lot of part-timers, we had probably about 10 of them, some of whom were really quite dependent on the money, we didn't want to let them down'.
(Interview 02.65+, Male, Volunteer)*

Existing research has highlighted the need for CBs to attract leaders with the right mixture of business skills and purpose (Igalla et al., 2020; van Meerkerk et al., 2018). This case emphasises the need for a shared purpose amongst the leadership as well as the appropriate business skills. A sustainable CB is not solely based on having experienced people, but the viability of the business depends on having the right people who believe in the purpose of the business and can work together as a team.

'And I think the difference is when you have got volunteer groups, it's not like when you have a big business ... where there is an organisation structure and sort of a discipline and with volunteers

you can't turn round and sort of say, no you cannot do that, or you must do this'. (Interview 02.65+, Male, Volunteer)

5.5.3 Community Entrepreneurs (CE)

Business success is the driver, and a social benefit is an added reward.

Characteristics

Eight participants within the study were identified as Community Entrepreneurs (CE). This group of CEs are the most diverse group in terms of their previous experiences and their motivations for becoming involved with a CB, but it is their shared leadership and management skills that make them a distinct and unified group within the CB market:

'What I've found over time is that previously I've worked really hard and made lots of money for the organisation that I was working in, and it just made rich people richer. Now I can work really hard and make lots of money and actually it gets reinvested in nice things'
(Interview 01, 45-65, Male, Employee).

This group have identified the need for making the CB financially viable and once this has been achieved then they can achieve their social mission. They seek to employ and develop a strong team that will enable them to grow and deliver a strong CB:

'And that's really, building that capacity, confidence; ability in the team made the organisation what it is without any doubt'
(Interview 01, 45-65, Male, Employee).

They are also boundary spanning individuals who utilise their networks to support and strengthen the CB within its community, seeking out new ways to grow the CB and support the community.

Demographics:

Only one member of the CE group was not directly employed by the CB. No one within this group was over 65 or retired. Only 3 members of this group lived within the community that their CB served. No members of this group ran shops or pubs, and the CBs run as businesses for their communities but tended to be larger and more complex organisations employing staff and not reliant on volunteers. Although the CEs within this study were predominantly from the southwest (5), the CEs represented within this study lead CBs that are based in urban areas. In order to sustain a paid CB leader, a CB business needs to be large enough to generate the salary that is needed to employ staff, in a rural area with a small community business this would be less likely. Many of the CEs within the study were brought into their CB to make them financially sustainable.

Background

CEs usually have a background working within charities and businesses where they develop and hone their management skills. Their focus is on running a sustainable CB and they often identify themselves as social entrepreneurs:

'So we've done an awful lot of work, a lot more than any company of our size would do because we need to compete with some of the big boys in the commercial sphere' (Interview 01, 25-45, Male, Employee).

They might not be members of that community. Many CE do not have any previous experience of volunteering and they would not identify themselves as activists. For this group of CEs working for a CB suits their values, but values are not their main driver as they are primarily motivated by leading and making the business successful.

Values

CEs expressed values that were achievement focused, centred around being financially viable and achieving the targets for their CB. CEs want their community to flourish and to reach its potential and see the CB as the catalyst for achieving this change:

'And we've focused lots of our energy on earning our own income so 80% of it is now earned and then the bit that we are not earning you have to be adaptable and that means money runs out on that, well you stop doing it' (Interview 01, 45-65, Male, Employee).

They believe that employing and developing an effective teamwork is key to making this happen and they see their role as providing leadership to the team, as the team had the skills that were needed to achieve the benefits for the community. CEs often spoke about inclusion and employment opportunities within their businesses, and this was key. CEs like the freedom that working within the CB sector brings them as it enables them to innovate and be entrepreneurial.

Business Model

CEs were not necessarily founding members, and many joined later, with 3 of the CEs being brought in to turn the business around that was failing financially. They are often directly employed by the business in a senior management position. They are employed to strategically manage the business and take it forward and they are not risk adverse, taking calculated business risks to make the business grow and make it more sustainable:

'I like the fact that when you are in a CB it is more dynamic, so you are always looking for opportunities, you are always reacting to the environment or to people' (Interview 01, 25-45, Female, Employee).

This CE group is often good at making links and networking with other organisations and the local government to achieve their business goals. The role of the Board is governance and support for the CE, but it does not set the strategic direction of the CB as in other CB models:

'The Board aren't very hands on; they're quite deliberately not hands on. I've encouraged them not to be really' (Interview 01, 45-65, Male Employee).

Challenges and Support

CEs are looking for business focused advice and support. This support should come in terms of mentoring or financial and business and management skills. CEs need additional support with issues around social financing and commissioning services from local authorities:

'... it was the drive to want to make a change, but I knew that I wanted to do it through business rather than direct behaviour change work' (Interview 01, 25-45, Female, Employee).

CEs will seek out other like-minded individuals to facilitate these changes and develop not only themselves but also their team members.

The challenges faced by this group is getting the balance right between financial outcomes and social outcomes. As this group have often been brought in to make the CB sustainable and to develop it there is a risk that they are not as integrated into their community as the other CB groups. They might not come from that community and have the same values and understanding that other members of the community have. This could lead to a separation of the CB and its direction of travel from the community in which it is based.

Two of the CB leaders in the CE category left during the study, one ran a transport business and the other a community development business. Both were employed by the CB and reported to a Board. One of the CB leaders has retired and had started a new business, although not a CB. The other CB leader had resigned and was employed by another well-established CB. In both cases the CB leaders felt that there were fundamental differences between themselves and their Boards. They were both brought in to make the CB financially viable but there were fundamental issues around governance and having a shared clearly defined purpose with the Board which made their situation more difficult. While they had improved the financial position significantly in both cases, issues within the governance structure of the organisation presented them with challenges.

'The trap quite a lot of people fall into is you are trying to turn the organisation around so do you do it (governance) once you sort things out or do you do it when it's still ...' (Interview 02, Female, 25-45, employed)

The typology suggests that one of the challenges likely to be faced by this group is their focus on the business while not being perceived to be part of the community that the business was serving. This could only be overcome through working effectively with the Board and agreeing on the values and purpose of the CB and how this purpose was going to be achieved. This is difficult because, as one of the CB leaders identified, you assume that everyone is doing it for the same reasons or the right reasons:

'Because people don't do stuff for the same reasons that you're doing and so you sort of assume that people are doing stuff things for the right reasons' (Interview 02, Female, 25-45, employed)

The power dynamic between the Board and the people running the CB is key and where the Board are supportive the leaders felt empowered to lead the CB. It was felt that this relationship needed to be worked on and maintained before there were problems, with clear parameters on roles and responsibilities being established early on. As in the case of the CB that became bankrupt, there needs to be a clearly defined purpose for the CB which everyone signs up to, to ensure that the CB remains viable not just financially but also socially.

5.5.4 Conclusion

Findings from the initial wave of interviews suggest that the CB leaders fall into three main types: SAs, ACs, and CEs and that each of these types have characteristics that can both sustain but also constrain the development of those CBs. The interviews provided the researcher with case studies of each CB leader and their role within the CB. The values that underpin their decisions to get involved have been harder to uncover and are often mixed with the individual's motivations to become involved. The second wave of interviews focused directly on the values that each CB leader holds as key to them. This analysis of CB leaders' values and characteristics enables an exploration of CBs leaders that is outside of their immediate context and allows for a segmentation of CB based on a common factor that they all share, the individuals that run them.

The individuals within that community are the main assets of the CB, and Finlayson and Roy (2019, p.80) argue that these community-based social enterprises require 'as a pre-requisite a skilled base of individuals.' Renko (2013) shows that having a social conscience is not enough in running a social enterprise, as business skills are also required. The typology segments CBs in a way that allows the exploration of a complex and diverse sector, enabling researchers to start to make sense of the mechanisms, and the people that sustain it. The communities who develop and sustain CBs are made up of individuals and without these individuals there would be no CB (Igalla et al., 2020; van Meerkerk et al., 2018). An understanding of the viability of a CB can only be achieved by identifying the values, skills, and motivations of the members of that community.

This typology can provide support organisations with a means of identifying the needs of CB leaders and thereby offer targeted support and mentoring. The typology has been presented to Power to Change and utilised in their CB leadership training programme, most recently around their digital strategy. Where this support has been made available, through CB networks (Locality and Plunkett, year???) and specific training events (for Power to Change, and for the School for Social Entrepreneurs), individuals accessed it and found it helpful. As the CB market grows and more communities take on the running of CBs then these support mechanisms will become increasingly important, but support will also have to be put in place to ensure that smaller, often volunteer-led and run CBs, have the capacity to access the support that is offered. Without this additional support many CBs will struggle to recruit new volunteers and staff with the skills that need to ensure their long-term viability.

5.6 How do CB leaders define a CB?

Existing academic literature has revealed the emergence of several characteristics that distinguish CBs from other social enterprises, but there is no universally agreed definition (Diamond et al., 2018; van Meerkerk et al., 2018; Somerville and McElwee, 2011). There are a range of social enterprises and charities operating with a social purpose within communities and if CBs cannot be clearly identified as a distinct group, then an analysis of their effectiveness as a tool

for community regeneration is difficult (Craig, 2007; Johnstone and Lionais, 2004; Mendes, 2018). In Chapter 2 a definition of CB was proposed:

A CB is a not-for-profit trading organisation created to serve a purpose which is geographically situated, contextually embedded, and accountable to the local community that it serves.

This definition can be broken into five distinct characteristics: not-for-profit trading, purpose-driven, geographically sited, contextually embedded, and accountable to the local community. However, it is unclear whether this is a definition that CB leaders themselves recognise and it is unclear whether this is a useful tool from which to examine the challenges faced by CB leaders. As the number of CBs within England continue to grow, with an estimated 11,300 in 2020 (Higton et al., 2021) and the diversity between them becomes increasingly apparent, it is unclear whether this definition provides CB leaders with something that they feel defines their CBs and can help support their long-term viability. The next section explores each of these components of the definition in turn to check the validity of the definition from the perspective of the CB leaders and look at the support that could be offered.

Not for Profit Trading organisations

CBs are defined as not-for-profit trading organisations. This might appear to be an oxymoron, but within a CB any surplus money (profit) that is generated is used to sustain the business and produce positive benefits for its community (Hayton, 1995; Kleinhans et al., 2019). Many CBs in the study prided themselves on the percentage of their income that they generate through trading. Green et al.

(2021) highlight the dangers of being too heavily reliant on grant funding. Higton et al. (2021) found that CBs completing their survey reported that on average 65% of their income was generated through trading. This pride in striving for financial independence was reflected and elaborated on in the interviews:

'89% of our income is generated through our early years. So, we've been looking do we at hive off the whole early of years into a trading arm because what that will do, it kind of makes it quite clear that becomes the trading, its primary purpose is trading'(Interview 02, 45-65, Male, Employee).

Overall, CBs saw themselves as trading organisations and were working towards being grant free, but CB leaders were also practical and utilised the range of grants and commissioning opportunities that were open to them. But, as one CB leader expressed it, reducing their dependence on grants was their aim:

'You can't rely on grants. We know we need to be more entrepreneurial and try and get our own economy' (Interview 02, 45-65, Male, Employee).

The need to remain financially viable and independent was not only a source of pride but also a constant concern for all the CB leaders, as one participant reported:

'I mean, I still love the project and the people here are great, so all that's great, but just that war on attrition, raising funds, convincing people that what you are doing is worthwhile' (Interview 02, 45-65, Male, Employee).

In line with the definition, any surplus funds raised from trading went back into supporting the purpose of the CB, reinvested back into the business, or the local community:

'... whatever profit we make is all ploughed back into the organisation in terms of designated funding for future projects we

have got further down the line' (Interview 02, 65+, Male, Employee).

Previous research by Mongelli et al. (2019) has highlighted that CBs were focused on finding new and innovative ways to generate additional income from the resources that they controlled. One CB had developed a separate trading arm by putting wind generators on its land and other larger CBs were looking into community housing projects to raise additional funds and to provide low-cost affordable housing for their community. However, being self-sustaining was not easy and some of the smaller CBs were only just breaking even and were sustainable because of their use of volunteers. They had very little in reserve and when significant capital spend was needed, they had to rely on fundraising from within the community or small grants to buy the extra things that the business needed.

The hybrid nature of CBs and their need to generate both financial and social outcomes (Weerawardena et al., 2019) was also reflected in the interviews. While CB leaders were clear that the CB needed to be financially sustainable, this was not how they measured their success. As one CB leader reflected:

*'We've got to make money. But it's also our social value. And I think it's just the way you measure stuff. You know, if you measure this pub against all other pubs in the city, we're probably bottom of the league. If you flipped it around, what's got the most community impact we're Man City or Liverpool do you know what I mean?'
(Interview 02, 45-65, Male, Volunteer).*

CB leaders value their independence and their freedom, and their goal was to be self-sustaining and to remain independent (Murray, 2018), yet it is clear from the interviews that to be sustainable CBs need access to additional financial support.

Capital investment is needed to maintain and develop their assets and their buildings, which have often been poorly maintained by previous owners due to lack of funds (Aiken et al., 2016). But CBs also need access to additional revenue to support their initial running costs and to support them in developing a viable business model. One CB leader in a more deprived area said that they did not have the resources within their community to fundraise and without the additional financial support from Power to Change that vital community asset would be lost.

Purpose-driven

The purpose-driven nature of a CB (Bhattacharyya, 2004; Johnstone and Lionais, 2004), creating positive outcomes for the community, is a key defining feature of a CB. In line with existing definitions of CBs (Ham et al., 2017; Montgomery et al., 2012; Ratten and Welppe, 2011), the sense of purpose was strong in all the CB leader interviews. It is this purpose which stimulates many CB leaders to become involved with their CB. This purpose is the trigger that activates the CB leaders' values. In setting up her CB, one CB leader said:

'Nagging voice went quiet...I know who I am now' (Interview 02, 25-45, Female, Employee).

The purpose gives them their reason to become involved and stay involved with the CB because it relates directly to their values and provides an outlet for them. As one CB leader expressed it:

'The housing thing, the environment, I mean that's been a thing of mine ever since I can remember really and it was just spotting the

chance to actually do something not just talk about it' (Interview 01, 45-65, Male, Employed)

This sense of purpose, meeting community need (Higton and Archer, 2021), drove the CB leaders within each group and not only dictated the goods and services that were offered by the CB but also the economic and social outcomes that were generated. How this purpose was set and defined was dependent on the context in which the CB operated and what the community wanted. Sometimes the purpose for CB arose out of a potential loss within that community (Bailey, 2012). This frustration at the closure of a local facility was voiced by one CB leader:

'And I felt that I'd got skills that might be useful to the community in its quest to fight the closure and help reopen it so that was the first motivation that as a resident I wanted to see the facility keep it open ... plus the fact that you know again as a local resident I was fed up with the city council withdrawing services from our community' (Interview 01, 65+, Male, Employee).

In other cases it was economic regeneration to the area that mattered, through exploiting local natural resources and establishing new businesses, or due to environmental concerns:

'You know, it's about growing food locally and buying food that doesn't have pesticides and herbicides and god knows what else sprayed on it' (Interview 02, 25-45, Female, Employee).

However, the social benefits were always the primary driver for all the CB leaders interviewed in the study:

'But for us it's the social benefit first. And we always look at what the residents want to deliver' (Interview 02, 45-65, Male, Employee).

All the CB leaders were clear that their purpose was to make their community a better place to live in some way, whether that was providing

additional services, like a community shop or pub, or addressing inequality through economic regeneration. This was because they all felt that community was important and it connected directly to what they valued, irrespective of whether those values were to maintain a rural community or to regenerate an urban one. Yet, this desire to preserve something for that community did not mean that things should be done in the same way and the CB also provided communities with the opportunity to innovate and do things differently:

*'We were meant to be a blueprint of how we think pubs can be run'
(Interview 02, 45-65, Male, Volunteer).*

Having a clearly defined purpose for the CB not only defined the outcomes of the business but also led to fewer conflicts within the CB:

'...shared, common interest and purpose basically. Everyone is pulling in the same direction' (Interview 02, 45-65, Male, Volunteer).

These findings show that the purpose behind the CB is the major contributory factor to activating CB leader engagement, as the social purpose related directly to the things that CB leaders felt were important, i.e., their values. The way that the CB traded was not the draw for this group of CB leaders; instead it was the benefits that could be offered to the community that were significant. The social benefits, the positive outcomes that the CB offered to the community, whether it was a shop, a pub a leisure centre etc., were always the primary driver for all the CB leaders interviewed in the study.

Geographically sited (Place-based)

Perhaps the most significant feature that distinguishes CBs from other social enterprises is their embeddedness to their geographical base (Bailey, 2012; Hull et al., 2016; van Meerkerk et al., 2018). Talò (2018) found that one of the strongest predictors of community engagement was place identity. Therefore, it would be expected that CB leaders would feel a strong connection to the place where they were based. But place is not only about the CBs geographical location, it also about the context of being in their community, sharing community values and generating positive outcomes for that community (Johnstone and Lionais, 2004):

‘All that the political talk of localizing, I’m all for localizing more and more because it becomes simpler if you make it local and maybe more people can agree to something’ (Interview 02, 65+, Male, Volunteer).

Not all the CB leaders lived in the geographical area served by the CBs (see Table 5.1 for the breakdown of CB leaders living in the community). Those who did not live within the immediate locality of the CB still had a close affinity to the place and community. Some had grown up in the area and knew it well.

‘So really, I should say that’s home but, in a sense, when I come here in the morning to come to work, this is home really... And I hadn’t thought of it like that’ (Interview 02, 45-65, Female, Employee).

These differing understandings of place adds nuance and complexity to a geographical understanding of place and points more towards the contextual embeddedness of a CB within its community. Place is not simply a physical construct for the individuals involved in a CB as one participant said:

‘Place means, it’s where we live, where we work, where we socialise, where we spend all our lives. And place to me is very much about making place as good as you can make it so that people want to live in your place, want to stay in your place, want to socialise in your place and find your place a nice place to be’
(Interview 02, 65+, Male, Employee).

Contextually Embedded

This symbiotic relationship found within place-based CBs should preclude other general social enterprises from being classified as CBs. But place is more than a geographical location; it is also about all the other contextual factors that create a sense of community, as one CB leader reported:

‘A place where you feel at home, you are known and feel accepted in the community’ (Interview 02, 65+, Male, Volunteer).

Not all CB leaders viewed place as a geographical construct but offered a more nuanced perspective seeing place more as a social construct. It was the shared community values, focusing on the people and the support within the community that were identified. It is this social dimension as well as its geographical roots within the community that makes the CB uniquely placed to meet the needs of that community.

‘And you can't really define a place as being, you know, just one neighbourhood or housing estate or one ward...but it's picking out a set of relationships and all the layers that relationships happen in that locality rather than trying to split them into silos’ (Interview 02, 25-45, Female, Employee).

This contextual understanding of place has implications not only for defining CBs but also for their future leadership and sustainability. If place is about

relationships and shared values, then how should CB leaders be thinking about succession planning? CBs would need to find a person with the right skill sets but also with values that align with the CB and its community. Many CB leaders were thinking about the type of people who might replace them once they had left the CB. Most of those interviewed focused on developing staff that were already in the business to take over once they had left to ensure that the purpose and the values of the CB were continued. The importance of these relationships within CBs cannot be under-estimated. Many of the difficulties and challenges faced by CB leaders centred on internal relationships and handling conflict, especially when the CB were reliant on volunteers, both working within the CB and on the Board:

'You have got employees who have a set procedure for everything and then you have got volunteers who are somehow not quite governed by that' (Interview 02, 25-45, Female, Employee).

As the CB leaders' reflections on place highlights, research needs to develop an understanding of the context in which the CB operates, the values, needs, and complex relationships within that community, to fully appreciate the role that values have in activating an individual's engagement with a CB.

Accountable to the Community

CBs are defined by their direct accountability to their community (Hull et al., 2016; Hertel et al., 2019). Without that sense of community accountability or 'ownership' a CB would not fulfil its purpose and would be seen to have failed

(Finlayson and Roy, 2019). To ensure that the CB remains accountable, especially for community development organisations, having a clear purpose, an idea of what was needed in the community and wanted by the community, was essential. This accountability or planning performed several key functions for the CBs:

'We had a big group of residents who signed up to working on the plan that we put together. And I love working with the community. Everyone I worked with was brilliant, so much goodwill' (Interview 02, 25-45, Female, Employee).

One way that CBs focused on regeneration ensured that they were meeting the needs of their community was through their Neighbourhood Plan. The Neighbourhood Plan provided the basis of their Business Plan, as it contained all the information regarding the needs and the demographics of the community as well as the community's priorities. This allowed the CB to measure their progress and plan what they still needed to do. It was described by one CB leader as their 'Bible'. The Neighbourhood Plan also served to cement the legitimacy of the CB, acting a tool by which to engage with local authorities and funders, as the CB could show that it was engaging directly with the local community and identifying needs.

For smaller CBs regular face-to-face engagement with their community provided them with a clear understanding of what the community needed. The community could hold the business to account through providing instant verbal feedback and was a means of involving the community more directly in the running of the CB. Community engagement with their CB also led to increased individual empowerment. One CB leader reported that they held small neighbourhood planning committees and being involved with these was beginning to give

community the confidence to become more actively involved with the CB and offer to become trustees.

CBs based in more affluent areas, such as community shops and pubs, had looked to community members to help to fund the CB in the initial stages by offering shares and had engaged with the community through holding AGMs:

'It's not difficult to get local people to back you up if you have a scheme stacked up financially...' (Interview 02, 65+, Male, Volunteer).

But accountability can be contentious, and Bailey (2012) highlights that accountability is a key challenge for CBs. It is not only a question of who is accountable (Aiken et al., 2016) but also to whom (Kleinhans, 2017). The power dynamics within CBs and within communities had a clear role to play and this was not always positive, as one CB leader reported:

'So, a couple of people said they would run it on a full-time basis provided we didn't interfere... we had directors meetings and as soon as we questioned something there would be, no, no, keep back' (Interview 02, 65+, Male, Volunteer).

There is a need for clarity over what accountability means within the context of each CB to ensure that the CB is generating the social outcomes that the community wants and reflecting the values of community members to ensure it remains relevant and fulfil its purpose. There is a danger that the CB could be seen to be directing rather than taking direction from the community (Mendes, 2018). There was a feeling that sometimes the CB had to tell the community what their purpose was and why it was beneficial from them to support it:

'Why are we doing monitoring and evaluation, and it's to reflect back to the community that actually the reason we're here is for

them and that these are the things we're doing, and this is where it's been positive for you' (Interview 02, 45-65, Male, Employee).

CB leaders were conscious that while they were there to meet the needs of their community, not everyone within their community either wanted to or were able to use their CB. As one CB leader reflected:

'We are not publicising the shop well enough. We need to get out there and get different people' (Interview 02, 45-65, Female, Employee).

Trying to encourage more diversity and support from the community was also raised when it came to the issue of governance. Finding people willing to volunteer for trustee and board roles was difficult and when the organisation was not doing well this was especially difficult:

'I think that what happens is that when the organisation kind of gets into trouble like that, the kind of trustees shrink' (Interviewee 02, 25-45, Female, Employee).

The relationship that the Board has with its members was also critical, with some Boards not agreeing on the way that the CB should be run leading to mixed messages being given to staff and 'acrimony' between Board members. One CB leader identified this as a contributory factor to the eventual closure of the CB. Recruiting people with the right skills and values was key to the success of the CB and some businesses struggled to find people with values and motivations that matched those of the organisation. This caused real stress for those working within the organisation:

'I was really worn out by it... Such a low. I mean, the lowest point in the x years I've been involved here' (Interview 02, 25-45, Male, Employee).

Being accountable to the community is seen as an essential ingredient for any CB, however, this was something that many CBs found difficult. Smaller CBs did not have the resources to spend on large-scale information gathering and often relied upon direct relationships with their communities. This worked well but they were conscious that there were still groups that they were not reaching. Conversely, larger CBs spend time gathering information for their Neighbourhood Plan and used this as the basis for their Business Plans; however, they did not have the instant and direct feedback of the smaller CBs. The issue of accountability was also reflected within the governance structures of the CBs with CBs struggling to find Board Members with the right values and skills to support the sustainability of the CB. While accountability to all members of a community is difficult for CB leader to achieve, to realise its stated purpose a CB must listen and act on what their community needs. If a CB is not accountable to its community, then it will be unable to fulfil its purpose and it will fail as the community will not support it.

5.7 CB Response to COVID-19

CBs with their local knowledge and understanding of place (Dentoni et al., 2018; Gardner et al., 2021a; Johnstone and Lionais, 2004; Kleinhans et al., 2020) makes them ideally placed to support their communities at the time of a pandemic when members of the community are vulnerable and need additional support.

'I think in the last few weeks we've really kept an eye out, there's one or two very vulnerable people who are sort of slightly under the radar and we've been able to keep an eye on them and possibly

signpost ... it's not signposting them to the help, it's signposting the help to them' (Interview 03, 45-65, Female, Employee).

However, the overall picture was patchy and depended on the type of service or product that the CB was offering to the community. Table 5.4 shows the breakdown of the status of CBs during the pandemic. CBs whose main purpose was bringing the community together, such as community hubs and leisure centres and pubs, were especially hard hit and unable to open. Many struggled to find innovative solutions to social distancing exploring on-line concerts and meal delivery services, whilst others faced long-term closure and rapidly dwindling reserves. The speed that the lockdown was introduced, and the CBs limited access to resources meant that many CB leaders were put under pressure to decide whether to keep going to meet the needs of their communities or close to remain financially viable.

Table 5.4: CB responses to COVID-19

Main Activity	Region of England	Nos CBs	Position during lockdown	Services during lockdown
Shop	3 x Southwest 1 x Midlands	4	Open	As before + delivery services + 3 x online ordering
Environmental	Northeast	1	Open	As before + support services online
Energy	Northeast	1	Open with social distancing	As before
Support service	1 x Northwest 2x Midlands 2 x Southwest	5	Open for essential staff only	All centres open for key services Food delivery and support services online 1 x Business support buildings open Support services offered online
Food production	1 x Northwest 1 x Southeast 2 x Southwest	4	Open for essential staff only	1 x online veg boxes delivery services started 1 x nursery open for key workers
Health and social care	2 x Southwest	2	Open for essential staff only	Food and support services online
Transport	1 x Southeast 2x Southwest	2	Closed	1 x open supporting key workers
Sport and leisure	1 x Northeast 1 x Midlands 2 x Southwest	4	Closed	Support community foodbank and offered online fitness sessions 1 x offered hub for essential services
Community hub	2 X Southwest	2	Closed	1 x organised book and game delivery in the village
Pub	1 x Southeast 1 x Northwest	2	Closed	1 x delivering hot meals and food
Business support and training	1 x Southeast	1	Closed	Online TV channel and festival
Arts, heritage, and culture	1 x Midlands 1 X Southwest	2	Closed	None

Agility

CBs in-depth knowledge and understanding of their community's needs places them in the unique position of being able to quickly respond and adapt to meeting those needs. This agility has been apparent during this pandemic with CBs utilising and adapting their resources to meet the changing needs of their communities. In the immediate aftermath of the lockdown many CBs focused on getting food to the most vulnerable. One pub and many community hubs set up support services set up delivery services offering free food to those in their communities most in need and a paid service to those that can afford it. One anchor organisation used its community development team strategically to organise the community response in their area, allocating roles to the 1100 volunteers that stepped up to help and the many smaller organisations and charities in the area. This agility can also be seen in the smaller CBs where community shops set up on-line and telephone ordering services and created accounts enabling those who were self-isolating to get their essentials with local volunteers delivering the goods:

'You put a message to say you've got five deliveries around the village at about 3:30 in the afternoon and in the first couple of weeks we were getting Angels fighting over it because they want to get out... our deliveries are all done by them now and we don't have to manage that at all and we do it by Facebook. Without it I don't know how we do it' (Interview 03, 65+, Male, Volunteer).

CB leaders turned to technology to enable them to interact with vulnerable members of their communities, their staff, and volunteers. Many CBs utilised

existing websites and platforms to maintain direct contact with their communities, setting up on-line ordering for vegetable boxes etc. Many CBs offered phone and on-line support services to those with mental health issues and learning disabilities. Zoom has been used to set up gym classes to keep their community fit and active during the lockdown. Staff have been live streamed feeding the farm animals directly into the homes of children with learning disabilities. Rather than cancel a booked community festival one CB took the festival on-line and created a Facebook TV station broadcasting for 10 hours a day and bringing a range of arts, cultural and well-being activities to their community. CBs are not unique in this but have been creative in how they can use low-cost technological solutions to remain in touch with their communities.

But the picture was not entirely positive, CBs were not cash-rich, and the use of technological alternatives was less successful in reaching harder to reach members of the community (Avdoulos et al., 2020; Gardner et al., 2021a, 2021b; Highton et al., 2020); these groups included the elderly, those with limited incomes, and young people. These groups did not have access to the technology and wi-fi or lack the skills or the desire to use it. Many CB leaders highlighted this digital divide and without significant support most vulnerable groups feared that gap would widen, and they will become more isolated.

Due to the face-to-face nature of CBs pre-pandemic, many staff at the start of lockdown did not have the access to technology or the digital skills to implement digitalised services. Those staff members who were confident with digital tools were training other team members as they went. The array of digitalised services

now utilised by CBs is inspiring, considering the baseline that they were starting from. However, for the sector to flourish and continue to receive the cost benefits that digital services can offer there needs to be support put in place to provide CBs with the access to staff training required to make the resources engaging and accessible for some of the most vulnerable members of their communities.

Finance

Like many businesses, CBs have made use of the financial support mechanisms that have been available to them from central and local government with all of those employing staff, using the furlough scheme to keep staff employed whilst the CBs were closed. Others have accessed small business grants from their Local Authority and have used this to help to pay their fixed costs during the lockdown (Avdoulos et al., 2020; Higton et al., 2020). These funds have not always been easy to access and there have been areas where CBs have struggled to get the funding as they did not meet the requirements. Some CBs have helped their small business tenants to access the available funding, and this has benefited both the business tenant and the CB. Funders were also flexible about how the services were to be delivered:

'... our funding pot is like a pie, so about 45% of our income comes from local authority, so they have honoured their spot purchase agreement with us' (Interview 03, 45-65, Female, Employee).

Higton et al. (2021) reports that 1% of CBs responding to their survey had closed during the lockdown and did not anticipate reopening and 65% saw a decrease in business levels. The financial position of the CB was dependent on the type of business and the percentage of their income that was based on that

business activity. Some CB leaders commented that ironically those funded through grants were actually better off during the pandemic as many funders have continued to fund their community activity. This runs counter to the previous narrative with CBs priding themselves on the independence that generating their own funding gave them. Many CB leaders were trying to avoid taking up the government's loan scheme as they see this as storing up problems for the future:

'87% of our income was generated by trading, so when the command came to lockdown, was Friday 20th March sealed into my brain, we lost practically all of it so and we've now got a cashflow which we update weekly' (Interview 03, 45-65, Male, Employee).

This funding shortfall was made even more difficult for CBs when the trading income was used to support the CBs charitable objectives leaving the future sustainability of services offered to vulnerable people in the community at risk:

'We think we'll lose at least 25% income on the trading company this year, which predominantly will mean that the trading company won't be able to donate to the charity' (Interview 03, 45-65, Female, Employee).

One CB leader expressed their concern for these vulnerable people who were still there in the community even though they were no longer coming to the Community Centre. Other CB leaders discussed the growing level of food poverty and the increased demand on food bank services. It is likely that this high level of need will continue post-pandemic meaning that the services offered by CBs will be in even greater demand, and this raises questions over the ability of CBs to meet this demand when their income has been dramatically affected.

While some CBs have incurred significant losses to their income generation others saw their income almost stop because their businesses had to close. There was a concern not only over how CBs would bridge their cashflow gap but also the loss to their reserves:

'... we've got no trading income coming in at all because virtually everything had to be frozen ... This three-month closure has cost us 150 grand' (Interview 03, 65+, Male, Employee).

However, some CBs had increased their trading income significantly during the pandemic. The community shops all reported an increase in their market share and their takings were significantly up on what they would normally take. This has meant that some shops went from barely breaking even to making a profit:

'And we have more than doubled our turnover in the last four weeks, in fact some days it's been three times as much as normal' (Interview 03, 65+, Male, Volunteer).

The pandemic has raised several questions over the financial viability of many CBs and whilst some, such as community shops and those with commissioned work, have been able to maintain and, in some cases, grow their reserves, for others the pandemic has had significant financial implications. CBs operate on very limited resources, with small or no reserves, without increased financial support and backing to help CB leaders to rebuild their CBs post-pandemic, it seems likely that many communities will lose some or all of the vital services that the CBs are offering.

Purpose of the organisation

CBs are purpose-driven (Peredo and Chrisman, 2006; Somerville and McElwee, 2011; Valchovska and Watts, 2016), values-led organisations which exist

to serve their community. In some instances, the CB's purpose was contrary to the new social distancing and lockdown rules and their CBs was forced to close:

'It's wiped out all our trading income and what we are about is bringing people together, and what this crisis needs is keeping people apart' Interview 03, 45-65, Male, Employee).

This left CB leaders facing difficult dilemmas about whether they should continue to operate or close completely. Most CBs in this study chose to continue to support their communities even though they are operating at a loss. The pull of the social mission, or purpose, was greater than the need to balance the books:

'Well, we are a charity, our charitable objects are to support our community, their well-being, health, and happiness, so we were in this incredibly difficult dilemma that we needed to reduce our costs as much as possible, we needed to up our income, what was left of it as much as possible and yet we had to continue to operate' (Interview 03, 45-65, Male, Employee).

The CB leaders' conviction in the value of the CB serving its community was also reflected in volunteer run organisations. In one CB some Board members felt that it was not morally right to keep the shop open and risk the health of the volunteers running it. However, all the shops in this study remained opened and continued to serve the community by putting new social distancing procedures in place:

'There was some opposition, some of the committee wanted us to shut. Some of them said, the younger ones, thought that us oldies should just back off and leave it. We didn't like that idea at all' (Interview 03, 65+, Male, Volunteer).

This desire to serve their community throughout the pandemic highlights the values-led nature of CB leaders. It was these values that drove the CB leaders to continue to support their communities in whatever ways they could. CBs continued

to remain open where possible, despite the financial costs, and others repurposed their offering and how it was delivered to ensure that the needs of the community were met. See Chapter 6 for an in-depth discussion of the values and change in values priorities that took place during this period.

Volunteers

Many of the CBs in the study were heavily reliant and for some CBs, totally reliant on volunteers to keep the CB running. Higton et al. (2021) reports an average fall of 11 volunteers per CB by the summer of 2020. In the earlier waves of interviews many CB leaders were concerned about the sustainability of their CBs as volunteer recruitment was becoming more difficult. This need to have a younger volunteer workforce was highlighted in the pandemic with older members of the community and those with underlying health conditions having to self-isolate. For instance, one CB in our survey found their volunteer driver numbers reducing from 40 to 15 at the start of the pandemic.

CB leaders reported that many volunteers wanted to return to help the CB and were planning to put extra protection in place to ensure their safety, but there will also be some that are not able to return:

'I know that a lot of them are missing it because I've been keeping in touch with a lot of them and they're all saying it would be great to come back but whether that will depend on what the situation is at the time, whether they feel that they can safely come back...'
(Interview 03, 65+, Female, Volunteer).

The pandemic appears to have led younger people taking an active role in their communities, partly because they have been furloughed and are looking to fill their time, but also there seems to have been a genuine desire to become more involved

with their communities working in shops, foodbanks, and delivering shopping to members of the community who are self-isolating. Some younger volunteers utilised their IT and business skills to support the CB with systems to support their new on-line presence. It was hoped that some of these younger volunteers will continue to stay involved with the CB in some capacity and inject new ways of working and business experience into the CB:

'We've probably got less than half the number of volunteers that we had before working in there, but probably a quarter of these are brand new who are all at work normally' (Interview 03, 65+, Male, Volunteer).

With the heavy reliance on volunteers, it is likely that this decrease in volunteer numbers will have a significant impact on the future financial viability of many volunteer-led and run CBs. While it was seen to be encouraging that younger people had supported their CBs during the lockdown period, the removal of furlough would make many return to work and volunteer numbers would once again decline. At this stage it is still too early to speculate whether older volunteers will return and what impact this will have on those CBs.

New Partnerships

Many CBs became part of much bigger initiatives to support their local communities. These joint activities were particularly focused around providing food for their communities. Larger CBs, anchor organisations, acted as 'boundary spanners' (Aldrich and Herker, 1977; Igalla et al., 2020). CBs operating at the hyperlocal level, had knowledge of where help and support was most needed. CBs were able to liaise with public sector organisations, both representing their

communities and signposting those organisations to the most vulnerable member of their communities to ensure that their needs were met (Gardner et al., 2021). While CBs strongly identify with their communities (Bailey, 2012) they do not 'represent' their communities in a legal sense, and they are not directly elected, but their position as businesses rooted within the community creating community benefit places them in a unique position of 'legitimacy' in the eyes of statutory bodies.

For some CBs their hyperlocal knowledge of their community's needs has increased their visibility; this has meant that statutory and other organisations were beginning to understand the scope and scale of the work that they undertake in their communities, and it is felt that this would have a positive effect on their CBs in the future:

'... we're one of many X Council hubs where community organisations have stepped forward to volunteer to become a hub for the Council and the NHS. We support residents that are shielding, that can't go out for 12 weeks because of underlying health issues, with their shopping, prescriptions, paying their bills, just that type of thing really' (Interview 03, 45-65, Male, Employee).

The pandemic had the effect of showing a larger range of people the important role that CBs play in their communities. However, partnerships require time and resources not only to build but also to maintain, and there is a real danger that without additional support for CBs to continue this work things will return to how they were pre-pandemic:

'... but I do think that all of the organisations across the whole country that have got stuck in and done stuff, and hopefully people

will remember them and support them' (Interview 03, 45-65, Male, Volunteer).

Impact of the COVID-19 pandemic on CB leaders

The pandemic had a significant impact on CB leaders, and their working practices altered dramatically. People within CBs primarily interact with people on a face-to-face basis, and this had to change completely with social distancing. The level of stress and worry that CB leaders faced in trying to keep their businesses open and furloughing staff caused sleepless nights; for some this has been an energising experience whilst others have found it very difficult to manage:

'I don't think we slept, we hardly ate, X and I lost over half a stone each and we, you know, it's just kept us going. We are living on adrenaline and we're just beginning to calm down now to be honest. So it's, I hate to say, it's been a very exciting period of time and only now does the horror of it hit you, you know, when you come down from actually just organising and managing stuff which has been great' (Interview 03, 65+, Male, Volunteer).

Many CB leaders were not used to home working and this change in working practices led some to question their role within the organisation. While home working enabled them to take a step back from the day-to-day running of the organisation and take a more strategic approach to CB, this had not been without cost and some CBs reported feeling guilty at leaving other family members to look after children whilst they work in another room. Their sense of guilt also extended to other members of their team who were in the front-line delivering services and many chose to take part in the community response spending time at the food bank or delivering food to the community:

'I've struggled with I suppose being virtual' (Interview 03, 45-65, Male, Employee).

Many CBs leaders, after the initial crisis, seemed to be subsiding, were using their time to reflect on what their CBs would look like in the future, and were asking questions about what life post-COVID-19 would look like in their communities. The financial impact of the pandemic forced some CB leaders to examine their business models, review their staffing levels, and consider limiting or changing the services that they can offer, but these were not purely financial calculations as they were carefully weighed against the impact that they would have on that community:

'I have no idea whether or not I am going to have any customers come back and how long it will take or how long we will survive this, and whether or not we will survive. And the despair that that will bring to so many people if we go under' (Interview 03, 65+, Male, Employee).

The ramifications of the lockdown could see CBs changing their income generation model and seeking more grant funding which had proved more secure during the pandemic. CBs explored different ways of providing their services, like on-line support and festivals and trying to monetise these. CB leaders recognised the need to continue to be agile and adaptable and look for new opportunities to meet the needs of their communities:

'it's given us a chance and will give us a chance to relook at what we do... the weird thing is it might be better for our business because we are reaching lots of people who would never have used us for whatever, maybe the Meals on Wheels will carry on for a long time' (Interview 03, 45-56, Male, Volunteer).

Although not unique to CBs, the impact of the pandemic on CB leaders cannot be underestimated. Although they are resilient, determined, and used to working limited resources, many were left exhausted by the experience and time and

resource will need to be put in place to support their well-being as we move out of the pandemic.

The pandemic and lockdown restrictions had a huge impact on CBs and their leaders. Where possible CBs showed resilience and agility to keep going and meet the needs of their community, fulfilling their purpose, despite the financial pressures that this has brought. The hybrid nature of CBs meant that CB leaders had to make difficult decisions balancing financial pressures against the need of their communities. This tested not only CB leaders' business skills but also their values. CB leaders have shouldered the responsibility of maintaining often vital services to the most vulnerable members of their communities. CB failure would not simply be a personal financial loss, as it would be a loss to the whole community:

'... there is so much riding on it. There is so much impetus that has been built. There are 150,000 attendees that's in jeopardy and the 800 members that we have' (Interview 03, 65+, Male, Employee).

5.8 Conclusion

The value that is created by CBs is created within the context of the community that it serves (Dentoni et al., 2018; Peredo and Chrisman, 2006). The value created by a CB is not purely financial, it is social and shapes and changes the community where it is based. The communities who develop and sustain CBs are made up of individuals and without these individuals there would be no CBs (Van Meerket et al., 2018). If CBs are to play a pivotal role in the economic and social regeneration of their communities, providing facilities and resources as well as skill

development and job opportunities (Bailey, 2012), then additional research needs to be undertaken into the mechanisms that sustain viable CBs and the individuals that support and lead them. This research fills part of the gap in the existing literature through exploring and segmenting CBs based on the individuals who lead them.

Exploring CBs through the values of CB leaders enables researchers and policy makers to compare and evaluate CBs offering diverse activities and operating under different governance models and legal frameworks. Selsky and Plunkett (2015) segmented the CB market based on the challenges that a CB might face and Higton (2019) classified CBs according to their main activity. Both segmentations ignore the context in which CBs operate and the role that the community plays in shaping the CB. This study shows that segmenting the CB market based on individual values through the CB leader typology provides CBs, government, and funders with a useful framework for assessing the capacity and support needs of CB.

The typology divides CB leaders into 3 main groups: SAs, ACs, and CEs. Each group has different strengths and is likely to face different challenges. Use of the typology allows some conclusions to be drawn about the CB's capacity for achieving a particular impact and which types of business are better suited for providing key facilities and services within a community. The typology allows for comparisons to be made across the spectrum of CBs across activities and governance models.

The second wave of interviews enabled the research to explore the changes that individual leading the CBs were facing more fully, and reasons for leaving their CBs. While there were only a small number of changes in circumstances, these

changes were in line with the existing typology, reinforcing its use as a potential tool from which to assess the capacity of different CB leaders and their likely challenges.

The definition of CBs that was put forward in the literature review in Chapter 2 was explored through the lens of the CB leaders and their understanding of the factors that made up the definition. The inclusion of 'contextual embeddedness' as a defining feature was critical in highlighting the impact of the social dimension of community engagement for CB leaders. The place-based nature of CBs still needs additional exploration, with CB leaders' understanding of place being far more nuanced than the definition suggests: for CB leaders it is about the relationships within the community rather than a geographical place. However, the definition provided a framework from which to analyse the internal and external factors that impacted on the CB leaders and the sustainability of their CBs.

Finally, this chapter discussed the findings from the third wave of CB leaders interviews which took place during the first COVID-19 lockdown in April-May 2020. The findings from these interviews show the agility and resourcefulness of CBs in meeting the needs of their communities during the pandemic. But it was a mixed picture as some CBs saw large increases in business, while others faced dramatic losses in revenue because of the lockdown and raised questions about the long term financial and social sustainability of CBs post-pandemic. An analysis of the semi-structured interviews at this time identifies additional support that government and funders could provide to CBs to increase their long-term sustainability. This support has several aspects, as it is not centred around propping

up failing businesses and it is about ensuring that communities have the capacity to continue to provide essential services for themselves through their CBs.

As the country came out the pandemic the critical question for policymakers and funders was whether CBs had the long-term capacity to meet the economic and social needs of their community. Policymakers and funders are accountable to communities through the ballot box and have an obligation to ensure that they are allocating scarce resources effectively. Currently, the contextual nature of CBs (Johnstone and Lionais, 2004), their embeddedness to place (Van Meerkerk et al, 2018), and their commitment to achieving social purpose (Bailey, 2012) makes it difficult to assess their overall long term financial and social viability as a means of regional development. Nevertheless, this research shows that CBs resilience and commitment to supporting their communities with limited resources has been unflinching. What impact they could generate for their communities with additional support and training remains to be seen.

6 Chapter 6: Identifying the values of CB leaders and measuring value stability

6.1 Introduction

This chapter builds on the typology of community business (CB) leaders outlined in the previous chapter by identifying the values that CB leaders felt were critical to them in their engagement with their CB and assesses the stability of those values when CB leaders were faced with the COVID-19 pandemic. In the first wave of interviews the participants found it difficult to identify the specific values that led to their involvement with their CBs. In the second wave a values card exercise was devised, utilising the values identified by Rokeach (1973,1979) and later adapted by Schwartz and Bilsky (1987,1990), to identify the values that the CB leaders identified as key to their engagement with their CBs.

This chapter answers three key components of the research questions:

1. Do CB leaders express values that are in consistent with other social entrepreneurs and it is right to place CB leaders within the wider spectrum of social entrepreneurs?

While the values of social entrepreneurs have been explored (Dorado, 2006; Hockerts et al., 2010; Zahra et al., 2009), the values of CB leaders have been ignored. We currently do not know whether CB leaders express predominantly 'prosocial' and 'openness to change' values in line with other social entrepreneurs (Diochon & Anderson, 2011; Hockerts et al., 2010; Sotiropoulou et al., 2019) or

whether their place-based nature and contextual embeddedness within their communities led them to hold different values as important in driving their engagement with their CB.

2. Did CB leaders values remain stable between the 2nd and 3rd waves of the research?

CBs do not operate within a vacuum and are part of a wider macro-economic context. If our value hierarchy can be changed by contextual factors, then these might be used to encourage more individuals to become involved with CBs. In the third wave of interviews, conducted 6 months after the second wave, the values cards were administered again to measure value stability and to explore the contextual factors that may have affected CB leaders' values. How this context affects the stability of the values of CB leaders will provide researchers and support agencies with valuable insights about whether they need to support CBs to become more sustainable in their work.

3. Are the values expressed by the CB leaders different for individuals within different types within the typology?

The values data was used to test whether the values of individuals within different types of the CB typology (Active Citizens, Social Activists, and Community Entrepreneurs) were different. Whilst the characteristics and motivations of CB leaders were explored in the interviews, the values that underpin their decisions to get involved have been harder to uncover. All CB leaders in the focus group and the semi-structured interviews felt that values were significant in their initial involvement with their CBs, but they expressed different values as being key to

them. Therefore, we would expect that different CB leader types would highlight different values as being important to them in their engagement with CBs.

This chapter will proceed in the following way. The next section discusses the methods used to gather the data, followed by a description of how the dendrogram was used to analysis the values card results. This is followed by an analysis of the dendrograms in relation to each of the above three objectives for this chapter. Finally, the findings are discussed.

6.2 Methods

Following the first wave of interviews with the CB leaders it became clear that the participants found it very difficult to express and pinpoint the values that were central to their involvement with their CB. This section discusses the values cards exercise that was administered to elicit the CB leaders' values and to measure the stability of values between the 2nd and 3rd wave of interviews. The values card exercise was administered at the end of the second and third wave of the semi-structured interviews. For a full discussion of this method see Chapter 3. The profile of the CB leaders was the same as in the semi-structured interviews and can be seen in Table 5.1.

The next section will discusses the method used to analyse and cluster the values and explains how the Rokeach values were mapped against the Schwartz values.

6.3 Analysis

Once the data from the values card exercise had been collected and collated, the Hierarchical Dendrograms approach was chosen to analyse the results. Hierarchical Dendrograms are tree-like diagrams which enable a visual exploration of the way that the similar objects, in this case values in the card exercise, link together to form clusters. The Dendrogram shows the degree of dissimilarity between the clusters and allows for an exploration of the clusters at different degrees of dissimilarity. Each branch represents a different category of values, while the whole Dendrogram represents the relationship between all the classes or branches. Each branch will have values that share similar characteristics to each other. These values are arranged according to how dissimilar they are. The difference in height between the clusters reflects the difference between the clusters. Branches that are close to the same height are less dissimilar or more similar to each other; branches with **the greater difference in height show greater levels of dissimilarity** and have less shared features.

Each value rating generated a numerical value in line with their rating on a Likert scale, with 1 being of no importance and 5 being of the utmost importance. The results were placed into SPSS and a Hierarchical Dendrogram was generated using average linkage between the values. Agglomerative clustering starts with each value forming its own cluster and then the level of dissimilarity or distance between each of the individual clusters is calculated based on the average distance between each point in the cluster. The two showing least dissimilarity are then joined to form a new cluster. The process is repeated until all the individual values

have been linked together. The horizontal axis represents the level of distance or dissimilarity between the clusters, with the values that are clustered nearer to 0 showing the least dissimilarity. The vertical axis represents the named values that were included in the values card exercise. The individual values are allocated to clusters by drawing a vertical line through the dendrogram.

Results are assigned to clusters by the researcher drawing a line through the data (see later in figure 6.2). In this exploratory study the researcher used their knowledge and understanding of CB leadership, grounded on the literature review, focus groups, and the one-to-one interviews, to create the clusters. The clusters were created by placing a marker (denoted by and named the “thick blue line”) at the point on the scale where there are enough clusters to make a meaningful analysis of the data without including too many outliers in the data. All the values that are joined below the marker line form the clusters. The number of clusters are determined by where the straight line is drawn from the horizontal axis and how many times the cluster lines cross the vertical line at this point. The clusters that were formed are shown as a dashed line on the Dendrogram. Some random clustering can occur and therefore it is important that the researcher knows the data and is able to interpret meaningful clusters. In this case the values data can be triangulated with the semi-structured interviews and focus groups. Dendrograms are not a tool for determining the ‘correct’ number of clusters in data, but they are a useful tool for finding clusters within a data set and linking all of the data together.

Hierarchical Dendrograms are not without their disadvantages as a method of analysis as they provide a summary of the data and key information can be lost leading to arbitrary clusters being formed. The data needs to be understood and known to ensure that this does not happen. The Values Card exercise formed part of a longitudinal mixed methods study utilising qualitative data from focus groups and semi-structured interviews and values research (Rokeach, 1979; Bilsky and Schwartz, 1987). This allowed for any potential anomalies to be explored and provided the research with an in-depth understanding of CB leader values and how these might form potential clusters.

However, Hierarchical Dendrograms are an accepted method of analysis and has been used in medical research (Espinoza et al., 2012; Nthai et al., 2022; Sørli et al., 2003). While this method has not currently been used in Values research, there are several advantages of using Hierarchical Dendrograms for this exploratory study. First, Hierarchical Dendrograms provide a way to allocate values into clusters, this enabled the values to be explored alongside their motivations and orientations (Schwartz and Bilsky Values, 1987). Second, Hierarchical Dendrograms show all possible linkages between the data set as they work up from an individual value until all the values are joined to form a complete set, thus a full analysis of the relationship between all the values can be conducted with no individual values left unconnected from the other clusters. Hierarchical Dendrograms have the additional advantage of not requiring the number of clusters to be specified before the analysis begins. At this initial stage of the analysis, it would not be possible to assess the number of clusters that are required as the values of CB leaders have not previously been collected.

6.4 Mapping CB Leadership Values using Rokeach and Schwartz Values Continuum

The values cards were created using the 36 values identified by Rokeach (1973, 1979). To link these values to their motivational drivers, the values were mapped on to their corresponding motivational drivers on the Schwartz Values Continuum (Schwartz and Bilsky, 1990). The Schwartz Values Continuum was built upon the work of Rokeach (1973). Use of the 36 Rokeach values provided the CB leaders with a greater range of values to choose from, enabling the researcher to explore any inconsistencies between the CB leaders' responses and the Schwartz Values Continuum. The link between Schwartz and Rokeach values are shown in table 6.1. Schwartz's work is used to provide a structure/ scaffold from which to explore CB leader values and it provides a means of comparing CB leaders' values with other studies that also use this method to explore the nature of individual values (Ariza-Montes et al., 2017; Sotiropoulou et al., 2019). However, the Schwartz Values Continuum is not without its problems (Gouveia et al., 2014), particularly in terms of how the data was initially collected from student groups (Demerouti & Rispens, 2014; Stevens, 2011); nevertheless, it focuses on the relative nature of values whilst testing for values in a realist way.

Table 6.1 shows the classification that was used to compare the Rokeach values against the Schwartz values. The first column lists the Rokeach values used on the values exercise cards. The Rokeach values were used as they formed the basis of Schwartz's work, but there were also more of them for the participants to choose from, enabling the researcher to check for inconsistencies and subtleties within the responses. The values were then mapped onto the Schwartz Values

Continuum. The continuum is a widely used and recognised method for assessing values, with other researchers using this method to analysis SE motivations and values (Sotiropoulou et al., 2019). The researcher wanted to explore how the expressed values of the CB leaders lead to engagement with their CBs which the Schwartz Values Continuum enables the researcher to do through linking values directly to motivation.

Table 6.1 Mapping the Rokeach values against the Schwartz values

Rokeach Value	Schwartz 2000	Motivation	Orientation
Courageous	Maturity (87)		Mixed
Equality	Universalism	Self-transcendence	Prosocial
Broadminded	Universalism	Self-transcendence	Prosocial
Responsible	Benevolence	Self-transcendence	Prosocial
Honest	Benevolence	Self-transcendence	Prosocial
Capable	Achievement	Self-enhancement	Individualism
World at Peace	Universalism	Self-transcendence	Prosocial
Freedom	Self-direction	Open to change	Individualism
Self-Respect	Self-Direct. (87)		Individualism
True Friendship	Maturity (87)		Mixed
Happiness	Hedonism	Self-enhancement	Individualism
Inner Harmony	Security	Conservation	Prosocial
Forgiving	Benevolence	Self-transcendence	Prosocial
Helpful	Benevolence	Self-transcendence	Prosocial
Polite	Conformity	Conservation	Prosocial
Ambitious	Achievement	Self-enhancement	Individualism
Intellectual	Self-Direct. (87)		Individualism
Logical	Self-Direct. (87)		Individualism
Accomplishment	Self-direct. (87)		Individualism
Comfortable life	Enjoyment (87)		Individualism
Pleasure	Hedonism	Self-enhancement	Individualist
World of Beauty	Universalism	Self-transcendence	Prosocial
Cheerful	Enjoyment (87)		Individualist
Self-controlled	Res. Conformity (87)		Prosocial
Exciting Life	Stimulation	Open to change	Individualist
Wisdom	Universalism	Self-transcendence	Prosocial
Imaginative	Self-direction	Open to change	Individualist
Independent	Self-Direction	Open to change	Individualist
Family Security	Security	Conservation	Prosocial
Loving	Prosocial (87)		Prosocial
Mature Love	Maturity (87)		Mixed
Clean	Res. Conformity (87)		Prosocial
Obedient	Conformity	Conservation	Prosocial
Nat. Security	Security	Conservation	Prosocial
Soc. recognition	Achieve. (87)		Individualist
Salvation	Tradition	Conservation	Prosocial

The second column in Table 6.1, '**Schwartz 2000**' shows which domain of the Schwartz Values Continuum the Rokeach values were located in. Some of the

Rokeach values were not identified in the Values Continuum in Schwartz (2000) but Schwartz and Bilsky (1987) mapped all the Rokeach values onto an earlier version of their continuum. These values are shown with (87) beside them and do not have a specified motivational goal as this was not specified at this time.

The third column in table 6.1, headed '**Motivation**', shows the motivational goal that was expressed by that group ; e.g., 'Equality' is located within 'Universalism', where values are centred on wider environmental and humanitarian concerns. Universalism values motivate individuals to be self-transcendent, putting the needs and welfare of others before themselves. There are four motivational goals put forward by Schwartz: *Self-transcendence*, as defined above; *Self-enhancement*, emphasising the pursuit of one's own interests and relative success and dominance over others; *Openness to Change*, expressing an individual's focus on independence of thought, action, and feelings, and readiness for change; and *Conservation*, with an individual focusing on order, preservation of the past, and resistance to change. Opposing motivational goals or forces are sited on opposite sides of the continuum. The hedonism values are split as they share elements of both openness to change and self-enhancement.

Column four in table 6.2, headed '**Orientation**', highlights the direction of the value, whether the value is centred on the self in acts of individualism or the needs of others creating a prosocial orientation. For example, the value 'Ambitious' is about achievement and self-enhancement. Ambition concerns personal improvement and so has an individualistic focus. Self-transcendence and conservation are both motivations which Schwartz identifies as having a prosocial

focus, whereas openness to change is focused on the individual and their own personal development and growth. However, openness to change is a motivation that can have a prosocial and an individual focus with its location next to self-transcendence on the Schwartz Values Continuum. The findings from this thesis suggest that the orientation of values is more nuanced than Schwartz would propose. To avoid misunderstanding, an understanding of the context of value activation is critical when identifying the true orientation of that value. Social Entrepreneurial studies suggest that we would expect to see a similar pattern of prosocial and openness to change values reflected in the CB leaders, with their focus on creating social value for their communities (Abebe et al., 2020; Hockerts et al., 2010; Sotiropoulou et al., 2019; Yitshaki et al., 2021). The next section will explore the Schwartz Values Continuum in more detail.

The Schwartz Values Continuum

Schwartz and Bilsky in the Schwartz Values Continuum (1978,1990) cluster values together under motivational drivers, and motivations are then organised into their higher order focus; see figure 6.1. It is at this outer ring of the continuum that shows whether a person's values are personal, focused on themselves as individuals or prosocial and centred on the needs of others. We would expect that social entrepreneurs and particularly CB leaders' values would be primarily located within the prosocial half of the continuum with their focus on meeting the needs of their communities. However, there might be other motivations that persuade individuals to engage with CBs, such as a desire to do something beneficial for society in retirement.

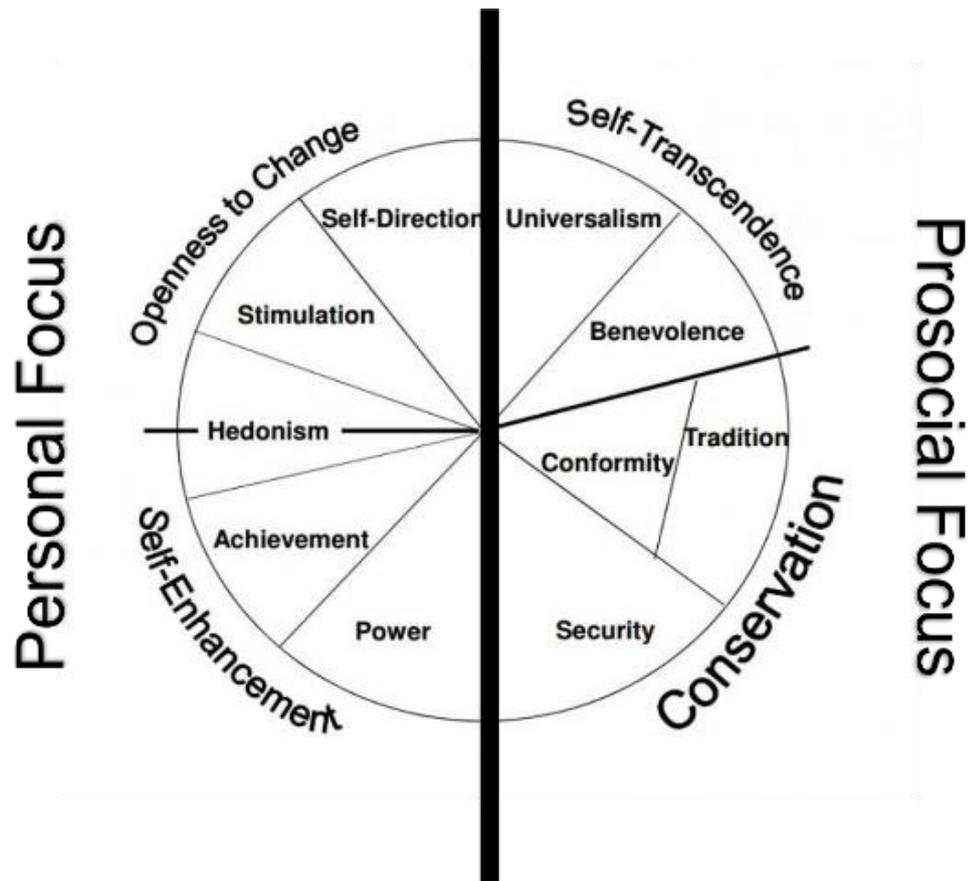


Figure 6.1 Schwartz Values Continuum adapted from Schwartz and Bilsky (1987)

Table 6.2 shows the values that comprise each value set within the Schwartz Values Continuum. These values are based on the values first presented by Rokeach (1973) and clarify and expand on the definition of each value set. The nature of values is that they are open to interpretation by individuals and this ambiguity can be found within Schwartz’s value sets, such as the ‘cleanliness’ value sited within the security value set. Cleanliness may be more important in some CBs than others, within a café cleanliness is a necessity, while in other CBs it is not critical for the successful running of their business. Therefore, if a CB leader rates cleanliness highly in a CB where it is not critical to the business then it could be argued that it

has greater significance for that CB leader. Knowledge of the context in which these values is critical to their interpretation. Similarly, an exciting life was a value that caused debate amongst the participants; they said that they enjoyed the challenge of running a sustainable business for their community but did not value excitement in terms of personal gratification. The placing of values, like an exciting life, within the Schwartz Values Continuum Value Sets, needs to be read with a degree of caution and interpretation, as it is possible to interpret valuing 'ambition' and 'success' in terms of the community rather than for individuals. The need for interpretation when exploring individual values highlights the need to collect contextual data. Analysis of context in conjunction with the examination of value definitions allows the researcher to understand how contextual factors underpin individuals' value choices, and thus give more accurate interpretations of the meaning and motivation of individuals.

Table 6.2: Individual values within the Schwartz Value Continuum (1987)

Values in the continuum	Values within the broader Schwartz value sets
Power	social power, authority and wealth
Achievement	success, capability, ambition, influence on people and events
Hedonism	gratification of desires, enjoyment in life, self-indulgence
Stimulation	daring, a varied and challenging life, an exciting life
Self-direction	creativity, freedom, curiosity, independence, choosing one's own goals
Universalism	broad-mindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unity with nature, environmental protection
Benevolence	helpfulness, honesty, forgiveness, loyalty, responsibility
Tradition	respect for tradition, humbleness, accepting one's portion in life, devotion, modesty
Conformity	obedience, honouring parents and elders, self-discipline, politeness
Security	national security, family security, social order, cleanliness, reciprocation of favours

The next section will discuss the findings of the values card exercise in relation to how the CB leaders values compared to other social entrepreneurs.

6.5 Results

This section begins by exploring whether CB leaders express values that are consistent with other social entrepreneurs, namely 'prosocial' and 'openness to change' values (Christopoulos and Vogl, 2015; Hockerts et al., 2010; Sotiropoulou et

al., 2019) that are centred on supporting their communities, combined with a willingness to question the status quo. Existing research (Pearce, 2003; Peredo & Chrisman, 2006; Somerville & McElwee, 2011) has categorised CBs as social enterprises, if this is the right place for them and then the values of their leaders should be broadly similar.

Do CB leaders express values that are consistent with other social entrepreneurs and it is right to place CB leaders within the wider spectrum of social entrepreneurs?

Table 6.3 presents the demographic data for all the participants. The second part of the table divides the participants into their typological grouping; social activists (SA), active citizens (AC) and community entrepreneur (CE). Within this sample there were no ACs within the younger age band (24-45) and no CEs within the 65+ age band. For a breakdown of participants by geographical region, residency and main trading activity see table 5.1 on page 186. The participants were chosen to reflect a range of CB leaders from across England with a range of demographics, operating in rural and urban communities. Although not exhaustive, this group of CB leaders provides a basis from which to start to explore the similarities in values both within this CB leadership group and with the wider spectrum of social entrepreneurs.

Table 6.3: Overview of participants demographic data

Total Participants							
	Gender		Age			Status	
	Male	Female	24-45	45-65	65+	Employed	Volunteer
	18	14	7	15	10	17	15
Typology							
	Male	Female	25-45	45-65	65+	Employed	Volunteer
SA	5	6	4	6	1	7	4
AC	8	5		4	9	3	10
CE	5	3	3	5		7	1

Following the analysis process outlined in the previous section, it was decided to place the vertical marker point (the thick blue line, see figure 6.2) for deciding on the number of clusters at point 12 on the scale of dissimilarity. This point provided detail sufficient to be able to see where the CB leaders' values were clustering without creating so many to obscure the groupings, or creating clusters that were too big, or including values that were outliers. For example, if the marker had been placed at point 15 on the vertical scale, then only 5 clusters would have been produced, with the first cluster containing 28 values, which would reduce potential analytical detail and insights. Conversely, if the marker was set at point 10 on the vertical scale, then 10 clusters would have been created, creating 4 clusters comprising of only one value and 3 clusters with only 2 values. At the 12-point level of dissimilarity (the thick blue line on the scale), 8 clusters are formed. These clusters do not refer to how important the CB leaders thought those values were but reflect the values that show the least levels of dissimilarity.

The next section explores the results of the Values Card exercise for all CB leaders conducted during the second wave of the semi-structured interviews.

6.6 The results from the first round of Values Cards for all CB leaders

Figure 6.2 shows the CB leaders values clusters formed by the analysis of the values card exercise conducted at the end of the second wave of the semi-structured interviews. Quotes from the interviews have been added to the analysis to provide context and highlight the dendrogram findings.

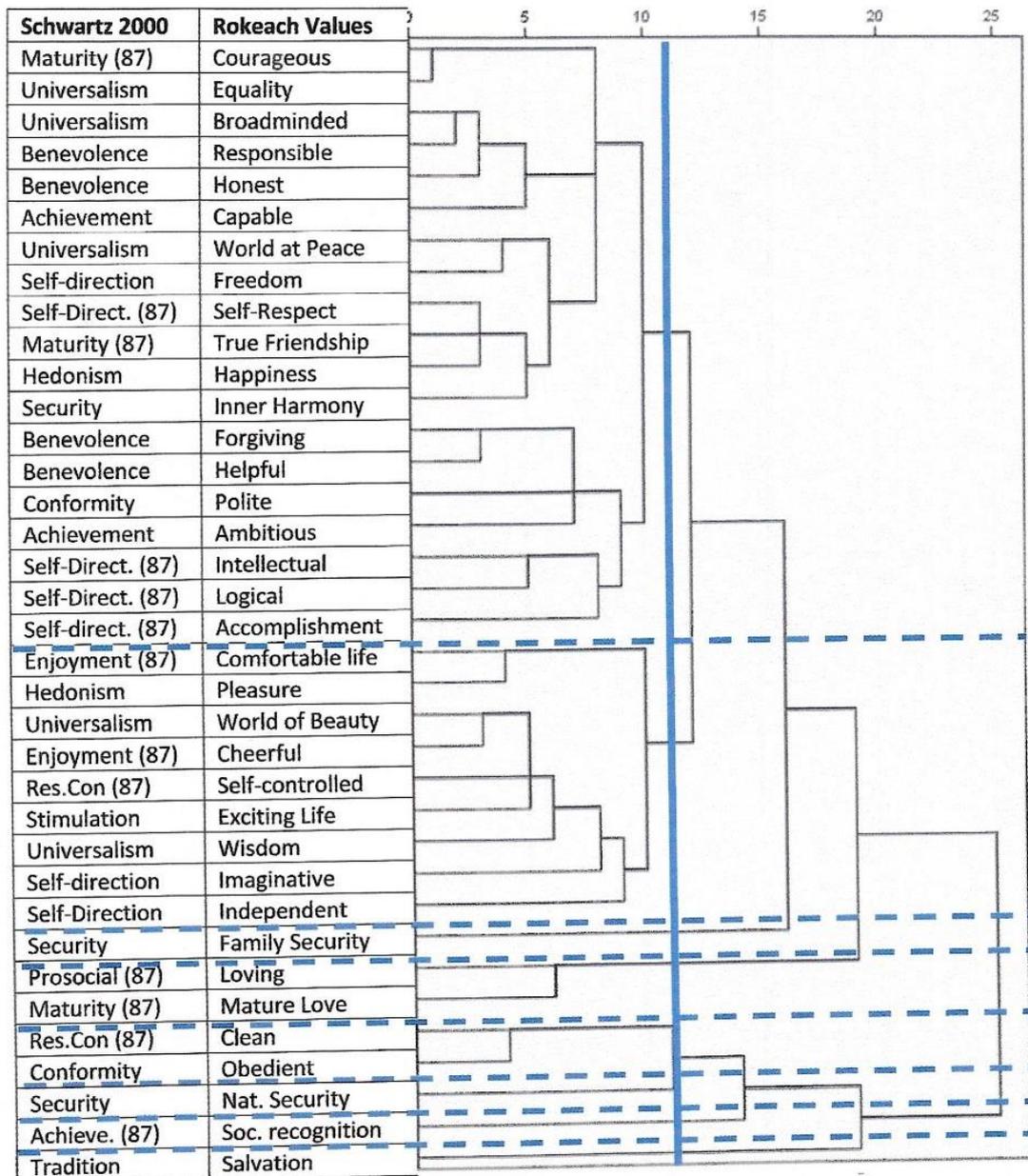


Figure 6.2 All CB Leaders value clusters in round 1 of Value Card exercise

Of the 19 CB leaders' values in the 1st cluster, 9 were in the prosocial domain, 8 were in the individualism domain and 2 were in the mixed domain. It could be argued that this is a relatively even split, however, when these values are combined with the interview data then a more nuanced interpretation can be

drawn. Both 'ambitious' and 'sense of achievement' values were expressed in terms of the CB and not for the interviewees themselves as individuals, thereby putting a prosocial interpretation onto these values. When asked in what sense they meant ambitious, it was taken as working hard for others:

'I think it's a very working-class value. I think hard working and aspiring. ... but that's my background and that's how I interpret it. But you can be that without stepping on other people, I think... You can be ambitious for the pub and ambitious for others' (Interview 02, Male, 45-65, Volunteer).

This understanding of ambition has a prosocial orientation and is community focused, stressing the positive impacts that success brings to the whole community. Individual ambition was viewed in a negative light, being equated to personal gain and competitiveness rather than co-operation:

'I mean ambitious, there's hardworking and aspiring. Ambitious is almost a negative thing I think, or it can have a hugely negative connotations whereas I am looking at the hardworking, aspiring thing' (Interview 02, 25-45, Female, Employee).

When CB leaders' values are explored within the context in which they are activated then a different interpretation appears. This thesis has argued that values cannot fully be understood without understanding the key role that context plays in their activation. This interpretation by the CB leaders of how they view ambition and achievement highlights the point that without contextual data the interpretation may be incorrect, as here the meaning is the opposite to what is expected. This is not arguing for ethical relativism, but rather it states that both an understanding of values as real and the context in which they are activated are needed in order to correctly understand the meaning.

Within cluster 1 there were 4 values that are in the self-direction domain of the Schwartz Values Continuum. These values represent an openness to change motivation; 'freedom', 'self-respect', 'intellectual', and 'logical'. Openness to change values focus on independent thought and creativity, leading individuals to question the status quo and are therefore sited opposite to conservation values which aim to keep to traditions and maintain stability. This group of 'openness to change' values reflects the entrepreneurial side of CB leaders. 'Openness to change' values centre on thinking differently and adopting new ways of working. In the context of CBs this means being flexible and finding innovative ways to raise money to generate social value for their communities, especially as CB leaders were not motivated by personal gain:

'Because it's the business that I am passionate about, and I enjoy the challenge... It's a purpose that I am passionate about, it's a personal challenge' (Interview 02, Male, 25-45, Employee).

CB leaders expressed a sense of responsibility to achieve positive outcomes on behalf of their community, requiring individuals to have the freedom to make business decisions and be open to new ways of working when the situation demands, therefore openness to change values were essential. The hybrid nature of CBs ran through the interviews: although the CB is a business, it was seen as an ethical business, based on values and this aligns with the literature on social enterprises (Doherty et al., 2014; Domenico et al., 2010). As one interviewee said:

'To get the business running right you need the values. Having a successful business is based on the values' (Interview 02, Male, 45-65, Volunteer).

In Rokeach's (1973) original list of values 'a sense of accomplishment' was defined by 'a lasting contribution'; when asked what benefits the participants received from being part of a CB many said that leaving a legacy for the community was a strong part of it. They wanted to leave a legacy for future generations whether that was a building, a thriving village, or a healthy planet:

'Leaving a legacy that people will benefit from, the wider community will benefit from' (Interview 01, Male, 45-65, Volunteer).

A sense of accomplishment is an openness to change value and therefore has an individualistic focus. However, in this context the participants highlighted the wider community benefits associated with legacy. The importance of legacy for them was not equated with the 'social recognition' value (Cluster 7) in the values card exercise. In the interviews volunteer CB leaders said that it was nice when they got positive feedback about their CB and that they enjoyed being recognised locally and received personal satisfaction and pleasure from being involved with their CB, but it was not about them personally being rewarded.

'It doesn't bother me about getting a lot of praise from residents but for the organisation it's really important' (Female, employee, 25-45).

Altruism, and the pursuit of social value can produce unintended consequences, that are not themselves the direct goal (Batson et al., 2002), and social recognition might well have been a pleasant but unintended consequence of leading a CB.

Within the 2nd cluster are 'A comfortable life' and 'pleasure' which Schwartz (2000) classified in the hedonism domain as individual-focused values. Some of the

participants took issue with the comfortable life which had in brackets 'a prosperous life', arguing that for them comfortable was not directly linked to having a great deal of wealth but having enough money not to have to worry. They wanted to be comfortable but did not value prosperity (wealth).

'When I first started the job, I took a pay cut, so it's definitely not because of money' (Interview 02, Male, 45-65, Employee,).

Many CB leaders described working in the CB as giving them pleasure, which, especially for the volunteers, was one of their main motivations in becoming involved. Volunteering for a CB aligned with their values (Clary and Snyder, 1999) and this gave them a feeling of personal satisfaction and pleasure (Rokeach, 1973): when behaving in alignment with your values leads to increased self-esteem and a feeling of personal worth.

For CB leaders, the value of 'Independent (self-reliant)' did not appear in cluster 1 with 'freedom', as it clustered with 'imagination' instead with motivations expressing openness to change. Individuals expressing 'openness to change' and self-enhancement values are more likely to be entrepreneurial as they value independence and the opportunities that it brings to be innovative (Morales *et al.*, 2019). In their study of Greek social entrepreneurs, Sotiropoulou *et al.* (2019) found that whilst self-transcendence values were the main motivations, openness to change values and emphasizing independence of thought were the second most important group. However, for CB leaders, this independence and desire for change is tempered by the sense of responsibility that they feel to their community:

'I mean independence is a place of conflict for me. It's like realising actually we are way more interdependent than independent'
(Interview 02, Male, 25-45, Employed).

However, some prosocial values, like 'loving' and 'mature love', whilst clustering together, did not cluster together with other prosocial values within the first cluster. As with 'family security' in cluster 3, the CB leaders were discussing their personal values in relation to their involvement in their CB. Many of the interviews took place at the CB itself and it would be expected that the CB leaders were not actively thinking about their families in this context. However, this did not mean that the CB leaders did not rate personal relationships as important: the value of true friendship, a benevolence value, was found in the first cluster of values, and CB leaders rated this as very important. Many CB leaders identified getting involved with the CB as a way to meet people in the community, with one participant commenting that she now considered many as friends.

Other prosocial values sited within the conformity and security domains were also clustered together, with 'national security' linking with clean and obedient values. Schwartz (2000) classifies these values within the conformity and security domains, which when added to the tradition values, within the conservation motivation section, and stressing stability and submission to tradition. To Schwartz, these are prosocial values as they enable the smooth functioning of groups and allow us to live together. These were not identified as significant values among the participants, with many rating them as low or dismissing them as important. This was a surprising finding as CB leaders expressed one of their main motivations for becoming involved with the CB as maintaining community cohesion and services for the community. It would have been expected

that these conservation values would have featured more strongly within the hierarchy of CB leaders' values. This group of CB leaders may represent CBs where the potential threat of the loss of the service to the community is weaker, many of the CB leaders in the sample came from well-established CBs where the original threat had been overcome. Once the sample has been broken down into the three CB leader types, this emphasis might be different within the groups.

While it is not surprising that CB leaders expressed values that were in the prosocial domain (Hemingway, 2005; Ghalwash et al, 2017), it is expected that place-based CB leaders would differ from the wider group of social entrepreneurs. CB leaders were expected to express values focussed on their immediate community, falling within the benevolence domain motivated by being concerned with the needs of others who are close to you. This was indeed the case, as within the first cluster, 'Responsible' and 'Honest' are both benevolence values and these reflect the attachment the CB leaders felt to their community, linking to the purpose of a CB in adding social value to their immediate community. These results reflect the values of all the CB leaders within the study and it is expected that the different CB leader types identified by the typology may express different value clusters, such as "Active Citizens" (ACs) placing more emphasis on community cohesion than the other groups. A sense of responsibility to the community ran through the interviews and all the participants referred to their 'accountability to their community' to ensure that that the business was run properly and was successful. The central role that the CB played in meeting a community need was important to the CB leader, but even so they could still sometimes be surprised by the strength of feeling that was reflected back to them from within the community:

'We knew that the place was valued when I started to get involved and going through the process of buying the property just shows how much that was. I think we were all a bit ... humbled when that happened' (Interview 02, Male, 65+, Volunteer).

The next section explores whether the CB leaders' express values that are largely consistent with other Social Entrepreneurs. The research question is:

Do CB Leaders express values that are consistent with other social entrepreneurs and is it right to place them within this group?

Creating social value is a defining feature of social enterprises (Bacq and Janssen, 2011; Sastre-Castillo et al., 2015; Defourny and Nyssens, 2017; Germak and Robinson, 2014) with social entrepreneurs behaving 'ethically' to create positive outcomes for others (Bacq et al., 2016; Diochon and Anderson, 2011). In their studies into social entrepreneurial values, both Sastre-Castillo et al. (2015) and Sotiropoulou et al. (2019) found that social entrepreneurs' values included a prosocial orientation. It would be expected that CB leaders within this study would express similar prosocial values.

This analysis supports the proposition that CB leaders' express values that are consistent with other social entrepreneurs and therefore we conclude that it is right to place CB leaders within the wider spectrum of social entrepreneurs. CBs are hybrid organisations; they trade to create positive outcomes for their communities (Peredo and Chrisman, 2006; Somerville and McElwee, 2011; Bailey, 2012). Overall, the values of the CB leaders were clustered together were prosocial and located predominantly within the self-transcendence domain. These values are externally focused beyond caring for people we know; they are focused on the needs of humanity and the environment more generally.

As expected, CB leaders expressed values largely with a prosocial focus. However, CB leaders did not seem to hold values within the conservation domain as highly as the values with a self-transcendence focus. These responses corroborate the findings of Sastre-Castillo et al. (2015) and suggest that CB leaders exhibit openness to change values, in line with other social entrepreneurs. CB leaders are less concerned with maintaining the existing social order and are more focused on changing it. By setting up and becoming involved with a CB, these individuals are stepping outside of existing conventions and directly trying to change things (Germak and Robinson, 2014).

The next section explores the values expressed by all CB leaders at the end of the 3rd wave of interviews to assess whether they remained stable. The context changed significantly between these two waves, with COVID-19 lockdown regulations in place, and this provided the opportunity to highlight the potential impact that contextual changes can play on the stability of values for CB leaders.

6.7 Did CB leaders' values remain stable between the 2nd and 3rd waves?

The second round of the values card exercise was conducted at the end of the third wave of interviews in April to May 2020. These interviews took place during the lockdown period of the COVID-19 pandemic; see Table 5.4 for changes to the CBs in the study during lockdown. CBs are purpose-driven businesses whose seek to generate positive social outcomes for their communities. During the pandemic lockdown, whilst some CBs (community shops and anchor organisations) were able to continue to support their communities, others that centred on bringing people

together faced the dilemma of how best to support their community during the pandemic whilst being closed and generating no income.

Whilst it is expected that an individual's values once formed would remain relatively stable over a person's lifetime (Sagiv and Roccas, 2017), the lockdown presented people with a new set of laws and social norms. The major shift in societal norms and laws would be expected to bring with it a change in the order of importance that the individuals place upon their values (Schwartz, 2014). At the time of the lockdown individuals were spending greater periods of time at home with their families and things that were previously taken for granted like getting basic groceries (Avdoulos et al., 2020; Gardner et al., 2021; Wolf et al., 2020). This change is likely to be reflected in the participants responses to the values card exercise.

6.7.1 Method Changes between the 2nd and 3rd wave

Due to the COVID-19 restrictions and lockdown rules, the second round of the values card exercise was conducted either by phone or virtually using Teams, whereas the first round was undertaken face-to-face. In this second round, the participants were predominantly at home whereas before they were at work or in public spaces. This might have affected the participants' value responses as they were not in the same work-focused space physically or mentally and different values might have taken precedence. Participants were sent the set of 36 value cards (Rokeach, 1973) in the post in advance of the interview and the sorting exercise was conducted at the end of the on-line or phone interview. The physical act of handling and sorting the cards was key to the exercise and it was important

that the Value Card exercise was as near as possible to the original card sorting exercise in the first round to enable a comparison to be made between the two sets of value choices made by the participants in the study.

6.7.2 The Results

Figure 6.3 shows the clusters of CB leaders values that were formed by the values card exercise conducted at the end of the third wave of the semi-structured interviews. The vertical line defining the clusters has been set at the same level of dissimilarity, at 12, in order to be able to explore the similarities and differences between the two sets of results. This time four clusters have been formed. These clusters do not signify how important the CB leaders thought those values were, but they do reflect the values that show the least levels of dissimilarity.

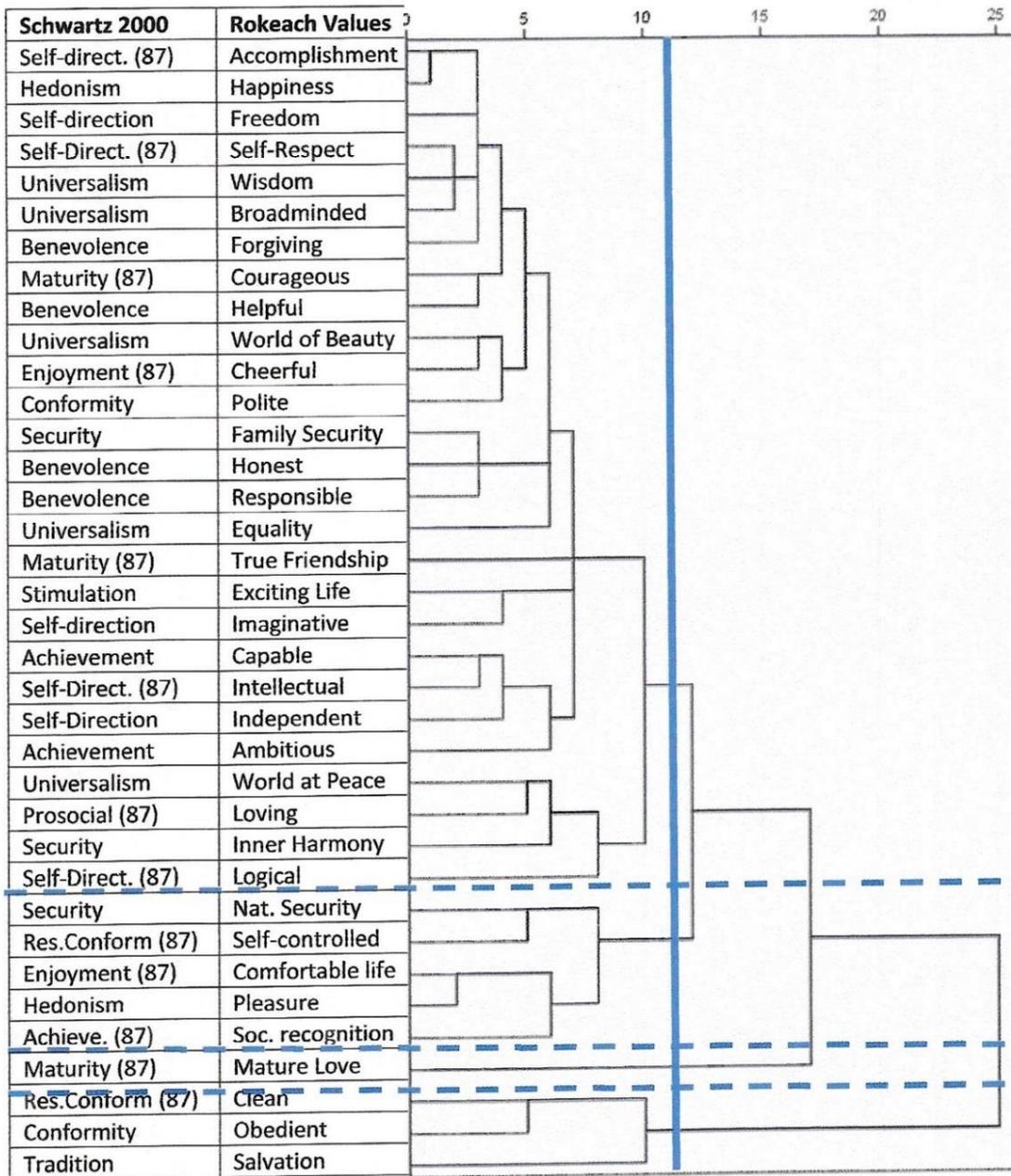


Figure 6.3 Shows the clusters created by all CB leaders in round 2 of the Values Card exercise

6.8 What were the main similarities between the results of the values card exercise conducted in the second wave and third wave?

Whilst we would expect that values remain relatively stable over the course of a person's life (Rokeach, 1973; Sagiv & Roccas, 2017), we know that value priorities can change in response to changes in context (Tormos et al., 2017). There were significant, unexpected, changes to the context faced by CBs leaders between the first and second values card exercise associated with the COVID-19 pandemic and subsequent lockdown. These changes saw many CB leaders having to dramatically alter their ways of working and, for some, close their CBs completely (see Table 4.3.1). For CBs reliant on trading to support their social purposes, the lockdown brought with it new and unexpected challenges and great uncertainty over the financial sustainability of their CB. COVID-19 brought with it new social norms and rules, 'the new normal', and individuals adapted to these new norms. It is to be expected that these contextual changes would bring with it a shift in the value hierarchy that was expressed by the CB leaders as different values became a priority (Rokeach, 1973). New guidelines were being issued often daily and businesses were not given a great deal of time or resources to plan for the new changes that were coming in. This context is likely to significantly impact on the values.

As seen in the first values cards exercise, CB Leaders still expressed values that were predominantly in the prosocial domain and these value choices fit with the wider social entrepreneurial definitions (Austin et al., 2006; Defourny and

Nyssens, 2010; Germak and Robinson, 2014) as purpose-driven individuals working to achieve positive social change. The individualism values, a comfortable life, pleasure, and social recognition changed slightly between the waves and became less important. However, these were not highlighted as being key values for CB leader engagement in the interviews, and therefore it is unsurprising that each of these values did not take on greater significance during the pandemic. In the third wave of interviews, it was not personal comfort and safety that the CB leaders focused on, but rather the well-being of their wider community, their staff, their volunteers, and their families.

'My staff members are all busier than me so then you start thinking, start questioning and thinking am I, should I be doing something different' (Interview 03, 45-65, Male, Employee,).

This sentiment was expressed by several CB leaders at this time and represented a genuine concern for the well-being of others rather than their own comforts and personal wealth. Pre-COVID-19 the safety of their staff members was not highlighted as a concern because doing their CB roles were not seen as risky. However, during the initial lockdown working directly with the community put their workforce in danger of catching COVID-19 and becoming seriously ill or dying. This led the CB leaders to question their leadership roles and responsibilities for the well-being and health of their staff and the role within the CB they were playing by not being on the frontline.

Other values also showed very similar levels of dissimilarity between the earlier and later waves. A 'world of beauty' and 'cheerful' were still closely

correlated within the first cluster and 'obedient' and 'clean' were also still clustered together. Both of these clusters of values were not viewed as central to CB leaders initial or on-going engagement with their CBs, and it would be expected that the positioning and clustering of these values would not change significantly as a result of the pandemic.

6.8.1 How did values change between the second wave and third wave of interviews?

There are some notable changes between the 1st and 2nd values card results. One the key differences between the two sets of Dendrograms is the reduction in the number of clusters. Both Dendrograms were measured at the same degree of dissimilarity, point 12, but the numbers of clusters of values fell from eight in round 1 to four in round 2 with fewer outliers than in the original exercise: the first cluster grew from 18 values to 27 values, though it is not clear why this change occurred. There are several possible explanations. First, this change might have been a result of the change in the format of the interview between the first and second round, with the second round exercise being conducted remotely. Second, the participants were asked to rate the values on both occasions and were not exposed to their first ratings before the second round and were therefore unlikely to have remembered what they said before. Third, we may be witnessing a genuine change in the clusters of values due to changes within the hierarchy of values held by the CB leaders. These changes may well have occurred because CB leaders were engaging with their values, making difficult and

value-laden decisions about whether to keep their businesses open during the lockdown (Bardi & Goodwin, 2011). This direct engagement with values could lead to changes in values hierarchies, but further research would need to be conducted to see whether these changes remained post-COVID-19.

There is a significant shift in the values showing the least dissimilarity within the first cluster. In the first round of the values card exercise 'courageous' and 'equality' showed the least dissimilarity and formed the first cluster, but by the second round these values had been replaced by 'accomplishment' and 'happiness'. There has been a shift from values within the prosocial domain to those within the individualism domain. It is unclear whether this reflects a change in the way that CB leaders were focussed during the COVID-19 initial lockdown. When this initial pairing is extended to take into account the 7 values within the first cluster (at level 3), a different picture emerges that encompasses a sense of accomplishment, happiness, freedom, self-respect, wisdom, broadminded and forgiving. These values show a mix of motivations (Schwartz and Sagie, 2000) where the values lead to the motivations of openness to change and self-transcendence. Openness to change values focus on being ready 'for new ideas, actions, and experiences', and self-transcendence focussing on the needs of others (Schwartz *et al.*, 2012). In the interviews the participants said that the lockdown had given them time to reflect on their businesses and ways of working, and this might explain the greater emphasis on values within the openness to change domain:

'But you just chunk it, you break it down and do what's actually possible, what's probable and you just start moving like that and then you start to reach, change what you are doing, change your

thought processes and go a different path' (Interview 03, 45-65, Male, Employee).

This move in values towards a sense of achievement, freedom, self-respect and happiness cluster might reflect some of the participants' frustrations at not being able to run their businesses and fulfil their social purposes as they intended. Other CB leaders felt rejuvenated by their lockdown experience, as their community shops were thriving and they gained a renewed sense of achievement through meeting the needs of their community. The clustering of 'freedom' within this group is not surprising, as freedom had been restricted by the government during the COVID-19 pandemic. Whilst values remain relatively stable over time, changes in circumstances and societal norms (Rokeach, 1973; Schwartz, 2014) bring about shifts in the importance and significance of values to individuals. Whilst freedom has always been important to participants in this study, when it is threatened or restricted it is to be expected that it will become more significant.

In the first round of the values cards exercise 'national security' was an outlier and not identified by many as being a significant value within the context of their CB. The new clustering of 'national security' with 'self-controlled' is perhaps no surprise within the context of the initial lockdown. The rhetoric of the time was that of the country being on a war footing against the virus and the way to overcome it was through restraint and being self-controlled. Although, this represented a real dilemma for CB leaders who were used to being out in their community and engaging with other people, many expressed feelings of guilt that whilst their staff were out in the community they were unable to do so for family and logistical reasons.

The earlier clustering and therefore greater significance of a 'sense of accomplishment' and 'wisdom' for the CB leaders can be explained by the context in which CB leaders found themselves at this time. During the initial Lockdown, many CB leaders felt isolated from their communities and their staff, leading them to question their role within the CB. Values are closely linked to our feelings of self-esteem (Hitlin, 2008, 2011) and act as a means of assessing our own behaviour. Behaving in a way that is not consistent with our values can lead to a feeling of personal dissatisfaction and unease (Stocker, 1976). In the second round, many CB leaders expressed a feeling of being helpless and torn between wanting to support their community and not being able to because of the pandemic, whilst others (esp. community stores) were fully able to meet the needs of their communities and reported being energised by the experience. The inability of some CB leaders to fulfil their social mission and act in line with their values would be likely to lead to lowering levels of self-esteem leading some CB leaders to highlight a sense of accomplishment as being more significant for them. The lockdown, with its removal of normal social interactions was a time for many to reflect on their businesses and their role within them; this was highlighted in the interviews and this self-reflection is likely to explain the greater emphasis being placed on the values of accomplishment and wisdom. This reflection led some CB leaders to question the financial sustainability of the CB and their previous business model:

'I think it's really exposed to me the extent to which, you know, organisations like x have kind of hobbled along on you know, great work and fantastic teams and energy and that's driven some things through. But in terms of things like business systems and just proper tech, all those really simple things. We haven't got e-commerce on our website' (Female, employee, 25-45).

Finally, another significant shift in values was centred around family security with family security ceasing to be an outlier and now clustering with 'responsible' and 'honest'. This change in clustering is not surprising during a pandemic and can partly be explained by the fact that many of the CB leaders were being interviewed at home during the second round of values card exercises. At times, when an individual's family and community is directly threatened, they are more likely to focus on those nearest to them (Stürmer et al., 2005). This new cluster may also reflect the need for people to be honest and not break lockdown rules in order that families and particularly the elderly could be protected.

These shifts in value clustering point towards the role that context can play in shaping our value hierarchies. None of the values ceased to be important to CB leaders but their priorities changed, through new lockdown measures restricting their movements, who they could visit, and how they could interact with their communities. CB leaders were openly discussing values and making business decisions that were focussing on the things that were important to them and their communities. This discussion and changing priorities may well be reflected in the changes in the clusters of the values between the two rounds. In order to see whether these changes were remained after the COVID-19 lockdown would require an additional follow up study that is beyond the scope of this research.

The third and final proposition will now be explored, that the values within the typology are distinct and reflect the different motivations of each type of CB leaders to become involved with their CB. This is significant because if this is a

reliable means of segmenting the CB market then targeted support can be offered to CBs based on their needs within the typology. The ability to guide often scarce resources will not only improve the sustainability of CBs but will also enable support services to identify gaps in existing support.

6.9 The values expressed by the CB leaders are different for individuals within different types within the typology.

The typology of individuals working within CBs started to emerge after the first wave of semi-structured interviews conducted with CB leaders in the autumn of 2018 and was developed in more detail in the second and third waves of interviews. The typology was based on the characteristics, values, and motivations of CB leaders (see Table 5.2), and this permitted the segmentation of CB leaders into three broad types [Social Activist (SA), Active Citizen (AC), and Community Entrepreneur (CE)]. Each of these types is not exclusive and an individual may move between the types or share some of the characteristics with other groups; for example, the Active Citizen type is comprised mainly of retired people who are volunteering, and all are or were formally employed in management or leadership roles and have brought this previous business experience and knowledge to their CB. Table 6.2 provides a breakdown of the different types of CB leaders represented in this study.

Table 6.4: CB Leadership type by CB

Residents							
	Yes	No					
SA	6	5					
AC	13						
CE	3	5					
Business Type							
	Energy/ Environ	Leisure	Farm	Shop/ Pub	Community Dev. /Hub	Heritage	Transport
SA	3	1	2	1	4		1
AC		3	1	5	2	1	1
CE	1		1		3	1	1
Region							
	SW	Mid	NE	NW	SE		
SA	4	1	1	2	3		
AC	9	1	2		1		
CE	5	2	1				

This chapter will now explore each of the values sets for the three different CB leader types collected during the first round of the Values Card exercise which took place in wave two of the interviews. Wave two was chosen for this part of the study to assess CB values at time of relative stability. Future research could focus on comparing these values with the value sets collected during COVID-19, but this is currently outside of the scope of this study.

On close examination of the data, including the interviews and the focus groups as well as the Values Card exercise, it was decided to place the vertical marker point (the thick blue line) for deciding on the number of clusters at point 10 on the scale of dissimilarity for this part of the analysis. Dividing the overall CB leader data into three types created smaller data sets forming flatter and therefore fewer clusters. These larger clusters made it more difficult to analyse the patterns and groupings of values within each cluster and therefore make comparisons

between the three CB leader types. Changing the vertical marker for this section of the analysis from point 12 to point 10 did not impact on the whole group participant data analysed in the first part of this chapter, as the analysis for this part of the data was making comparisons between the three CB leader types at the same level of dissimilarity (point 10). This part of the analysis was dealing with a smaller number of participants and therefore dividing the data into three separate CB leader types meant that the clusters were formed much closer to zero. Point 10 on the scale of dissimilarity allowed for enough clusters to be formed to be able to make comparisons but not too many or too few to make it difficult to compare between the three types in the typology.

6.9.1 Social Activists

The values expressed by this SA type were strongly aligned with the purpose of the CB, especially around promoting social equality and environmental sustainability and although there was a strong attachment to place, these values often extended beyond the immediate community to wider universal societal issues:

‘Well, it is because if we don’t solve this problem, climate change, it won’t affect me personally because of my age but it will affect my children and grandchildren and future generations and all the rest. So, that’s the main driver for me at least’ (Interview 02, Male, 65+, Volunteer).

SAs were personally invested in the social value that was created by the CB and it was these strongly held values that led to their activism, as highlighted by Brown and Pickerill (2009) in their exploration of the role of place in activism. The

CB gave them the space and the opportunity to act on these values and it is through acting at the local level that they could make the most impact (Hays, 2007).

The SA type is not interested in maintaining the status quo. They want to change things and make a difference to the way that things are generally run and ordered. Therefore, you would expect values centred around conformity, like 'polite' and 'obedient', and tradition, such as 'salvation', to be clustered together and not seen as being of the utmost importance. These values lead to motivations centred around conservation and maintenance of the social order:

'Obedient – that's a word I struggle with. I am definitely not into obedience as such but then you have got the words dutiful and respectful below it which I am' (Interview 02, Male, 25-45, Employed).

Figure 6.4 shows the value clusters of the SA type when mapped onto the dendrogram. In the hierarchical dendrogram the values for the SA type form 7 clusters.

Within the first cluster, 11 of the values have an individualistic orientation and 5 have a prosocial orientation with 1 value, true friendship, expressing a mixed orientation. Inner harmony (freedom from inner conflict) and self-controlled (restrained and self-disciplined) within the first cluster show the least dissimilarity. Whilst these values are prosocial, based on the Schwartz Values Continuum, they lead to motivations centred around conformity and preserving the social order. For SAs, we would expect to see values centred around openness to change as showing the least levels of dissimilarity. However, there are two possible interpretations for this finding; firstly, you may think that a value is important because it is something that you know that you need to work at in order to achieve what you want, or secondly, the SAs are expressing that working for a CB which aligns with their values and makes them feel that freedom from inner conflict as they are living an authentic life (Hitlin, 2007; Rokeach, 1973).

Restrained and self-disciplined are important to SAs in achieving their wider mission. SAs are looking to achieve long-lasting societal change and they know that to achieve this they need to remain focused on their goal. This requires being single-minded and self-disciplined, hence self-controlled:

'So for me, I am looking over the horizon and I feel very motivated to try, that we up our game again so you know, that's very motivating again for me' (Interview 02, Female, 45-65, Employee.).

There are six Openness to change values within this first cluster. SAs are seeking fundamental changes in society whether this is focused on the sustainability of the earth's resources or promoting equality. Openness to change values have an individualistic focus, yet in Schwartz's Values Continuum (2000) they

are sited next to universalistic, prosocial values, and therefore can be seen to share both prosocial and individualistic orientations. SAs value the independence and the intellectual challenges that working within a CB brings them:

And I have quite a lot of freedom to make choices, I have managed to combine the very strong sort of social purpose with some bits of project that I do get to see through completely on my own'
(Interview 02, Female, 45-65, Employee,).

This SA type is driven by their mission and desire to change the status quo, and therefore it would be expected that 'courageous' and 'equality' show the least levels of dissimilarity in the fourth cluster and are joined by 'broadminded'. One participant stated:

'But we live in a massively and increasingly unequal society that has a terrible impact on all of us, and on some people much more than others. And that's what we are here to change. But just equality or equal opportunity for all doesn't really capture the radicalism of what needs to change' (Female, 45-65, Employee).

With this desire to change things there also comes a sense of freedom and choice. Working within a CB gives you freedom aligned with a sense of responsibility, you are working for your community with others relying on you to ensure that the business succeeds, and the social outcomes are delivered.

SAs within CBs are also business leaders, and whilst their mission is paramount there is an acceptance that the business also must stack up financially. Although, SAs desire a new way of working and running things for the benefit of the community, there was still a recognition that they need to function within the bounds of running a business:

'What is freedom? There is no freedom because you are bound by rules aren't you?' (Interview 02, Male, 65+, Volunteer).

This duality of delivering on their mission through financial sustainability is reflected in the clustering of 'accomplishment' with 'ambitious', 'helpful', and 'forgiving'. This seems to be an unlikely cluster of values, but when you explore it alongside the interview data then this starts to make more sense. 'Forgiving' and 'helpful' are both benevolence values and prosocial in orientation, whilst 'ambitious' and 'accomplishment' are both individualistic orientated values. For this SA type, their mission is central to their identity and their values, therefore achieving what you set out to do is key. SAs are not using ambition in the sense of wanting to make money for themselves but wanting to create value for their community.

The dendrogram highlights the values that are outliers for SAs. These outliers show the greatest degree of dissimilarity from the other values. These values, including 'polite' and 'family security', mainly lie within the tradition and conformity domains and reflect motivations centred around conserving the existing social order rather than changing it. The SAs desire for societal change is also reflected in the values that focus on maintenance and stability within society which are clustered together in Cluster 7, with one SA participant totally dismissing the polite card as being too vague. Schwartz and Bilsky (1990) places these conservation values within the prosocial orientation on the values spectrum; they are prosocial in the sense that a society needs to maintain social order but not prosocial in the sense of helping other people or saving the planet. The 'obedient' value is also an outlier for the SA type. SAs are advocates of deep societal change

and therefore it would be expected that they would not value conformity and conservation.

Like other CB leaders within the study, the SA leaders expressed values that were largely prosocial, and these benevolence and universal values were clustered together within the fourth cluster. Unlike CEs and ACs, 'salvation' was not an outlier for SAs. Again, it needs to be stated that this does not necessarily signify that this was considered unimportant, but for SAs this value was clustered with 'clean', 'social recognition' and 'national security', which were not considered as important values when the SAs were asked to rank them.

6.9.2 Active Citizens

Active Citizens (AC) express values that might be called 'traditional', i.e., values relating to the importance of looking after and maintaining their community for future generations. This might involve preserving a facility or keeping the community going. ACs are not about radical change and new social order but are about preserving things for future generations, as one participant highlighted:

'It's a nice place to live. I've grandchildren so ... hopefully it will carry on being somewhere nice to live' (Interview 02, Female, 45-65, Volunteer).

From the analysis of the interviews, we would expect this type of ACs to express values that were predominantly prosocial in orientation. ACs said that their motivations for becoming involved with the CB expressed values centred around

helping others, particularly those that are close to them, living in the same community:

'I have got being helpful, working for the welfare of others. I don't think we should all be little islands only trying to look after our own lives' (Male, volunteer, 65+).

Many ACs have retired and derive an enormous amount of personal satisfaction and stimulation through involvement with their community business. The CB became their work and therefore we would expect to see self-direction values, with an individualistic orientation, such as accomplishment and self-respect, play a key role in their motivations to become involved with their CB. One participant commented that:

'It coincided with sort of me, me taking it a bit slower at work and then, then this came along, and this has replaced work really hasn't it?' (Female, volunteer, 65+).

Figure 6.5 shows the value clusters of the AC type when mapped onto the dendrogram. The marker for analysing the values clusters was set at 12. In the hierarchical dendrogram the values for the AC type form 3 clusters.

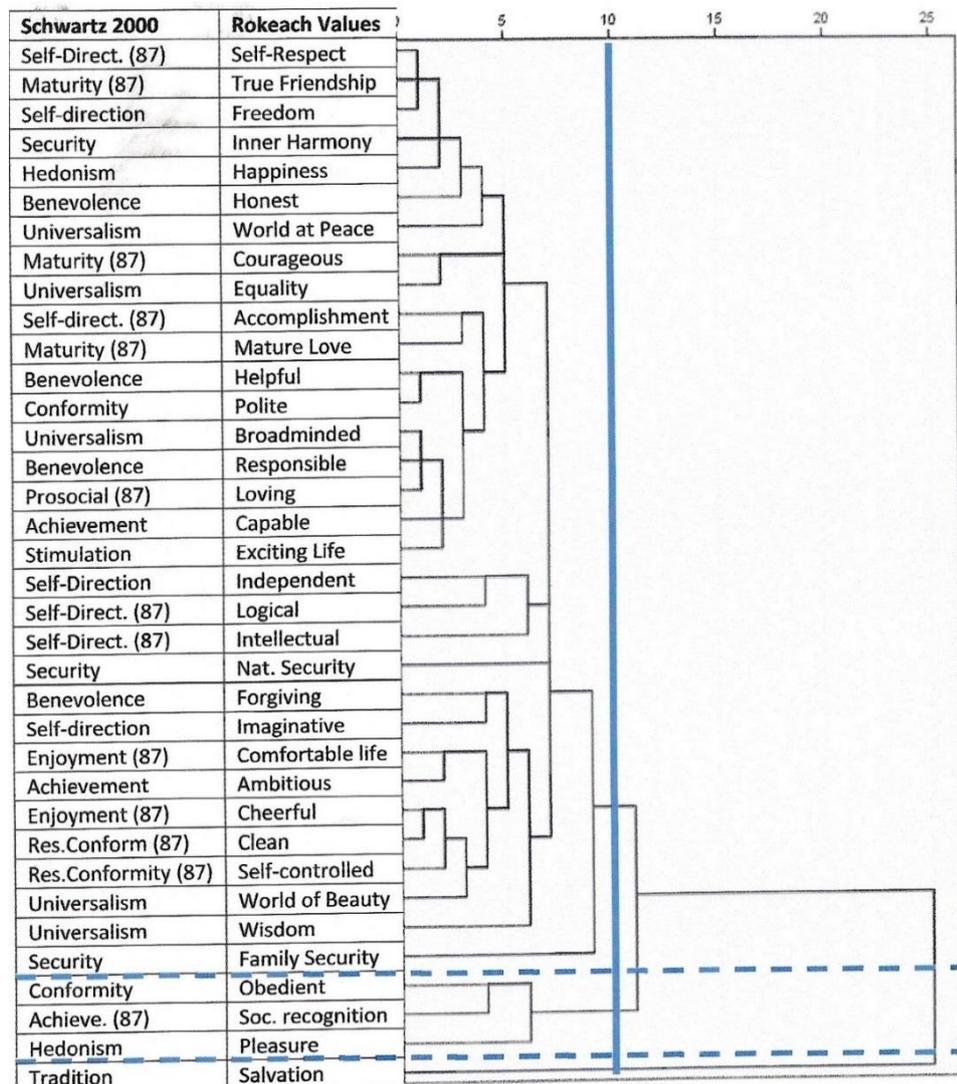


Figure 6.5: Dendrogram showing AC value clusters

Figure 6.5 shows a flatter dendrogram for the ACs than for the SAs, as the values show a smaller degree of dissimilarity; it also presents three clusters when the line was drawn at the same 10 point on the scale. It is not clear why this closer clustering has occurred, and this requires further investigation. We can make some assumptions, but we are not able to test them in this study. First, ACs generally represent an older age group, with 9 members of this type being over 65 years old and this tighter clustering might reflect the similarity of age across the ACs. As we

age, we question our values less and they may become less distinct and form more of a coherent whole (Maio & Olson, 1998). Second, there is not the same clear work-life separation that we might find in other CB leader types. ACs actively seek to support their local CB because it is their community that they are supporting. There is not the separation between work and home that you might find with the other CB leader types, though this needs to be tested in future studies.

All the values in the benevolence domain: 'responsible', 'honest', 'forgiving' and 'helpful' were sited within this first large cluster. Benevolence values all have a self-transcendence focus, but they are centred on helping people with whom you are in frequent personal contact (Schwartz and Sagie, 2000). Many ACs are retired and identified volunteering within their CB as a way of supporting their community and keeping people together. They volunteered because they had the skills, and it gave them a feeling of self-worth and sense of accomplishment in their retirement. Therefore, it is not surprising that 'self-respect', 'true friendship', and 'freedom' show the lowest levels of dissimilarity. Whilst these values show individualistic and mixed orientations when the values are linked to the interview data, the clustering of these values becomes clearer. Many ACs gained a feeling of self-respect through providing this service for the community, and for many friendships were formed and strengthened through working with their CB. Freedom (independence, free choice) was an interesting addition to these values, and this is likely to equate with many ACs doing their role voluntarily. ACs could choose how they spent their time and were not accountable to an employer in the same way as the CE group who emphasized the importance of capability. The role of the AC within the CB gave

them a degree of independence which they enjoyed, but this was tempered by a feeling of duty and responsibility to ensure that the CB was properly run.

'Well. we've got the tiger by the tail, I think. ... we've set a precedent and we're now relied on and I'm doing it because I still enjoy being part of the community' (Interview 02, Female, 65+, Volunteer).

The concern for the welfare of others in the community expressed by ACs is reflected in the clustering of the values, broadminded, responsible, and loving – the care values. For ACs, their motivation for becoming involved in their CB is about being helpful and supporting those less able to look after themselves in their own community, i.e., being neighbourly.

'And so I'm probably at the end of the age group that we were brought up thinking that you clean your own front porch or path if it's snowed' (Interview 02, Female, 45-65, Volunteer).

The CB provides them with a platform that enables this community support and cohesion to occur. It is not the business itself which is the key but the service to the community that it provides. That is not to say that ACs do not treat the running of the business as important; the fact that the business succeeds as a business is important as it allows the social benefits to happen.

The clustering of 'cheerful' and 'clean' and later 'self-controlled' reflects the desire within this AC type for the conservation of the existing social order. Unlike SAs, ACs do not engage with their CB to promote radical social change but to maintain and develop the facilities and services that exist within their community. Their involvement is about leaving a legacy for the next generation. However,

national and family security, both conservation values, showed a greater degree of dissimilarity and joined the first cluster later. Considering the AC desire to maintain community cohesion and provide a legacy for future generations, it was surprising that 'family security' was the last value to join with this first cluster. This might reflect the way that the Values Card exercise was conducted or interpreted by the participants, as it was undertaken with reference to their involvement with their CB.

The second cluster represents only three values, 'obedient', 'social recognition', and 'pleasure'. It is perhaps surprising that 'pleasure', was not clustered with 'happiness' and 'inner harmony' in the first cluster, but looking at the bracketed descriptor (an enjoyable, leisurely life), then its placement with 'social recognition' is not so surprising. ACs are 'active', busy people and although they get pleasure out of supporting their CB, they would not view this as leisurely, and it would not be a value that they would espouse. The 'social recognition' value is also an interesting value within this cluster. ACs reflected that they did this not to receive rewards, but they did like the fact that they knew people and were recognised through their engagement with their CB.

'Salvation' was an outlier for this group. Only one AC highlighted 'salvation' (saved, eternal life) as being of the utmost importance for them as they held a religious faith. This result might be different if a faith-based group of ACs had been interviewed or if the value was expressed in a different way. Some ACs said that they had a faith or were spiritual but did not feel that the salvation card accurately

represented the beliefs that they held. This has implications for the wording of the cards if they were used with other groups in the future.

The AC group were largely involved with their CBs as volunteers and were engaged with the CB to 'serve' their community. Their values and motivations, as with the SA group described above, are reflected within their responses to the values cards. Leading their CBs made them happy and have them a sense of self-respect. These community focused values are reflected within the clustering of broad-minded with responsible and loving, and this differentiates them from the other types within the typology SAs and CEs. They are largely resident within their community and volunteering.

6.9.3 Community Entrepreneurs (CE)

CEs represent the smallest number of CB leaders, with only 9 represented within the study. CEs normally work for the CB. Only 1 CE within this study was volunteering, but that CB was still in the nascent stage and was not yet generating any revenue; however, that participant shared many of the characteristics and values of other CEs. The CEs expressed values that were focused on achievement and building a flourishing CB, one that was financially sustainable:

'I can work hard. We can make lots of money and it gets reinvested into social good stuff rather than being out into the pockets of rich people. That doesn't placate me at all' (Interview 01, Male, 45-65, Employee).

The success of the CB then enables CEs to support the development of the community, increasing the opportunities for people living in the area where their

business was based. The CB purpose is still important to them, but they are also motivated by the challenge of running a successful business:

'The drivers have always been how do we keep this organisation going? how do we bring money in to allow us to do more funded community value?' (Interview 01, Male, 45-65, Employee).

CEs are ambitious for their businesses and seek out new business opportunities to enable them to create that social value employing many traditional business techniques to support them:

'You know it is very good for the soul. It makes me feel good. Makes other people feel good. But on a day-to-day basis it's just about, you know, running a business and then keeping the business growing and evolving' (Interview 01,25-45, Male, Employee).

From the interview data we would expect CEs to be motivated by the social value that they bring to their communities, but they are also motivated by the opportunities and challenges that running a business brings with it. We would therefore expect to see more openness to change values, like imaginative, independence, and freedom being important to CEs. But this freedom also brings tension between achieving the CBs social purpose and running a sustainable business. Hence, you would also expect to see responsibility and courageous featuring within the CEs value profile, reflecting this tension between balancing the needs of the community with financial sustainability:

'... community businesses are pulled in loads of directions about the expectations. It's a really difficult space to be in because you know...you are in the worst of 2 worlds' (Male, 45-65, Employee).

Figure 6.6 shows the value clusters of the CE type when mapped onto the dendrogram. In the hierarchical dendrogram the values for the CE type form 5 clusters.

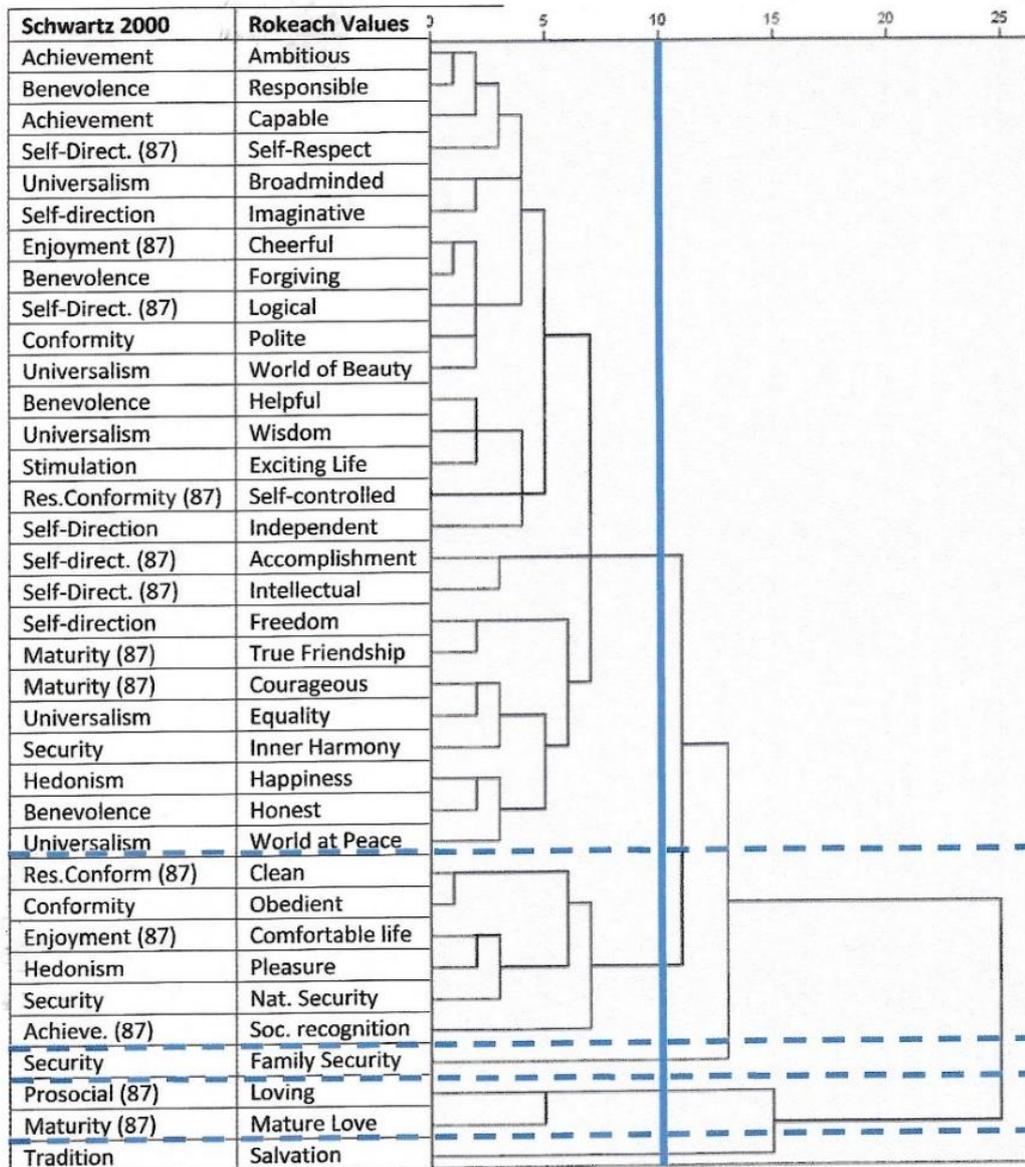


Figure 6.6: Dendrogram showing CE value clusters

The CE dendrogram is divided into 5 clusters at the same level of dissimilarity 10 as the SA and the AC types. The CEs were asked to rate their values based on the values which led to their involvement with the CB. Interestingly some CEs asked for

clarification of this as their choices reflected their values in work and not necessarily their personal values. Clarification was also sought on whether it was the CBs values as a business or their personal values in relation to their work for the CB; this is a key distinction, as they are not embedded in their communities in the same way that the ACs and the SAs were embedded in their communities. One CE was a resident, and this is what attracted him to the post:

'So those things, having a place that I can be and like put the roots down, and be grounded and having that as a platform to change things if I didn't like them or wanted them to be different. That's really important kind of foundation of where I am at, and so when this job came up it was a job in a community focused organisation not only was it a community-focused organisation, it was only 10 minutes' walk from my house, so it was my community that it was very much focused into' (Male, employee, 45-65)

The first cluster is the largest of the clusters containing 26 values. 12 values within this group have prosocial orientations and 12 have individualistic orientations with 2 values, 'true friendship' and 'courage', having mixed (prosocial and individualistic) orientations. This is in-line with the predictions that this CE type would hold both business-orientated values, leading to openness to change motivations, and prosocial values, centred on the concern for other people.

The first two values with the least level of dissimilarity are 'ambitious' and 'responsible'. These two values reflect the joint forces of being responsible to produce social value for their community, whilst at the same time being ambitious to grow the business so that they produce more value. These two forces can be seen within the social entrepreneurial literature (Roundy and Bonnal, 2017; Alegre,

2015; Smith et al., 2013; Bacq et al., 2016), along with the desire to create social value whilst at the same time making enough money to make the business work. These values are later joined by 'capable' and 'self-respect' reflecting the desire within CEs to ensure that they were doing a good job in managing the CB and delivering on their purpose.

'Cheerful' and 'forgiving' are clustered together and show low levels of dissimilarity. This seems an unlikely combination of values reflecting benevolence and enjoyment motivations. CEs run larger CBs and employ staff. CEs focus on building effective teams to support them in delivering both the business and social value aspects of their CB. Taken in this context, these values focus on getting on with other people:

'Enabling some of the ideas that people on the team have is fantastic you know. They come up with ideas and we together can make that happen' (Male, employee,45-65).

It was not expected that this CE type would hold values that centred around conservation and maintaining the existing social order as they are focused on innovation within their CBs and delivering social value to their communities. The second cluster reflects this with the values 'clean' and 'obedient' expressing conformity clustered together. A 'comfortable life' and 'pleasure' are also linked within this cluster, reflecting the social value side of the work that CEs deliver. CEs enjoy the challenge of running the business, but it is the social value that they deliver which is important to them. The driver was the challenge of raising money through trading to enable them to deliver social value to their community, and

therefore there was a strong element of wanting things to change by utilising the existing system rather than the radical change expressed by the SA type.

'The system as it is at the moment is really crumbling ... so how can we work with the system differently. How can we be the exemplar of what different looks like' (Male, Employed, 45-65).

'Family security' was an outlier for this type, sitting alone in Cluster 3. 'Loving' and 'mature love' clustered together in Cluster 4. This exercise asked for the values that were related to their support for their CB. CEs were mainly employed by their business and managed teams within the CB. It would be expected that these values would not feature as key values for the CEs in this context. Yet 'mature love' and 'loving' form a cluster, which shows that there were links between these two for the CEs. This result changed during the COVID-19 Lockdown as explored above, as CEs worked from home and family security was threatened the boundaries between work and family life shifted.

Each of the three CB leader types expressed different clusters of values in line with the motivations that were expressed by the CB leaders in their interviews. These value clusters, when triangulated with the interview data, supports the proposition that the 3 types represented within the typology are driven by distinct sets of values and motivations. All CB leaders expressed a combination of prosocial and openness to change values as being important to them, but the significance placed on those values was different for each of the types. This will be tested

further through an on-line questionnaire (see Chapter 7) distributed to CBs from different sectors across the UK. The dendrogram analysis of the values of each type also showed that the values and motivations that were highlighted as important by the participants were reflected in the clusters.

6.10 Conclusions

The aim of this chapter was to fully explore the values that CB leaders felt were important to them in becoming involved with their CB. CBs play a critical role in their communities providing essential services to many isolated and disadvantaged groups. It is CB leaders that work to sustain these businesses, both financially and socially, and therefore it is surprising that the role that values play for this group of purpose-driven leaders has been sadly lacking from existing research.

Firstly, this chapter has argued that CB leaders express values that would place them with other social entrepreneurs, and therefore they should legitimately form part of the spectrum of businesses commonly known as social enterprises. This is important because it suggests that the sustainability of CBs should be assessed utilising the same methods as other purpose and value driven social enterprises. The findings from the values card exercise support the proposition that this group of 31 CB leaders expressed value orientations, specifically 'prosocial' and 'openness to change values that were consistent with existing research into the values of other of social entrepreneurs. In the first round of the values card exercise, conducted at the end of the second wave of interviews, the top 3 values in the first cluster, 'courageous', 'broadminded', and 'equality', were all classified in

the universalism domain where the values lead to self-transcendence motivations and have a prosocial orientation. Triangulation of the values card exercise with the interview data enabled a deeper understanding of the interpretation that the participants were placing on these values. Whilst not conclusive, as the size of the sample is small, this enables a comparison to be made between CB leaders' values with the values of other social entrepreneurs. This proposition will be further tested in the questionnaire that was distributed to a wider group of CB leaders in Chapter 7.

Secondly, due to major changes in context, the Covid pandemic and subsequent lockdown, there were some significant differences between the two sets of results. This finding supports the assertion that context does affect the value hierarchy and that CB leaders' values' hierarchies changed as a result of the COVID-19 pandemic and lockdown. There was a shift in the importance of the 'sense of accomplishment' and 'wisdom' values, possibly reflecting the stress that the CB leaders found themselves facing. A crisis where they had no real sense of control over what was happening to their businesses. Perhaps unsurprisingly 'family security' increased in importance with many of the CB leaders being very concerned about the impact of COVID-19 on the health of their families. There was also a significant change in venue between the first and second round of the Values Card exercise with CB leaders being interviewed at home which may well have impacted on their responses.

An analysis of the themes from the 32 semi-structured interviews with CB leaders suggested a typology of the individuals involved with CBs. This CB leader

typology is based on their character traits, values, and motivations expressed by individuals who are currently engaged with community businesses. It identified three types of individuals: Social Activists (SA), Active Citizens (AC), and Community Entrepreneurs (CE). Whilst the characteristics and motivations of CB leaders were explored in the interviews, the values that underpin their decisions to get involved have been harder to uncover. The results of the values card exercise, when triangulated with the interview data, show that the three different types within the typology expressed different values as being important motivations to their involvement with their CBs.

The major contribution of this chapter is that it supports the findings that values play a key role in the motivations of CB leaders to become involved with their CB business. The hyper-locality of CB businesses makes them difficult to categorise and segment. The typology, which includes both the characteristics and values of CB leaders offers a means of segmenting the diverse CB market allowing for a more targeted support structure to be put in place, providing communities with a useful tool for assessing their own capabilities and assessing the long-term sustainability of their CB in providing essential services to that community. This would prove useful to both future researchers, policy makers, and support agencies in allocating funding and devising support targeted packages for community businesses.

The findings from the interviews and the values card exercise will now be used to form the basis of a survey administered to a wider group of CBs. A discussion of the survey and the findings can be seen in Chapter 7.

7 Chapter 7: Are the values of CB leaders consistent with the proposed typology?

7.1 Introduction

This chapter seeks to answer the final research question, which questions whether the values of a wider group of CB leaders were consistent with the typology put forward in Chapter 5. Answering this question provides the researcher with the ability to generalise the results and make recommendations to policymakers regarding the likely longer-term support needed to sustain CBs. To achieve this aim, this chapter discusses the results of an on-line questionnaire administered between May and November 2020, which coincided with the end of the easing of COVID-19 lockdown restrictions in England.

While the questionnaire does not provide the researcher with in-depth contextual data, the results from the on-line questionnaire show significant similarities with the findings from the interviews and the values card exercise. The typology divided CB leaders into three types: Active citizens (AC), Social Activists (SA), and Community Entrepreneurs (CE). In line with previous findings, the survey shows that while all three CB leader types express values within the self-transcendence domain, there are distinct differences in how the values are clustered. These results, when taken together with the other methods employed within this mixed method, longitudinal study, provide the ability to generalise and

make policy recommendations for the future sustainability of CBs based on the typology of CB leaders.

The next section of this chapter provides an overview of the method and analysis employed in this quantitative part of the research, before exploring the values, the drivers, and the challenges faced by CB leaders, before suggesting some support mechanisms that could aid their longer-term sustainability.

7.2 Methods

An on-line questionnaire was chosen for this part of the mixed methods study because it provides the right tool to gather a range of data from a broad spectrum of CB leaders across England. The on-line questionnaire was tested on a group of university students and members of the Power to Change trust before it was distributed to CB leaders. As one of the purposes of this exploratory study is to make recommendations to support the sustainability of CBs, the generalisability of the theory developed from the focus group, the semi-structured interviews, and the values card exercise needed to be validated to ensure its applicability to other CB leaders in England.

The on-line questionnaire was devised and administered using Qualtrics software between May and November 2020. This method has advantages for this part of the research as it was easy to administer and relatively low cost (Hair et al., 2019), but the key benefit was that there was no additional interview bias. As the interview participants had been interviewed on 3 occasions over an 18-month

period, the research could be open to accusations of bias, as the interviewer and the participants were well-known to each other by this time. However, on-line questionnaires can also have their limitations as the return rate is not normally high. This questionnaire was sent to 479 CB email addresses and 112 were returned, giving a 23% completion rate, with Rowley (2014) stating a 20% success rate as good and Lee and Lings (2008) reporting that industrial mail surveys in the UK tend to get a response rate of between 15% and 30%.

Purposive sampling was employed to distribute the questionnaire, with CBs being identified through on-line internet searches, focusing particularly on the websites of CB support organisations representing and listing CBs (Power to Change, Locality, and The Plunkett Foundation). This search method ensured that the CBs that were contacted met the criteria for a CB established by these support organisations. Where possible CBs were also selected based on the area of the country that they were based and the type of main business activity they offered. CBs that had already taken part in the semi-structured interviews were not included.

Table 7.1 shows the CBs contacted where the main trading activity was known and the area of England where they were based. Not all areas of England are equally represented. This might be explained by the fact that not all CBs had a website available, differences between numbers in rural and urban areas, an uneven distribution of the resident population across different areas, and differences in distribution of CBs across the country. The numbers within each main type of trading activity do not necessarily reflect the numbers of those types

of CBs within England but rather those with websites. The localised nature and size

The largest group included in the survey were CBs running a community facility.

This is consistent with the work of Higton et al. (2021), who recognise community hubs as the largest group of CBs based on trading activity with 29% of the CB market.

Table 7.1: Trading activity and geographical area of distributed questionnaires

Main Activity Trading	Numbers
Arts/Heritage	26
Business Support	28
Cafe	10
Shop	31
Energy	16
Environment	26
Food Production	55
Housing	17
Hub	91
Pub	38
Sport and Leisure	23
Transport	9
Library	3
Health and welfare	
Support	36
Events	1

Area of England	Numbers
South West	77
London	46
North West	58
Midlands	73
South East	85
North East	125

A direct link to the questionnaire was sent by email to CBs and their leaders.

It was not possible to address the questionnaire to a CB leader as sometimes there was only a general admin or info address. Not all the email addresses were still active, and one recipient wrote to say that the CB was no longer in operation.

Some CBs were small, and while they had a Facebook Page or were represented on their Parish website, they did not have a valid email address.

A copy of the questionnaire can be found in Appendix 1. The questionnaire included a range of demographical questions about the respondents and contextual questions about their CBs to ensure that a range of responses was included within the data set. To identify where individual CB leaders answering the questionnaire were likely to be placed within the CB leader typology, the questionnaire contained questions about their role within the CB, their reasons for becoming involved, their motivations for continuing, and why their CB was important.

7.2.1 Testing values within the questionnaire

The key question that this research sought to address was whether CB leaders' values drove their engagement with their CBs and how this impacted on the future sustainability of that CB. As explored in the previous chapters, the focus group and the semi-structured interviews all identified the important role that values played in the work of CB leaders, but specifying the precise values that drove their decision-making was more difficult, leading to the development of the values card exercise. The Values Card exercise administered at the end of the semi-structured interviews used all Rokeach's 36 values, but that would have been too long to include in the questionnaire and there would not have been the opportunity to fully explore the context behind the answers given. The questionnaire used a copy of the shortened Schwartz Values Survey (Schwartz and Bilsky, 1990, 1987) devised by Lindeman and Verkasalo (2005) to measure the CB leaders' values which been tested and found to be reliable, and easier to administer on-line.

The data collected through Lindeman and Verkasalo's (2005) Shortened Schwartz Values survey could be directly compared with the findings from the

Values Cards exercise to see whether the values for different groups within the typology were comparable and generalisable across the broader group of CB leaders. The respondents were asked to measure the importance that they placed on each value using a Likert scale, ranging from 1 (not at all important) to 9 (extremely important). Given the restricted nature of the values options that were included in the Shortened Values Survey, additional spaces were left for CBs to add additional values that were key to them.

The values data were clustered and analysed using the same method as the Values Card exercise, i.e., hierarchical dendrograms (see Chapter 6 for a detailed explanation of this analysis method). Using this method again allowed for direct comparisons to be made with the data from the Values Cards Exercise. The values clusters were linked to the Schwartz Values Continuum to provide a base from which to further explore the similarities and differences between this group of CB leaders and the values expressed by the three different groups in the typology of CB leaders.

7.2.2 Demographic details of respondents

While trying to ensure that different trading activities and geographical locations are covered by the questionnaire (see Table 7.1), it is difficult to select the profile of the respondents where the questionnaire is being sent to a general CB email address. Table 7.2 shows the demographic details that were given by the respondents. The highest percentage of respondents fell within the 45-65 age band. With previous research highlighting the number of CBs relying on volunteers (see

Highton et al., 2021), it would suggest that most of those supporting CBs would fall into the older age band. Although 47% of respondents were volunteers, they fell mainly into the 45-64 age bracket, which was unusual as it was expected that the volunteers would primarily be of retirement age. There might be several explanations for this including the respondent's role within the business (trustee role and not having access to the CB email), access to IT, and willingness to take part in the research etc.

Table 7.2: Demographic profile of survey participants

Age Profile	25-44	45-64	65+	
	17%	62%	21%	
Gender	Male	Female		
	43%	57%		
Ethnicity	White British	Mixed	Other Ethnic Groups (inc. Chinese)	
	94%	2%	4%	
Employment Status within CB	Volunteer	Employee Part-Time	Employee Full-Time	Other
	47%	16%	29%	8%

Whilst it was not possible to always identify a named leader of the CB from the information available on the CB website, the questionnaire was directed to the leader of the CB. Although respondents may not have identified their primary role as leaders, Table 7.3 provides details of the roles identified by the respondents. They were kept within the data set because they self-identified as having a leadership role within the CB when responding to the questionnaire. There is also a potential difficulty with the label of 'leader' and identifying a leadership role within a CB. CB are often small businesses with a more democratic leadership structure, with members of the leadership team taking on several diverse roles and being

involved in the decision making. Conversely, some CBs were large enough to have a formal leadership structure which necessitated having leaders within different areas of the business. The purpose of the CB and its accountability to the community that it serves lends itself to less defined leadership roles.

Philosophically, and empirically within earlier parts of the study, some CB leaders did not acknowledge their title of leader, although in describing their role within the CB the title of leader would have been applied. Their role was to be accountable to the community, with some of the CBs within the study formalising this democratic leadership approach within their legal framework and governance and establishing themselves as cooperatives.

Nearly 70% of the respondents had defined CB leadership roles, and due to the nature of CBs it was likely that those identifying with specific roles (e.g., Finance etc.) also had a leadership role within the CB. Seven of the sixteen respondents in the 'other' category identified themselves as either Directors or the Chair of the CB. This provided additional assurance that the respondents had similar roles to the participants in the focus group and the semi-structured interviews and were a comparable group. It was therefore felt that it was valid to keep all respondents within the sample to ensure that all of possible data was included within the sample and key information was not lost. Any areas where there were outliers were explored to see whether they were part of this group who did not overtly classify themselves as CB leaders.

Table 7.3 Leadership role within CB

Leadership Role	% Respondents
Trustee or Board Member	36%
General Manager or Chief Executive	28%
Administrator	9%
Media or Marketing	4%
Finance	6%
Facilities	2%
Sales or Customer Services	4%
Other	11%
Total	100%

The next section will discuss the results of the questionnaire and some of the reasons why individuals chose to become involved with their CBs and their reasons for continuing to support them.

7.3 Results

7.3.1 Assigning the Respondents to Typology types

CB leaders were divided into the three CB leadership types to assess whether the typology was a valid tool to classify CB leaders and segment the CB market. Ninety respondents provided information regarding their employment status, their reasons for engaging with the CB, the purpose of their CB etc. CB leaders responding to the question fell into the following types: 31 Community Entrepreneurs, 27 Social Activists and 32 Active Citizens. As the respondents to the

questionnaire were not known to the research this allowed for the research to test the validity of the features of each type within the typology and analyse whether the values expressed were in line with those found within the analysis of the dendrograms presented in the previous chapter.

The data from the questionnaire were initially categorised into CB leader type through exploring the responses to the questions focusing on the CB Leaders' motivations for engagement with the CB. The data was analysed initially using NVivo software to look for emerging themes that aligned with those discussed in Chapter 5 and 6. These questions were centred on the reasons that the respondents felt were important to support the CB, how they first become involved, and at what stage in the development of the business they started supporting the CB; finally they were asked to provide five words that express their feelings of how important their work is with the CB. These issues were chosen because they were significant factors for CB leaders within each of the three leadership types outlined in Chapter 5. The responses were then triangulated with the respondents' demographic data to see whether there were any patterns that could be seen based on the age, gender, and employment status of the respondents. This was likely to be significant as the typology also highlights demographic details (e.g. retirement) as likely indicators of CB leadership type. Whereas age and employment status were potential indicators of CB leadership type, gender, as with the interview group, did not seem to be a defining feature within this sample. This would need to be explored in more detail in future studies.

Table 7.4 shows the breakdown of demographic factors by CB leadership type. The table highlights some of the key demographic differences between the three types. The age profile of the three groups again reflects the different CB leader types within the typology, with the ACs mainly falling within the 55-74 age group and the CEs and SAs falling within the 35-54 age bands. The CE type, as with the interview group, is predominantly employed by the CB, reflecting paid leadership roles, whereas the AC group are mainly volunteering within the CB. The more even split between volunteers and employees is seen within the SA group where SAs might be drawn to work at the CB as it aligns with their values, or they decide to volunteer as it is a personal passion.

Table 7.4: Demographic information by type

	CE	AC	SA
Age Range			
25-34	1		4
35-44	11		4
45-54	12	1	12
55-64	8	17	4
65-74	2	14	3
75+	0	1	
Not Stated	2		
Status within CB			
Volunteer	5	31	11
Employee	24	1	16
Not stated	2		
Gender			
Male	10	16	11
Female	19	16	16
Not stated	2		

The next section explores the values CB leaders identified as being important in activating their engagement with their CBs and some of the contextual factors that impact on their engagement.

7.3.2 Would you recommend starting a CB to other communities?

In order to gauge whether CB leaders felt that CBs were important and would be important for other communities, respondents were asked whether they would recommend setting one up in other communities. Overwhelmingly, 99% of CB leaders surveyed said that they would recommend setting up and running CBs to other communities. When asked why they would recommend running a CB to other communities, the CB leaders' responses fell into three broad categories. Firstly, the largest category (38 responses) was centred around the community cohesion and the way that the CB brought community members together, although one respondent did caution that not everyone would be supportive. However, not all the responses were focused on community benefits, with 23 respondents saying that the CB was rewarding. These responses focused on the additional benefits produced by the CB, as one respondent said,

'I came from a professional/commercial background and I have found that getting into an unpaid community role was literally life changing. There is so much to learn if you want to. There is scope for anyone with any talent to put themselves out in the community and make a contribution' (Respondent Male, 55-64, Volunteer).

This response would be in line with the understanding of a CB leader's engagement as personal to them, with their CB involvement arising from their sense that what they were doing was important and in line with their values. These CB leader

responses reflect existing values research, with individuals behaving in line with their values reporting a greater sense of well-being (Brambilla and Leach, 2014; Feather, 1995; Hitlin, 2007; Longest et al., 2013).

Finally, the third largest group of responses (18) were centred on the values that drove CBs. These responses included bringing about change, empowering people, and being passionate about the reason for the CB. They spoke of the additional intangible benefits that running a CB brought to communities, as one respondent said that it was:

'A new social paradigm' (Respondent Male, 65-74, Employee).

The CB brings more than the goods and services that it offers. CBs embody the values of that community irrespective of whether that is creating a legacy or empowering the community to take control over its assets and resources.

7.3.3 Reasons for CB leaders' involvement with their CBs

CBs leaders were asked to choose their reasons for becoming involved with their CB from the list shown in Table 7.5. The wording of these responses was based on the reasons given by the CB leaders in the semi-structured interviews and in the CB literature. In line with existing CB research, the results show that 29% of those leading CBs were driven to act in response to a need within the community (Dentoni et al., 2018; Hertel et al., 2019; Somerville and McElwee, 2011). This category of responses seems to suggest that the CB was taking over the running of a facility or a business previously run by local government or a private firm, which reflects the accepted picture that we have of CBs as the community coming together to meet a need.

Table 7.5 shows the responses to this question split by age and gender, where this demographic data was given. The table shows that 70% of the respondents who identify with the statement 'responding to a loss or opportunity' as a reason for their engagement were in the over 55 age group. This finding supports the typology with the Active Citizen group being comprised of older people who are focused on maintaining services to ensure community cohesion. Respondents also identified initiating the CB as a reason for their initial involvement with the CB. This response shows a much wider age distribution. This would be expected as this response could cover all CB leader types and therefore is not aimed solely at the older age group. It is worth commenting, however, that within this group is comprised of slightly more men who were involved with initiating the CB than women. These differences are small, but when gender is explored as a percentage of the total number of participants a different understanding can be drawn, as with 59% of those responding to this question were female and only 41% were male. Therefore, more men than women were likely to be involved in initiating the CB. This finding was not apparent within the focus group or the semi-structured interviews and further research would be needed to see whether this was a pattern across all CBs or simply a feature of this sample.

Table 7.5: Reasons for initial involvement by age and gender

How did you first become involved with your CB?	25-34	35-44	45-54	55-64	65-74	75+	Female	Male
I felt I needed to act in response to an opportunity or potential loss to the community	2		6	9	10		17	10
I initiated the community business	1	3	9	8	5	1	11	16
I was persuaded by others			3	4	1		5	3
I was put forward by others		2	2	4	1		6	3
Volunteering		1	1	2			3	1
Work/Applied	2	4	4	2			9	3
Grand Total	5	10	25	29	17	1	51	36

When these responses are broken down into their CB leader type (AC, CE, and SA), 57% of Active Citizens became involved with their CB in response to a loss with their community. While the typology did not highlight this group as likely campaigners, it does show this group as ‘active’ resident community members who get involved for the benefit of their community. Reflecting the semi-structured interviews findings, 23% of AC’s responses highlight the role that others played in their decision to get involved, while others recognise that ACs have skills and previous experience that would benefit the CB and encourage them to take part. ACs identify with the community aspect of the CB and the benefits that it brings, and they want to use their skills to give something back to their community, suggesting that it is the loss to the community that they are responding to rather than the challenge of initiating the business.

However, the largest group of responses came within the ‘initiated the CB’ section with 31%. These responses could reflect the taking over of an existing business, but it seems more likely that these responses are beginning to show a new type of CB where members of the community are starting to use CBs as a

model to initiate new forms of businesses, like cooperatives. 52% of Social Activists identified 'initiating the CB' as a reason for their involvement. SAs are mission-driven individuals, seeking alternative solutions to meeting community needs and distinguished by their campaigning zeal. Their role as instigators is reflected in these responses. However, additional research would need to be done to follow up on whether SAs were able to adapt to managing and running a CB once it had been established.

The CE group are more evenly spread between the responses, perhaps reflecting the dual nature of this group. In line with previous findings, 24% joined the CB because they were employed by it. An unexpected result was the number of CEs who initiated the CB, again suggesting that there could be a new type of CB emerging where social entrepreneurs are starting to see opportunities within their communities to start businesses. It looks likely that CBs provide business and community individuals with opportunities to start a business. If these CBs remain place-based, accountable to their community, contextually embedded, and trading to generate social outcomes then they would meet the criteria; however, the shift in emphasis towards more financial outcomes could change the nature of the way the CB focuses on its community. This was highlighted as a challenge within the typology.

Table 7.6: Why Leaders became involved in CB

Answer	% Total Respondents	% CE	% AC	% SA
I initiated the community business	31%	29%	13%	52%
I felt I needed to act in response to an opportunity or potential loss to the community	29%	15%	57%	19%
I was persuaded by others	8%	6%	13%	7%
I was put forward by others	12%	21%	10%	4%
Employed	11%	24%		7%
Other	9%	5%	7%	11%
Total	100%	100%	100%	100%

Table 7.7 shows how the respondents viewed their role as a CB leader in terms of their career development and previous experience. 22% of CB leaders surveyed identified becoming involved with the CB as a career change, while nearly 30% identified their role as a progression from what they were already doing and only 17% identified their CB leadership as a retirement role. When these responses were broken down into CB leadership types a more nuanced picture emerges.

Table 7.7: Career development to becoming a of CB leader

Becoming involved with the CB was...	% Total Respondents	% CE	% AC	% SA
career change	21.78%	37%		33%
retirement role	16.83%		43%	8%
adaption to what I was already doing	13.86%	24%	15%	11%
Progression from what I was already doing	29.70%	33%	18%	33%
other and why	17.82%	6%	24%	15%
Total	100%			

30% of CB leaders saw their CB leadership as career progression. A third of CEs and SAs identified with this description. As CEs and SAs are likely to be employed by the CB this seems a likely response, but it is unclear whether this points to the possibility that they feel that CB leadership is more important and valued. This result does not reflect the picture of CBs as small, mainly run, and led by older volunteers. This idea of progression implies that there is a career path and development routes within CBs that have not been apparent in the earlier research. This response might reflect the fact that the SA and CE types were more represented within this sample than the ACs. 62% of the survey's respondents fell into the 45-64 age category, and this might reflect a smaller proportion of older volunteers answering the survey as many of the smaller volunteer-led CBs (e.g., community shops) did not have websites and would not have received the questionnaire, thereby skewing the responses more towards paid or younger volunteer CB leadership roles.

When looking at the overall responses, the role that CB leadership plays in retirement is not so evident, although 43% of the AC response suggest that this was a retirement role, which fits with the CB leader typology. ACs often take up CB leadership roles as volunteers in their retirement, and in the 'other' section two ACs respondents said the role was about 'giving back'. CBs being led by retired, volunteer leaders, can have a significant impact on their sustainability and succession-planning, with CBs needing to recruit new volunteers to remain viable.

The following section explores and discusses the values that CB leaders identified as important to them.

7.4 CB leaders' values

This study argues that the defining features of CBs are their community purpose or values, and their positive outputs that they generate for their community, with those values being the reason why CB leaders engage with their CBs. While the semi-structured interviews identified the values held by CB leaders and their stability over time, this theory has not been tested on a wider group of CB leaders. Table 7.8 shows the percentage of CB leaders' responses for each Schwartz value on the Likert scale and highlights the relative importance placed upon each group of values by the CB leaders. The values are grouped according to the motivational domain that drives them and each of the values are discussed in turn below before analysing the results of each CB leader type within the typology through the use of Hierarchical Dendrograms.

Table 7.8: % responses to each motivational value

Motivational Domain	Value	Not at all important 1	2	3	4	5	6	Extremely important 7
Open to Change	Self-direction	3%	5%	3%	13 %	22%	39%	15%
Open to Change	Stimulating life	6%	10%	10%	10%	37%	17%	10%
Open To Change/ Self-Enhance.	Hedonism	47%	18%	11%	13%	9%	1%	1%
Self-Enhance.	Achievement	7%	11%	11%	11%	27%	19%	14%
Self-Enhance.	Power	38%	21%	11%	13%	7%	6%	4%
Conservation	Security	14%	17%	16%	27%	13%	10%	3%
Conservation	Conformity	33%	26%	11%	12%	9%	6%	3%
Conservation	Tradition	25%	14 %	13 %	14 %	12 %	14 %	8%
Self-Transcend.	Benevolence	1%	2. %	3%	9%	18%	26%	41%
Self-Transcend .	Universalism	6%	4 %	7 %	7%	11%	35 %	30%

Openness to Change Domain

The first group of values are clustered within the Openness to Change motivational domain on the Schwartz Values Continuum (Schwartz and Bilsky, 1990). Values within this domain are centred on the needs and wants of the individual rather than the group. This includes those centred on self-direction (individual choice, creativity, and freedom to choose one's own goals) and stimulation values (need for variety, and challenge). Hedonism (gratification of desires, and enjoyment) also falls within this domain but is shared with the self-enhancement motivational domain. A recent study of Greek social entrepreneurs' values (Sotiropoulou et al., 2019) found that Openness to Change were amongst

the most important values. These results reflect their findings with CB leaders who appear to value the freedom and challenge that running a CB affords.

When asked to specify the values that were important to them but not reflected within our survey, 18 CB leaders identified community empowerment as an important value for them. While the advantages of running a CB were described as 'rewarding' and there appears to have been an element of personal satisfaction in being a CB leader, hedonism was not identified as being something that was valued within our survey. This may reflect the use of the pejorative nature of the term in this context, with connotations of pleasure-seeking and self-indulgence rather than thinking of the needs of others.

Self-Enhancement Domain

The self-enhancement domain is focused on the individual and centres around values that promote personal achievement (capability, and success) and power (social power, authority, and wealth). This domain was identified as being important to social entrepreneurs (Sastre-Castillo et al., 2015), because of their need to achieve success, to fulfil their mission, and to create social value. While CB leaders valued achievement, they felt that power was not important. The understanding of achievement within the typology highlights the importance of doing a good job for the community rather than the need for personal achievement. CB leaders want to do a good job because they want to benefit their

community. Similarly, personal power or status was not viewed as important by the CB leaders, whereas empowerment and freedom were. The CB leaders valued local community empowerment and the ability to make decisions, but they were not seeking personal status or control. This apparent anomaly in the results highlights the blunt nature of the shortened Schwartz Values Survey and the need for additional context.

Conservation Domain

The conservation domain covers values that are communal or social in nature and focus on maintaining social order and stability. The three groups of values within this domain are tradition (accepting one's position in life) and conformity (obedience, and self-discipline) and security (maintaining the social order, both national and family). Eight respondents included 'saving something for the future' in the 'other' category, which could be included within the conservation domain. Within this questionnaire, the CB leaders did not feel that conservation values were extremely important to them. Conservation values are directly opposite to Openness to Change values on the Schwartz Values Continuum (Schwartz and Bilsky, 1990), and represent competing goals or motivations. Therefore, it could be expected that CB leaders would not think that both motivations were equally important.

Self-Transcendence Domain

The self-transcendence domain includes values that focus on other people including collective values that enable society to work together. Values within this domain have two main foci: helping people that we know (benevolence values) and

helping humanity generally and the environment (universalism values). The benevolence values (honesty, responsibility etc) and the universalism values (social justice, wisdom, unity with nature etc) were both viewed as extremely important by the respondents, rating benevolence and universalism at 67% and 65% respectively. These findings are in line with research into social entrepreneurial values (Sastre-Castillo et al., 2015; Sotiropoulou et al., 2019). 17 CB leaders also specified helping people within their community as an additional value within the 'other' section, which would also fall within this domain.

Reflecting on the findings from the other methods employed within this study, it was predicted that values within the self-transcendence domain, with its focus on the environment and community, would be the values that would be extremely important to CB leaders. Benevolence values which focus on the needs of the people who are likely to be known to you are most likely to reflect the community cohesion concerns of the AC group, while the universalism values with their focus on equality and nature and more general social outcomes, best reflect the concerns of the SA and CE groups.

Results from the focus group and the semi-structured interviews identified the values-driven nature of CBs as being a key factor in CB leaders' decisions to become involved with their CB, feeling that what the CB was doing was important and fitted with their values. This analysis of CB leaders' values as a group shows these findings can be generalised to a wider group of CB leaders, particularly in the importance that is placed on self-transcendence and openness to change values. It

is the recruitment and retention of CB leaders with the right skills and values that align with their communities that will help to ensure the future viability of CBs.

To identify whether the values put forward in the typology can be generalised to the wider group of CB leaders the following section will explore the values expressed within each of the CB leader types put forward in the typology.

7.4.1 Identifying the values of CB leaders within the typology

Clustering of Values

As with the analysis of the results of the Values Card exercise outlined in Chapter 6, the results of the values question were placed into SPSS and a Hierarchical Dendrogram was generated using average linkage between the values. To ensure continuity across the three CB leader types, a marker was placed at point 15 (see thick black line) on the scale. This marker was set by the researcher at a point where the cluster of values were seen to be significant. This is based on an understanding of the context in which the data were generated.

Active Citizens

Figure 7.1 shows the values of the AC group have formed into four clusters when 15 is the level of dissimilarity. The values that show the least level of dissimilarity (or difference) for ACs are stimulation and self-direction values. Both stimulation and self-direction values express openness to change motivations. Self-direction values were also identified as being important through the Values Card exercise for this group. These values are both individualistic values and seem to reflect the ACs' desire to use their skills to give something back to their community.

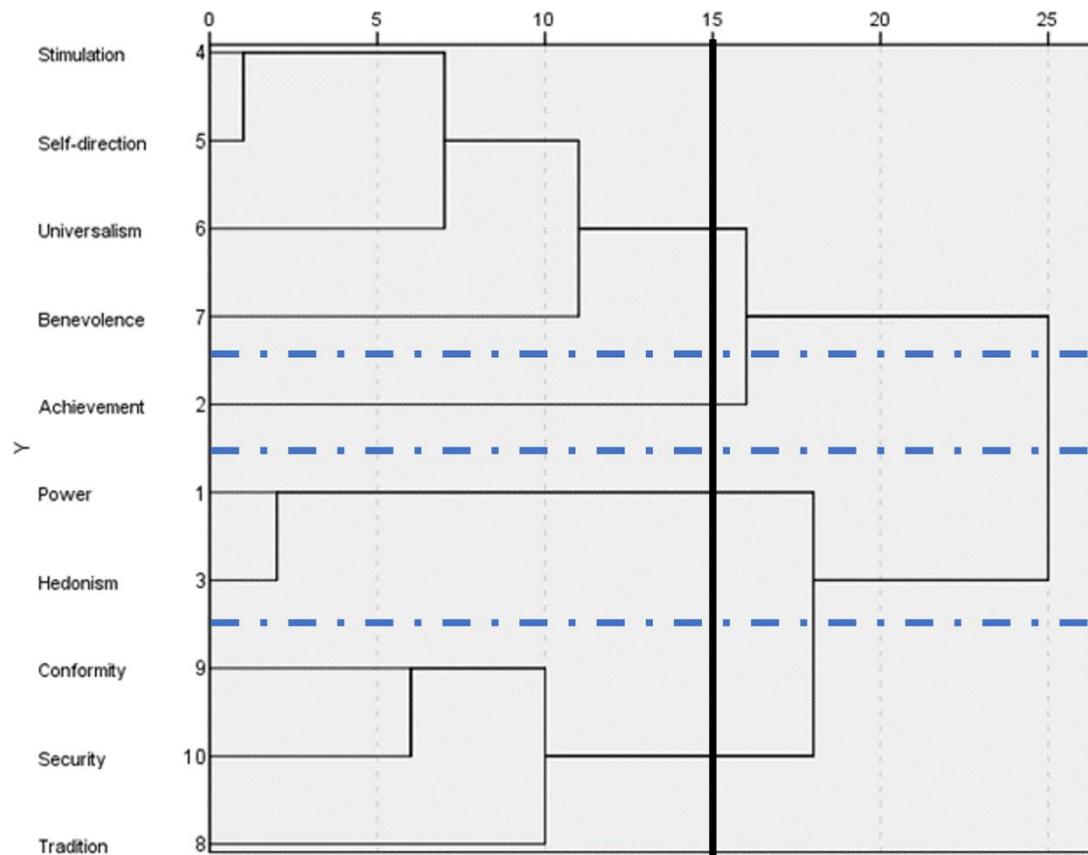


Figure 7.1: Dendrogram showing AC value clusters

As many of the ACs volunteer (97%) and are over 55 years of age (97%) and reaching retirement age, these values are likely to demonstrate a need for ACs to feel that they have a role or a purpose now that they are not in paid employment or looking after children. Benevolence and universalism values, focusing on the immediate community and nature, also form part of this first cluster, highlighting the importance of the purpose of supporting their communities as a key factor in AC engagement with their CB. This finding links with the responses of this group and to their initial motivations for joining the CB, with 97% wanting to contribute to something worthwhile (Table 7.8). Surprisingly, universalism is less dissimilar than benevolence. It would be expected that the well-being of those known to the CB leaders within the AC type would be of more concern than more universal values,

reflecting the ACs' desire for community cohesion. The choice of universalism values over benevolence values could reflect the broad nature of this values category within the survey, with CB leaders feeling that 'helping their community' was better covered under the universalism category, whereas benevolence was seen as more general helping values, though not specifying who was being helped.

The second cluster was formed of just one value at point 15 on the dissimilarity scale, and that was achievement. This result may reflect the desire for this group to be seen as competent and capable by members of their community. During the semi-structured interviews, the AC types were clear that they treated their volunteering role like work and felt responsible for the sustainability of the CB. The third cluster which showed the least levels of dissimilarity is comprised of power and hedonism. The dendrogram does not show that these values are ranked in order of importance as it reflects the extent of dissimilarity, but they can be read with the results of Table 7.7 and doing so leads to the conclusion that generally CB leaders were not rating these values highly. The final cluster for values shown by the Dendrogram are all values to do with conservation, conformity, security, and tradition. As with Power and Hedonism, their position within the dendrogram does not say how they were rated but it does illustrate that these values have the least dissimilarity. This clustering seems to support Schwartz's Values Continuum linking these three values together. In the typology the AC group focused on community cohesion as a driver for their engagement with their CB but these results suggest that cohesion is not the same as maintaining the status quo and conforming to what is currently happening.

Social Activists (SA)

Figure 7.2 shows the values of the SA group. This SA type is the youngest with 74% of SAs under 55 years of age and 59% are employed by their CB. At the 15-point marker level, the SA group can be seen to divide into two clusters of values. The first cluster are those containing self-transcendence values, which express the mission or the purpose of the CB and its importance to the CB leader. These values are later joined by self-direction, which is a value expressing openness to change and freedom. These values reflect the values identified by SAs within the Values Card exercise outlined in Chapter 6 and their initial motivations (Table 7.7) with 74% expressing their belief in the CB as a motivating factor. SAs can articulate what their mission is and the values that underpin that mission, universal and benevolence, which express self-transcendence motivations. Leading a CB allows them the freedom (openness to change) to fulfil that mission, and it is fulfilling the mission that is important, rather than the means (i.e., the business).

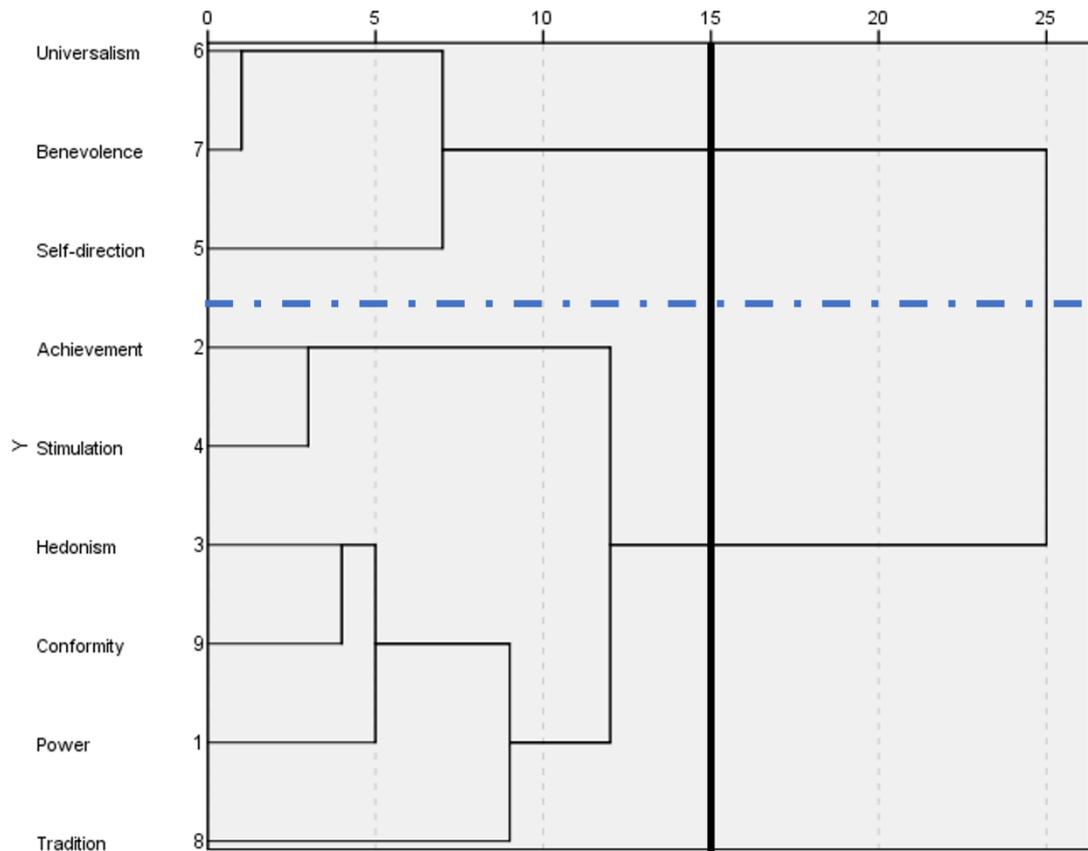


Figure 7.2: Dendrogram showing SA value clusters

The second cluster is formed from two distinct groups. Achievement and stimulation, while representing the self-enhancement and openness to change domains, are next to each other on the Schwartz Values Continuum, showing that they both share common motivations. SAs use the CB to achieve change for their communities. The extent to which SAs want to achieve change for themselves or whether this reflects a desire to accomplish their mission for others is unclear and needs further exploration. Conservation values are clustered with hedonism within the SA's dendrogram. Many SAs within the interviews were driven by their mission to change the status quo, whether that was inequality or attitudes to the environment. The inclusion of Hedonism within this structure may reflect this desire to turn their community away from what they feel is a pleasure-seeking or

selfish path, which is in direct conflict with universalism values of equality for people and planet.

Community Entrepreneurs

Figure 7.3 shows the value clusters of the CE group. The most diverse type in terms of values and reasons for engaging with their CBs represented by the typology are the Community Entrepreneurs (CEs). This group are mainly employed by their CB (77%) and many are under 54 years of age (77%). CEs often joined their CB at a later stage to develop and bring financial stability and business skills to the CB. This is perhaps reflected in 35% of CEs identifying governance issues as a demotivating factor in running their CB (Table 7.11). It is achieving a balance between the financial and the social outputs that is the driver for this group. While not adverse to accessing grants to help to sustain their CBs, this group often emphasises the high percentage of their income that is delivered through trading.

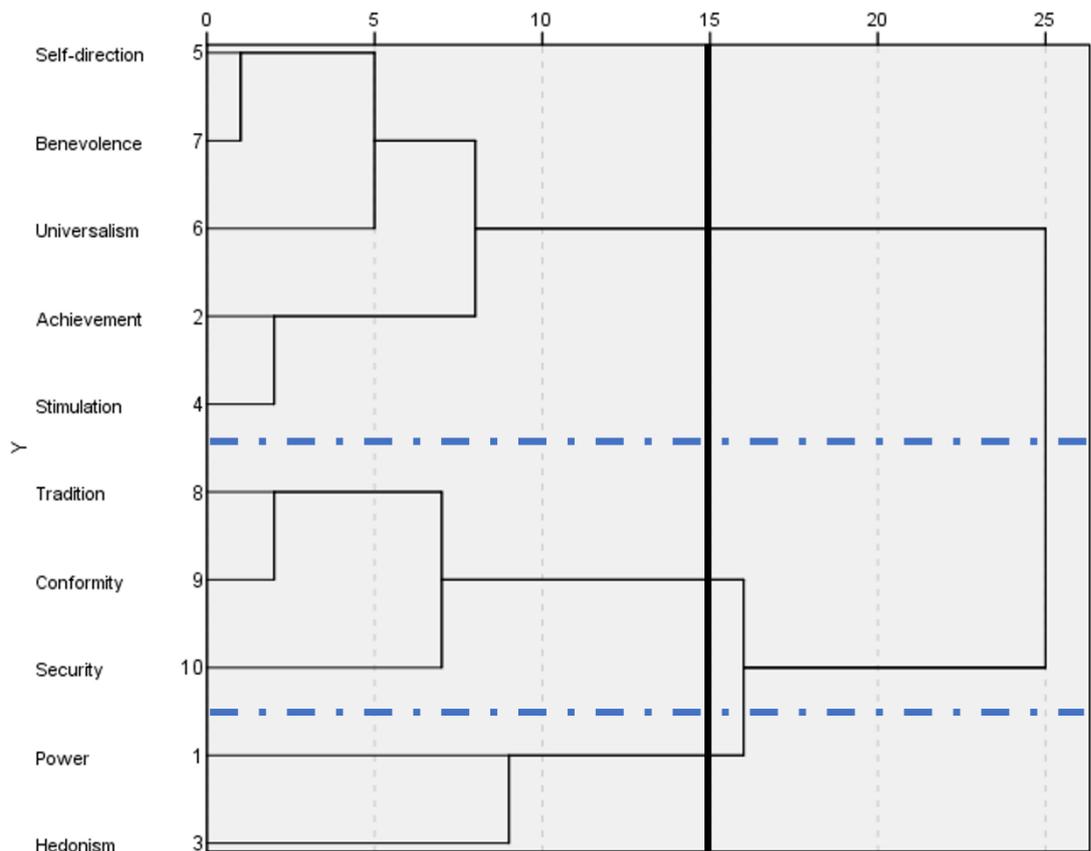


Figure 7.3: Dendrogram showing CE value clusters

The dendrogram shows that the values of CEs are divided into three clusters. The first cluster contains the largest number of values within the three CB leader types, perhaps reflecting the diversity of values and motivations within this type. The values which show the greatest level of dissimilarity are self-direction (openness to change) and benevolence (self-transcendence) with universalism joining the group at level 5. CB leadership enables these individuals a degree of freedom to make decisions that will help other people. The inclusion of stimulation and achievement within this cluster also reflects the intellectual challenge that CEs find appealing in leading a CB.

CEs agree with the AC group in clustering together the three Conservation Values from the Schwartz Values Continuum. Power and Hedonism form their own cluster and join with those conservation values above the 15-point line. This could reflect the fact that CEs are often employed by the CB and therefore neither personal pleasure nor power were prime factors in their decision to become CB leaders. This does not mean that power and hedonism were of least importance to this group, but that they showed greater levels of dissimilarity. It is likely that most CEs would say that they found it pleasurable and rewarding to work for CBs, but hedonism can be seen as self-indulgent, and therefore would be a value that was unlikely to be seen as important within this context.

As a group, it would be surprising if CB leaders viewed leading a pleasurable life as a priority, but when their Schwartz responses are compared with their reasons for remaining involved with their CB, 79% said that they were not thinking of stopping and overwhelmingly the CB leaders spoke about the importance of what they were doing and that they enjoyed it. As one respondent said:

'It has become a core part of my life and identity, and I get a lot of pleasure from it, and feel it is beneficial to others' (Respondent, Male, 35-44, Volunteer).

Perhaps hedonism is the wrong word here and brings with it ideas of a pleasure-seeking, selfish life, but there is no doubt that CB leaders derive pleasure and a sense of reward from their CB leadership and are involved for altruistic reasons. They are also doing the role because it fits with their values, the things

that they think are important, and as such gain a sense of satisfaction and pleasure from their involvement.

The next section will explore CB leaders' motivations that come from these values.

7.5 Motivation

Batson et al. (2002) identified four types of motivation for community involvement: egoism, altruism, collectivism, and principlism. While Batson et al. (2002) present a thought-provoking way of segmenting the motivations of people engaging with their communities, it does not focus specifically on the reasons why CB leaders might engage with their CBs. CBs are trading organisations and therefore there is a need to be both financially viable while producing the social impacts you would expect from community involvement.

Table 7.9 shows the motivations that drove CB leaders' initial engagement with their CBs. When the results were compared with a selection of Batson et al.'s (2002) characterisation of the motivations for community involvement., the results show that the CB leaders highlighted supporting their community (collectivism) as being a major factor in their initial engagement with the CB. While all groups rated collectivism highly, as expected, the percentage for the AC group was the highest, with 90% identifying involvement with the community as a key motivation for their engagement and 81% being motivated to engage as a means of sustaining their community. The SAs were the largest group who identified believing in the business as a motivation and this is also in line with the findings from the interviews and values cards exercise. Surprisingly, the results from the survey show the

influence of family and friends being the smallest in the AC group, and higher in the SAs and CEs; this finding was not reflected in the interviews and it might just reflect this sample, though future research is needed here.

The importance of collectivism and altruistic motivations to CB leaders supports the findings of the responses to the Schwartz values questions discussed in the previous section. Collectivism and altruism motivations correlate with both universalism (care for nature and equality) and benevolence (care for the welfare of those near to us) values on the Schwartz Values Continuum (Schwarz et al., 1990). The largest motivational factor for all groups was the feeling of contributing something worthwhile (86%), with CB leaders linking their behaviour to something that they felt was important, i.e., their values. This motivation was especially strong in the AC group, with 97% identifying this as a factor. The Principlism motivations focus more on the mission, centring on the CB and the benefits that it could provide rather than the broader values of equality and community expressed by altruistic and collectivist values. The survey responses to these motivations did not elicit the biggest responses (leaving a legacy had 38% and believing in the CB had 67%), but when these responses are broken down into CB leader sub-types then a different pattern emerges. As predicted by the typology, the 'I believe in the CB' was key for the SA group with 74% identifying this as an important motivation to their involvement with their CB.

Table 7.9: CB leaders initial motivation to become involved with CB

Batson et al. (2002) Motivations for community involvement	What motivated you to join your CB?	% Total responses	% CE	% AC	% SA
Collectivism	Involvement with the community	79%	71%	90%	74%
Altruism/Collectivism	Feeling of contributing something worthwhile	86%	84%	97%	74%
Principlism	I wanted to leave a legacy for the future	38%	32%	41%	41%
Altruism/Collectivism	No one else came forward	12%	13%	16%	7%
Principlism/Altruism	Business would not happen if I did not get involved	32%	29%	38%	30%
Principlism	I believed in the business	67%	61%	66%	74%
Collectivism	My family/ friends were involved	13%	16%	6%	19%
Collectivism	Sustainability of my neighbourhood	63%	52%	81%	56%
	Other (please specify)	6%	6%	3%	7%

Table 7.10 shows the CB leaders current levels of motivation, rated on a Likert scale from 1 (not very) to 7 (extremely). 97% of the respondents rated their current motivation levels at 5 or above, with 43% of those being extremely motivated.

Further studies need to be conducted to assess whether these high levels of

motivation were sustained and whether they reflect the overall picture of CB leaders in England. Significantly this questionnaire was conducted towards the end of the second lockdown of the COVID-19 pandemic in May and November 2020. As shown in Chapters 5 and 6, this was a difficult period for many CBs and these levels of motivation might not accurately reflect levels of motivation during other less turbulent economic and social periods in the lives of CB leaders and their communities.

Table 7.10: CB Leaders current level of motivation

Current level of motivation 1-7 (high)	% Respondents
1	0%
2	0%
3	2%
4	1%
5	18%
6	36%
7	43%
Total	100%

Our research examines if values have a direct impact on a CB leaders' willingness to remain leading their CBs and if this in turn impacts on the CBs future sustainability. Table 7.11 shows the main factors that CB leaders responding to the questionnaire found demotivating. The two largest groups of factors that impacted on the CB leaders was a lack of funding (33%) and working with the local authority (34%). Working with the local authority was especially demotivating for the SA group, with 60% identifying this as a factor. This would need additional exploration

but within the typology, this group with their focus on the mission are most likely to become frustrated by the speed of change and bureaucracy. Managing people was also a demotivating area that both the CEs (24%) and SAs (20%) highlighted. The research suggests that these two types of CB leader have different reasons for identifying managing people as demotivating. The CE group are employed to lead the CB and therefore would have to deal with staffing issues. Whereas, the SA group, with their focus on their mission, were not always willing to compromise with others and were sometimes viewed as confrontational.

Finance and raising finance (33%) are demotivational factors with some CB leaders who have to raise additional funds to meet the needs of their communities. Many CBs were still dealing with the loss of revenue resulting from the COVID-19 Lockdown and many CBs, while striving to be financially viable through trading, still face the pressure of raising additional funds to keep their CBs sustainable. As one respondent specified in the 'other' section reported:

'There's always more to do and its always at the edge of sustainability so always stressful' (Respondent, Female, 55-65, Employee,)

Table 7.11: Demotivating factors

Answer	% Total responses	% CE	% AC	% SA
Lack of Volunteers	24%	21%	26%	24%
Lack of funding	33%	31%	32%	36%
Managing people	17%	24%	7%	20%
Maintaining the facilities	21%	24%	13%	28%
Governance issues	26%	35%	32%	8%
Putting together a business plan	8%	10%	13%	0%
Short term funding opportunities	21%	24%	26%	12%
Working with the local authority	34%	31%	16%	60%
Other (please specify)	32%	31%	32%	32%

The answer is not simply to supply one-off grants and funding opportunities, as 21% of the CB leaders reported; instead, there needs to be a clearly defined and long-term route to guarantee that CBs can access the additional capital that they need to help them to work towards being financially independent. This also comes with the caveat that for some CBs, particularly those in the areas with the greatest need and limited resources, this support will need to be long-term and on-going. While financial independence is their goal, to ensure the survival of the vital services that CBs provide for their communities post-COVID-19, CBs need to be able to access additional resources, financial support, and training that they need to enable them to continue to trade (Avdoulos et al., 2020; Gardner et al., 2021b).

The second major demotivating factor for CB leaders was their relationship with the local authority, which was also raised in the focus group and the semi-

structured interviews. This is an area that would need to be explored in more depth with the CBs to understand the context in which the local authority was demotivating. Evidence gathered from the semi-structured interviews included the high degree of bureaucracy that working with the local authority generated, the lack of speed in decision-making, and knowing the right people to contact. With local authority budgets and staffing levels shrinking because of the 2008 global financial crisis, many CBs found it hard to communicate with their local authorities, staff turnover was high, and often staff were responsible for several different areas, making it unclear who they should be talking to. It is likely that similar frustrations could be applied to this group of CBs, but this needs further exploration. Some CBs interviewed saw relationships with the local authority improve during the COVID-19 lockdown, as local authorities needed their hyper-local level of understanding to meet the needs of the community.

The third largest factor affecting the motivational levels of CB leaders was centred around governance issues (26%), although this was higher for CEs (35%) and ACs (32%). Again, the context of these governance factors needs further exploration but the role of governance within CBs cannot be ignored. As already discussed in Chapter 5, one of the CBs within the study had already been sold to a private businessman because of difficulties between Board members, and another CB leader reported difficulties with shrinking numbers of board members when the CB was struggling. Recruiting Board members with the right mix of values and skills is essential for the survival of CBs. Without the appropriate level of challenge and support offered by the Board, CBs may struggle to remain financially viable and generate positive outputs for their community. These Board roles are often

voluntary and bring with them a high level of responsibility, not all community members have the confidence or the ability to take these on, and therefore their voices might be excluded from the CB.

The categories put forward in the questionnaire were based on the responses given by the CB leaders in the semi-structured interviews. Due to the exploratory nature of the study, and consistent with other parts of the questionnaire, CB leaders were able to include additional factors in text form. These additional factors were analysed using NVivo software and the main themes from these responses fell into the following categories: community issues, financial issues, COVID-19, the time involved, and red tape. Two respondents reported that there were no demotivating factors. The largest group of additional demotivating factors were those centred around relationships both within the CB and with the community, including negative attitudes towards the CB and those running it. Not all members of the community were supporting the CB. The findings suggest that although CBs leaders are values-led, these values might not always align with members of their community. This raises the question of power relationships and whose values are being reflected by those leading CBs? It would be unusual for all members of the community to agree on all the values expressed by CB leaders, but to succeed and be sustainable they do need to reflect the overall values of their community, as otherwise they will not be fulfilling their purpose.

The next section will explore the difficulties that CB leaders are currently facing and the likely impact this has on the long-term financial and social sustainability of CBs.

7.6 Economic and Social Sustainability

Table 7.12 outlines the difficulties currently faced by CBs. These difficulties were ranked using a Likert scale with 1 being of little importance and 7 being extremely important. This section will explore these difficulties under the implications for financial sustainability and those relating to social sustainability. Some of the difficulties, like governance and staffing, may contain factors that impact on both aspects of sustainability, and therefore will be discussed in relation to both aspects. While social and financial sustainability are the focus of this study, ecological sustainability and seasonal aspects of the CB were included to assess whether these were key factors for the CBs, which would need to be explored in greater depth in later studies.

Table 7.12: Difficulties currently faced

Sustainability	Question	Little importance 1	2	3	4	5	6	Extremely important 7
Financial	Governance	9%	14%	16%	26%	17%	9%	9%
Social	Staffing the business	9%	14%	15%	7%	24%	17%	14%
Social	Recruiting volunteers	14%	5%	2%	12%	47%	16%	4%
Social	Community involvement	10%	7%	5%	16%	26%	22%	14%
Environmental	Seasonal Issues	26%	15%	15%	15%	20%	2%	7%
Economic	Expansion/ Growth	15%	6%	10%	11%	35%	13%	10%
Environmental	Sustainability (Ecological)	21%	9%	12%	23%	14%	14%	7%
Financial	Sustainability (Financial)	3%	5%	6%	11%	19%	28%	28%
Financial	Facilities	13%	4%	9%	11%	25%	24%	14%
Financial	Business Planning	10%	8%	10%	25%	21%	18%	8%

7.6.1 Financial sustainability

CBs are organisations that trade to generate positive outcomes for their communities (Cieslik, 2016; Peredo and Chrisman, 2006; Somerville and McElwee, 2011; Valchovska and Watts, 2016). Therefore, it is essential that CBs are financially viable and generate enough funds to be able to sustain the business and generate these outcomes. 56% of CBs cited financial sustainability as being at level 6 and level 7 on the Likert scale, with only 8% rating this as an insignificant area for

their CB. Without the capacity to generate sufficient income to operate the CB will fold, and while it is not surprising that finance was a difficulty it is concerning that so many CB leaders rated it so highly. This questionnaire was completed at the end of the second major Lockdown period and during the easing of the restrictions, but whether this concern is a direct response to COVID-19 and the impact of those restrictions (Avdoulos et al., 2020; Gardner et al., 2021a) or is a more fundamental problem needs further research. Findings from the third wave of semi-structured interviews point to a very mixed picture with some CBs doing well out of the lockdown (e.g., community shops) and others (e.g., leisure providers and cafés) facing severe financial losses. While values are key drivers for CB leaders, they also need to have the financial and business skills to enable them to run and manage their CBs effectively. This duality within CBs is reflected by one respondent when they suggested reason why other communities should start CBs:

'To take positive active steps within your community to provide services and share in the fruits of your labour; to increase localist agendas of knowing one another in your community; to test alternative ways to imagining everything has to be commodified.'
(Respondent, Male, 35-44, Volunteer)

These results suggest that business planning is also an area where CBs are facing difficulties that affects their financial viability and long-term sustainability. There are many aspects to business planning and CB leaders could be referring to a lack of business skills within their CBs. While resources are available to CBs via support organisations (such as Plunkett, Locality, and Power to Change), often accessing on-line resources will only help if the CB leader has the knowledge to know where to look and the how to apply them. But business planning also refers

to having the guaranteed finance in place to accurately project what they need to do to generate value for their community. CBs are trading organisations and need to understand their market and how they are going to generate their income. Mentoring schemes and local CB networks could help with this aspect of financial planning, but it is also about having an effective business model from which to plan and grow the CB.

Finally, governance has been placed within both financial and social sustainability. It is unclear from the questionnaire whether it is a lack of skills on the board or recruitment that is the difficulty for CBs; looking at the responses from the semi-structured interviews leads to the recognition that it is a mixture of the two components. A CB leader whose CB became bankrupt felt that there was not an agreed purpose or way of working on the Board, and this had exacerbated the financial problems that the CB was suffering. Attracting Board members with the range of skills that the CB needs to make itself financially sustainable is key, but it is also essential to have Board members that share the same values and purpose that underpin that CB. As has already been seen in the interviews and the demotivating factors within the questionnaire, conflicts with and between Board members can make running a CB extremely stressful and exacerbated by the fact that people involved with CBs are often neighbours and live within the community where the CB is based.

7.6.2 Social Sustainability

Many CB leaders highlighted recruiting volunteers (67%) and staffing the business (55%) as being a difficulty at level 5 and above. While volunteers and

staffing are not necessarily the same issue, with so many CBs using volunteers to help to keep them running, these issues could be seen to converge. The AC type within the typology identified recruiting volunteers as a major area of concern and one where they needed support. The responses from the questionnaire seem to support this finding. A lack of volunteers will have serious implications for the long-term sustainability of many smaller CBs who are only currently financially viable because of their reliance on a volunteer workforce. With retirement ages rising, many grandparents taking on childcare duties, and people's concerns about their health post-COVID-19, the numbers of volunteers look likely to shrink even further. CBs will need to broaden their volunteering base and attract a wider base of volunteers to remain viable, both socially and financially. This volunteering shortage is not simply about recruiting volunteers, it is about attracting volunteers who are willing to take on additional responsibility of leading and running the CB. But it is not only volunteers that CBs need to attract, it also skilled paid staff. When a respondent was asked whether they would advise others to start a CB, they stated that often they are not able to pay the salaries that you would find in other industries:

‘Mainly because it can really be an uplifting project that brings diverse members of a community together and enhances and sustains the local community. Yes, there are difficult times and many problems to be overcome, and there is a huge learning curve to go through for some people, but it can be very rewarding (not financially of course!)’ (Respondent Male, 55-64, Volunteer).

This quote also touches on the second area of staffing that may be reflected in the CB leader's response to staff during 'difficult times'. People do not always have the same values and motivations for being involved, leading to disputes over

the purpose of the CB and how it is going to be run, but when the values and purpose are shared the opposite can be seen:

'Developing this business has brought many people in the community together to rally around a common objective - giving both money and time plus expertise' (Respondent, Male, 55-65, Volunteer).

62% CB leaders reported that community involvement was a difficulty at level 5 and above. As a defining feature of a CB is their accountability to their community, these concerns may appear to contradict the definition of CBs put forward in this research. But perhaps what is being highlighted here is the desire to engage with all members of the community more fully because of the rewards it brings:

'You can be flexible and responsive to the community. When you have the community's support, it is a powerful thing' (Respondent, Female, 45-54, Employee).

Although CBs are established to meet the needs of their communities and be accountable to them, there is recognition by CB leaders that not everyone will want to engage with their CB or have the time or the skills to engage with it. Power and local politics also come into play within local communities, and because something has a community focus does not mean that everything will be harmonious; this response may also reflect frustrations over local people not taking on volunteering roles within CBs.

CBs' unique position within their local communities and their embeddedness within their community make them ideally placed to deliver critical goods and services to those communities, with their hyper-local knowledge and understanding of the needs of their communities being tested during the COVID-19

pandemic (Avdoulos et al., 2020; Gardner et al., 2021a). CB leaders are aware that their unique position within their community is their strength, however, this relationship can be broken and needs constant work to sustain it. What is clear from this research is that CBs are concerned about the level of support that they receive from their communities, and further research needs to explore additional ways that these relationships can be strengthened and how communities help to overcome these barriers.

The final element of social sustainability concerns the CB leaders themselves. 79% CB leaders said that they were not considering leaving. 15 CB leaders, the largest group wishing to remain with their CBs, enjoyed their role and the work that they were doing. Arieli et al.'s (2020) research into values at work show that value fit led to improved performance, greater job satisfaction, and a feeling of well-being. Given the link between the purpose-driven nature of CBs and CB leaders values, it would be expected that CB leaders would report enjoying their role as they perceived that what they were doing was rewarding. This link between purpose and values is shown in the CB leaders reasons for remaining with their CBs. CB leaders saw the potential of the CB (creating value for the community) and valued its purpose (fulfilling a community need). When asked about the CB leaders' values and motivations, responses showed that CB leaders are attracted to undertake leadership roles because they think that what they are doing is important, i.e., they value it.

While most CB leaders were not thinking of leaving, 21% were considering leaving, although not all immediately. Their reasons were also put into NVivo and

fell into the following themes: retirement, the need to bring new ideas into the CB, and the demanding nature of the both the role and relationships within the CB. While the need to generate funding was mentioned by 2 respondents, it did not seem to be a major contributory factor in CB leaders wishing to leave their CBs. However, the demanding nature of the role and relationships within the CB were mentioned as the largest reason for wanting to leave the CB (8 responses). While CB leaders believe what they are doing is important, the role is often challenging and there is a great deal of pressure put on the CB leader to succeed for the sake of the community. This highlights the need to recruit and retain CB leaders whose values align with those of the CB and its community, as these alignments appear to be essential for the long-term sustainability of CBs (Igalla et al., 2020; Kleinhans et al., 2020). The role of the CB leaders themselves is a key contributory factor to the social sustainability of a CB, as they are often members of the community that they serve.

Based on the values of CB leaders and the typology the next section discusses some of the support mechanisms that could be put in place to ensure the long-term sustainability of CBs.

7.7 Additional Support

In the questionnaire CB leaders were asked what additional support they felt they needed to support their community business. This following section will explore the key themes that arose from an analysis of these responses. They will be reviewed under the headings of social sustainability and financial sustainability.

7.7.1 Social Sustainability

CBs would not be able to operate without the people who support them, and those staff and volunteers lead and keep CBs functioning. One of the key areas where CBs leaders felt that they needed additional support was in recruitment of new people into the CB, especially people with skills (financial, legal, and HR). These roles were often unpaid, such as trustees and Board members. While some assumptions can be made into the reasons that people are unwilling to take up these positions (such as full-time working and therefore no time, lack of confidence in their skills, not wanting the responsibility etc.), it is clear that CBs are struggling to find people to fill these key positions within CBs. With retirement ages rising and people working longer, creative solutions need to be found to encourage a more diverse volunteer workforce into the CB market. As seen in Chapter 5, during the COVID-19 lockdown many younger people were taking up volunteer roles within their communities. There is growing evidence that employees whose values align with their workplace perform better (Arieli et al, 2020; Ros et al., 1999). With many businesses now encouraging volunteering days, is there a route here for younger people to engage with their local CBs?

Additional training will be needed to attract people with the right values and skills to fill the positions within CBs. This training is needed to not only build a resilient CB workforce, in terms of business skills, but also to implement the infrastructure changes that will save CB resources. As highlighted in the recent COVID-19 pandemic (Gardner et al., 2021b), staff need additional training to meet the demands of using new digital ways of working. But smaller CBs do not always

have access to the resources, including the time and/or the skills to implement this training. Resource needs to be found to support staff development, either through developing peer support, facilitating networking opportunities for CBs to share knowledge and experience, or through the development of courses that provide CBs with the latest thinking and understanding in CB development. Further research needs to identify whether this is a role for universities who are looking to engage with their local communities.

The largest area identified by CB leaders where they felt that they needed additional support was in finance sustainability. This next section fell into two main groups: business and financial advice and additional funding.

7.7.2 Financial Sustainability

Business and financial advice

While business and financial advice was not a key consideration it was raised as an area that needed additional support, especially around the availability of tools to support the development of essential policies and procedures to support the CB. This support covered many aspects of the CB from HR functions around employing staff, to support with IT infrastructure. While CBs are diverse and contextually embedded, many of the questions raised by CBs relating to finance and policies could be covered by standard templates that can be accessed when needed. Many CB leaders felt that they had received good support from organisations like Power to Change, Plunkett, and Locality, yet without knowledge of these organisations locally this information may not be readily accessed by communities or be in a format that is easy for CB leaders to interpret. There is a

clear need here for a place where various policy and financial templates can be accessed, and CBs given the advice and support that they seek. But CBs leaders were not just asking for templates, they were seeking reliable sources of financial advice and training. If central and local government are pushing an agenda that is focused on localism, then resource needs to be put into supporting CBs to be self-sustaining. CBs need independent advice to help them to manage their finances and run their businesses effectively. As discussed in Chapter 5, it is not about CB leaders simply having business skills, it is about them developing the knowledge and understanding to run a CB and the set of leadership skills that are needed within that context, i.e., the values and skills outlined in the typology.

Finance

The largest area of support identified by CB leaders (31 respondents) was centred around finance. This area focused on the need for additional funding to secure the future of the CBs. This leads this research to conclude that while CBs aim to raise money from trading, they still need to generate additional funds to keep the CBs running. Some of the responses focused on additional support for core costs, while others focused on needing more funding generally. This need for additional funding will have to be addressed if CBs are to remain sustainable in the longer term. While it could be argued that they are classified as 'businesses' and should therefore be self-sustaining, the positive outcomes that they produce for their communities cannot be underestimated, and if they are valued then additional resources will need to be found to support them.

In what form access to this funding should take has not been specified clearly, but many CB leaders mention grants. If this funding is to be secured through grants, then this raises questions for the CBs about their independence, having to measure impacts set by funders, and the impact of the volatility of grant funding on their survival (Green *et al.*, 2021). Grant funding is also likely to come with priority areas that it wishes to support, with one CB reporting that their area was considered too 'nice' to be eligible for grant funding. For many CBs with limited resources applying for grants is not viable. In a time of increasing demands on funding from local and national government, the diverse and small scale of the CB market is inclined to be overlooked. But if the work that CBs are doing and the positive impacts that they are creating is valued then solutions need to be found that will support the development of CBs and aid their financial sustainability.

Nevertheless, the picture is not all bleak and some CBs do not feel that they need additional support. 13 CB leaders who completed this part of the survey felt that they did not need to access any additional support. With some commenting that if they needed to access additional support their community responded:

'Our community are exceptionally supportive and when we reach out, they respond' (Respondent, Female, 55-64, Volunteer).

Other CB leaders reported that they were already receiving support from various support organisations (Power to Change, Plunkett and Locality) and had already benefitted greatly from their input:

'I'm a Plunkett adviser so can signpost to their resources; we're also getting good support from our district council (e.g., pre COVID) and are part of a local network of community markets; there's also a

county social enterprise partnership and co-op networking'
(Respondent, Female, 45-54, Volunteer).

These responses support the assertions made within this study of a very diverse CB market with some needing additional financial support and training to remain sustainable whilst others seem to have the resources which they need within their communities. Although it must be clarified that the number of responses in the 'needing no additional support' section were far fewer than those in the areas of social and financial sustainability, what is clear from these responses is that some CBs are managing and others need more support. While the values that underpin CB and their leaders are an important part of their sustainability, without additional financial support many are going to cease to be able to provide those vital services to their communities.

7.8 Conclusion

The questionnaire demonstrates the robustness of the earlier findings in this research generated from the focus group, the interviews, and the values card exercise that CB leaders' values align with those of their CBs, and this drives their engagement. The questionnaire allows the research to generalise the findings from the focus group, the interviews, and the Values card exercise and make recommendations to support the long-term sustainability of CBs. The responses from the questionnaire support the findings from the other methods employed in this study, showing that CB leaders fall into three main types, SA, AC, and CE. The typology explores the relative strengths and likely challenges faced by each of the

three CB leader types. If CBs are to continue to offer essential goods and services to their communities then they need to be sustainable organisations, both socially and financially. This means recruiting and retaining CB leaders with the right combination of values and skills that align with the needs of the CB and the community that it serves.

However, the chapter has confirmed that not all CB leaders are driven by the same sets of values, and the values and characteristics of different types of CB leaders have implications for the long-term sustainability of their CB. The shortened version of the Schwartz Values Continuum (Lindeman and Verkasalo, 2005) administered through the on-line questionnaire supports the typology of CB leader types as outlined in Chapter 5, and identifies with the 3 CB leader types; AC, SA, and CE. While all the CB leaders highlighted the importance of values within the self-transcendence domain (universalism and benevolence), there were significant differences in the values for each different type. While the AC type valued stimulation as being important to them, perhaps reflecting that this group were mainly volunteers, SAs were focused on self-direction as being important, values reflecting creativity, and choice. The CE type included the same self-transcendence values as the other two types, but also included achievement, perhaps reflecting on their need to make the business sustainable.

The findings from the questionnaire highlight not only the significance of values for engaging CB leaders with their CBs, but also show the impact that those values are likely to have on the sustainability of the CB, affecting the way that it is managed, and how decisions are made. The type of CB leader that CBs attract,

their strengths and the challenges that they bring to the role, need to reflect and align with the outcomes that the CB needs to generate for its community in order for the CB to be sustainable. A volunteer-led and run CB may be a good model for running a shop or a pub, which focuses on community cohesion, but be less sustainable for completing an urban regeneration project, where particular specialist skills are needed to complete the task.

The COVID-19 pandemic highlighted the key role that CBs play within their community, using their hyper-local knowledge to provide essential support and services to their most vulnerable members. If central and local government really want to engage directly with communities to discover what they need and value, then allocating limited resources to supporting CBs could provide a route to regenerating local communities and maintaining community cohesion. While this is an exploratory study, and many questions remain, these results show that CB leaders are values-driven individuals who want to give something back to their communities and make those places better places to live. They are not asking for charitable donations, they want to be independent and sustainable, and are working hard to achieve this, but without additional support and training there will be some CBs that will not survive, and those communities will not only lose the vital goods and services but also suffer the greater loss of missing out on doing something that is values based and ethically good.

8 Chapter 8: Conclusions

8.1 Introduction

Losing vital services has led many communities to seek to fill those gaps in services themselves, using resources from within the community, both financial and social, to set up community businesses (CB), whose purpose is to generate positive outcomes for their communities

To better assess the viability of CBs as a long-term solution to meeting community needs, this study has focused on one of their primary assets, their leaders, and the values that impact their decisions to lead CBs. Only through deepening our understanding of the factors that drive these individuals to take up these CB leadership roles can we begin to design targeted financial and training packages to enable CBs to recruit and retain high calibre leaders with the right mix of values and skills to lead sustainable CBs.

The research began by establishing that values were important drivers of CB engagement, before identifying the specific values that activated CB leader engagement behaviour. This research needed to adopt a longitudinal approach and a range of qualitative methods to provide in-depth, contextual data and apply quantitative methods to provide the broader and more generalised data needed to make recommendations across the CB market. This thesis represents the findings of exploratory research undertaken between March 2018 and November 2020.

This concluding chapter reiterates the research questions and the contribution that this thesis has made to the literature, before discussing its implications for

theory, policy, and practice. The chapter concludes with a discussion of the limitations of this study before proposing areas of future research.

8.2 The research gaps and research questions

An exploration of the literature outlined in Chapter 2 uncovered gaps within existing research that this thesis sought to address. Existing research categorised CBs within the broader spectrum of values-driven social enterprises (Gardner et al., 2021b; Pearce, 2003) and focused on identifying the factors that distinguish CBs from other more general social enterprises (Bailey, 2012; Peredo and Chrisman, 2006; Varady et al., 2015). While the values of social entrepreneurs have been widely researched (Abebe et al., 2020; Barendsen and Gardner, 2004; Boluk and Mottiar, 2014; Schaefer et al., 2020), there is currently no research focusing on the values of CB leaders. Therefore, the values that CB leaders hold as important and how these values impact on their initial engagement with their CBs were unknown.

Existing values research highlighted the dual role that values play, both in maintaining societal stability and providing individuals with a means to make ethical judgements over the right course of action (Besio and Pronzini, 2014; Chell et al., 2014; Singer, 1979). While researchers argued that values remain relatively fixed over the course of a person's life (Braithwaite, 1998; Inglehart and Baker, 2000; Rokeach, 1973), the importance of certain values are likely to change to reflect the context within which those value choices are made (Konty and Dunham, 1997; Milfont et al., 2016). If CBs are valued by society for the role that they play in meeting community needs, then they need to be sustained in the long-term and

ways need to be found to attract more people to take up these CB leadership roles. If values are key drivers for CB leader engagement, then the factors that stimulate those values and lead more individuals to take up leadership roles within CBs need to be explored.

The above issues led this research to ask the following overarching question:

How do an individual's values drive their involvement to develop a sustainable community business?

This question starts from the assumption that CB leaders, like other social entrepreneurs, are defined by the central role that values drive their engagement (Dorado, 2006; Hockerts et al., 2010; Kruse et al., 2019). However, due to the lack of research into CB leaders, we do not know whether this is accurate. CBs are symbiotic organisations, whose values align and reflect those of the community they serve. They need to attract leaders whose values similarly align with theirs to promote and sustain the CB. This study set out to test whether CB leaders did identify values as an important factor in their engagement with their CBs and which values were the main triggers for that engagement.

A review of the existing literature highlighted several gaps in our empirical understanding of CB leaders and their values, in the methods that have been currently used to measure values, and in the theory. This next section explores each of these in turn starting with the theoretical gaps.

Theory

Within philosophy, the discussion of values centres around whether values should be 'real' and treated in the same ways as natural laws, or as social constructs and explored through a relativist lens (Chell et al., 2014; Frankena, 1973; Porpora, 2019; Ransome, 2013; Singer, 1979; Tannsjo, 2011). Research from the psychological tradition argues for ethical realism and places values within a realist ontology (Bilsky and Schwartz, 2008; Rokeach, 1973; Schwartz and Bilsky, 1990), often testing them using quantitative methods (Braithwaite and Law, 1985; Fischer et al., 2010; Lindeman and Verkasalo, 2005) but often failing to consider the contextual nature of values.

Individuals often attribute values as drivers to action (Arieli et al., 2020; Sagiv and Roccas, 2017) but little is known about their stability and the factors that impact on them (Bardi et al., 2013; Milfont et al., 2016). Existing research has shown that individual values are likely to remain stable over time (Rokeach, 1973, 1979; Sagiv and Roccas, 2017), but if there is a shock or contextual change then the order of importance of a particular value may change (Bernard et al., 2003; Fischer et al., 2011). CB leaders are members of society and therefore significant contextual changes (Dobewall et al., 2017; Tormos and Dobewall, 2017) are likely to affect both their value hierarchies and their subsequent motivations to support their CB, which will affect the long-term financial and social sustainability of their CB. Bardi and Goodwin (2011) acknowledge the need for more research into value change, highlighting that existing research has largely focused on short-term studies and student populations and therefore, does not reflect value change in everyday contexts.

The existing CB literature has no agreed definition (Diamond et al., 2018; van Meerkerk et al., 2018; Ratten and Welpel, 2011; Somerville and McElwee, 2011), and this lack of clarity has hindered research into the effectiveness of CBs to deliver their social and economic purposes. There are a range of social enterprises and charities operating within communities. Without knowledge of what a CB is and an understanding of the benefits that CBs can bring to their communities, then an analysis of their effectiveness as a tool for regeneration is difficult (Craig, 2007; Johnstone and Lionais, 2004; Mendes, 2018). Defining a CB through its purpose, or values, is in line with the definition proposed by this study and has been shown to be fundamental to activating CB values. Any definition of CBs that does not include values is missing the essence of a CB. With government and funders having limited resources and having to make choices over who to support, without a clear definition of what constitutes a CB then they will not receive the critical additional support that they need. This will result in the loss of vital services to the communities where they are based. A clearer definition of CBs would enable an analysis of the benefits, both economic and social, that CBs bring to their communities. This research proposes a definition of CBs that combines the work of previous researchers with the experiences and understanding of CB leaders themselves.

Method

While research has identified that context plays a major role in activating values (Arthaud-Day et al., 2012; Longest et al., 2013; Roccas and Sagiv, 2010), it has not yet measured the impact that context plays on the activation of CB leaders'

values and what factors may affect their stability over time. This lack of context makes it difficult to extrapolate their findings back into real-life situations, and Arieli et al. (2020) call for more values research that explicitly considers the society in which all businesses, not just CBs, operate.

Values have a central role in guiding a person's behaviour (Gatersleben et al., 2014; Lönnqvist et al., 2013) and self-esteem (Rokeach, 1973) but not everyone reacts to their values in the same way. People have a choice how they will respond to moral and ethical dilemmas and which values are most important to them. The context in which those values are activated is key to understanding the choices the people make (Tormos and Dobewall, 2017). Methods based on surveys and vignettes (Bilsky et al., 2010; Fischer et al., 2010; Vaclair et al., 2011) do not allow for a nuanced understanding of the reasoning behind an individual's choice. Subsequent analysis explored whether individual values can change or be influenced by context (Besley and Ghatak, 2017) and this has practical implications for CBs and CB leader retention and recruitment.

Empirical

While the values and leadership of other social entrepreneurs have been explored in the literature (see, for example, Diochon and Anderson, 2011; Dorado, 2006; Hockerts et al., 2010) there is currently no research into the values that drove the engagement of CB leaders. Consequently, it is not known whether CB leaders are values-driven and whether they hold the same prosocial values as other social entrepreneurs (Sotiropoulou et al., 2019). This is important for succession-planning within CBs, enabling them to target their limited resources more effectively on finding

the future leaders that they need, with the values that align with those of the CB and its community. This alignment of values is critical to the CB delivering on its purpose and remaining sustainable.

CBs operate at a hyper-local level to meet the needs of their communities (Peredo and Chrisman, 2006; Sforzi and Bianchi, 2020), which leads to a very diverse CB market and makes it very difficult to analyse the long-term sustainability of CBs and draw generalisable conclusions. Existing research suggests some ways to segment the CB market, but these rely on knowing how the CB was first established (Swersky and Plunkett, 2015) or identifies them by their main trading activity (Higton et al., 2019), but neither of these approaches helps research to understand the contextual factors that impact on CB sustainability. This research proposes a segmentation of CBs based on something which this diverse group of CBs all share, their CB leaders. The typology can be used to assess the likely challenges and strengths that each type of CB leader will bring to their CB and how they can best be supported. The typology allows future research and supports organisations to explore the contextual factors that are likely to impact on the sustainability of CB across different governance models, geographical areas, and main trading activities.

8.3 The findings

Chapters 4 –7 form the empirical chapters and each chapter refers to the findings from different methods applied at points throughout the study to answer

specific research questions. The key findings will be discussed as they relate to the research gaps in the literature, starting with the theoretical.

Theoretical

Chapter 2 proposes a definition for CBs based on distinguishing features identified within earlier research (Bailey, 2012; Gardner et al., 2021a; Hull et al., 2016; Kleinhans et al., 2020; Power to Change, 2021; Wyler, 2017), which is:

A community business is a not-for-profit business created to serve a purpose. A community business is geographically situated, contextually embedded, and accountable to the local community that it serves.

This definition adds the dimension of context, to express the diversity in how CBs respond to the needs of their communities. This definition was explored with CB leaders during the semi-structured interviews (see Chapter 5.5.3). CB leaders highlighted the importance of the community for them; although the geographical location was important, it was about the people that made up the community that they really valued rather than the physical location per se.

Adopting a Critical Realist (CR) lens (Edwards et al., 2014; Elder-Vass, 2019; Porpora, 2019; Roberts, 2014) to explore the values of CB leaders was key to this research. This enabled the research to site values within their ethical architecture, with values expressing what we think of as good (Batavia and Nelson, 2017; Brännmark, 2009; Korsgaard, 1983) and linking those values to actions (Feather et al., 2012). This CR approach allowed for the adoption of qualitative approaches to

explore the context of CB leaders and their personal perspectives before testing the theory that arose from the focus group (Chapter 4) and the semi-structured interviews (Chapter 5), before finally testing that theory using quantitative methods in Chapter 6 and 7. This approach led to the development of the CB leader typology discussed in Chapter 5, enabling the values to be explored with the contextual data and facilitating a more nuanced understanding of the types of CB leaders represented within the typology.

It has been suggested that our values remain relatively stable throughout our lifespan (Bernard et al., 2003; Rokeach, 1979; Sagiv and Roccas, 2017), but we also know that our value hierarchies and the emphasis that we place on values can change (Bardi et al., 2014; Fischer, Milfont and Gouveia, 2011; Milfont et al., 2016). Developing the values card exercise that could be administered at different stages of the research enabled the exploration of the impact of the COVID-19 pandemic on the CB leaders' values hierarchy in May 2020. This analysis shows that value hierarchies did change during this time, with an increase in the importance of 'sense of accomplishment', 'wisdom', and 'family security' values. The increased significance of 'sense of accomplishment', an openness to change value, reflects the helplessness that CB leaders felt during the pandemic. It highlights the CB leaders' desires to make things better for their community and shows CB leaders seeking innovative ways to support their communities. The significance of family security reflects the need to protect their families during this time, with the COVID-19 death toll rising and no vaccination. The increase in 'wisdom' stresses the need for reflection and innovation at this time, with CB leaders seeking creative solutions to the complex problems within both their communities and their CBs.

Chapter 5 addresses the question of whether CB leaders as a group shared the same values and experiences, with CB leaders identifying the factors that were impacting on the sustainability of their CBs. Analysis of the interviews led to the development of a typology of CB leadership types, with CB leaders being identified as Social Activists (SAs), Community Entrepreneurs (CEs), and Active Citizens (ACs) based on their characters, their values, and the reasons why they engaged with their CB. The SAs have a mission, such as reducing inequality, which drives them to establish the CB as a means to fulfil their mission. The CEs are largely paid to lead the CB and have been employed to make the CB financially sustainable. The ACs are usually retired volunteers who become involved to give something back to their community.

Each of these CB leader types were values-led, but the values that were important to them were different, as can be seen in Chapter 6. Given the mission-driven nature of SAs it was surprising that inner harmony and self-controlled showed the least dissimilarity, but these were important because the CB helped them to achieve their mission and therefore feel at ease with themselves knowing they were doing something good. The duality of the nature of CEs can be seen in their holding business-orientated values leading to openness to change motivations and prosocial values centred on concern for other people as important. The concern for the welfare of others in the community expressed by ACs is reflected in the clustering of the values, broadminded, responsible, and loving – i.e., the care values. These distinctions are important as they affect the things that the CB leader

thinks is important about the CB, i.e., it's purpose, and therefore will impact on the way that the CB operates and the outcomes that it generates. If these CB leaders' values do not align with what the community needs then the CB will become unsustainable.

Methodological

Analysis of the focus group and the semi-structured interviews emphasised the intensely personal nature of values (Bernard et al., 2003; Maio and Olson, 1998) and their link to self-esteem (Gecas and Schwalbe, 1983) leaving CB leaders finding it difficult to identify the values that were important to them. A values card exercise was designed to enable the research to measure the relative importance that CB leaders placed on the values identified by Rokeach (1973).

These methodological innovations enabled the researcher to identify CB leaders' values as falling within the self-transcendence and openness to change domain, reflecting the findings of social entrepreneurial research (Chandra, 2019; Christopoulos and Vogl, 2015; Domenico et al., 2010; Sotiropoulou et al., 2019) and then measure the changes in values stability that occurred during the COVID-19 pandemic which saw the increasing importance of the values of wisdom, accomplishment, and family. This method has implications for future research into measuring value stability and change. It provided a means of physically engaging individuals with their values, necessitating them to think about their choices and justify them. This provided the researcher with a means of not just capturing CB leaders' values but also of understanding the reasons and the context around those choices. Values are so in-grained in us from a young age that we can accept them as

truisms ((Bernard, Maio and Olson, 2003; Maio and Olson, 1998), and only through engaging with those values do we start to question them and reflect on why they are important.

Empirical

The values of CB leaders, unlike social entrepreneurs (Dorado, 2006; Kruse et al., 2019), had not previously been explored. The empirical findings from the focus group (chapter 4) and the semi-structured interviews (Chapter 5) highlight the significance of values for each type of CB leader. This is important because it sites CB leaders within the wider spectrum of values-driven social entrepreneurs

The impact of contextual factors on the values hierarchy of CB leaders has been discussed in Chapter 6 and highlights that the values of CB leaders are not all the same (see Chapters 6 and 7). Different types of CB leaders identify different groups of values as being important to them. If CBs and support agencies can identify these values, then they can be used to attract and train future CB leaders from within communities.

The findings from the questionnaire show that ACs hold self-transcendence values as important in their engagement with their CBs. But ACs also express the desire to use their skills and give something back to the community, this can be seen in the importance they place on stimulation and self-direction values. The SAs hold self-transcendence as important but also value freedom and the ability to change, reflecting their desire to change the status quo. In line with the other types within the typology, CEs hold self-transcendence values as important. However, CEs also value openness to change and achievement (a self-enhancement value) as

important. This not only reflects their employed status but also their desire to make the CB sustainable and successful. These different sets of values support the typology presented in Chapter 5 but show different motivations for CB leaders' engagement. These different motivations will need to be emphasised during recruitment campaigns. With the raising of the retirement age and older people taking on childcare duties, the pool of older volunteers is shrinking. CBs are not going to be able to rely on the same sorts of volunteers to support them. CBs will need to look for more creative ways to recruit volunteers from across their communities. The role of parents modelling community-centred values has come through in the interviews and focus group and the impact that this had had in later life. If CBs can engage future leaders through their focusing on their values, this opens new avenues for succession-planning. This research reflects the findings of other research into values and job satisfaction (Ros et al., 1999), and CBs can target the recruitment of staff by highlighting the importance of values within their CB.

The next section discusses the contribution that this research has made in terms of theory, knowledge, and methods.

8.4 Contribution

This thesis has made contributions to theory and methods in understanding of the lives of CB leaders and the values that underpin their CB leadership. Each of these contributions will be explored in turn, starting with the theoretical contributions.

Theory

Previous research has discussed the key features of CBs from different perspectives including their durability (Kleinhans et al., 2020; van Meerkerk et al., 2018), their impacts (Heap et al., 2019), their trading (Alonso et al., 2019; Peredo and Chrisman, 2006), and their relationship to place (Moore and McKee, 2014), but the absence of the application of a consistent definition makes it very difficult to assess whether an organisation meets the criteria for a CB. The hyperlocal nature of CBs (Kleinhans, 2017) and their purpose-driven nature (Bailey, 2012) makes identification difficult and the analysis virtually impossible. This research proposed a definition for CBs that is recognised not just within academic circles but also verified through the context and experiences of CB leaders and the Power to Change Trust (Gardner et al., 2021b).

Values have been identified as playing a key role in driving behaviours (Bardi and Schwartz, 2003; Lönnqvist et al., 2013; Miles, 2015; Oceja et al., 2019), especially for social entrepreneurs; however, thus far no model for values activation has been put forward for CB leaders. Following a critical realist approach (Edwards et al., 2014; Elder-Vass, 2019; Porpora, 2019), this research presented a model for value activation placing values within their wider ethical and moral framework. Based on existing theories of values (Hofstede, 2002; Rokeach, 1973; Schwartz and Bilsky, 1990, 1987; Stern et al., 1999), this research analysed the factors that affect values hierarchies within the context of CBs. The research places values within a Critical Realist ontology, recognising values as real while at the same time exploring how they are activated within social settings. This approach contributes to the existing discourse by providing empirical evidence of CB leaders values while also incorporating an analysis of the contextual factors and influences within the social

world gathered through the perspectives of CB leaders without resorting to ethical relativism.

An analysis of CB leader's values showed that they expressed 'openness to change' and 'prosocial' values that were aligned with other social entrepreneurial studies (Christopoulos and Vogl, 2015; Sotiropoulou et al., 2019). This shows that CB leaders can be categorised and compared with the broader spectrum of social entrepreneurs. Yet what emerged from the initial analysis of the data was that not all CB leaders held the same values with the same level of importance. Zahra et al. (2009) present a typology of social entrepreneurs' motives which show that this wider group also differs in how they determine their impact, their motives, address social ills, and assemble resources.

The typology of CB leaders brings together factors that contribute to CB leaders engaging with their CBs. CBs are distinct from other social enterprises in the central role that the community accountability plays in their development (Kleinhans et al., 2019). The typology includes characteristics, experiences, business models, challenges, and strengths that reflect the personal characteristics of CB leaders and their positions within their communities. It is the values that reflect and define that CB leadership relationship or position within the community. It is the synergy between the individuals' values and the community values which lead to sustainable CBs that makes this a new approach to identifying types of CB leaders.

This typology contributes to existing theory though providing researchers and support organisations with an increased understanding of the factors that

engage CB leaders with their CBs and the role that self-transcendent and openness to change values in driving this engagement. The typology forms the basis for a tool that can be used to assess the capacity and future sustainability of CBs allowing for targeted support and training to be offered to CBs. With limited funding available post-COVID-19, funders need to target the support that they offer more effectively. The diversity within the CB market has made it difficult to differentiate the support that is offered. The typology has been presented to Power to Change and has been used to support their work with CB leadership development.

The range of mixed methods employed to gather the data within this study reflects both the exploratory nature of CB leadership research and their diversity within the CB market. The longitudinal nature of the research, with the need to study value changes over time, also added to the complexity of the data collection and analysis. However, this has given this research the breadth and the depth to allow it to reflect both the diversity of the CB market through the voices of CB leaders and make recommendations that could positively impact the sustainability of those CBs in the future. Due to the nature of CBs, previous CB studies (Bailey, 2012; Hertel et al., 2019; Bacq and Belz, 2019; Valchovska and Watts, 2016) have tended to focus on case studies, so this research utilised a variety of methods to produce an understanding of the context in which CB leaders operate and produced a quantitative generalised data that can be used to show how this theory can be applied to a wider group of CB leaders.

This study has contributed to methods for assessing values and their stability by developing a new method for assessing the values of CB leaders, which allows for a baseline to be established and then reassesses them at different periods of time to test the relative inter-temporal stability of values and explore the factors that are affecting that value change. The Values Card exercise was developed to engage CB leaders both intellectually and physically with the values that they were rating. CB leaders were presented with the 36 Rokeach Values (Rokeach, 1973) on laminated cards and asked to rate them from of 'no importance' to 'of the utmost importance'. Allowing for the participant to discuss what the values meant for them and explore possible reasons for those values changing in their relative importance because of the COVID-19 pandemic and the changes that Lockdown brought to ways of trading and working for CB leaders. While the language used by Rokeach (1973) and the values selected may need to be updated and refined to reflect modern parlance, the participants felt that all the values that were important to them were included within the 36 values.

Empirics

Prior to this study there had been no research into CB leaders' values. We did not know whether values were important to CB leaders or which values activated their engagement with CBs. The research has shown the role that values play and has identified CB leaders' values. A typology of CB leaders has been produced based on this research which not only shows the values of the different types of CB leaders but also their characteristics, business models, challenges, and support they need. This knowledge provides a basis from which future research can

start to explore other aspects of CBs and their relationships with their communities, which affect their sustainability.

The longitudinal nature of the research demonstrated the impact that a significant change in context can play on value stability and has highlighted the changes in value hierarchies that occurred following the COVID-19 pandemic. While the values remained fairly stable, there were values that changed quite significantly like family security, wisdom, and a sense of accomplishment during the pandemic when CB leaders had time to reflect on what was important to them. This provides a better understanding of the how values can be changed and the factors that are likely to impact on them.

The next section discusses how each of the empirical chapters contributes to answering the central research question.

8.5 Implications for theory

The typology based on an analysis of individual values and motivations enables an exploration of CBs that is outside of the complexities of their immediate context and allows for a segmentation of CBs. This allows research to assess the capacity of CBs, not based on their activity but on the likely challenges they will face in response to contextual factors beyond their immediate control, such as COVID-19 (Gardner et al., 2021a, 2021b). This support involves providing the training that CBs leaders need to enable them to be resilient. The need for training on how to use digital technology was highlighted during the pandemic, and this questionnaire emphasizes the need for financial support and guidance.

Showing how values lead to action (Clary et al., 1998; Clary and Snyder, 1999; Schwartz and Bilsky, 1987) within the context of CBs aids researchers in assessing how these different values priorities are likely to impact on the economic and social sustainability of a CB. For instance, during the COVID-19 pandemic, the CEs weighed up the economic and social costs of closing their CBs and changing their business models, while the ACs running shops and pubs focused on community cohesion, adapting their access, and setting up delivery services.

From the perspective of individual communities, there is a need to perform a skills analysis to explore whether there is the right mixture of values and experience within the CBs to meet their community's needs so that the right CB leaders are recruited. CB leaders are the main asset of a CB, setting the strategic direction of the CB and ensuring it has the funds to deliver its community outcomes. Finlayson and Roy (2019) argue that these community-based social enterprises require such a skilled base of individuals. Having a social conscience is not enough in running a social enterprise, as business skills are also required (Renko, 2013). The typology shows that a social activist may not be the right person to lead a CB as they are viewed by others as too confrontational. The CB is accountable to that community (Barr, 1995) and there is a need to ensure that it can fulfil its social purpose whilst remaining economically and socially viable. Not having a clear understanding of the type of CB leader that a CB needs is likely to dissuade potential CB leaders from getting involved and accessing the right type of support.

With continued cuts Local Government spending (Innes and Tetlow, 2015; Edmiston, 2017), it is likely that Local Government will continue to transfer assets

and commission services out to community organisations (MacKillop, 2018). A clear understanding of the capacity of CBs to provide goods and services to their communities is required (Mendes, 2018; Craig, 2007; Johnstone and Lionais, 2004). A critical evaluation of their ability to facilitate regional community development is needed to assess their individual capacity to deliver these services and to aid the allocation of limited resources (Bailey, 2012). A method is needed to assess whether a community business has the capacity, both financial and/or social (Aiken et al, 2016), to manage complex developmental projects and achieve the social and financial purposes (Kleinhans, 2017) that is expected of them.

The critical question for policymakers and funders therefore is whether CBs have the long-term capacity to meet the economic and social needs of their community. Policymakers and funders are accountable to communities through the ballot box and have an obligation to ensure that they are allocating scarce resources effectively. Currently, the contextual nature of CBs (Johnstone and Lionais, 2004), their embeddedness to place (Anderson and Gaddefors, 2016; van Meerkerk et al., 2018), and their commitment to achieving social purpose (Bailey, 2012; Besley and Ghatak, 2017; Heap et al., 2019) makes it difficult to assess their overall long-term financial and social viability as a means of sustaining local communities. This typology of CB leaders enables a segmentation of CBs that can support policymakers in allocating resources, funding, and physical assets based on the capacity of a CB to meet the needs of its community effectively. Certain challenges like rural isolation may be met through a volunteer-run community shop or library, an active citizen focusing on community cohesion and self-help, whereas more complex social and economic issues around training and healthcare

would need a community entrepreneur focused on team-building and economic viability. When allocating funding and transferring assets to the community ownership (Aiken et al., 2016), the long-term sustainability of the CB to maintain that service or facility for the community must be considered (Craig, 2007) to ensure that there was a team in place to manage the asset and ensure its economic viability.

8.6 Implications for practice

To ensure the long-term financial and social sustainability of CBs and the continued provision of the positive outcomes that they generate for their communities, it is essential that CBs can recruit and retain leaders with the right skills and values that are compatible with the values of the community. CBs are likely to fail if they are without these high-calibre individuals with the skills and vision to lead, thereby leaving communities not only without those services and goods but also feeling even more isolated and neglected. The typology has shown that while CB leaders' values drive their engagement with their CBs, not all CB leaders hold the same values as important. CBs need to be able to target their recruitment to attract the right match between what they need and value and what their future CB leaders value. CB sustainability is never guaranteed, but the contextually embedded nature of the CB within their communities means that they constantly need to adapt to the needs of their communities and attract the right type of leaders.

The proposed typology can provide support organisations with a means of identifying the needs of groups and offering targeted support and mentoring. Each

of the three groups within the typology have challenges and strengths, but a CB's embeddedness within its community means that CB leaders often find it difficult to access appropriate support and training. Where this support has been available, though community business networks (Locality (2020); Plunkett (2020) and specific training events (Power to Change (2018); School for Social Entrepreneurs (2019), individuals have accessed it and have found it helpful.

Finally, a key objective of this study was the ability to make recommendations to policymakers and support agencies regarding the sustainability of CBs i.e., The Power to Change Trust was funded by the National Lottery (2016), to help communities to establish CBs (www.powertochange.org.uk). While CBs need to generate enough money to sustain themselves (Hertel et al., 2019), Chapter 7 shows that this is difficult to achieve without the right mix of skills and finance and is in line with Igalla et al. (2020), van Meerkerk et al. (2018), and Wallace (2005). Chapter 7 also shows that CB leaders cite finance as their major difficulty and need. This research provides support organisations with the empirical evidence that they need to support CBs in providing support packages around business and financial planning. The results of the semi-structured interviews highlight the need for staff training and spending on digital infrastructure to help CBs to be able to digitalise their services and remain competitive and relevant. The analysis of the interviews also exposed the need to provide CBs, who are run by volunteers, with the resources that they need to recruit more volunteers who are willing to take on leadership roles within those CBs.

8.7 Limitations

Due to the lack of research into the roles, motivations, and contributions of CB leaders, there are many avenues that still need to be explored and understood. First, the second wave of the values card exercise was administered at a very unusual time, during the first period of lockdown of the COVID-19 pandemic. The values card exercise will need to be carried out again to see whether the changes that took place in the values hierarchy have remained or have reverted to their pre-COVID-19 clusters. Second, this research has not been able to explore the typology across the lifespan of the CB to assess the impact of the CB types at different stages in the life of the CB. Assumptions can be made about when and where each group of CB leaders are best able to support the business, but this still needs to be tested. Finally, as the CB market develops, there needs to be further long-term research into the other factors that affect the sustainability of CBs. While this research identifies the key role that CB leaders play in the sustainability of CBs, what additional positive impacts could be achieved with additional support and training remain unclear.

The exploratory nature of this research has meant that there has been no previous research into CBs leaders' values on which to base these findings. While this has meant that the research was not restrained by existing theory, it has entailed trying to devise a means of segmenting the CB market and its leadership to generate a means of generating a reliable and representative sample of the CB leadership.

This study is based on the analysis of a focus group, 3 waves of interviews with 32 CB leaders, and 112 responses to an on-line questionnaire. While the

research attempted to sample CBs at various stages of their development, in different geographical areas, and with a range of trading activities, this remains a small proportion of the 11,300 CBs currently estimated to be trading in England (Higton et al., 2021). As highlighted within the research, the contextual embeddedness of CBs within their communities makes for a very diverse and idiosyncratic CB market and additional research needs to be carried out to test the typology across a wider group of CBs in England, the UK, and internationally to see whether the typology and the CB leaders' values findings can be applied across a wider group of CBs.

The second application of the values card exercise took place at the end of the first period of Lockdown during the COVID-19 Pandemic. While this temporal space provided the research with an opportunity to explore the impact of a dramatic economic and social change on value stability, further research needs to assess whether there is a change to CB leaders' values post-COVID-19. Research would need to explore whether values reverted to their pre-pandemic hierarchies or whether COVID-19 brought about more sustained changes in value hierarchies. This could impact positively or negatively on the numbers of people wishing to take on leadership roles within CBs in the future.

Many of the CB leaders within this study benefited from additional funding that was allocated through the lottery and distributed through the Power to Change Trust. Since 2021, the Power to Change Trust has undergone significant structural changes due to the five-year grant funding period coming to an end. While they continue to support CBs, the amount of grant funding that is available has been

reduced. As highlighted within this thesis, the sustainability of CBs depends on their access to additional support and funding to enable them to become self-sustaining. Additional research is needed to explore what funding and support packages are needed and how these should be allocated. The typology provides the foundations for the development of an assessment tool to measure the factors that are likely to impact on different types of CBs, but this will need to be further developed and tested to ensure its reliability.

There is also debate about the validity of both Rokeach (1973) and Schwartz's (1987,1990) measures for values and the selection of the Rokeach (1973) values, as a tool to measure the values of this group and hence it might skew the results; however, the participants were given the opportunity to add their own values to the list at the end of the exercise and all of them felt that the 36 values adequately covered their values. The way that the test was administered might also have affected the results and whilst the researcher passed no comment on the values that were chosen, participants might have chosen values that were thought to place them in a good light, i.e. reflect a degree of interviewer bias. The repetition of the exercise at the end of the third wave might have assuaged some of this effect but being seen in a good light by the researcher might still be a factor. Therefore, this values exercise should be replicated in an on-line anonymous questionnaire with a wider group of CB leaders to see whether the results remain valid and reliable.

Future work should focus on measuring the CB leaders' values post-COVID-19 to see whether they have reverted to pre-COVID-19 hierarchies, or whether the impact of the pandemic on CB leaders' values has caused a more fundamental shift. The CB typology facilitated the potential to develop a tool for assessing the capacity for CBs to achieve their social purposes and meet the challenges faced by their communities. This assessment tool provides communities, local authorities, and support organisations with a clearer understanding of the type of CB that they are working with and can assist in assessing the capacity of that business to achieve its purpose.

8.8 Summing up

The total CB market income in England is estimated to be worth £973m with CBs holding £870m assets (Higton et al., 2021). The economic impacts of the closure of CBs, in terms of their outputs, employment and local wealth creation, would be devastating for their communities. While there are still additional questions that need to be asked and answered over the long-term sustainability of CBs, this research provides researchers with a clearer understanding and fresh insights into the dynamic factors that influence and drive an individual's values to lead CBs.

This research has demonstrated the diversity within the CB market and has celebrated the resilience and innovation that communities have shown in setting up and running CBs. While their hyperlocal nature can lead to them being overlooked by policymakers, the impact that they have on the communities that they serve reaches beyond the goods and services that they provide. They empower

communities to take back control of their resources and use them to meet the needs of that community, thereby symbolising the values that the community holds as important.

The success of CBs depends on finding individuals who share those values, often from within that community, to lead and sustain them. They are more than businesses; CBs embody community values and give communities choice and control over the goods and services on offer to them. The research shows that finding sufficient resources to sustain CBs through trading is difficult. Many CB leaders recognise the need to find additional funding, and although they are not looking for charity, they do need additional financial support and training to keep them going over the longer-term. Throughout the COVID-19 pandemic, and where they were able, CBs worked tirelessly to sustain their communities (Gardner et al., 2021a), perhaps it is now time for local and central government to support them and help them to rebuild after the loss of valuable reserves and business. While the diversity of the CB market makes it difficult to assess the CB capacity, the typology presented within this research has the potential to be developed further into an assessment tool to support and identify the CBs that have capacity for growth and surpass their likely challenges. While it is unlikely that all CBs will survive, this research shows that they deserve a chance and all the support that they can be given.

9 References

9.1 References

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10 Appendices

10.1 Appendix 1: Ethical Approval

APPLICATION FOR ETHICAL REVIEW OF RESEARCH INVOLVING HUMAN PARTICIPANTS

This application form should be completed by members of staff and PhD/ Prof Doc students undertaking research which involves human participants. Undergraduate and Masters level students are required to complete this application form where their project has been referred for review by a supervisor to a Faculty Research Ethics Committee (FREC) in accordance with the policy at <http://www1.uwe.ac.uk/research/researchethics>. For research using human tissue, please see separate policy, procedures and guidance linked from <http://www1.uwe.ac.uk/research/researchethics/policyandprocedures.aspx>

Please note that the process takes up to six weeks from receipt of a valid application. The research should not commence until written approval has been received from the University Research Ethics Committee (UREC) or Faculty Research Ethics Committee (FREC). You should bear this in mind when setting a start date for the project.

APPLICANT

DETAILS

Name of Applicant*	Mandy Gardner		
Faculty	FBL	Department	Business & Management
Status: Staff/PG Student/ MSc Student/ Undergraduate	PG Student	Email address	Mandy.gardner@uwe.ac.uk
Contact postal address	FBL, 3x112		
Name of co-researchers* (where applicable)	NA		

*This form must include the name of the UWE Project Manager (normally the budget holder and PI)

FOR STUDENT APPLICANTS ONLY

Name of Supervisor/Director of Studies	Prof. Don Webber (DOS)		
Detail of course/degree for which research is being undertaken	Doctor of Philosophy		
Supervisor's/Director of Studies' email address	Don.webber@uwe.ac.uk		
Supervisor's/ Director of Studies' comments	"We confirm that the DoS and supervisors are satisfied that the topic merits further research, that the student has the skills to carry out the research, that the participant information sheet is appropriate and that the procedures for recruitment of research participants and obtained informed consent are appropriate"		
For student applications, supervisors should ensure that all of the following are satisfied before the study begins:			

The topic merits further research;

The student has the skills to carry out the research;

The participant information sheet is appropriate;

The procedures for recruitment of research participants and obtained informed consent are appropriate.

PROJECT DETAILS

Project title	How do the four pillars of community, motivation, values and business environment interlink and evolve to sustain community businesses?		
Is this project externally funded?	50/50 externally & internally funded		
If externally funded please give PASS reference	Power to Change		
Proposed start date for the research	22 March 2018	Anticipated project end date	1 October 2020

Fieldwork should not begin until ethics approval has been given

DETAILS OF THE PROPOSED WORK

Aims, objectives of and background to the research
<i>This should provide the reviewer of the application with sufficient detail to allow them to understand the nature of the project and its rationale, and the ethical context, in terms which are clear to a lay reader. Do not assume that the reader knows you or your area of work. You may provide a copy of your research proposal in addition to completing this section. Please try to keep within 500 words.</i>
<p>Since the introduction of austerity measures in the UK resulting from the 2008 economic crash there has been cuts to local authority budgets, an estimated 28% in real terms between 2010-11 and 2014-15 (National Audit Office, 2014). This has resulted in cuts to services and closures of facilities offered to local communities. These closures have been replicated in private businesses too with local shops and pubs becoming financially unsustainable and closing. This has led to a growing trend towards the establishment of community businesses.</p>

There has been research into the motivations of social entrepreneurs, however there is little known about the values and motivations of this particular group of community business leaders. The research will examine and describe how this group is distinct from social entrepreneurs and aims to address the gap in our understanding by examining which values drive individuals and groups of people to take on and run community businesses and what motivates them to make these businesses socially and financially sustainable. It will examine the dynamic and unique role that the community plays in this particular group of businesses at various times in the development of the business.

It hypothesises that whilst individual values remain relatively stable over time, motivation fluctuates as it is affected by other external and internal factors. This could potentially impact on the financial and social sustainability of the community business as many of them rely on volunteers to run them. Given the nature of the research question a longitudinal study over a year and a half is proposed to chart these factors and their impact on the motivations of community business leaders over time and the life cycle of the community business.

The researcher wants to discover what values and motivations these community business leaders identify as being the most critical to them in sustaining their community businesses. This research will be used to inform and create support strategies to enable these communities businesses to become more sustainable and to attract new communities to look at this as a potential business model.

Research methodology to be used

You should explain how you plan to undertake your research. A copy of the interview schedule/questionnaire/observation schedule/focus group topic guide should be attached where applicable.

This research on community business leaders will employ an ethnographic, mixed methods approach. Considering the exploratory nature of this study and the necessity to gather in-depth information about the participants and their experiences over time, the study will be based primarily on one-to-one interviews. In total, three rounds of interviews will be held.

Methodology

As this is exploratory research there will be an initial, short, on-line questionnaire which will be sent out to all of the contacts on the Power to Change database to provide a baseline understanding of values and motivations from which to compare the responses of the sample participants. Power to Change is an organisation that has been established to support and provide research into this area of community business. Power to Change is funding this research with UWE and has provided the researcher with access to their database of 300 community businesses.

A focus group of 15 business leaders will also be interviewed to provide a more in-depth baseline and to test the initial findings of the online questionnaire. These responses will then inform the three semi-structured interviews that will be carried out over a year and a half. These interviews will chart changes and prioritise the participants' responses to factors affecting their motivations to continue and to make the businesses sustainable.

30 community business leaders will be selected by contacting them through Power to Change and their partner organisations. These community business leaders will be self-selected but will also fulfil the following criteria:

Operate a variety of business models within the community business framework including business savers, asset transfers, cross-funders and community start-ups.

Be at various stages in the life of their community business ranging from having the initial idea to having a fully developed, well-established business.

Be responding to different motivations to establish the business – Do they view it as response to a crisis or an opportunity?

This group of 30 community business leaders will each be interviewed three times at six month intervals. The interviews will be semi-structured both to allow for effective comparisons of data but also, as this is exploratory research, to allow for unexpected responses. The initial interviews will be conducted on a face-to-face basis wherever possible and the follow up interviews will either be face-to-face or by telephone.

Face-to-face interviews will be conducted in a public place either at their community business where possible to ensure that the participant feels at ease in their surroundings or in a coffee shop. Changes in the circumstances of the community business leader might necessitate a change in venue.

The participants will be advised that they can withdraw at any time up to two weeks following their interview date.

The participants' responses will be analysed and categorised using NVivo software.

SELECTION OF PARTICIPANTS

You must indicate if any of the participants in your sample group are in the categories listed. Research involving adult participants who might not have the capacity to consent or who fall under the Mental Capacity Act must be reviewed either by an NHS Research Ethics Committee or the [National Social Care Research Ethics Committee](#).

If your proposed research involves contact with children or vulnerable adults, or others of the specified categories below, you may need to hold a valid DBS check. Evidence of a DBS check should take the form of an email from the relevant counter signatory confirming the researcher has a valid DBS check for working with children and/or vulnerable adults. It is the responsibility of the applicant to provide this confirmation.

Members of staff requiring DBS checks should contact Human Resources hr@uwe.ac.uk. DBS checks for students are usually organised through the student's faculty, but students in faculties without a DBS counter signatory should contact Leigh Taylor (Leigh.Taylor@uwe.ac.uk).

Will the participants be from any of the following groups? ('x' as appropriate)

- Children under 18*
- Adults who are unable to consent for themselves
- Adults who are unconscious, very severely ill or have a terminal illness
- Adults in emergency situations
- Adults with mental illness (particularly if detained under Mental Health Legislation)
- Prisoners
- Young Offenders
- Healthy Volunteers (where procedures may be adverse or invasive)
- Those who could be considered to have a particularly dependent relationship with the investigator, e.g. those in care homes, medical students
- Other vulnerable groups
- None of the above

** If you are researching with children please provide details of completed relevant safeguarding training.*

If any of the above applies, please justify their inclusion in this research.

Please explain how you will determine your sample size/recruitment strategy, and identify, approach and recruit your participants. Please explain arrangements made for participants who may not adequately understand verbal explanations or written information in English

In this section, you should explain the rationale for your sample size and describe how you will identify and approach potential participants and recruit them to your study.

The study is being undertaken in collaboration with Power to Change, an organisation that supports and provides grants for 300 community businesses across the UK. The Power to Change organisation is funding this research on a 50:50 basis with UWE.

We will seek to gain online questionnaires from between 50 and 100 community business leaders for the initial phase, in order to have a sufficiently large sample for baseline results. These leaders will be drawn from the databases of Power to Change and their partner organisations.

We will seek to have a focus group of 15 community business leaders who will be present at a Power to Change event on the 22nd March 2018. This will be a workshop for participants and all data will be used to inform the structure of the face-to-face semi-structured interviews.

For the rounds of face-to-face interviews, we will attempt to focus on 30 community business leaders, considering the three rounds of interviews needed, the resources needed to conduct face-to-face interviews, and the depth of information required. This sample might include members of the focus group providing that they meet the selection criteria as outlined above.

Due to the semi-structured nature of the interviews and the need for the researcher to be able to code the responses accurately all communications will be in English. The researcher would endeavor to find a member of the community who was willing to translate all of the participant's responses into English at the time of the interviews. If a translator were not available then this would unfortunately exclude some community businesses from taking part in the research. This would be made explicit in the research findings.

What are your arrangements for obtaining informed consent whether written, verbal or other? (where applicable, copies of participant information sheets and consent forms should be provided)

Informed consent is an ethical requirement of most research. Applicants should demonstrate that they are conversant with and have given due consideration to the need for informed consent and that any consent forms prepared for the study ensure that potential research participants are given sufficient information about a study, in a format they understand, to enable them to exercise their right to make an informed decision whether or not to participate in a research study.

You should describe how you will obtain informed consent from the participants and, where this is written consent, include copies of participant information sheets and consent forms. Where other forms of consent are obtained (eg verbal, recorded) you should explain the processes you intend to use. If you do not intend to seek consent or are using covert methods, you need to explain and justify your approach. Please consider carefully whether or not you need to seek consent for archiving or re-use of data.

The Interviewees will be informed of the details of the study via email and offered the contact information of the researcher in the case of further questions before the research begins. The participants will be asked to sign a consent form before the beginning of the study.

The interviewed participants and the identifying information of the organisations they represent will be kept anonymous in the results section of the PhD Report and any publications arising from the research. Any potential identifying features of the organisations (geographical, business type etc.), as well as the individuals involved will be removed to ensure anonymity, especially as Power to Change have a business relationship with the community businesses.

Personal information will need to be kept throughout the period of the study to ensure that participants can be contacted for the follow-up interviews and also to withdraw them from the study if they request it. Participants will be ensured of confidentiality of their information and their responses prior to each phase of the study.

All interviews will be anonymised at the point of transcription using a number. The identification code will be kept separately in a locked drawer in UWE.

What arrangements are in place for participants to withdraw from the study?

Consent must be freely given with sufficient detail to indicate what participating in the study will involve and how they may withdraw. There should be no penalty for withdrawing and the participant is not required to provide any reason.

Please note: allowing participants to withdraw at any time could prejudice your ability to complete your research. It may be appropriate to set a fixed final withdrawal date.

Participants will be free to withdraw up to two weeks after each interview as outlined in each participant information sheet. This date should ensure that participants do not withdraw from the study after the study has been completed, analysed and published. The date and the right to withdraw are formulated on the information sheet, and will be verbally stated at the beginning of each interview.

If participants wish to withdraw part way through the study their information will be removed from the study and deleted or shredded. It is envisaged that some may drop out of the study in round 2 or 3 but having the cut-off date up to two weeks after each interview ensures that the initial interviews can be retained in the research. This will be outlined in the withdrawal letter.

Participants wishing to withdraw will be written to and informed that their personal information has been removed from the research either by deleting or shredding. Interviewees will be thanked for their participation and informed that they will not be contacted again by the researcher. They will be asked to acknowledge receipt of the withdrawal letter.

If the research generates personal data, please describe the arrangements for maintaining anonymity and confidentiality (or the reasons for not doing so)

You should explain what measures you plan to take to ensure that the information provided by research participants is anonymised/pseudonymised (where appropriate) and how it will be kept confidential. In the event that the data are not to be anonymised/pseudonymised, please provide a justification.

Personal data is defined as ‘personal information about a living person which is being, or which will be processed as part of a relevant filing system. This personal information includes for example, opinions, photographs and voice recordings’ (UWE Data Protection Act 1998, Guidance for Employees).

All personal data will be anonymised onto a separate look up table. Pseudonyms will be used for identifiable information such as names. The look up table will be stored in a separate and secure location from the rest of the data, of which such identifiable data has been replaced with generic information or pseudonyms. This will take place at the time that the data is transcribed to ensure that no copies of the transcript contain any identifying features.

The researcher will comply with all of UWE’s data management and security procedures in compliance with the Data Protection Act 1998. Data will not be disclosed to third parties without obtaining consent from the organizations. In particular, the co-financing party, Power to Change, will not be given access to any protected, confidential data.

The research will be GDPR compliant and the researcher will familiarize themselves with the rule changes.

Please describe how you will store data collected in the course of your research and maintain data Security and protection.

Describe how you will store the data, who will have access to it, and what happens to it at the end of the project, including any arrangements for long-term storage of data and potential re-use. If your research is externally funded, the research sponsors may have specific requirements for retention of records. You should consult the terms and conditions of grant awards for details.

It may be appropriate for the research data to be offered to a data archive for re-use. If this is the case, it is important that consent for this is included in the participant consent form.

UWE IT Services provides data protection and encryption facilities - see http://www.uwe.ac.uk/its-staff/corporate/ourpolicies/intranet/encryption_facilities_provided_by_uwe_itservices.shtml

In order to guarantee the confidentiality of data throughout the interview process, best practice will be followed by anonymising the transcripts as described above (see point 7.). The look up table will be password protected with Microsoft Office's encryption function and will be saved in password-protected USB driver (using BitLocker), while the data will be saved separately on a restricted and secured folder within the university's network (i.e. on a restricted S: drive folder provided by UWE IT services, which is secure, backed up and fully data protection and security compliant).

This will ensure that the data cannot be accessed by anyone outside of the researcher and supervisory team and is in line with the University's ethical guidelines.

What risks (eg physical, psychological, social, legal or economic), if any, do the participants face in taking part in this research and how will you Address these risks?

Describe ethical issues related to the physical, psychological and emotional wellbeing of the participants, and what you will do to protect their wellbeing. If you do not envisage there being any risks to the participants, please make it clear that you have considered the possibility and justify your approach.

The ethical risks of this study are linked to the individual's and organizations' reputation and commercial data. The mitigation of these risks will be achieved by the strict anonymisation of data, and its password-protected location.

Are there any potential risks to researchers and any other people impacted by this study as a consequence of undertaking this Research that are greater than those encountered in normal day to day life?

Describe any health and safety issues including risks and dangers for both the participants and yourself (if appropriate) and what you will do about them. This might include, for instance, arrangements to ensure that a supervisor or co-researcher has details of your whereabouts and a means of contacting you when you conduct interviews away from your base; or ensuring that a 'chaperone' is available if necessary for one-to-one interviews.

Please check to confirm you have carried out a risk assessment for your research

The safety of researchers is not at risk in this study and the researcher will inform her supervisor of her visits to ensure that they have knowledge of where she is.

The participants are community business leaders. The interviews will be conducted on the phone or physically in the community business setting or coffee shop throughout the United Kingdom. The interviews will be recorded with permission from the participants.

In the unlikely event that the participant experiences distress the researcher will carry support materials from Power to Change to offer them support.

How will the results of the research be reported and disseminated?

Please indicate in which forms and formats the results of the research will be communicated.

(Select all that apply)

- Peer reviewed journal
- Conference presentation
- Internal report
- Dissertation/Thesis
- Other publication
- Written feedback to research participants
- Presentation to participants or relevant community groups
- Digital Media
- Other (Please specify below)

12. WILL YOUR RESEARCH BE TAKING PLACE OVERSEAS?

If you intend to undertake research overseas, please provide details of additional issues which this may raise, and describe how you will address these. Eg language, culture, legal framework, insurance, data protection, political climate, health and safety. Please also clarify whether or not ethics approval will be sought locally in another country.

The research will be undertaken in the United Kingdom.

13. Are there any other ethical issues that have not been addressed which you would wish to bring to the attention of the Faculty and/or University Research Ethics Committee?

This gives the researcher the opportunity to raise any other ethical issues considered in planning the research or which the researcher feels need raising with the Committee.

NA

CHECKLIST

Please complete before submitting the form

Please note: supporting documentation should include version numbers and dates

	Yes/No
Is a copy of the research proposal attached?	NO
Have you explained how you will select the participants?	YES
Is a participant information sheet attached?	YES
Is a participant consent form attached?	YES
Is a copy of your questionnaire/topic guide attached?	YES
Have you described the ethical issues related to the well-being of participants?	YES
Have you described fully how you will maintain confidentiality?	YES
Have you included details of data protection including data storage?	YES
Where applicable, is evidence of a current DBS (formerly CRB) check attached?	-

Is a Risk Assessment form attached? (HAS only)	-
Have you considered health and safety issues for the participants and researchers?	YES

DECLARATION

The information contained in this application, including any accompanying information, is to the best of my knowledge, complete and correct. I have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my obligations and the right of the participants.

Principal Investigator name	Mandy Gardner
Signature	
Date	4 th January 2018
Supervisor or module leader name (where appropriate)	Prof. Don Webber
Signature	
Date	

The signed form should be submitted electronically to Committee Services: researchethics@uwe.ac.uk and email copied to the Supervisor/Director of Studies where applicable together with all supporting documentation (research proposal, participant information sheet, consent form etc).

For student applications where an electronic signature is not available from the Supervisor we will require an email from the Supervisor confirming support.

Please provide all the information requested and justify where appropriate.

For further guidance, please see <http://www1.uwe.ac.uk/research/researchethics> (applicants' information)

10.2 Appendix 2: Participant Consent Forms (Focus Group and Interviews)

This document contains:

- The information sheet for participants to the telephone interviews – p. 2-3
- The information sheet for participants to the face-to-face interviews – p. 4-5
- The information sheet for participants in the focus group – p. 6-7
- The consent forms that will be used for all 3 interview phases* - p. 8

** Note that the participants of the telephone interviews are not necessarily the same as the participants in the face-to-face interviews. Throughout the research period an individual might be interviewed over by telephone and face-to-face and the appropriate consent will be collected at each of the three phases.*

How do the four pillars of community, motivation, values and business environment interlink and evolve to sustain community businesses?

Information Sheet for Telephone Interviews

What is this study about?

We would like to understand:

- What values influenced you in becoming involved with your community business.
- What factors affect your motivation to stay involved and make your community business sustainable?

Who is organising the study?

The study is being organised by the University of the West of England (UWE). The researcher is Mandy Gardner, conducting this research in the pursuit of her Ph.D. The study is supervised by Prof. Don Webber, don.webber@uwe.ac.uk, Prof. Glenn Parry and Dr Peter Bradley.

If I take part, what will it involve?

We would like to interview you about your community business; why you personally became involved and what motivates you to stay involved.

The interviews will be conducted on the telephone and will take 15 to 20 minutes.

At the end of the study, the results will be published as part of a doctoral thesis. We hope that the results will provide an insight into how we can support community businesses to make them more sustainable.

Confidentiality and sensitive data

During the interviews, you will be invited to share your experience, views and opinions about the subject at hand. However, you are able to withdraw from the study at any date up to two weeks after the interview. Your identifying information and that of your organisation will be kept anonymous.

Are there any disadvantages in taking part in the research?

We do not expect there to be any risks in participating in this study and we will every action to ensure that we mitigate against them. If you have any concern or doubts, please contact Mandy Gardner.

Previous experience has shown us that taking part in such studies can help you get some insights on your own experience by sharing it, and by discussing it with the researcher. We certainly hope that this research will have the same effect.

Ethics

The ethical considerations of the research at the University of the West of England is controlled by the Research Ethics Committee. They protect your safety, rights, wellbeing and dignity. This study has been reviewed and given permission to go ahead.

Your personal data

In processing your personal information, we follow the terms and conditions of the 1998 Data Protection Act. We will hold your data securely and not make it available to any third party unless permitted or required to do so by law.

Can I withdraw from the study?

You are free to withdraw from the research up to two weeks after the interview and the researcher will write to you to formally acknowledge that your information has been withdrawn.

If you wish to withdraw all of your information will be removed and deleted/shredded.

What will happen to the results of the study?

We will publish this research as part of a doctoral thesis, and in academic journal articles. We will write a report for our funders, Power to Change, and present the study at conferences.

In no instances will either you or your business be identifiable due to the anonymisation process.

Summary

- We want to understand how your values affected your decision to become involved with a community business and what motivates you to stay involved.
- The research involves short telephone or face-to-face interviews with community business leaders and teams.
- We don't expect there to be any risks to you or your organisation as all of the information will be anonymous.
- You can withdraw at any time up to two weeks after the interview.

Please keep this information in a safe place.

If you have any questions about the research or would like to know what we find out, please contact:

Mandy Gardner

University of the West of England

Coldharbour Lane

Bristol

BS16 1QY

Tel: 07801 073830

Mandy.gardner@uwe.ac.uk

If you have any concerns please contact Researchethics@uwe.ac.uk, the Faculty Research Ethics Committee.

How do the four pillars of community, motivation, values and business environment interlink and evolve to sustain community businesses?

Information Sheet for Face-to-Face Interviews

What is this study about?

We would like to understand:

- What values influenced you in becoming involved with your community business.
- What factors affect your motivation to stay involved and make your community business sustainable?

Who is organising the study?

The study is being organised by the University of the West of England (UWE). The researcher is Mandy Gardner, conducting this research in the pursuit of her Ph.D. The study is supervised by Prof. Don Webber, don.webber@uwe.ac.uk, Prof. Glenn Parry and Dr Peter Bradley.

If I take part, what will it involve?

We would like to interview you about your community business; why you personally became involved and what motivates you to stay involved.

The interviews will be conducted in person and will take approximately 45 minutes. Three interviews will be held with each participant, within a period of a year and a half.

At the end of the study, the results will be published as part of a doctoral thesis. We hope that the results will provide an insight into how we can support community businesses to make them more sustainable.

Confidentiality and sensitive data

During the interviews, you will be invited to share your experience, views and opinions about the subject at hand. However, you are able to withdraw from the study at any date up to two weeks after the interview. Your identifying information and that of your organisation will be kept anonymous.

Are there any disadvantages in taking part in the research?

We do not expect there to be any risks in participating in this study. If you have any concern or doubts, please contact Mandy Gardner.

Previous experience has shown us that taking part in such studies can help you get some insights on your own experience by sharing it, and by discussing it with the researcher. We certainly hope that this research will have the same effect.

Ethics

The ethical considerations of the research at the University of the West of England is controlled by the Research Ethics Committee. They protect your safety, rights, wellbeing and dignity. This study has been reviewed and given permission to go ahead.

Your personal data

In processing your personal information, we follow the terms and conditions of the 1998 Data Protection Act. We will hold your data securely and not make it available to any third party unless permitted or required to do so by law.

Can I withdraw from the study?

You are free to withdraw from the research up to two weeks after the interview and the researcher will write to you to formally acknowledge that your information has been withdrawn.

If you wish to withdraw all of your information will be removed and deleted/shredded.

What will happen to the results of the study?

We will publish this research as part of a doctoral thesis, and in academic journal articles. We will write a report for our funders, Power to Change, and present the study at conferences.

In no instances will either you or your business be identifiable due to the anonymisation process.

Summary

- We want to understand how your values affected your decision to become involved with a community business and what motivates you to stay involved.
- The research involves 3 face-to-face or telephone interviews with community business leaders and teams.
- We don't expect there to be any risks to you or your organisation as all of the information will be anonymous.
- You can withdraw at any time up to two weeks after the interview.

Please keep this information in a safe place.

If you have any questions about the research or would like to know what we find out, please contact:

Mandy Gardner

University of the West of England

Coldharbour Lane

Bristol

BS16 1QY

Tel: 07801 073830

Mandy.gardner@uwe.ac.uk

If you have any concerns please contact Researchethics@uwe.ac.uk, the Faculty Research Ethics Committee.

How do the four pillars of community, motivation, values and business environment interlink and evolve to sustain community businesses?

Information Sheet for Focus Group

What is this study about?

We would like to understand:

- What values influenced you in becoming involved with your community business.
- What factors affect your motivation to stay involved and make your community business sustainable?

Who is organising the study?

The study is being organised by the University of the West of England (UWE). The researcher is Mandy Gardner, conducting this research in the pursuit of her Ph.D. The study is supervised by Prof. Don Webber, don.webber@uwe.ac.uk, Prof. Glenn Parry and Dr Peter Bradley.

If I take part, what will it involve?

We would like to involve you in a one hour focus group workshop as part of your Power to Change Board Meeting. The workshop will focus on the meanings of community and sustainability for you.

The focus group will be facilitated by Mandy Gardner and will involve working with your peers and sharing your ideas with the group.

At the end of the study, the results will be published as part of a doctoral thesis. We hope that the results will provide an insight into how we can support community businesses to make them more sustainable.

Confidentiality and sensitive data

During the focus group, you will be invited to share your experience, views and opinions about the subject at hand. However, you are able to withdraw from the study at any date up to two weeks after the group session. Your identifying information and that of your organisation will be kept anonymous.

If you wish to withdraw all of your information will be removed and deleted/shredded.

Are there any disadvantages in taking part in the research?

We do not expect there to be any risks in participating in this study. If you have any concern or doubts, please contact Mandy Gardner.

Previous experience has shown us that taking part in such studies can help you get some insights on your own experience by sharing it, and by discussing it with the researcher. We certainly hope that this research will have the same effect.

Ethics

The ethical considerations of the research at the University of the West of England is controlled by the Research Ethics Committee. They protect your safety, rights, wellbeing and dignity. This study has been reviewed and given permission to go ahead.

Your personal data

In processing your personal information, we follow the terms and conditions of the 1998 Data Protection Act. We will hold your data securely and not make it available to any third party unless permitted or required to do so by law.

Can I withdraw from the study?

You are free to withdraw from the research up to two weeks after the focus group session and the researcher will write to you to formally acknowledge that your information has been withdrawn.

If you wish to withdraw all of your information will be removed and deleted/shredded.

What will happen to the results of the study?

We will publish this research as part of a doctoral thesis, and in academic journal articles. We will write a report for our funders, Power to Change, and present the study at conferences.

In no instances will either you or your business be identifiable due to the anonymisation process.

Summary

- We want to understand how your values affected your decision to become involved with a community business and what motivates you to stay involved.
- The research involves a one hour focus group session with community business leaders.
- We don't expect there to be any risks to you or your organisation as all of the information will be anonymous.
- You can withdraw at any time up to two weeks after the focus group session.

Please keep this information in a safe place.

If you have any questions about the research or would like to know what we find out, please contact:

Mandy Gardner

University of the West of England

Coldharbour Lane

Bristol

BS16 1QY

Tel: 07801 073830

Mandy.gardner@uwe.ac.uk

If you have any concerns please contact Researchethics@uwe.ac.uk, the Faculty Research Ethics **How do the four pillars of community, motivation, values and business environment interlink and evolve to sustain community businesses?**

Consent Form

The purpose of this form is to ensure that you have received all the necessary information concerning the research project and wish to take part. Please read the following statements carefully. If you agree that all points of information have been covered please sign and date the sheet in the space provided below. If you are unclear on any point please ask the researcher.

Consent statement

I have read and understand the information presented in the Information Sheet. I have had the opportunity to discuss it with the researcher and to ask any questions. I understand that:

- My participation is entirely voluntary
- I am free to refuse to answer any question during the study
- I am free to withdraw my contribution from the study at any time before the date indicated in the information sheet

I agree to take part in the above project and I give my permission for the researchers' notes, audio recordings, photographs and video to be used for research purposes.

Participant information

Name:

Signed:

Date:
.....
.....

Contact

no.....

Email:

.....

.....

I agree that you can contact me again

If you have any questions about this research, please contact:

Mandy Gardner

University of the West of England

Coldharbour Lane

Bristol

BS16 1QY

Tel: 07801 073830

Mandy.gardner@uwe.ac.uk

If you have any concerns please contact Researchethics@uwe.ac.uk, the Faculty Research Ethics Committee.

Values and Motivations of Community Business Leaders

Semi-Structured Interview Guide

Organisational Code			
Business Type	Public Asset Managers		Business Savers
	Community Start ups		Cross Funders
	Community Club		Other
Date			

Opening Commentary

Thank you for taking the time to talk to me today.

I'd like to ask you a few questions about your community business and why you are involved in it.

This is the first of 3 interviews over the next year and a half as we are trying to get a clearer picture of what things affect you and your business over time. Some interviews will be face-to-face and others might be over the phone. I will try to come up with a method that is best suited to your circumstances.

Please free feel to stop at any time or ask me any questions as we go through.

You are free to withdraw from the study at any time up to two weeks after this interview on _____ and your interview will be removed from the study.

Initial Interview Schedule

	Possible Probes	Research Objectives/areas	Theory
Why did you first become involved with your community business?	Have you ever volunteered before? Response to a crisis or an opportunity? How was the need identified? Income Contribution to community Identified the need Past experience Easy for me to do as	Motivations Intrinsic/ extrinsic ... Values Crisis or opportunity? Sustainability Previous experience Community Service/ community cohesion	Bailey, (2012) Clary et al., (1998) Johnstone & Lionais, (2004) Somerville & McElwee (2011)

Were these motivations realised?	Sustainability Rewards – extrinsic/ intrinsic Value	Motivations Intrinsic/ extrinsic Values Crisis or opportunity? - Sustainability	Gecas & Schwalbe, (1983)
Have there been other areas that are surprising too?	High spots.... Relationships Sense of community spirit Other opportunities that have arisen?	Motivations Intrinsic/ extrinsic Values Other areas of business/ needs identified	
What has been a pain/ a negative reward?	Unexpected difficulties Obstacles that need to be overcome	Sustainability Fluctuations in motivation.	
What difficulties have you faced? How did you overcome them? Did you need some more help? Were others in the group able to help? Were you able/ lucky to find other people to help?	Were you part of a group? Skills/ knowledge Support from family Financial Support of the community External support – where from?	Sustainability – financial and social Role of the community in sustainability Support mechanisms/ advice	
What policy would you recommend that could help other community businesses encountering similar issues?	Is there a policy you would recommend to Local Authorities, Govt or PtC?		
How would you define your community in this community business?	Neighbours The area – rural or urban	Define community – geographic Issue/ interest-based	Ratten & Welp, (2011)
How many people helped you?	Only me Number Choice / design?	Role of the Community Sustainability	
What was your role in starting it up?	How has this evolved? Number of hours spent per month?	Level of engagement and decision-making having an impact on motivation. Skill level? Skill development	
Why are you still doing it?	Has your role changed?	Values Motivations	(Rokeach, 1973)

	Lack of other support? Lack of money?	Role of community	
What difficulties are you currently encountering and why?	Financial Demand on time Lack of appreciation Low motivation Health / fatigue How many hours per month do you contribute to the business?	Values stay fixed but motivation changes over time. Role of community Sustainability – social and financial	Braithwaite (1998) Fischer et al., (2011) Milfont et al., (2016)
How important are the following issues for you in continuing to support your community business?	Job satisfaction Business model - this particular business Value – financial or other Quality of life Personality traits Local recognition Ability to contribute to the local economy Other ...	A sustainable model - Community sustainability Sustainability – financial + social Intrinsic motivation Community Goals Drivers to succeed Previous experience Altruism Extrinsic rewards Intrinsic rewards Community focus	Doherty et al., (2014) Pearce (2003)
What were the expected costs and benefits of running this community business?	Personal? Community? Wider?	Sustainability Informing policy	
What could be done to help you to prolong the life of this community business?		Sustainability Advice to others	
I think that is everything that I would like to ask but is there anything that you would like to add or say?			

2nd Interview Schedule

	Possible Probes	Research Objectives/areas	Theory
--	-----------------	---------------------------	--------

Have there been any changes in your circumstances since we last met?	Personal – work/ family Community Business	Motivations Intrinsic/ extrinsic .. Values Crisis or opportunity? - Sustainability	Bardi et al., (2014) Fischer et al., (2011).
Have there been any factors that have affected your level of motivation, positively or negatively in the last 6 months? If so what are they?	Sustainability Rewards – extrinsic/ intrinsic Value	Motivations Intrinsic/ extrinsic Values Crisis or opportunity? - Sustainability	McDonald et al. (2015)
Have there been other areas that are surprising too?	High spots.... Relationships Sense of community spirit Other opportunities that have arisen?	Motivations Intrinsic/ extrinsic Values Other areas of business/ needs identified	
What has been a pain/ a negative reward?	Unexpected difficulties Obstacles that need to be overcome	Sustainability Fluctuations in motivation.	
What new difficulties have you faced? How have you overcome them? Did you need some more help? Were others in the group able to help? Were you able/ lucky to find other people to help?	Were you part of a group? Skills/ knowledge Support from family Financial Support of the community External support – where from?	Sustainability – financial and social Role of the community in sustainability Support mechanisms/ advice	
What policy would you recommend that could help other community businesses encountering similar issues?	Is there a policy you would recommend to Local Authorities, Govt or PtC?		
Have any new people helped you or joined the group? If yes Why?	Number Choice / design?	Role of the Community Sustainability	
Has your role within the business changed?	How has this evolved? Number of hours spent per month?	Level of engagement and decision-making having an impact on motivation. Skill level? Skill development	

Why are you still doing it?	Has your role changed? Lack of other support? Lack of money?	Values Motivations Role of community	
What difficulties are you currently encountering and why?	Financial Demand on time Lack of appreciation Low motivation Health / fatigue How many hours per month do you contribute to the business?	Motivations – intrinsic/extrinsic Values stay fixed but motivation changes over time. Role of community Sustainability – social and financial	
How important are the following issues for you in continuing to support your community business?	Job satisfaction Business model - this particular business Value – financial or other Quality of life Personality traits Local recognition Ability to contribute to the local economy Other ...	Goal Orientation Theory (Dweck) A sustainable model - Community sustainability Sustainability – financial + social Intrinsic motivation Community Goals Drivers to succeed Previous experience Altruism Extrinsic rewards Intrinsic rewards Community focus	
What are the costs and benefits of running this community business?	Personal? Community? Wider?	Sustainability Informing policy	
What could be done to help you to prolong the life of this community business?	Policies? Finance? Communications? Rewards?	Sustainability Advice to others	(Kleinhans et al. (2019))
I think that is everything that I would like to ask but is there anything that you would like to add or say?			

Semi-Structured Interview Guide

3rd Interview Schedule

	Possible Probes	Research Objectives/areas	Theory
How has the lockdown affected your community business? What could be done to help you through this current situation?	Volunteer engagement Turnover Funding?	How would such harsh external measures affect community businesses and individual levels of motivation	
How would you describe the main purpose or mission of your community business?	Community service Environmental or other mission? The primary goal of your CB?	Typology	
Have there been any changes in your circumstances since we last met?	Personal – work/ family Community Business	Motivations Intrinsic/ extrinsic Values Crisis or opportunity? - Sustainability	
What do you think, if anything, is special about your community business?		Context ... Place	
What do you think makes a successful community business?	Finance Sustainability Social Environmental		
Do you think that your community business would work in another place?		Place-based	
Have there been any factors that have affected your level motivation, positively or negatively in the last 6 months? If so what are they?	Sustainability Rewards – extrinsic/ intrinsic Value	Motivations Intrinsic/ extrinsic Values Crisis or opportunity? - Sustainability	
Have there been other areas that are surprising too?	High spots.... Relationships Sense of community spirit Other opportunities that have arisen?	Motivations Intrinsic/ extrinsic Values Other areas of business/ needs identified	
What has been a pain/ a negative reward?	Unexpected difficulties Obstacles that need to be overcome	Sustainability Fluctuations in motivation.	
What new difficulties have you faced? How have you overcome them?	Were you part of a group? Skills/ knowledge Support from family Financial	Sustainability – financial and social Role of the community in sustainability	

Did you need some more help? Were others in the group able to help? Were you able/ lucky to find other people to help?	Support of the community External support – where from?	Support mechanisms/ advice	
What policy would you recommend that could help other community businesses encountering similar issues?	Is there a policy you would recommend to Local Authorities, Govt or PtC?		
Have any new people helped you or joined the group? If yes Why?	Number Choice / design?	Role of the Community Sustainability	
Has your role within the business changed?	How has this evolved? Number of hours spent per month?	Level of engagement and decision-making having an impact on motivation. Skill level? Skill development	
Why are you still doing it?	Has your role changed? Lack of other support? Lack of money?	Values Motivations Role of community	
What difficulties, besides the lockdown are you currently encountering and why?	Financial Demand on time Lack of appreciation Low motivation Health / fatigue How many hours per month do you contribute to the business?	Motivations – intrinsic/extrinsic Values stay fixed but motivation changes over time. Role of community Sustainability – social and financial	
What future plans are there for the business?	What additional resources will you need to achieve this?		
What benefits do you feel that you get from being involved with this community business?	Personal? Community? Wider?	Sustainability Informing policy	
What could be done to help you to prolong the life of this community business?	Policies? Finance? Communications? Rewards?	Sustainability Advice to others	van Meerkerk et al., (2018)
What key piece of advice would you give anyone	Skills Time		

thinking of becoming involved with a community business?	Costs Benefits		
To what extent does your involvement with the community business entail each of the following:			
A feeling of belonging or of sharing a sense of personal connection to the other members of the community	Not at all A little Some what A great deal Completely	Nowell and Boyd (2014) Sense of Community Responsibility	Nowell and Boyd (2014)
A sense of mattering, of making a difference to the community and of the business mattering to its community/clients	Not at all A little Some what A great deal Completely	Nowell and Boyd 2014 Sense of Community Responsibility	
A feeling that members' needs will be met by the resources received through their membership in the community.	Not at all A little Some what A great deal Completely	Nowell and Boyd (2014) Sense of Community Responsibility	
A feeling and belief that members have shared and will share history, common places, time together, and similar experiences.	Not at all A little Some what A great deal Completely	Nowell and Boyd 2014 Sense of Community Responsibility	
A sense of responsibility to support the well-being and success of the other members	Not at all A little Some what A great deal Completely	Nowell and Boyd 2014 Sense of Community Responsibility	
A sense of responsibility for the well-being of the population or geographic community that you share in common	Not at all A little Some what A great deal Completely	Nowell and Boyd 2014 Sense of Community Responsibility	
A desire to give to the community without needing to receive anything in return.	Not at all A little Some what A great deal Completely	Nowell and Boyd 2014 Sense of Community Responsibility	
I think that is everything that I would like to ask but is there anything that you would like to add or say?			

10.4 Appendix 4: Values Cards using Rokeach Values (1973)

OF THE UPMOST IMPORTANCE
OF CONSIDERABLE IMPORTANCE
OF SOME IMPORTANCE
OF LITTLE IMPORTANCE
OF NO IMPORTANCE

A comfortable life (A prosperous life)
An exciting life (A stimulating, active life)
A sense of accomplishment (Lasting contribution)
A world at peace (Free of war and conflict)
A world of beauty (Beauty of nature and the arts)
Equality (Brotherhood, equal opportunity for all)
Family security (Taking care of loved ones)
Freedom (Independence, free choice)
Happiness (Contentedness)
Inner harmony (Freedom from inner conflict)
Mature love (Sexual and spiritual intimacy)
National security (Protection from attack)
Pleasure (An enjoyable, leisurely life)
Salvation (Saved, eternal life)
Self - respect (Self - esteem)
Social recognition (Respect, admiration)
True friendship (Close companionship)
Wisdom (A mature understanding of life)
Ambitious (Hard-working, aspiring)
Broadminded (Open-minded)
Capable (Competent, effective)
Cheerful (Light-hearted, joyful)
Clean (Neat, tidy)
Courageous (Standing up for your beliefs)
Forgiving (Willing to pardon others)
Helpful (Working for the welfare of others)
Honest (Sincere, truthful)
Imaginative (Daring, creative)
Independent (Self - reliant, self - sufficient)
Intellectual (Intelligent, reflective)
Logical (Consistent, rational)
Loving (Affectionate, tender)
Obedient (Dutiful, respectful)
Polite (Courteous, well - mannered)
Responsible (Dependable, reliable)
Self - controlled (Restrained, self - disciplined)

Community Business Survey

Q1

How does an individual's value drive their motivation over time to develop a sustainable community business?

Consent Form

The purpose of this research is to discover why you personally became involved in your community business and what motivates you to stay involved. You will be asked to complete a short on-line questionnaire. At the end of the study the results will be published as part of a doctoral thesis and academic papers. We hope that the results will provide insights into how community businesses can be supported to make them more sustainable. In the questionnaire, you will be invited to share your experience, views and opinions about the subject at hand. Your information will be kept confidential and any data collected will be anonymised. All outputs will be checked to ensure that you and your business cannot be identified. Please read the following statements carefully. If you agree that all points of information have been covered please sign and date the sheet in the space provided below. If you have any questions about this research, please contact: Mandy Gardner University of the West of England Coldharbour Lane Bristol BS16 1QY Tel: 07801 073830 Mandy.gardner@uwe.ac.uk If you have any concerns please contact Researchethics@uwe.ac.uk, the Faculty Research Ethics Committee.

Consent

statement

1. I confirm that I am 18 years of age or older. 2. I confirm that I have read and understood the purpose for this project. 3. I agree to take part in the above study and am willing to follow study instructions and procedures and complete all tasks. 4. I understand that my information will be held and processed for the purposes of publication in academic journals and for presentations at conferences. 5. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without being penalised or disadvantaged in any way. I understand that by clicking the PROCEED button below I agree with all of the above statements.

Q2 Proceed

- I agree with all of the above statements (1)
-

Q3 Which of these best describes your community business?

- Community start up- new venture (1)
- Cross funder - providing finance for something else (2)
- Community Asset Manager - Taking over an asset once operated by Local Authority etc. (3)
- Business Saver - Taking over a business that was going to close (4)
- Community Club - sports or social club (5)
- Other (6) _____
-

Q4 How long has your community business been running?

- Less than 1 year (1)
- 1-2 years (2)
- 2-3 years (3)
- 3-4 years (4)
- 4-6 years (5)
- 6+ years (6)

Q5 What is your role/s within the community business?

- Trustee or Board Member (1)
 - General Manager or Chief Executive (2)
 - Administrator (3)
 - Media or Marketing (4)
 - Finance (5)
 - Facilities (6)
 - Sales or Customer Services (7)
 - Other (8) _____
-

Q6 Which of these best describes your current position in the community business?

- Volunteer (1)
- Paid employee part-time (2)
- Paid employee full-time (3)
- Other (4) _____

Q7 When did you first become involved with the community business?

- Campaigning Stage (1)
 - Initial planning (2)
 - Pre-planning (3)
 - Opening (4)
 - First 2 years (5)
 - Other (please specify) (6)
-

Q8 How did you become involved?

- I initiated the community business (1)
 - I felt I needed to act in response to an opportunity or potential loss to the community (2)
 - I was persuaded by others (3)
 - I was put forward by others (4)
 - other (please specify) (5)
-

Q9 In five words can you state the most important thing to you in your work with your community business?

Q10 Becoming involved with a community business was:

- career change (1)
 - retirement role (2)
 - adaption to what I was already doing (3)
 - Progression from what I was already doing (4)
 - other and why (5)
-

Q11 Would you recommend becoming involved with a community business to other people in your community?

Yes (please specify) (1)

No (please specify) (2)

Q12 What skills or experience should people have if they want to be successful in a community business?

- Financial (1)
- Administrative (2)
- Communication Skills (3)
- HR/ People management (4)
- Media and/or marketing (5)
- Facility management (6)
- Planning and building (7)

Business Experience (8)

Other (9) _____

Q13 Would you recommend starting a community business to other communities?

Yes. Why? (1) _____

No. Why? (2) _____

<p>Q14 How important are each of these values to you in your involvement with the community business? There are spaces for you to add any additional values at the end of the list.</p>	Not at all important (1)	(2)	(3)	(4)	(5)	(6)	Extremely important (7)
Power (Social power, authority, wealth) (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Achievement (success, capability, ambition, influence on people and events) (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hedonism (gratification of desires, enjoyment in life, self-indulgence) (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Stimulation (daring, a varied and challenging life, an exciting life) (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self-direction (creativity, freedom, curiosity, independent, choosing one's own goals) (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Universalism (broadmindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unity with nature, environmental protection) (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Benevolence (helpfulness, honesty, forgiveness, loyalty, responsibility) (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Tradition (respect for tradition, humbleness, accepting one's portion in life, devotion, modesty) (8)	<input type="radio"/>						
Conformity (obedience, honouring parents and elders, self- discipline. politeness) (9)	<input type="radio"/>						
Security (national security, family security, social order, cleanliness, reciprocation of favours) (10)	<input type="radio"/>						
Other (11)	<input type="radio"/>						
Other (12)	<input type="radio"/>						
Other (13)	<input type="radio"/>						
Other (14)	<input type="radio"/>						
Other (15)	<input type="radio"/>						

Q15 What factors motivated you to become involved with the community business?

- Involvement with the community (1)
 - Feeling of contributing something worthwhile (2)
 - I wanted to leave a legacy for the future (3)
 - No one else came forward (4)
 - Business would not happen if I did not get involved (5)
 - I believed in the business (6)
 - My family/ friends were involved (7)
 - Sustainability of my neighbourhood (8)
 - Other (please specify) (9)
-

Q16 What factors motivate you to stay involved with the community business?

- Involvement with the Community (1)
- Feeling of contributing something worthwhile (2)
- Legacy for the future (3)
- No one else has come forward (4)
- Business will fold if I'm not involved (5)
- I have always been involved (6)
- I believe in what we are doing (7)

Sustainability of my neighbourhood (8)

Other (please specify) (9)

Q17 What factors demotivate you?

Lack of Volunteers (2)

Lack of funding (3)

Managing people (4)

Maintaining the facilities (5)

Governance issues (6)

Putting together a business plan (7)

Short term funding opportunities (8)

Working with the local authority (9)

Other (please specify) (10)

Q18 How motivated do you feel at the moment to stay involved with the community business?

	1 Not Very	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 Extremely
Motivation (11)	<input type="radio"/>						

Q19 Are you thinking of stopping your involvement with the community business.

Yes. Why? (1) _____

No. Why? (2) _____

Q20 If yes when?

Within the next 6 months (1)

Within the next year (2)

1-2 years (3)

2-4 years (4)

4+ years (5)

Q21 If your community business is currently facing any difficulties please select all that apply and rate their importance to the business.

	Not significant 1	2	3	4	5	6	Extremely significant 7
Governance (1)	<input type="radio"/>						
Staffing the business (2)	<input type="radio"/>						
Recruiting volunteers (3)	<input type="radio"/>						
Community involvement (4)	<input type="radio"/>						
Seasonal Issues (5)	<input type="radio"/>						
Expansion/ Growth (6)	<input type="radio"/>						
Sustainability (Ecological) (7)	<input type="radio"/>						
Sustainability (Financial) (8)	<input type="radio"/>						
Facilities (9)	<input type="radio"/>						
Business Planning (10)	<input type="radio"/>						
Other (please specify) (11)	<input type="radio"/>						

Q22 What additional help would you have like to help you to support your community business?

Q23 What would you describe as your biggest personal achievement in working with the community business?

Q24 What is your age?

18-24 (2)

25-34 (3)

35-44 (4)

45-54 (5)

55 - 64 (6)

65 - 74 (7)

75+ (8)

Q25 Are you:

Male (1)

Female (2)

Other (3) _____

Q26 How would you describe your ethnic origin?

- White English/Welsh/Scottish/Northern Irish/British. (1)
 - Asian or Asian British (2)
 - Black or Black British (3)
 - Mixed (4)
 - Other ethnic group (including Chinese) (5)
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