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AMPLIFYING THE SOUNDS AND RHYTHMS OF ENTREPRENEURIAL COMMUNITY SPACES

The role of spaces in supporting entrepreneurial development

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ABSTRACT

Santeri Tuovila: Amplifying the Sounds and Rhythms of Entrepreneurial Community Spaces – The role of spaces in supporting entrepreneurial development
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In contemporary knowledge work, the need for entrepreneurial skills have been viewed as increasing, since automation is transforming the labour market in an unprecedented way, making demand for new ways for people to create value. Open professional spaces such as coworking spaces and makerspaces enable self-initiative, interaction and knowledge sharing, which are vital parts of creating participants' entrepreneurial competences. These spaces have been created in corporations, universities, the third sector, online environments, and private markets during the last two decades in ever-increasing numbers. In this study, these spaces are identified as Entrepreneurial community spaces.

This study describes the various key characteristics of the tacit and intangible elements, which create the dynamics of engagement in Entrepreneurial community spaces. The research review covers multiple aligning literature discussions in identifying these elements. This includes different Entrepreneurial community spaces which have been researched in recent decades, especially after the emergence of global coworking culture. The role of space in creating communities and shared understanding of proper behaviour in the space have been identified. Communities of practice where professional knowledge is created and shared socially have been studied widely and implemented in various professional and educational settings. The discussion of the open-ended business interaction and its facilitation have been added to this conversation. Based on the literature review, an analysis was made of how Entrepreneurial community spaces can support the entrepreneurial competences of their visitors and members. These actions are operationalized in eight different categories which include material and social elements.

Five Entrepreneurial community spaces were investigated in this study. These Entrepreneurial community spaces are all based in the Nordics and they challenge the conventional concept of coworking space. The case organisations were mostly specialized in supporting emerging entrepreneurship within their members. Three of the Entrepreneurial community spaces do not have a paid membership, instead, the membership is created in sharing the mission of these organisations.

The role of Entrepreneurial community spaces is to create a socio-material environment that supports learning and engagement through activity. Most importantly these spaces amplify shared understanding within its members. This study suggests that the elements of Entrepreneurial community spaces are only a partial factor in evaluating the role of space in entrepreneurial development. They affect the quality of key entrepreneurial situations which occur in the Entrepreneurial community space. These key situations ultimately affect participants' entrepreneurial competencies. Hence Entrepreneurial community spaces should be primarily evaluated based on the situations they create, and their ability to combine elements – the sounds – through responsive timing – the rhythm.

The effective use of the space relies heavily on how facilitators and members of the space use the opportunities to create or engage in the key entrepreneurial situations. Therefore, coworking skills such as facilitation, time management and improvisation are essential skills needed to engage in contemporary knowledge work. A great place to learn these skills are in Entrepreneurial community spaces.

Keywords: Coworking, Entrepreneurship, Community, Organisational learning

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1. Introduction

1.1 Growing demand for entrepreneurial community spaces

Coworking spaces have emerged as the institutional places for the global coworking culture (Bouncken et al., 2017). Coworking places create value by giving time, place and set of tools for entrepreneurial interaction (Shane 2010). Aligning to Senge (1990) they are "microworlds" or "learning laboratories", which in turn create a culture that fosters professional and societal growth. Hence all of these Entrepreneurial community spaces, of which coworking spaces are a subcategory, provide an area for entrepreneurial initiatives to emerge and thrive.

The current global megatrend of automation technology is liberating several business areas from human labour (Castells, 1996). Thus, working-age people are looking to find novel ways to bring value to society (Trilling and Fadel, 2009). The economists (Duflo & Banerjee 2019) say that although work was recreated in the past during the industrial revolution, the changes that artificial intelligence and other technologies affect society now cannot be known in advance, which raises the question where to spend time to gain contempered and future professional competences. People also consider simultaneously finding new ways to spend their free time, finding their specific lifestyles, as they reconsider how to spend time professionally (Florida, 2002).

We understand that creating novel value relies on interaction that brings new knowledge, perspectives and opportunities for the entrepreneur or intrapreneur (Drucker 2002). Communities of practice, as an example (Wenger, McDermott and Snyder, 2000, 31), provide resources, knowledge and learning opportunities to develop professional capability, identity and relationships. The social networks provide validation for business ideas (Gemmel, Boland and Kolb, 2012).

Inspiration for this research came from the curiosity about the future of the Platform Economy, which has recently driven societies towards the rapid digitalisation of human and business behaviour. I have puzzled whether these independent local communities own such unique elements that platform companies with big data, artificial intelligence and personal recommendations cannot compete with (Parker, Marshall and Alstyne, 2016).

In addition to utility values of platform economy, the digital social platforms are fulfilling the human need for socialising (Ohler, 2010). Spaces such as pubs, cafés and restaurants have lost their communal aspect and turned toward private spaces. They were referred to as third places, and they

have traditionally been the hearths of communities (Oldenburg 1999). Respectively first and second places refer to home and public areas such as work and school, where people interact with others based on their institutional roles following the rules, schedules and plans. Currently, the traditional second places are turning into partial third places (Morrison, 2018). For example, Amazon's new headquarters in Arlington, Virginia, has 4400m2 (1.1 acres) of public open space designed for various uses (Amazon, 2021).

Social Media have partially substituted the lost commonality during last decades, and several platform companies are now competing in gaining people's attention by building their digital third places. The digital environment is reaching its saturation point making the competition of people's attention fiercer (Wu, 2017; Moore and Tambini, 2018). The biggest platform companies Apple, Facebook, Google and Amazon, test their operative limits and found themselves under investigation of the US Senate House Judiciary subcommittee on Antitrust, Commercial and Administrative Law (Hazlett, 2020; US House, Committee on the Judiciary, 2020). To survive the competition, the platform companies are turning their attention towards the physical environment to guide users to their service ecosystems and succeed in the competition (Berg and Knights, 2019).

These knowledge-intensive third/fourth places were recognised, forming as early as the 1970s, in informal spaces such as restaurants and cafeterias in the Bay Area of California (Castells, 1996). From there, the globally spread startup culture and practice gained its roots, which innovative and disruptive companies and public authorities attempt to empower (Morisson, 2018). For example, in Paris, 34,000 square meter Station F was established to build gravity for the local startup ecosystem (Dillet, 2017).

The dynamics that make Entrepreneurial community spaces succeed, such as transfer of tacit knowledge, creation of social capital, entrepreneurial self-efficacy and structural encouragement, are well researched on their own (Wenger, McDermott and Snyder, 2002; Enders et al., 2007; Gandini, 2015). However, research the role of space in supporting and developing these dynamics. The current research does not critically compare the difference between online and physical community space differences either. That might be due to coworking's nascency and gives a promising field for new research (Brown, 2017).

Therefore, understanding engagement in community spaces adds meaningful layer to the literary discussion. With the contemporary research community spaces, innovation hubs, coworking spaces, encounter areas and such can be designed with the understanding of their dynamics. These dynamics consist of elements which are abstract by nature.

1.2 Research objective of this study

This study focuses on various tacit and intangible elements identified and associated with entrepreneurially affiliated community spaces. The research objective of this study aims to describe key characteristics of these tacit and intangible elements and to analyse how these elements engage and interact in Entrepreneurial community spaces in supporting and facilitating entrepreneurial development.

In order to achieve this research objective, the study needs to

-describe these elements and their role in Entrepreneurial community spaces,

-analyse the role of Entrepreneurial community spaces in supporting and facilitating entrepreneurial development.

1.3 Key terminology of this research

Here are listed how the key vocabulary is conceptualized in this study.

- Entrepreneurial community space

A physical or digital space dedicated for people to take entrepreneurial action. The space is open for participation by members and possibly by visitors.

- Entrepreneurial/entrepreneurship

All of the action and initiatives that turn opportunities in economic, social, cultural or environmental value (Casson, 1982; Dean and McMullen, 2007; Zahra et al., 2009, p. 519; Láckeus, 2018).

- Third place

Space that is used for a community for social, non-formal activities (Oldenburg and Brissett, 1982).

- Fourth place

Space that fluctuates between its usage depending on how people view and behave in the space (Morisson, 2018)

- Startup company (startup-up company)

An enterprise that developes and executes a business model of high uncertainty factors, often related to implementing new technologies and innovations (Blank, 2020).

- Coworking space (Co-working space)

Space that is open for coworking (co-working) either for free, by renting a solid working desk, private office or a right to work in the co-working space. Resources and premises such as kitchen and office equipment are shared and the coworking spaces are often hosted by community managers (Gandini, 2015).

- Facilitation

"The act of making an action or process easy or easier" (MOT Oxford dictionary for English). In this study facilitation considers all the actions that is made in Entrepreneurial community space that makes entrepreneurial progress or entrepreneurship easier.

- Improvise

"Produce or make (something) from whatever is available" (MOT Oxford dictionary for English).

- Domain

"A specified sphere of activity or knowledge" (MOT Oxford dictionary for English).

- Practice

The shared way of knowing how the domain is practiced upon by the community (Wenger, McDermott and Snyder, 2002).

- Affordance

"A property of an object or an aspect of the environment, especially relating to its potential utility, which can be inferred from visual or other perceptual signals; (more generally) a quality or utility which is readily apparent or available." (MOT Oxford dictionary for English). In this study affordance is referred equal in meaning to activity resource.

- Characteristic

*"*A feature or quality belonging typically to a person, place, or thing and serving to identify them" (MOT Oxford dictionary for English)

- Element

"An essential or characteristic part of something abstract" (MOT Oxford dictionary for English)

- Dynamic

"A force that stimulates change or progress within a system or process" (MOT Oxford dictionary for English)

1.4 Structure of this study

The research objective of this thesis is divided into Chapters. In Chapter two the discussion on spaces inhabited by entrepreneurial communities and the quality of these entrepreneurial communities is revisited. Coworking culture, the globally shared practice of engaging in Entrepreneurial community spaces, is introduced. The Chapter includes a discussion of dynamics in human interaction in an uncertain environment and how different entities have facilitated this interaction. The chapter includes four figures that explain the dynamics of interaction in Entrepreneurial community spaces.

Chapter three describes the methodology of the research and how it evolved while researching the topic. The description of the case organisations and research situations are introduced at the end of the Chapter.

The empirical data is presented in the fourth chapter. The entrepreneurial community spaces are described and other research material analysed. This data is summarised in several subcategories introduced on the theoretical discussion.

Fifth chapter consists of the analysis of the research data in relation to the literature review. Several dynamics and key roles of Entrepreneurial community space in supporting entrepreneurial development are examined in detail as well as the conclusion of the role of elements in Entrepreneurial community spaces.

The research ends in presenting the research conclusions and an analysis of the research limits and presenting the future research potential of the research topic and data.

2. The role of Entrepreneurial community spaces in supporting and facilitating entrepreneurial development

2.1 Identifying the spatial elements of Entrepreneurial community spaces

2.1.1 Spaces and places

"Space is the opportunity, but place is the understood reality."

Harrison and Dourish, 1996

Harrison and Dourish (1996) differentiate the concept of space and place, the latter they define as "a communally held sense of appropriate behaviour and a context for engaging in and interpreting action" (p.70) and "spaces invested with understandings of behavioural appropriateness, cultural expectations, and so forth" (p. 71). Places require assumptions from people on what are the social processes engaged there. Dimension of the space, its objects, and rituals enable and guide its users to a particular set of behaviour (Gibson, 1979). Spaces can be interpreted differently in different time and settings enabling them to be different places depending on the situation. Spaces that do not assert the "sense of place" can reduce communication and behaviour since people do not know how to behave or act in the space (Harrison and Dourish, 1996).

Spaces give hints to their users on the appropriate behaviour (Gibson, 1979; Hillier, 1996; Dieberger, 1999). The spatial layout reveals functions and gives social glues or encouraging factors, including light, warmth, and physical arrangements (Hillier, 1996 p.93). One additional encouragement is social, which Whyte (1980, p. 19) describes as the need to have people around and see the "show" of other people. Other people's behaviour enables "social navigation" (Diaberger, 1999, p. 35), which helps adjust to space. In an online e-commerce environment, social navigation was introduced by Amazon.com. Their shopping platform gave customers suggestions based on books other customers had bought in addition to the book that the customer was currently viewing (Berg and Knights, 2019).

Raymond et al. (2017) studied the relationship between fast and slow understanding of the place, and they concluded that much of the literature in "spatial sciences" has focused on understanding places as long term experiences and that these former archetypical memories determine the sense of perceived possible actions in the place. Fast understanding of the place can be triggered by using affordances. Affordances, by definition, are objects or properties of objects that people can engage

with. In spaces, affordances invite people to action regardless of the former's former memory, triggering a person's short-term memory and preference. For example, they may be a desire to drink coffee or to explore an exciting piece of art. Researchers loan Kahneman's (2003) theory of fast and slow cognitive processes to argue that spatial sciences have neglected to consider short-term memory as the initiator of impulsive behaviour, which, from time to time, surpasses the typical cultural behaviour.

In elaborating the theory, Raymond et al. (2017) state that affordances are seen differently by varied groups; for example, children can see muddy ponds as an inviting object of play, though adults may view it as a source of mess to be avoided. Kyttä (2002; 2004) introduces two types of affordances 1) direct perceptions and 2) actualizations. In direct perceptions, a person immediately perceives which actions are available for them personally, which combines the perceived information and the former knowledge. In actualization, the viewer sees possibilities of actions in space which they can interact with as they increase their knowledge or change their physical condition, such as learning to use the coffee machine or growing taller (Raymond et al., 2017). Withagen et al. (2012) elaborate that an affordance can also invite, attract and repel; hence affordances can promote and inhibit action-taking. Affordances can also give the user a role, an agency; for example, the person who makes the coffee, that is temporal and outside of the wider identity.

Parviainen (2010, p. 320) describes how elements of space, including spatial, temporal, social, cultural and technological, affect how people sense the proper behaviour in the place. These elements allow or deny actions and how people develop their 'motion' in the place (Parviainen 2011a; 2011b). Different places have a different level of sense of proper behaviour. Haanpää (2017) studied how the volunteers in festivals adapted to their role by first being told their assignments in a formal lecture and then engaged in practice learning. Social understanding builds upon shared expectations of behaving and seeing acceptable or desirable gestures, expressions, positions, and movement. Different participants of the situation give different signals of the proper motion. For example, the volunteers and visitors follow closer to their group's motion (ad. Lib).

Physical understanding is created, often by design, by placing physical objects such as fences, signs, badges, program leaflets, and temporary constructions, such as stages. These create the boundaries for the actual motion and give contexts for the proper social behaviour. The temporal arrangement of the place signals that time is at its essence and norms of temporality exist and that these norms do not respond to the everyday norms of behaviour (Haanpää, 2017).

2.1.2 From third places to fourth places

> *"Where people gather primarily to enjoy each other's company."*
>
> Oldenburg and Brissett, 1982

> *"...the unbounded point of intersection where interactants from different cultural and linguistic backgrounds meet and communicate successfully."*
>
> Crozet, Liddicoat and Bianco, 1999

Oldenburg and Brissett (1982) coined the concept third space, which is defined as a location where a community gathers informally to spend life publicly. In contrast, first and second places are defined as home and workplace. Third place itself can be any public area, including traditional English pubs, Parisian cafés (Oldenburg, 1989) or libraries and churches (Harris, 2007), and any other place enabling a community to gather repeatedly. Not every cafe and bar are third places, and not all third places are cafes or bars. The social and environmental characteristics define whether space is third place. Regulars (or members) set up these qualities by the tone of their discussions. The regulars work as community builders. Their "...acceptance of new faces is crucial", which means that even though third places do not have official memberships, the regulars define whether the new participants fit as a new member. The regulars can be defined as visiting the place as part of daily or weekly routines (Oldenburg 1999, p. 16,32-34, 37, 67).

Interaction in third places is playful, informal and friendly, emphasising the social bond between the participants while levelling their societal status. The communication can contain elements such as humour spiced with rudeness meant to emphasise friendly relationships and playfulness. People accept this unique humour after a certain level of common understanding has been established within the community. (Oldenburg 1999, 30, 37-38).

Oldenburg (1999) continues describing third place's social qualities as space for a community to gather and people to participate in the citizenship of the place and society. Long before the television and newspaper, the taverns were places where people exchanged information and made their voices heard. In the United States, Oldenburg saw a decline in number third places at the end of the millennium as contemporary people confined themselves primarily within personal networks rather than local communities. Networks cannot be compared to communities since networks are personalised relationships without a group level nominator. (1999, 67, 77, 264.)

Oldenburg notes that third places need to be second (working) places for some (Oldenburg, 1991, p. 33). These workers such as innkeepers who manage the space, host visitors, answer questions and provide activities as their job, giving the third place-users a carefree state about managing the third place.

In entrepreneurial settings, the Walker's Wagon Wheel Bar and Grill in the Bay Area in California provided a place for technicians to come and spend time together in the '70s and '80s. This place adapted a sense of third place for a community of practice (Rogers and Larssen, 1986) quickly. Contemporary third places also have a digital dimension in them since people can continue the discussion online and can "pre-visit" the place online in advance to evaluate whether the atmosphere and the community is suited for them (Memarovic et al., 2014)

Third places have been seen as limited in explaining human behaviour in urban environments and contemporary life. Fourth places, referring to Simões Aelbrecht (2016), are hybrid areas between public non-situational and situational spaces being temporal and in-between different roles of function and sociality space. For example, a streetway is understood as a place to move forward. However, by adding benches and bypasses to a lake, they turn to space to spend time with people, waiting, and observing others without sharing the space, similarly to third place where the primary activity is conversations. Fourth places are more public than third places since they are not curated or hosted. Fourth places are more sudden and less spatially familiar than third places since people visit third places frequently (Aelbrecht, 2016). It could be said that fourth places are closer to giving bounded opportunities for a space to be a place rather than being a place with identity itself (Harrison and Dourish, 1996 p. 4).

Morisson (2018) describes fourth places as the combination of first, second and third places in the context of knowledge economy. In this typology, places can have double identities. For example, the combination of second and third places are coworking spaces where working and communal interactions mix. Fourth places then create *"...the frontier between social and private dynamics, work and leisure, networking and social interactions, and collaboration and competition are blurry, making it the place for the knowledge economy."* An example of an entrepreneurial fourth place is Station F in Paris that was established to develop the local startup ecosystem (Dillet, 2017). It is a 34,000-square-meter area complex, including restaurants, bars, over 3000 working desks, hundred shared apartments, shared coworking places, post office, laboratories, and other places with different identities regarding living, working, and leisure.

2.1.3 Coworking Spaces

> *"..The emerging and diverse forms of coworking-spaces depict novel institutions for entrepreneurship and innovation."*
>
> Bouncken et al., 2017

Coworking spaces are dedicated to coworking. The first coworking space was opened in 2005 in Spiral Muse, San Francisco (Foertsch and Cagnol, 2013). The traced history of contemporary entrepreneurially affiliated third places begins the late 1950s, when the first business incubators were formed. Later hackerspaces appeared in the 1990s, after which in the third millennia startup accelerators, maker spaces and coworking spaces emerged (Waters-Lynch et al., 2016). Coworking spaces consist of private offices, free desks for a member or a visitor to use, meeting rooms, coffee and kitchen areas and usually a stage area for events (Gandini, 2015). The latest estimation for active coworking places globally is 18900 (Deskmag, 2018), which does not include office rearrangements that function similarly to coworking spaces in institutions like universities and corporations. Coworking spaces can be fully open areas, which was the case in one-quarter of coworking places in the global survey (ad. Lib.) but mostly, they are a mixture of private offices and open areas.

Coworking spaces are of various kinds, some free, and some require a membership. Coworking spaces are hosted by private entities dedicated to space management. However, they are also hosted as a side office for corporations and other institutions. These hybrid coworking spaces can be for institution use only, mixing or not mixing different departments or opening different scales for public use. Another motivation for hosting a coworking place, apart from gaining rent profits, is to tap into coworkers' "tacit knowledge", expand networks, and thus gain access to various resources and open a channel for business development (Yang, Bisson and Sanborn, 2019).

Coworking spaces are the platforms for the coworking culture to operate. Hence, coworking spaces cannot be viewed outside the coworking culture or movement, including sayings like "working together as equals" (Foertsch and Cagnol, 2013). Different coworking spaces have different coworking cultures, varying on a wide scale (Brown, 2017; Yang et al., 2019). More in chapter 2.2.4

Coworking spaces rely heavily on hosts who are often called community managers. They facilitate the coworking culture of the specific space by initiating conversations between coworkers, hosting events and making the rules of the place visible. In some cases, they even interview the new members

on their fit to the specific coworking community. (Brown, 2017; Blagoev et al., 2019). Community managers' work can consist of the same tasks as hosts of Oldenburg's third place (Oldenburg, 1999; Harris, 2007; Moore, Gathman and Ducheneaut 2009)

The community managers support the socialization of coworkers by implementing socializing tools in the coworking space (Capdevila, 2013; Pierre and Burret, 2014; Merkel, 2015; Parrino, 2015; Blein, 2016). Tools include communication strategies such as web-boards, social media and physical notice-boards (Fabbri and Charue-Duboc, 2016), which enable community managers to communicate their community space's values (Butcher, 2013).

Similarly, to third/fourth places, there is a mixed feeling towards free time and work in coworking spaces. Even though some people use coworking spaces to distinguish between home and work (Blagoev et al., 2019), coworking spaces offer a venue for leisure and free time for their members and outsiders. This makes coworking spaces a hybrid "second-third space," giving a new understanding of how people socialize in society (Morisson, 2018).

The coworking space members appreciate the accessibility of the spaces. Most of the coworking spaces are located in central urban areas (Mariotti, Akhavan and Rossi, 2021), and almost half of them provide a free parking space (Deskmag, 2018) while in 2014, half of the members used a car to commute to the coworking space (Deskmag, 2015, cited in Wright, 2018)

In a working context, spaces with high ceilings, daylight, and view through a window increase creative thought (Attaianese, 2018), and so do an ambient library or cafeteria background noises (Mehta, Zhu and Cheema, 2012). Plants and specific art styles can help direct attention and support mental restoration in working spaces (Kaplan, 1995; Berman, Jonides and Kaplan, 2008).

2.1.4 Digital spaces

Scott Wright (2012) studied internet forums and social media sites in which political chat groups emerged in various web-browser based forums. He noticed that the interaction in these groups resembled the talk in conventional third places. He pointed out that in the beginning days of the internet communities emerged without a physical space and that being digital does not make a community either better or worse.

Moore, Gathman and Ducheneaut (2009) did ethnographic research on MMO (massively multiplayer online games) in which they identified three cases of third places emerging amongst the different games that they tried. In these places, people primarily came to socialize in unstructured ways or join

programs that included listening to music, avatar costume “fashion show”, hide and seek, and dancing, which was the most common activity. Less often, the participants actually “played” the game in the third places.

Like third places, these in-game spaces correlated with four factors that determine the popularity of the place (Moore, Gathman and Ducheneaut 2009)

- Accessibility
- Social Density
- Activity resources
- Hosts

The smaller and cosier the place, the more social density it formulated, making it hard to stay as a bystander, especially when the host greeted the new people (Moore, Gathman and Ducheneaut 2009).

Accessibility means the convenience of travelling to a place. In MMO world, it meant, for example, travelling with the avatar across the virtual lands, which could take a considerable amount of time or simply teleporting instantly, finding the place from the game’s internal search engine, or in-game chats. In games where avatar teleportation was possible, the space owners competed not with a prime location, but with the players’ attention. Usually, a private invitation of friends or clan members were the most effective way to invite newcomers. Inviting only specific people formulated as a tool for space owners to control who was in the place, even though they all were open for entering. (Moore, Gathman and Ducheneaut 2009). This aligns with Olderburg’s (1991) notion that the host keeps the place open, accessible, but “controllable”. A good host makes visitors feel noticed even if it is semiautomated like in virtual worlds (Moore, Gathman and Ducheneaut 2009).

All of the third major places in MMO’s had a host. For one example, the space lost its community two months after the host, the original creator of the space, left. The departure was due to burnout on the amount of work for providing the quests for socializing activities (Moore, Gathman and Decheneaut 2009). Even though hosting, in this case, was voluntary, it required a workload comparable to a real job, which Oldenburg (1991, p.31) states is a requirement for a third-place to function.

Twining and Footring (2010) immersed in Second Life virtual world variation in which 200 underage students and 50 adults participated in extracurricular activities for more than a year. The project included three different phrases on behalf of the variant participants and the "rules" of the virtual world. The whole digital open environment was not a third place and students mostly worked individually. Only the emergence of lead-learners who showed others what they had learned leads to the community of practice type of group work. In addition, the common problem of reducing the number of buildings created led participants to becomo a real community as they were forced to deal with the situation together. (Twining and Footring, 2010).

Turkle (2011) pointed out that virtual environments allow one to experience one's own identity, which can increase the tolerance for other people with different identities. However, this was not viewed as the prime motivation for users in Second Life virtual world. The main motivations for users were to explore and visit new places and meet new people (Fetscherin and Latteman 2008). These assumptions about self, others and "how the world works" form the emotional and cognitive context in which people view and interpret new material (Kim, 1993).

In the case of online social media platforms Facebook was found bringing users value in information, experimental, social and transactional dimensions. The most significant value was perceived as experimental, which included happiness, pleasure and the sense of fulfilment of using Facebook (Lee, Yen and Hsiao 2014).

In a professional social media LinkedIn, the motivation for people to join professional groups was to find similarities in interest and goals. Participating in the framed discussion about the domain of interest reinforced the participant's self-identification as a professional of that domain. By adopting a group identification, the member is reinforced with positive self-image that develops self-esteem and encourages group supporting behaviour. The more esteemed professionals participate as members of the group, the stronger the group identification effect is in the group (Chiang, Suen and Hsiao 2013).

In a study of 9 different professional LinkedIn groups on the global wine industry, the researchers Quinton and Wilson (2016) found value in the groups constructed from informational transactions and new relations at personal and business levels. Inside the realm of wineries, there were several subgroups for different areas of the industry. Group members saw that it was necessary to establish a presence in many of these simultaneously. In forming relationships, trustworthiness was a key factor. This understanding was built on checking the background and relevance of the person to the field of

industry. In one case, trust was created in a discussion around a highly technical problem with helpful answers (Quinton and Wilson, 2016).

2.1.5 Supporting elements in entrepreneurial spaces

In this chapter, we identified several methods to amplify engagement in entrepreneurial community spaces.

Hosting

Third places have an innkeeper or similar professional (Oldenburg, 1991, p. 33), digital third places have a host (Moore, Gathman and Decheneaut, 2009), and coworking spaces have community managers (For example, Brown, 2017; Blafoev et al., 2019). Their role is to welcome the visitors and keep the space active. Hosts work consciously to support and facilitate the Entrepreneurial third space while members and visitors can choose whether to participate in these activities.

Establishing community space membership

In many community spaces, the hosts can be the main factor in keeping the space alive (Moore, Gathman and Decheneaut, 2009), but the community members themselves can take the initiative of the engaging activities in the space, for example, by engaging new members and sharing local or industry-specific news (Oldenburg, 1999). Members adopt new roles in the space as their understanding and sense of ownership grow (Haanpää, 2017) and they address to common problems (Twining and Footring, 2010). Community space membership explains how members engage in developing the entrepreneurial community space as "working together as equals" (Foertsch and Cagnol, 2013) and take the lead of the space's development (Twining and Footring, 2010).

Curating social density

Curating means giving straight or indirect signals to possible new members whether they are welcome to join the activities of the Entrepreneurial community space (Oldenburg, 1999; Gandini, 2015). The social value of the entrepreneurial community space depends much on who is and who is not engaged in the social settings. A professionally interesting group provides a positive future expectation for participants and creates a pull towards interaction (Quinton and Wilson, 2016). On the other hand, social settings that seem to be out of place create repulsiveness towards participation (Jansson,

Johanson, & Ramström, 2007). Social density provides an understanding of social possibilities for the viewer to engage (Quinton and Wilson, 2016).

Creating affordances, the activity resources

Affordances create a sense of opportunities for action (Raymond et al., 2017) and are tools for engagement in entrepreneurial community spaces. They have been called activity resources (Moore, Gathman and Decheneaut, 2009) and socialization tools (for example, Capdevila, 2013; Pierre and Burret, 2014). Affordances can be material objects that can be engaged by means of interaction or perceiving them (Kyttä, 2002; 2004). Affordances can also be social, and then they correlate highly with the social density of the space as people look for social opportunities and proper behaviour from other people in the space (for example, Quinton and Wilson, 2016; Haanpää, 2017).

Affordances can be created to invite a specific target group to the space. For example, a room with 3D-printers, relevant books, posters, and people working on a metal work bench opens different possibilities to a material engineer than to an accountant (Kyttä, 2002; 2004).

Developing premises

Premises, space(s) themselves influence entrepreneurship by setting the spatial boundaries for the possibilities of action (Harrison and Dourish, 1996, p. 4). Space can be divided into several subspaces with different qualities interlinked together (Aelbrecht, 2016; Morrison, 2018). Each space, whether that be a room, halls stairway, parks, hallway, corner, and street (Aelbrecht, 2016), has its own identity as place, "sense of place", that can be strong or weak, and this feeling is subjective (Harrison and Dourish, 1996). The entrepreneurial community space can be digital or physical (for example, Moore, Gathman and Decheneaut 2009; Scott Wright, 2012).

The layout of the space influences the spatial understanding of the space and the people in the space also participate the sense of a specific place (Parviainen, 2017). The physical premises can be modified, but ultimately it is the social and spatial dimension together that determines the sense of place.

Managing accessibility

Accessibility includes the practical effort needed to come to the third place, including distance, transportation, parking, and such (Deskmag, 2015; 2018). It also includes matters of convenience, such as professionally important institutions, restaurants and leisure activities nearby (Morrison,

2018). The location of the entrepreneurial community space is hence an essential factor of accessibility.

Mental factors such as reducing uncertainty and conflict of interests (Harrison and Dourish, 1996) create accessibility for space's use. People need to overcome a threshold of overcoming the unknown to visit the space. Hosts and members do crucial work to welcome new visitors (Oldenburg, 1991, p. 33). Mental accessibility can be increased by giving the possibility of visiting the space online (Memarovic et al., 2014) or creating physically easy access areas such as cafeterias that do not require specific agency in the entrepreneurial community space (Morrison, 2018).

2.2 Identifying the communities of Entrepreneurial community spaces

2.2.1 Community

Communities have two distinct definitions in Oxford Dictionary. In the first adaptation, a community defines people who live in the same place – from house to city level – or who have similar characteristics in common. In another definition, community is "the condition of sharing or having certain attitudes and interest in common". The words roots are in Latin, where 'communitas' means 'public spirit' (MOT Oxford Dictionary for English). Gusfield (1975) distinguished between two significant uses of the term community. The first is the territorial and geographical notion of community - neighbourhood, town, city. The second is "relational," concerned with "quality of character of human relationship, without reference to location" (p. xvi). Gusfield noted that the two usages are not mutually exclusive, although, as Durkheim (1964) observed, modern society develops community around interests and skills more than around locality. The ideas presented in this article will apply equally to territorial communities (neighbourhoods) and relational communities (professional, spiritual, etc.).

"Sense of community is a feeling that members have of belonging, a feeling that members matter to one another and the group, and a shared faith that members' needs will be met through their commitment to be together" (McMillan, 1976)

McMillin and Chavis (1986) identified four essential elements of a sense of community. First is a membership which brings a sense of belonging, "the right to be part", and sharing this feeling with other members. The feeling of earned membership comes from investing in the community (Aronson and Mills, 1959; Buss and Portnoy, 1967; McMillin, 1976). The second element of influence comes from having a matter to the community, having the possibility to influence its development, and being

influenced by the community. Reinforcement is the third element, which provides fulfilment for the member's needs. These include resources that the community shares and personal help between the members. The fourth element is shared emotional connections, which prevails when members have shared history, goals and other similar values and experiences together. Shared emotional connections are created while spending time and going through events together. (McMillin and Chavis, 1986).

The membership element includes boundaries that define who belong and who does not (McMillin and Chavis, 1986). Community builds intuitive trust between the members, and the boundaries bring emotional safety for the members. (Bean, 1971; Ehrlich and Graeven, 1971). Defining a community member is more complex than defining members of an organisation (McMillin and Chavis, 1986). Still, usually, members use language, clothing and rituals such as the rite of passage to transfer the sense of community and distinguish between members and non-members (Perucci, 1963; McMillan, 1976; Holroyd, 2001).

Aristotle described communities as an integral part of society and politics, all of which he portrayed as fundamentally constructing from friendships (Delanty, 2003; Trott, 2014). In the contemporary world, communities have been seen as the antithesis of state, viewed as abstract and unreachable, whereas communities are directly experienced. In the former historical ages, communities were constructed of family, kinship, neighbourhood and class, and other externally given factors (Delanty, 2003). Today people choose the communities they belong to (Lash, 1994, pp. 146– 53). This phenomenon has opened a "golden age of communities" when new social structure and communication technologies enable numerous possibilities for creating a community (Delanty, 2003). Yet the golden age of communities faces the struggle of "liquid modernity", which Bauman (2013) tells, dissolves the traditional structures of belonging, leading to social exclusion, insecurity, and further anxiety and depression.

Communities are the experienced reality people choose to participate in (Delanty, 2003). People seek belonging from communities rather than institutional boundaries. Delanty (ad. Lib.) builds this argument on Cohen's (1985) notion that meaning is created in the communities rather than reproduced, which is a significant difference between institutions and communities. In an increasingly changing and developing world, the communities provide its members with a possibility to make sense of the uncertain reality that the old structures struggle to keep up with. Yet communities primarily offer belonging rather than symbolic structures such as organisations, spaces or normative rules. The primary form of community is communicative, whereas organisations rely more on symbolism normativity (Amit, 2002. Jodhka, 2002. Delanty, 2003).

In a classical essay Tyranny of Structuredness, Jo Freeman (2013) describes communities without formal structure naturally inclining towards informal networks that have specific dynamics and which determine a great deal of the value and action that the community can produce. The essay describes the movement of Women's Liberation in the 1960s. Its main findings are that in purely informal structural settings, elitist groups take over the community, and these groups work as friendship based. For an outsider, it is tough to join the action because of the lack of access to resources and understanding of how to participate in decision making. In informal communities, the core groups can usually be 15 people strong, and even then, the whole group cannot work together consistently. (Jo Freeman 2013)

2.2.2 Community of practice

Lave and Wenger (1991) introduced the term of a community of practice as a social learning method, emphasising the tacit quality of knowledge and its embeddedness in the interaction between people. Members in communities of practice have developed a shared way of knowing (Grugulis and Stoyanova, 2011; Capdevila, 2013). A shared way of knowing means that particular procedures, technical information and other specialities do not need to be explicitly explained while they are used or acted on. Members trust that everybody knows the normative behaviour in a situation and can act accordingly.

Communities of practice have three main elements: domain, community and practise (Wenger, McDermontt and Snyder, 2002):

1) Domain is the set boundaries of knowledge that the community gathers to practice upon; it creates the community's identity and inspires it to exist, giving the community meaning.

2) Community is the set of social capital instance relationships in which domain is practised. Community of practice has a dynamic leadership that constructs issues. The leadership can be internal or external. In the case of external leadership, the legitimacy for the community is given outside of its practitioners. External leadership is common in communities of practices supported by corporations or communities seeking attention and validation from distant experts. Relationship dynamics depend on the size of the community. The more extensive community grows, its internal groups divide into segmented issues and locations. Communities define the social boundaries that afflict how the community is constructed depending on members' roles and social distance.

3) Practice is how the community engages with its domain. It answers questions about how the members communicate and what action they can and are willing to respond to or expect others to conduct. For example," reasonable medical practices" is a legally noted term that obligates doctors to act professionally without clearly defining every single situation that doctors can encounter. However, "medical practices" are normative and do not apply to communities of practices that are socially bounded. Through practice, knowledge is made visible, and practice has several levels serving different members differently; hence all the doctors in the world are not a community of practice since they do not engage socially with one another. (Wenger, McDermontt and Snyder, 2002).

Communities of practice evolve when members participate in the community and develop the practice with their engagement. Therefore, participation requires to affect and to be affected. In the constantly changing community of practice, the community, their topic of interest and practitioner's identities and relationships keep altering. Individual members have a subjective experience of participation in the community (Wenger, 2008 p. 53).

Wenger, McDermott and Snyder (2002, p. 31) reviewed members' motivation to join the community of practice. They see communities of practices providing a ladder building for its members to learn and create their career concerning the respected industry. This was verified by Gemmell, Boland and Kolb (2012) as they saw entrepreneurs using their immidiate business relations to evaluate and implement their new business ideas.

Communities of practices cannot be created externally, but their emergence and development can be supported (Wenger, McDermott and Snyder, 2002; Scarso and Bolisani, 2008). In a classroom environment, the community of practice techniques can be implemented (Beineke, 2013). These activities can include supporting infrastructure, choosing people who can join, and creating processes that facilitate the upcoming new members' partaking (Wenger, McDermott and Snyder, 2002). Wenger (1999) adds that communities can have facilitators who create connections and thus synergies between members. These facilitators know well who can offer help and who needs help in various matters. The facilitators can connect different communities of practice and thus act as brokers of knowledge (Wenger, McDermott and Snyder, 2002). Who is considered as a member of a community of practice is a debated topic since communities of practice can be informal or formal. Depending on the community's format, members need formal membership or informal understanding of membership, or neither, as people might not know they are engaging in a community of practice (Wenger, 1999).

In a practical example, a community of practice was formed in a classroom environment around the domain of music (Beineke, 2013). The community consisted of children and their teacher, but the conventional Brazilian social rules of a classroom were altered. Instead of the teacher telling what is right or wrong or even what precisely the students should learn, the teacher facilitated learning by making herself a peer-learner among the students. She assigned the students to choose the songs, instruments and groups they wanted to perform with. In this learning environment, learning was regarded as the priority and the finished concerto just a by-product. In the concerto, the students were able to see how their composition and performance was received by the audience, giving them an "out-of-the-classroom" experience. This experience made the students understand the feelings of risk-taking that professional musicians have on the stage and engaged in giving positive criticism to each other to further develop music creation (Beineke, 2013).

The freedom to choose from topics to learn developed the social and democratic approach to create a concerto (Martinazzo, 2005). The responsibility-sharing positioned individuals to their role in the broader musical team (Sawyer, 2008). Beineke (2013) noted that the children assigned tasks to each other in this process, which corresponds to their skills and interests. Role-making made learning and preparing for the concerto equally challenging regardless of the initial competencies of the students in musical or organising skills. The students acted as the agents of their learning, constantly changing their role and finding their musical identity in the social context in the classroom and group, and contributing to the construction of their peers' musical identities. Thus (Higgins, 2012, p. 86), the community's music activities exceeded individualism and included the empowerment and encouragement of former and new practitioners in the local music creating community.

2.2.3 Coworking-community

"We are herd animals."

Blagoev, Costas and Kärreman, 2019

Coworking was introduced in 1999 by Bernard de Koven, a pioneer in game research. The name appeared before the first actual coworking space, called Spiral Muse in San Francisco, opened its doors in 2005 (Foertsch and Cagnol, 2013). Coworking is more than simply working together; it is a culture and work ethic named as a movement or a philosophy (Gandini, 2015, p. 196) based on values of collaboration, openness, community, accessibility and sustainability. Coworking spaces announce these values and affiliate themselves with a global coworking community (Colleoni and Arvidsson,

2014). Coworking is seen as a physical version of open-source movement (e.g., Lange, 2011) and an example of peer-to-peer sharing economy (Botsman and Rogers, 2011; De Guzmann and Tang, 2011). Coworkers build a high level of trust together that can lead to for example, recommending each other to job positions (Colleoni and Arvidsson, 2014).

Motivations for joining a coworking place vary even more from the simple need to work outside of home and office; whether one has an office, to join a community of coworkers. The location is viewed as valuable, for example, in hosting customer meetings in a professional environment (Spinuzzi, 2012; Brown, 2017; Weijs-Perrée et al., 2019), or by giving positive social pressure as working "moral" (Blagoev et al. 2019). Shared material resources enable cost-cutting and professional maintenance time. Knowledge is shared while engaged in day-to-day cooperation which leads to shared intention and joint ventures between the coworkers; hence, coworkers seek business opportunities from the community (Capedevila 2014). One study (Gerdenitsch et al., 2016) showed that 83 per cent of members in a coworking space joined to get access to social interaction.

The academic census is that the opportunity for peer-support in the form of help, critical feedback and new ideas constitute the main benefit of coworking (Spinuzzi, 2012; Pierre and Burret, 2014; Blein, 2016; Brodel, Disho and Pibal, 2015; Colleoni and Arvidsson, 2014; Gerdenitsch et al., 2016). Different motivations divide the individual coworkers in identities that researchers Bilandzic and Foth (2013) divided to utilizers, learners and socializers. Utilizers use the space for its material resources, learners are primary motivated of learning from new experiences and socializers aim to gain high social capital within the coworking community.

Even though joint ventures have been heralded due to coworking, it has seemed not to be that common (Spinuzzi, 2012; Boboc et al., 2014; Brodel, Disho and Pibal, 2015; Blein, 2016). Even to gain the peer-support, the coworking places need to work consciously to create such social dynamics. As it has been said, spontaneous knowledge sharing does not "just happen" (Brown, 2017). Coworking spaces are curated by managers, who are often referred to as community managers. They curate the coworkers, sometimes interviewing them or aligning the marketing of the coworking place with the hoped profile of coworkers. This alignment is aimed to match coworkers with similar values, supporting skillsets and promoting the specific coworking practices of the place. Community managers host different events for the members to facilitate networking and individually initiate conversations between the members and with members to non-members (Merkel, 2015; Capdevila, 2014; Pierre and Burret, 2014; Parrino, 2015; Liimatainen, 2015).

As one case example, Soerjoadmodjo et al. (2015) found that coworkers in Jakarta shared knowledge consciously. Sharing was endorsed in a written agreement signed by everyone and the support of the community manager. It was customary to commit to knowledge sharing at the coffee/lunch and dinner breaks in the designated kitchenette area. Even with the written agreement, sharing was always voluntary to the participants.

Well-functioning community space creates a coworking community that has spent enough time together to create a shared way of knowing (Amin and Roberts, 2008; Grugulis and Stoyanova, 2011; Capdevila, 2013). Any community needs a transition to be formed, and the users of the space can be highly diverse with different knowledge-base and experiences. Novice practitioners might not even gain tacit knowledge from the more experienced ones if their basic understanding does not give them a context to refer to the new information (Grugulis and Stoyanova, 2011). Coworkers need to spend time together in face-to-face interaction to share knowledge (Leve and Wenger, 1991) and participate in events that create shared memories and a sense of community (Butcher, 2013). When the coworking community is formed, it can take new information regarding outside visitors bringing their insight (Capdevila, 2013). These visitors provide a "marketplace" of new knowledge to the coworking community.

2.2.4 Startup community and culture

Startup culture has its roots in the Bay Area, California (Saxenian 2006). The startup culture there has both elements of competition and openness. Both self-interest and altruistic help are partitioned simultaneously (Maas and Ester, 2016). Sharing knowledge, networks and resources are everyday activities. Knowledge sharing is used to "grow up together" (Saxenian, 2006). Since most startup companies fail, failing is seen as an integral part of the practice of startup entrepreneurship and sharing the knowledge of success and failure is a method to develop the community. Failure of a business is separated from personal failure (Nobel, 2011). Sharing this experience is also emotionally meaningful for the entrepreneurs. Startup entrepreneurs invest a significant amount of time and resources in developing their companies, and in a case of failure, the entrepreneurs gain the community's acceptance , which can, for example, lead to employment (Saxenian, 2006; Maas and Ester, 2016; Tuovila, 2018). Personal failure, for example, turning to illegal methods in an attempt to save a failing company or mistreating employees, decreases the credibility significantly in a startup community (Nobel, 2011).

The startup culture in Bay Area culture has influenced multiple sites globally, for example, by the "brain circulation" of students, employees and entrepreneurs moving back to their home countries and sharing the culture there (Saxenian, 2006). The practices and open-ended constellations of meanings of startup communities adapt to the local cultures, creating new versions of the startup culture (Alasuutari and Qadir, 2014; Syväterä, 2016). For example, these new cultures in China and the Nordics share elements with the Bay Area startup community and are distinctly unique (Li, 2019; Koskinen, 2020). Finnish startup culture has elements of low hierarchy and community work, leading to initiatives such as SLUSH, the second biggest startup conference in the world run by thousands of volunteers (Kalska, 2017). In China, the competitive culture and legacy of the teachings in the Art of War have to lead to a culture of survival of the fittest when hundreds of startup companies engage in fierce competition around the same business idea (Li, 2009)

It is debated if startup communities include only startup entrepreneurs (Bøllingtoft and Ulhøi, 2005) or actors such as venture capitalists, service providers and mentors (Saxenian, 2006; Feld 2012; Blomquist and Imel 2015; Fortunato & Alter 2015; Stam 2015; Spigel 2017). To argue for the startup community reaching over the entrepreneurs, Van Weeler et al. (2018) note that entrepreneurs are often busy and cannot contribute as much as they want to the community. Therefore, amateur and professional community agents in the public, third and private sector frequently fill the gaps by organizing activities for the community. Startup community members change their roles as successful entrepreneurs often stay in the community, for example, taking an investor role (Saxenian, 2006).

Another way of defining startup community is to describe places of various sizes. Location-based startup communities include coworking places (e.g. Spinuzzi 2012), incubators (e.g. Hughes, Ireland and Morgan, 2007), science parks (e.g. Bakouros et al. 2002), clusters (Darchen, 2016), even cities (e.g. Feld 2012), rural areas (Eversole, 2013), and regions (Brown & Duguid 2000; Spigel 2017). Therefore, the startup community is an umbrella term of the different context of startup populations (van Weele et al., 2018). Regional startup communities often mean the same as the startup ecosystem. People do not directly interact with everybody in the startup ecosystem, but the different actors create a "force field" that determines the region's possibilities for the ecosystem members (Wulf and Butel, 2017).

Researchers remark that startup communities are not often communities of practice (van Weele et al., 2018). Instead of a singular community of practice, the entrepreneurial culture is a more significant element in the success of a regional startup community. It makes the basis for new value-adding structures to the startup ecosystem that emerges from the grassroots entrepreneurial level while the

relevance of institutional actors would diminish (Fritsch and Wyrwich, 2014). Regional entrepreneurial culture changes slowly, indicating that startup ecosystems need proper pre-existing conditions and history that can be traced back and rationalized up to hundred years (Feld and Hathaway 2020).

Van Weeler et al. (2018) categorized startup communities as workspace communities if they were located in the same coworking place or incubator. Regional startup communities include city district and larger entities. Zooming out, the bigger and heterogeneous the communities become. Also, the workspace communities can simultaneously be part of the regional communities. Heterogenic startup communities can be called horizontal startup communities; homogenous startup communities are often called vertical when based on a specific industry. (ad. Lib.)

2.2.5 X-sport community, finding living from alternative life

X-sports relate to alternative sports, which are created and practised outside of the boundaries and rules of conventional sports; therefore, they relate to the entrepreneurial communities. X-sports communities challenge the traditional ways of conceptualising and practising sport (Turner, 1982a; 1982b; Midol and Broyer, 1995; Wheaton, 2000). X-sports are referred to as emergent sports, informal sports, lifestyle sports, action sports, adventure sports (Rinehart and Grenfell, 2002; Wheaton, 2004; 2010; Tomlinson et al., 2005; Wheaton and Gilchrist, 2017) and extreme sports (Ding, 2019).

Practising x-sports is foremost living the culture of "doing it" and taking part in the practice of the community. Unlike in conventional sports where the physical boundaries, such as hockey-ring and legalised rules, define the possibilities of action, the x-sports communities seek spaces that lack regulation and control and can be modified creatively (Turner, 1974; 1982b; Csikzentminalyi, 1990). The participating ideology promotes fun, hedonism, involvement, self-actualisation and "flow" (Csikzentminalyi, 1990). X-sport communities avoid institutionalisation, commercialisation and competition and focus on the creative expression of their sport (Booth, 2003; Howe, 2003; Wheaton, 1997). These performances manifest in "elite participants" who showcase peak performance in newly innovated challenges, creating novel experiences for themselves and viewers (Rinehart, 2000, p.509).

Although x-sports avoid the conventional rules of sports, they establish within the community their own social rules and norms which ensure the safety of the participants (Midol, 1999), establish a common understanding for a feeling of togetherness (Thornton, 1995) and promoting knowledge

transfer of the sport (Ding, 2019). The x-sport community provides an alternative hierarchy that keeps the occupation, income and class "at bay" (Thornton, 1995). Turner (1977) compared the social constructions of an x-sport community to those that emerge in times of crises. Similarities include shared intense emotional states and alternative organisation of social relations, which create the unstructured "togetherness" (see also Wheaton & Beal, 2003). These extreme emotional states, which often motivate to participate in x-sports, include the adrenaline rush of doing something risky, compared to the relatively safe practising of conventional sports (Donnelly, 1981)

Participating in x-sports creates "subcultural capital", which is the distinction between the participants "us" and the mainstream participants "them". The subcultural capital is manifested in doing the sport, clothing and general attitude. As a young Chinese BMX-biker said: "They don't understand a thing about this sport; it is like watching a circus show for them. Outsiders are all like that." (Ding, 2019).

X-sports are turning toward conventionality when more annual competitions and events are organised, such as X-Games and as the Olympic Games include now several x-sports (Tomlinson et al. 2005). Several elite practitioners have become public figures turning the sport for mainstream audiences and commercialising their personal brand for media and trademarks. Most notably, we may notify skateboarder Tony Hawk, who came to the public sphere in the nineties (Hawk, 2010). Going public provides career, fame and legitimisation for x-sports' alternative status, which is seen as a paradox inside the x-sports community since the original aims were to maintain a cultural authenticity (Wheaton & Beal, 2003). Because of institutionalisation and commercialisation, the authenticity of contemporary x-sports has been questioned (Wheaton & Thorpe, 2018).

The quest on turning lifestyle sport into a career is another skill that Chinese BMX bikers teach to each other in their community during their practice "sessions". At the same time as the practitioner's "hate" the shows for the general audience, winning prices and gaining attention is a way to show parents that the bikers are not wasting their life (Ding, 2019).

2.2.6 Business community evolution

In a community of practice, individuals develop their skills and access new resources (Wenger, Erber and Raymond, 1991). This process is dynamic since people reflect their own identity to the community that consists of other developing individuals. The process is called co-evolution. Co-evolution usually means that two or more actors adapt their specialisation in terms of knowledge and resources. The other community members, or business network members, start to ask for help in

specified issues from whom they view as specialists and focus on their core activities. Specialisation leads the community towards diversity. Researchers demonstrated this phenomenon in intimate relationships. Over time the spouses forget how to do certain household chores since they rely upon their counterpart to think the chore for them (ad. Lib.).

Specialisation occurs in the interaction between the members. The process might require the actors to give up opportunities in the short term to gain more in the long term when specific opportunities are handed out to the partners in the community. These given opportunities might include entrepreneurial opportunities that do not consider the company's core competence, and they choose to give that to other company that focuses on the issue. The evolution becomes further multi-dimensional when the opportunities and problems change while the community matures to handle new issues. New opportunities and projects require the community to re-evaluate individual actor's roles. (Wenger, Erber and Raymond, 1991).

Business risks for too close communities

Uzzi (1997) examined risks in embedded relationships (close business relationships). These risks include a sudden loss of a strategic relationship that characterised the community's success. Sudden institutionalisation of the industry can nullify the informal interaction of embedded relations. Embedded relations can block outside influences affecting the community. Uzzi (ad. Lib.) mentioned leeches in the community who take energy and resources from other members without giving back. For example, entrepreneurial opportunities are given to close family or business relations who take the free rider's role (Portes, 1998). Functioning business community includes both embedded (informal) and formal relationships, while an over embedded business community relies on each other's assistance in situations that are not economically reasonable (Uzzi, 1997).

A high level of trust between community members can also reduce the exchange of information (Yli-Renko, Autio & Sapienza 2001). If the interaction is not facilitated towards information exchange, then the relationship's trust and closeness shape the interaction towards informality and even off the topic. De Clercq, Dimov and Thongpapani (2013) further contributed by stating that a high level of social capital and loosely constructed coworking can decrease the flow of knowledge sharing because of the lack of formally structured cooperation where the tacit knowledge can transfer. They pointed that upkeeping of a high level of social capital and trust can turn to a fundamental value over knowledge exchange or business success. Uzzi (1997) warned that the whole business community could become extinct if not keeping themselves open to other stakeholders in the business ecosystem.

For example, the community can develop their internal problem culture solving and social relations while ignoring the economic relevance of their work.

2.2.7 Supporting elements of entrepreneurial communities

Since the engagements to the communities of practice have been studied widely (for example, Wenger, McDermott and Snyder, 2000; Grugulis and Stoyanova, 2011), they provide a good ground for studying also engagement in Entrepreneurial community spaces. The essential difference between Entrepreneurial community spaces and communities of practices is that the former can consist of multiple different communities at the same time. Therefore, we can apply community of practice literature to describe:

1) How single communities can be amplified in entrepreneurial community spaces,

2) a coworking community as a community of practice that identifies itself with the domain of coworking and,

3) **how to** recognize that entrepreneurial community spaces can be inhabited and affected by multiple communities of practices.

To clarify, in this study, I use the concept "domain" to describe how people are engaged together in terms of a specific topic of interest. Practice, by its part, refers to the ways of knowing general coworking skills shared by people inhabiting Entrepreneurial community spaces.

Hosting as a Community manager

Hosts can take the role of a broker of knowledge in entrepreneurial community spaces, meaning that they do not simply wait for people to arrive to be hosted but actively find meaningful connections they introduce to their community members (Wenger et al., 2002, Brown, 2017).

They also make sure that the entrepreneurial community space has meaningful events that foster information exchange and social dynamics that do not naturally occur in an informal community (Jo Freeman, 2013, Brown, 2017)

Community space membership

Sense of a community occurs when people can invest in it, for example, in constructing the space (Buss and Portnoy, 1967; McMillan, 1976); hence, these opportunities should be given to new members. These usually occur as ritualized events at the membership's beginning (McMillin and

Chavis, 1986, Holroyd, 2001). The rituals can also divide the space users from members to visitors (non-members).

Communities have internal or external leaders who show how to engage within the domain by means of example (Rinehart, 2000, p.509) or giving community legitimacy (Wenger, McDermott and Snyder, 2000). For example, a corporation can give startup practitioners resources in case the corporation does not know how to create the startup culture themselves.

People have different roles in the Entrepreneurial community spaces (Bilandzic and Forh, 2013). As the community evolves, people can change these individual roles (Saxenian, 2006) and the relationships inside the community (Uzzi, 1997; Wenger, 1999).

Curating social density

Coworkers seek meaningful encounters from the coworking space (for example, Gerdenitsch et al., 2016). Therefore, the community space should have enough interesting people to engage with, which requires active persuasion to gain new visitors. If the space has too many people who do not share the same domain expertise, interest or coworking practices, the encounters start losing their value (Wenger, McDermott and Snyder, 2000). Entrepreneurial community spaces need a good balance between openness and curation.

Developing Domains of expertise

Exact domain(s) give people a reason to engage with the entrepreneurial community space since they give identity to the space and its activities. Domains have different value to the business ecosystem. For example, applying artificial intelligence is more attractive in general business contexts than chair manufacturing (Wenger, McDermott and Snyder, 2000) and hence activities in AI-domain might get more external attention and resources. Practising the domain needs to be facilitated well so that people with low expertise can engage with the expert and that the experts can learn new aspects of the domain (ad. Lib.; Grugulis and Stoyanova, 2011).

The community should be able to showcase their domain expertise to the public outside their community. These presentations given to the general public or target audience can exemplify legitimacy by showing the purpose of engaging with innovative and unestablished activities (Ding, 2019). Presentation experience in a public setting adds to mastering the practice through and by bringing outsider perspective, new members as well as resources, to the activities (Wenger, McDermott and Snyder, 2000; Beineke, 2013).

Practice the shared way of knowing

As the shared way of knowing can only appear along with spending time together in practising the domain (Wenger, 2008, p. 53; Capdevila, 2013), the entrepreneurial community spaces need to foster situations of "doing it" (Turner, 1974). The shared understanding can also be created explicitly by creating guidelines for the best practices of the place together with the members (Soerjoadmodjo et al., 2015).

Understanding the global startup practices, for example, give possibilities for the members of entrepreneurial community spaces to engage between other spaces and communities that share the same practices, hence creating accessibility not just locally but globally (Van Weeler et al., 2018). The accessibility spreads as the "brain circulation" of students, employees and entrepreneurs moving back to their home countries and sharing the culture there (Van Weeler et al. (2018).

2.3 The Mechanisms for Entrepreneurial development in Entrepreneurial community spaces

2.3.1 Tacit Knowledge – Transferring the knowhow of how to make it

> *"We can know more than we can tell."*
>
> Polanyi, 1969
>
> *"Tacit knowledge is highly personal, it is hard to formalize and, therefore, difficult to communicate to others.*"
>
> Nonaka, 1991
>
> *"In essence, tacit knowledge only exists because of people and their limited ability to understand other's experiences through language alone."*
>
> Endres et al., 2007

Tacit knowledge is something learned by doing or vicariously experiencing. For example, in technical work, industry-specific skills are often learned from co-workers and mentors in practice rather than read and studied (Bryant, 2005; Das, 2003; Hildreth, Kimble and Wright, 2000).

The best way for tacit knowledge to spread is, according to Lee (2000), by person-to-person transfer, which means a socially occurring learning process and not by, for example, a person-to-document-to-person method. In software developing organisations, (Bryant 2005) defined activities in

organisations such as team discussions, team-to-team sparring, updating team members on new technologies or work tasks, or sharing information on successes as good examples for transferring tacit knowledge. Communities constructed on a volunteer basis have been viewed as a natural way of sharing tacit knowledge. These communities' whole purpose and practices are constructed upon knowledge exchange and creation (Wenger, McDermott and Snyder, 2000). Knowledge exchanging communities share knowledge more effectively than formal organisations (Endres et al., 2017). I discuss this in more detail in the chapter regarding communities of practices (2.1.4).

The circulation of tacit knowledge in organisations was explained by Nonaka (1994) as a four-step continuous spiralling process that requires time and concious effort from the organisations:

- Socialisation begins the process as people can "tap into" the learning by acting together.
- The externalisation process arranges the knowledge in a cognitively understandable and learnable form. The externalisation process means that what is done can be verbally explained.
- Verbalised knowledge spreads across the organizations; after which
- The knowledge which is internalized becomes general knowledge of the workplace and gains new tacit elements which restarts the cycle.

Collins (2007) divided tacit knowledge into two main categories. "Somatic tacit knowledge (STK)" and "Collective tacit knowledge" (CTK). STK often requires motoric-like skill development that is hard or impossible to articulate, for example, riding a bike. It has to be done and experienced before the skill can be acquired. STK is personal based on the subjective level of the skill, and in the example of biking, the relationship of personal biking skill with the object bike. In contrast, CTK relates to individuals' connection to social communities, where the bike riding motoric skill develops to riding in traffic. The collective tacit knowledge of riding a bike varies in different situations in traffic and traffic cultures.

In an example from volunteer culture in festival and event production in Finland, Haanpää (2017) explains her and other volunteers' development in the role of festival organising. An example of tacit knowledge in CTK transfer from the customer to volunteer in service situations was that the conventional rules that work in professional congresses and with regular music festival visitors do not apply backstage with artists. Some musicians reply sarcastically or even rudely to the "over friendliness" of regular customer service.

In the orientation events, explicit knowledge was shared with the new volunteers. Haanpää (2017) notes that in reality, the work is not operated in such an orderly fashion but more by improvising and

cutting corners in the pressure of time and various responsibilities. She refers to this as the "knowing as a body memory" (Haanpää, 2017) which constructs itself during the intensive moments of action. This stressful, emotional situation creates unique learning conditions (Rowe, 2015). These moments are constructed by preluding elements of working overtime for days without proper sleep, reminding oneself to drink enough water while counting money (in the old days) diligently on the ticket sales. At the same time, an increasingly long queue of customers builds pressure on the work. These elements build the tacit knowledge of the culture of stress, which is highly linked to the days-long building of tiredness and professional role occupied. This is what the body remembers when a similar situation occurs again, reminding *"no worries you survived this before"* (Haanpää, 2017).

2.3.2 Social capital – Sharing resources, knowledge and influence

> "*Friends, colleagues, and more general contacts through whom you receive opportunities to use your financial and human capital."*
>
> Coleman, 1988

> *"Features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit."*
>
> Putman, 1995

Social capital is used to describe the implicit agreements of cooperation, sharing information and emotional support between people (Burt, 1992; Coleman, 1988; Putman, 1995) regarding the specific aim, for example, of economic opportunities (Pennar 1997, p. 154). It is also referred to as" goodwill" with the presumption of reciprocity (Adler and Kwon, 2002). Discussion divides on whether social capital is primarily an individually owned" capital" (Burt, 1992; Coleman, 1988; Brass, 1992) or a collective wealth (Putnam, 1995; Fukuyama, 1995). Social capital as individually owned and harnessed capital creates a network of opportunities to pursue when previously collected favours are used to mobilise resources, knowledge sharing, and influencing (Burt, 1992). Social capital as a collective wealth enables an individual to act according to norms and general trust to the goodwill of people (Putman, 1995). Social capital has also been argued to include both dimensions of individual accumulation and societal base value. This view is a practical approach to social capital since individuals and organisations are affected by both dimensions of social capital, the personally created and societally constructed (Adler and Kwon, 2002).

In entrepreneurial settings, social capital emerges internally from globally and locally accepted practices and externally from entrepreneurs' own relations (Saxenian, 2007, Maas and Ester, 2016). External social capital accumulates on engaging in activities with other people and situations where meaningful decisions are made (Nobel, 2011; Maas and Ester, 2016). In a startup, culture failure is not seen as a loss of social capital; contrary to its quality of creating more common knowledge, failing "properly" creates social capital. Ironically saving one's company by acting illegally or against other norms can result in the loss of social capital of the entrepreneur (Nobel, 2011)

New entrepreneurs who validate their business ideas use their social capital to evaluate their business ideas. At the beginning of accumulating entrepreneurial social capital, entrepreneurs talk primarily with friends, colleagues and family members. From this group, entrepreneurs listen most tentatively to people who share similar cognition, experiences, lingo and vision. While the business idea matures and entrepreneurial competencies increase, the social circles that contribute to its validation expand (Gemmel, Boland and Kolb, 2012; Tuovila; 2018; Warnick, 2020).

Social capital is further divided into strong and weak ties (Hansen, 1999), also called formal and informal ties (Wulf and Butel, 2017) and embedded and arm's length relations (Uzzi, 1997). The main difference in these relations is that strong ties include trust and a shared way of knowing that is hard to reproduce without shared experiences. Weak ties are based on the collective social capital and the norms of the industry. While engaging with weak ties, people can expect to receive the "standard" service (ad. Lib. *3)

Embedded relations, informal relations outside of day-to-day business, are crucial for the overall functionality of the business network. Getting access to resources, knowledge, and joint problem-solving can be necessary for the company's economic stability. The decision-making in business exchanges is fluid when the actors do not control, for example, their supply lines to the minute detail but trust the counterpart to fulfil their standards; hence, it affects the company's whole knowledge structure. Trusted partners can even surprise the client by delivering extra value based on the mutually caring and understanding relationship. The advantage in arm's length relationships is their simplicity to use, which provide standard service cost-efficiently and saves the company's time used in problem-solving and relationship building in strategically essential topics. (Uzzi 1997, Hansen, 1998, Wulf and Butel, 2017).

Uzzi (1997) further explains that embedded relations can be created by evolving from the actor's former ties during a time or more quickly by third-party introductions. In the latter, the two-sided expectations of the new relationship are created by the introducer in the act of introduction. An

introduction is a basis for understanding what type of favours, intimacy and cooperation can be expected from the newly created relation.

Thackray, Good and Howland (2010) found that risk-avoiding companies are less willing to engage in reciprocal problem-solving activities such as embedded relations with students in a university innovation course. Instead, they were prone to suggest ready thought through solutions as in transactions with arm's length relations that the students would need to execute.

Social capital increases the probability of gaining funds from venture capitalists (Shane and Cable, 1998). Baron and Markman (2003) investigated entrepreneurs' social skills in the successful mobilisation of social capital. They found that entrepreneurs could easily reach the person of their interest by asking for an introduction from a business relative. However, the meeting outcome was influenced by how well they could communicate with the person while engaged.

A view of entrepreneurs as "team leaders" or as a partner in a complex social environment has been pointed out recently to argue against the idea of lonely solo entrepreneurship (Gemmell, Boland and Kolb, 2012, p. 1064; West, 2007; Tuovila, 2016; Warnicki, 2020). Business ideas are not solely proceeded in the appearance of the immediate business incentives, but they might need a shared understanding and a coalition in the entrepreneur's social circle (Shackle, 1979; Weick, 1979; Sarasvathy, 2001; Wood & McKinley, 2010). Hence social capital can be described as the factor that enables entrepreneurs to mobilise a strong team around their entrepreneurial initiative.

2.3.3 Self-efficacy – Opening for the possibilities of entrepreneurship

Self-efficiency is a widely used theory in motivation implemented in many task types (Bandura, 1977). Endres et al. (2007) viewed it as an excellent theoretical framework for understanding why people decide to share their knowledge in some situations and not in others. Further, the theory explains why individuals choose to take the initiative in endless possibilities in entrepreneurship (McGee et al., 2009).

Self-efficacy explains how people consider their capabilities to perform a variety of tasks in different situations. Well-established self-efficacy expands the worker's confidence and increases the commitment and contentment to work with the topic. Enders et al. (2007) illustrate the factors affecting a person's self-efficacy construction. It consists of relating the tasks difficulty (or quality) to the environment it is operated in and to a person's understanding of their capabilities. For the construction of this view, the worker

- 1) views their memories of operating in similar tasks,
- 2) looks for role models who have done the tasks before and,
- 3) receives (or lacks) encouragement from the social environment. This external encouragement increases the worker's understanding of the capabilities of practical means of the encourager's supporting systems, leading to the conclusion that self-efficacy builds on understanding workers' support systems.

Gist and Mitchell (1992) explain workers' self-efficacy development in knowledge sharing situation by

- 1) vicarious experiencing, seeing others sharing knowledge,
- 2) enactive mastery, engaging in opportunities to share knowledge, and
- 3) persuasion, received praise or encouragement to share knowledge.

The engagement in organisations could begin with a peer-mentoring relationship to help new members to start socialising (Allen, McManus and Russell, 1999). Peer mentoring provides social support and knowledge sharing (Eby, 1997; Kram and Isabella, 1985).

In companies where supervisors (e.g., Gupta and Govindarajan, 2000; Macneil, 2001; Hislop, 2003) or co-workers (Lin and Lee, 2004) had a positive attitude about knowledge sharing, it was found to increase the level of tacit knowledge shared. Bock et al. (2005) found that external rewards, such as money, for knowledge sharing decreased engagement in the sharing activity.

Donaldson, Lank and Maher, (2005) found that working in volunteer organisations increases support systems, leading to increased knowledge sharing for workers. These support systems were compared to the companies where workers were occupied. Researchers viewed companies as too rigid and formal to provide sufficient ground for similar possibilities for knowledge sharing as in volunteer organisations. Enders et al. (2007) considered open source online computation community an excellent example of a support system, which we in this research understand being a community of practice (Wenger, 1999)

Wenger (1999) explains that learning is not simply becoming better at something; it changes the way learners perceive the world and understand their capabilities, hence learning changes the identity. People do not have a singular identity, but multiple identities such as a parent, engineer, supervisor and musician. Learning a skill related to one identity can change the other identities (Boaler, 2015).

Volunteering is an opportunity to try new identities. The pre-choreography of the job gives models of behaviour in new situations and new roles in relation with others (Johansson, 2008). This

choreography is then participated by the volunteers and festival context attendees, artists, safety guards, and entrepreneurs (Haanpää, 2017).

In the context of volunteering in festivals, the tiredness resulted from days of straight stressful work starts to ease the tension of volunteers towards the formal rules and instructions. The boundaries of the acceptable and doable bend as the volunteers and their supervisors feel more permissive, resulting in joking to walkie talkies and humorously facing the new situations. Everybody feels too tired to be too serious. This is how volunteers have a chance to explore the boundaries of accepted behaviour (Haanpää, 2017). The volunteerism itself gives a confidence boost toward one's own actions since volunteers are not bonded by monetary agreement. The tiredness and effort given to the event change the attitude of simply working there toward the event being the creation of the volunteer. In psychology, it is explained as a cognitive dissonance between effort and reward (Aronson, 1992). The community of co-volunteers provide a new realm of values that are affected by the temporality of the event (Johansson, 2008) and the shared experiences, for example sleeping in a school building with dozens of people over a week (Haanpää, 2017).

Entrepreneurial self-efficacy relates to the skill of acting towards opportunities to create new goods, services, raw materials and organise them to produce economic (Casson, 1982), social (Zahra et al., 2009, p. 519), cultural (Láckeus, 2018) or environmental (Dean and McMullen, 2007) value. Entrepreneurial capacity comes from within the entrepreneur as they engage with the opportunities they have recognised. Zhao, Seibert and Hills (2005) examined different internal factors contributing to entrepreneurial self-efficacy and found that learning through experimenting was the most influential factor on a person's willingness to become an entrepreneur. The second-biggest factors were tolerance of risk-taking and gender. Women have lacked role models on entrepreneurship which lowers women's perception of entrepreneurial identity and understanding of entrepreneurial behavioural patterns of women entrepreneurs (Kirkwood, 2009). Similarly, role models increase the motivations in the entrepreneurial initiative in the context of ethnic background (Wheaton and Beal, 2003).

2.4 Dimensions of engagement in Entrepreneurial community spaces

2.4.1 Motivating to engage in entrepreneurial action - incremental motivation

"a person cannot win a game that they do not play."

Common proverb.

Motivation to become an entrepreneur has been divided into research of the macro-level environmental forces, the characteristics of entrepreneurial opportunities, and the entrepreneur's personal traits (Shane, Locke and Collins, 2003).

Environmental forces include the availability of venture capital, the status of the economy, the number and quality of competitors governmental regulations (Shane, Locke and Collins, 2003) and acceptance of entrepreneurship in culture (Wang, 2012). Entrepreneurial opportunities vary across industries and time, and opportunity is a subjective view that the entrepreneur holds on the desirability of the initiative in total (Shane, Locke and Collins, 2003). Individual motivation consists of multiple aspects, including:

- Need for achievement
- Locus of control
- Vision
- Desire for independence
- Passion
- Drive (ad. Lib.).

These determine whether the entrepreneur is likely to be a founder of an initiative or a company. Collins Hanges and Locke, (2004) found that a need for achievement is an excellent measure to differentiate company founders from the general population, but not comparing founders to managers. McClelland (1961) recorded that the need for achievement indicates taking a high degree of responsibility for the outcomes of their tasks and a better chance of succeeding as entrepreneurs (Collins Hanges and Locke, 2004).

Task-specific motivation factors are goal setting and self-efficacy (Shane, Locke and Collins, 2003). These factors go hand in hand as people evaluate their capability to achieve explicit goals. Having big goals that initially are unrealistic leads relatively greater outcomes to realistic goals (Locke and Latham, 1990). One explanation to this is that making mistakes increases learning significantly

(Dweck, 1999; Moser, Schroder and Heeter, 2011), hence speeds up the process of growing as an entrepreneur.

Motivation to pursue an entrepreneurial opportunity is based on the initiator's future expectations of the potentiality of the venture (McMullen & Shepherd 2006; Dimov, 2007; Sarasvathy et al., 2010; Vogel 2017). The pursuer evaluates the opportunities based on the understanding of their capability to succeed in the venture and the desirability of its' rewards and impact. This evaluation is done mainly by discussing with the immediate professional business circle of the pursuer (Hills et al., 1997; Dimov, 2007; Gemmell, Boland and Kolb, 2012, Vogel 2017, Warnicki, 2020). This social learning process includes the engagement of networks and tools, which leads to needed information and means and is a significant motivation to engage socially (Gibb, 1997).

Researchers Gemmell, Boland and Kolb (2012) show how entrepreneurs value their new business ideas by actively discussing socially in entrepreneurial communities, business networks and conducting a test, for example, within hobbyist groups. These encounters provide a spiralling learning curve that affects the perceived desirability and feasibility of the venture. Sometimes, the venture idea is in an incubation form and "hatches" when one or more business opportunity criteria change (Scheaf et al., 2020). The actual formation of an idea is due mainly to the social surrounding of the entrepreneur, which consists of people out from the conventional social circle of the entrepreneur. These people bring different arguments, reveal new information or offer their help (Pentland, 2014).

The desirability of entrepreneurial action can be increased, for example, by rewarding and legitimizing entrepreneurial action. This can occur by hosting competitions or by handpicking good initiatives. Entrepreneurial initiatives can be made more feasible by providing funds, mentoring programs, and other resources (Boris, 2001).

2.4.2 Time, the unscalable resource of entrepreneurship - situational motivation

"...it is clear that the minimum period of the present is at least two moments."
Medlin, 2004

In interaction, there are three elements of time (Friedman, 2003). They are past, present and future. Past holds the knowledge and experience on which expectations of the interaction is based on. Future holds all the expectations and possibilities where the interaction can lead, but only in the present can the perception and interaction happen. Characteristics of time create a narrow and complex window for things to occur and restrict human interaction fundamentally to the dimension of time (ad. lib.).

The issue of perceived time was philosophised by Madlin (2004), who rationale that in human interaction, the present time period has to be at least two moments. In the first moment, perception and thought arrive, and in the second, action follows. People rely on the assumption that the social world builds on periods of "the time taken for a thought to emerge and be acted upon," hence any complex social interaction requires a series of moments occurring in the present (ad. lib.).

Therefore, interaction is a scarce resource which requires time, and time is elementally unable to scale (Einstein, 1922). To manage their time, people seek to interact in situations that pay worth their desired future scenarios (Axelrod, 1984), or are simply enjoyable (Lee, Yen & Hsiao 2014).

Time also refers to the chronological boundary of an organisation, the others being the physical and the epistemological (Rissanen 2003). These boundaries set the organisation's limits to engage in knowledge-creating interactions (Nonaka et al., 2000). The chronological dimension includes the entrepreneurs' histories before the establishment of the company (Rissanen 2003). It explains what members of the organisation could have done and learned in the time they have had. It also explains what relationships the company could have formed and its chronological capacity in creating relationships in the future.

To minimise the cognitive load on determining which interactions are desirable, people analyse and construct interaction based on intention (Ford et al., 1986, Medlin, 2003), expectations (Hadjikhani & Johanson, 2002), norms and exchange contexts (Alajoutsijärvi, Möller, and Rosenbröijer, 1999), and networks (Håkansson and Snehota, 1995); as well as schema (Welch & Wilkinson, 2002) composed of habit, systems (physical, social, scientific), language, and culture (Luhmann, 2018).

The fewer people can determine these factors, the more foreign and unreliable the interaction feels (Johanson and Vahlne, 2009). Considerable uncertainties occur, for example, in intercultural communications where several dynamics of interaction are not shared between the participants (Jansson, Johanson, and Ramström, 2007). It is assumed that the "closeness" of the company and its stakeholders indicates successful business outcomes since the interaction situations are considered "time well spent" (Nielson, 1998).

Brown and Duguid (1991) elaborate that some interaction patterns require specific settings called a social-material constellation. For example, the printing company Xerox uses in their repair service an interactive storytelling process that requires simultaneous presence with a customer and two employees and the equipment to perform the service ritual. Interaction can also be inhibited by an unfavourable environment (Wulfen, 2011, p. 139). Office environment can, for example, promote

running scheduled errands and inhibit brainstorming ideas with a coworker. In contrast, after the working hours with a refreshment on hand, the same environment gives people a new perspective outside their working role inviting brainstorming activity.

In addition, certain feelings and learning outcomes can occur only after a considerable amount of time spent building the right "mindset". For example, in the volunteering context in festivals, only after getting tired from long workdays, the volunteers build up the confidence to take ownership of the event and leads them to take initiative in their role (Haanpää, 2017). Or in improvised music such as jazz, the band starts with routine and the flow as well as the "new stuff" emerge after the band has warmed up (Berliner, 1994). The past builds up "knowing as a body memory," which reminds the thickness of the experience in exceptional circumstances and helps to overcome the stress of the present by knowing that stress will seize (Ylönen, 2003, p. 60).

2.4.3 Changing the roles and rules - structural freedom

There are two types of organisational learning in business, which March (1991) defines as explorative and exploitative learning. In Exploitative learning, the organisation is experimenting with new solutions to new problems, and the forecast of the profit of these experiments are often negative, unreliable and long in timespan. Exploitative learning further enhances the current knowledge, procedures, and technologies, in which profits or results for the company are considerably reliable (March, 1991, p. 85-86). The entrepreneurial process is often more explorative in its' nature than the non-entrepreneurial firms that focus on exploiting their current business model (Wang & Chugh, 2014).

The conflict of these learning cultures reflects on the employees and their sense of self and authority. In a highly entrepreneurial environment such as coworking spaces, the incapability to take the lead, when necessary, provides a significant problem while forming engagement on new innovative topics. Employees in an Australian software-company complained that their supervisors have suppressed their motivation for an initiative by "biting their head off" in the past and this later brought hardship in bringing a learning culture to the organisation (Dovey and White, 2005).

In addition to confidence in taking the initiative, a proper explorative culture needs diverse team members from their background and skills (Nonaka and Takeuchi, 1995). Senge (1990, p. 8) introduced mental models that "influence how we understand the world and how we take action" and form from personal life and work histories. He proclaimed that new models of thinking emerge from breaking the mental models with the help of an external critic that emerges from leadership and peer-

reviews. Later, Kofman and Senge (1993) elaborated that coaching the employees regularly and giving them a chance to recognise their mental models is necessary for evolving them. People need to loosen up their accustomed role and see beyond the typical structures to open themselves to new ideas and ways of behaving.

Humour is seen as a promising tool beyond others in creating a safe and open environment (Ludovic et al., 2010). In reversing the learner roles in traditional organisations such as schools, the authority needs to cultivate positive social relationships that give everyone safe space to participate and support the engagement to the domain (Jeffrey and Woods, 2009). The teacher can give an example of how to interact in the new learning environment with the different social settings and affordances while upkeeping a friendly atmosphere and mutual respect (Beineke, 2013)

In Schome project, virtual world Twining and Footring (2010) found that knowledge sharing was best when students felt contributing to the community with their action. The problem occurred in learning when new students joined the platform, and they did not dare to start building since they thought they could not match the formerly built buildings. The earlier group of students got to start all at the same level and learn from mistakes to reach a high level of designing. A mental threshold of participation concludes that taking action in the community might already require a certain skill level, resulting in the community not accepting their contribution and making it impossible to develop the skill or showcase competence (Twining and Footring, 2010).

In this figure (A), Twining and Footring (2010) describe how learners' role differentiates based on how influential they feel in the learning process and how much technical expertise they have to contribute.

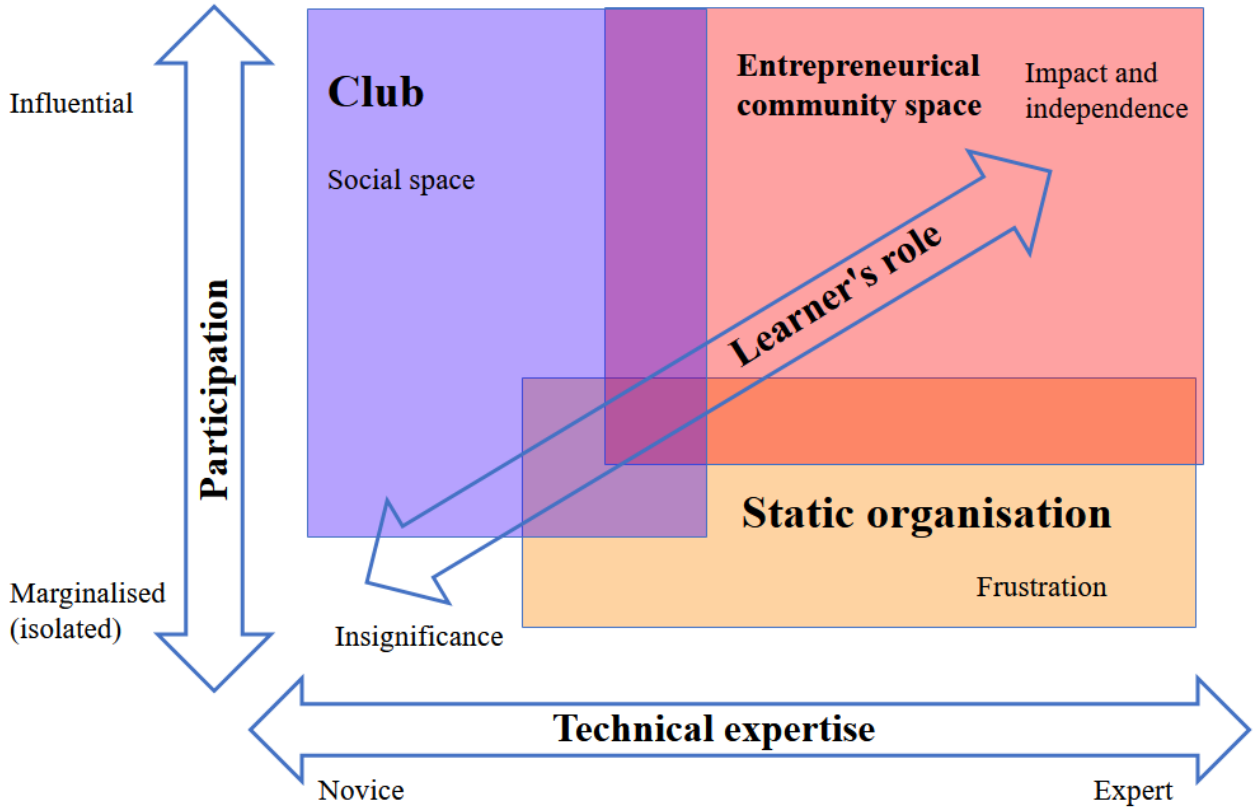

Figure A: Learner's role in different environments aligning Twining and Footring, 2010 with organisational context of this research

Thackray, Good and Howland (2010) noticed that the social dynamics changed between the students and their perceived authorities in a virtual learning experience with British students. The staff members did feel appropriate to greet and engage in conversation with students in the virtual world. In the natural school environment, teachers would acknowledge students only minimalistic. Researchers also found that in a novel environment of the virtual world, the teachers and students become both learners. Students got empowered when they realised that they could contribute to their own and others' learning experience. Researchers named the initiative takers the "lead learner". Similar practice is found in jazz communities as one esteemed player called himself as "the oldest member of the class" which he was hosting. The learners keep in high esteem his comment that he learns something from them as he said "I try to steal as much as I can from my students. After I steal enough, I will refuse to be the teacher any longer." (Berliner, 1994).

2.4.4 Improvisation

> *"A renowned musician more than once expressed his conviction that if only he had "reached one other human being" in the course of an event, it was enough to justify his performance."*
>
> *Berliner, 1994*

The word improvisation comes from a word provision "making and agreement, providing something or doing something agreed in advance." Including the preposition, im- counters the meaning to unforeseen and unexpected occurrences (Weick, 2017). Improvisation is a source of creativity since creative solutions are unexpected and spontaneous (Weick, 2004, p. 21). Improvisation is possible when a person improvising does not evaluate their intuitive action in advance but gives in to the "flow" of the moment (Corssan and Sorrenti, 2003).

In the context of teams and organisations, improvisation always occurs when individuals face unexpected events. One view is that turning plans into practice is improvisation, and the shorter time between planning and execution, the more extensive is the needed improvisation (Moorman and Miner, 1998, p. 1).

Crossan et al. (2005, p. 133) present a two-dimensional framework that differentiates improvisation from high-level uncertainty factors to low-level uncertainty and low time pressure to big-time pressure on decision-making. An extreme example is firefighters who need to make decisions in seconds in an environment they know only a few factors about (Weick, 1993). Figure B illustrates the framework regarding to quality of improvisation int working environments (Figure B)

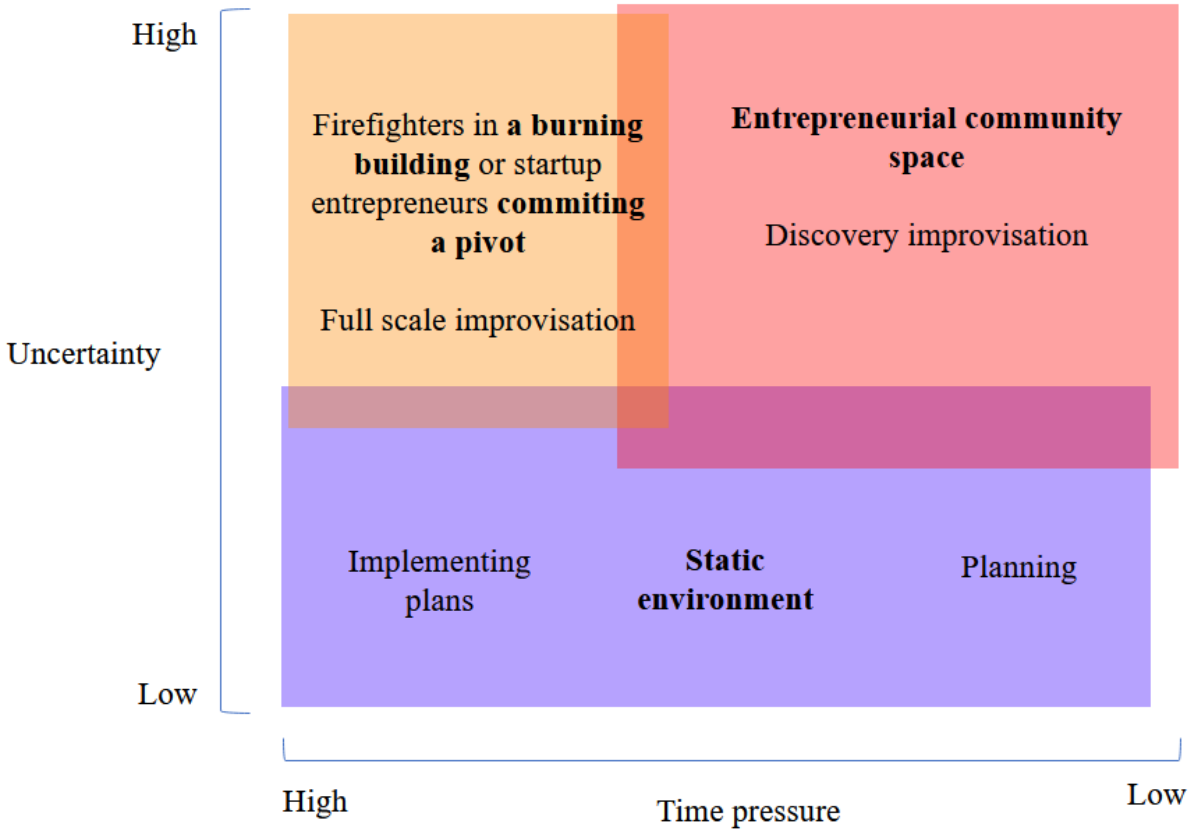

Figure B, quality of improvisation in different working environments accordance with Crossan et al. (2005, p. 133)

In the context of teams and organisations, improvisation always occurs when individuals face unexpected events. One view is that turning plans into practice is improvisation, and the shorter time between planning and execution, the more extensive is the needed improvisation (Moorman and Miner, 1998, p. 1).

People can perform better in an improvised situation when they have more experience and background knowledge (Weick, 1998; Sawyer, 2000, s. 157). Crossan et al. (2005, s. 132) mention factors that improve improvisation in organisations. Real-time information and communications, experimenting culture, organisational memory, and group-level professional skills and teamwork skills all improve improvisation results. For example, jazz players might sound like they had rehearsed the whole performance, when it is actually based on well-practiced improvisations, finding sounds from “thin air”. The players might evolve good enough in performing that they are able to routinely play, while searching the right spot within the stage to play with the acoustics of the space (Berliner, 1994).

Tidd and Bessant (2020) talk about “structured freedom” as the dimensions that give boundaries for improvisation. The more focused the team can be on solving the problem containing uncertainties, the better they can operate. Eliminating the disturbing “noise” can be obtained through good meeting facilitation or by mutually understood culture. In theatre, improvisation occurs in a shared period of time where the team focuses, accepts and reacts to the other participants’ actions (Routarinne, 2004, p. 8; Koponen 2004, p 16, 20).

In Jazz, improvisation is a common element of music performance. Jazz in contrast to orchestra music is based on improvisation, and the musicians in a jazz band operate without structured hierarchy (Berliner, 1994). The same rhythm and scale of notes give boundaries for the band to play sounds that work harmoniously together even when engaging with improvisation. The band members give space to the soloist by creating a predictable structure in the background. This balance of structure and freedom is at the core of jazz music (Walzer and Salcher, 2003, p. 67), but even in jazz music there are different spaces to play. For example, jamming sessions are favoured by players looking for new influences, trying new tricks or simply playing as crazy as they can. In commercial performances the situation limits the players to “fly so high” in their music (Berliner, 1992).

Common focus builds moment by moment towards the outcome. Two moments include accepting or denying a person’s initiative or offer (Johnstone and Wardle, 1979; Koponen, 2004). Acceptance in the context of improvisation means all the positive expressions given to another person and showing the willingness to continue the improvised situation. Accepting and denial include verbal and non-verbal communications, for example an audience can give a performer great amount of signals, from which silently listening can be the most encouraging (Berliner, 1994). Denying another person’s initiative is to repel, belittle or bypass them. Accepting or denying is to either continue the stream of thought, situation or story that creates meaning for the communications. Criticising an idea is not denying it, although belittling the idea is about putting the topic down and even giving signals of repulsion towards the topic or the person (Routarinne, 2004, p. 75; Koponen 2004, p 40, 43).

2.4.5 Amplifying entrepreneurship by facilitating uncertain situations

“To go under the soloist – not over him or par with him – and to lay down a carpet (for the soloist).”

Walter Bishop Jr. (in Berliner, 1994)

Facilitation is making something easier to achieve or engage with. The term is used in a variety of contexts, for example, facilitating change in organisations "putting (for example, scientific) evidence

into action" and supporting people to change their practice (Kitson, Harvey and McCormack, 1998; Harvey et al., 2002), facilitating interdisciplinary cooperation (Salazar et al., 2012), and hosting a brainstorming event (Ludovice, Lefton and Catambone, 2010; Ruottinen, 2014). These examples include facilitating interaction and social processes that a specific person conducts in the facilitator role, which this chapter focuses on.

Facilitating social interactions has multiple levels and elements. The facilitator does not try to achieve the goals or makes the tasks for the participants but helps them achieve the goals with supporting structure and supporting elements (Harvey et al., 2002). With good facilitation, the people can focus on the process and get better engaged in the flow when the facilitator minimises the practicalities and minimises the disturbances. Facilitating group work requires the facilitator to choose the method for the teamwork, and they need to lead the participants through the process. A facilitator is a person who works in creating the structure for the event or process of teamwork (Nummi, 2007, p. 16; Kantojärvi, 2012, p. 11). Teachers and trainers are traditionally more inclined in giving the correct answers instead of facilitating the process of achieving the goal, which can go out of the limits of the facilitator's knowledge and skill on the domain (Twining and Footring, 2010). Facilitation can occur in one event or be a longitudinal process (Harvey et al., 2002).

Harvey et al. (2002) differentiated the roles of a facilitator regarding the facilitated situation. Researchers start with the presumption that facilitation requires an understanding of the desired outcome and appropriate mechanism to begin facilitating, for example, a group of people who dedicate their time to the process. A facilitator can act by "doing for others" or "enabling others". Doing for others includes taking care of supportive tasks like administration, preparing meetings, taking notes, providing food and necessary equipment, and preparing the facilities. In enabling others, facilitators aim to encourage and support the development or unleash of participants' internal potential. (ad. Lib.). In these situations, the facilitator issues feelings of the group, comforts resistance, and gives meaning to the group discussion.

A facilitator needs to understand the nuances of using different techniques in different situations depending on the stage of development of the process or the participants' stage of development (Heron, 1989). The skillset for these tasks is driven and holistic, and facilitating differs from hard skills such as project management, technical skills and marketing skills in a task-driven approach to soft-skills such as critical reflection, giving meaning and flexibility of role in holistic facilitation. These two approaches are not mutually exclusive, but in a holistic view, more encompassing skills and

consideration are needed since the facilitator needs to handle not just things but people and groups (Harvey et al., 2002).

Facilitating in deep professional knowledge exchange, creating and constructing new practices requires understanding three different elements regarding Klein (2005). They are called:

- Depth, the competencies of people in their domain,
- Breadth, the different perspectives, for example, multiple domains, practices and cultures and,
- Synthesis to bring these elements together in constructive social interaction.

This process continuously evolves as the participants understand their shared reality differently and new elements of meaning are constructed. Klein (2005) further elaborates how both the cognitive and social understanding evolve, affecting each other. Cognitive aspects include the time knowledge takes to be absorbed and facilitating elements in the learning and knowledge applying process. This is affected by the group level mental states, for example, trust and shared understanding (ad. Lib.).

Facilitating intercultural communications has also been called creating a third place for shared communications. Bianco, Liddicoat and Crozet (1999) explained third places as the middle ground created between participants in intercultural communications. Researchers found that third places are good at setting boundaries in intercultural communications, which is a challenging learning experience for the participants. Third places set the participants to partake, not only observe, making them a natural place to be. The place creates the boundaries for actions and takes the uncertain elements away from the environment. Partaking in intercultural communications creates a "tertiary socialisation" (Lambert, 1999) which means a person's new identity in the realm of intercultural communications. Good intercultural competence was defined to include an element of feeling comfortable in intercultural third places (Kramsch, 1993, p. 13)

2.4.6 Summary of the dimensions of the engagement in Entrepreneurial community spaces

Dimension of Motivation - incremental and situational

People have different motivations to engage in Entrepreneurial community spaces (Shane, Locke and Collins, 2003). The dimension of incremental motivation determines why people are most motivated to partake in entrepreneurial activities. These motivating goals can be such as finding a company or becoming an employee of a company (Collins et al. 2000). On top of the source of motivation, the participants' understanding which activities bring them towards their goals (Locke and Latham, 1990) that are both desirable and feasible for them to partake (Vogel 2017). Incremental motivation

determines why people choose to visit Entrepreneurial community spaces and that most of the visitors have a motivation and goal for their visit.

The second dimension of motivation is situational. It determines whether the activities in the Entrepreneurial community space match the expectations of "time well spent" (Axelrod, 1984; Nielson, 1998). These situations can be as short as saying hello to a person in a corridor or they can be long as partaking a month's long projects (Madlin, 2004). Situations can match to different aspects of the participant's motivation in participating the Entrepreneurial community space. For example, people might want to spend time together, gain knowledge, get access to resources or simply have fun (2.2.3; 2.2.5). Participants review their motivation to join the active situations depending of their motivation and whether they are not preoccupied by another task (Wulfen, 2011).

Dimension of structured freedom

Structured freedom explains how open it is for its participants to choose their role and activities in the Entrepreneurial community space. People with high entrepreneurial ambition and high self-efficacy enjoy the freedom to initiate activities which support their entrepreneurial goals (Shane, Locke and Collins, 2003). People accustomed to exploitative organisational culture can have significant difficulties making initiative (Dovey and White, 2005) or because their entrepreneurial competencies and motivation to take the initiative are low (Shane, Locke and Collins, 2003). This creates the dimension of structured freedom in Entrepreneurial community spaces, where on the other spectrum is clear roles, programs and behavioural models and on the other end complete freedom for creating roles and activities in the space.

Improvisation

Much of the interaction in Entrepreneurial community spaces is improvised, and it mainly discovers improvisation by nature. The uncertainty factor is high as people create new social relations, and not every interaction leads to concrete results. This equals to the discovery improvisation by Crossen et al. (2005, p. 133), where the level of uncertainty is high, but time pressure is low.

Too high-level uncertainty negatively affects the motivation to engage, which lowers the time spent practising together (Medlin, 2003; Johanson and Vahlne, 2009). Motivation to engage is fundamental since most participants in Entrepreneurial community spaces are participating voluntarily. The dimension of uncertainty can be reduced by example conducting the situation within familiar business norms (Alajoutsijärvi, Möller, and Rosenbröijer, 1999) and adjusting the expectations (Hadjikhani &

Johanson, 2002). Hosts can light the situation with humour (Ludovice, Lefton and Catambone, p. 3) and other implications of emotional attentiveness (Harvey et al., 2002).

Dimension of Interdisciplinarity

There are two types of practicing domains in Entrepreneurial community spaces. First is to practice the pre-existing domain as in communities of practice (Wenger, Snyder and McDermott, 2002). The second type of practice is creating new domains. For example, an individual coworking space can foster interaction between artist and producers as the participants engage in creating their new identities around the mix of domains (Lambert, 1999).

The successful improvisation - engagement – in entrepreneurial community spaces improves as the shared way of knowing (for example, Sawyer, 2000, p. 157). The complexity of a shared way of knowing depends on the cocktail of people's depth in domain knowledge and the variety of the people representing different domains (Klein, 2015). When the same group of people interact together, their capability to solve complex problems increases over time. Community space managers can facilitate these interdisciplinary groups to reduce their experienced element of uncertainty from the interaction (Harvey et al., 2002).

2.5 Identifying the framework: the elements of Entrepreneurial community spaces in supporting entrepreneurial development

Framework A shows different elements that influence how individuals view, interact and are engaged in entrepreneurial community spaces. In addition, the framework answers which qualities of the entrepreneurial community spaces engage people to entrepreneurial communities. The framework considers the elements in entrepreneurial community space that are affected by people who deliberately facilitate the engagement of members. Facilitation is thence considered in this framework as any action that makes it easier for the community space user to engage in entrepreneurial activities. Therefore, the managerial side of coworking spaces such as the finances, building maintenance and acquiree, hiring employees are not included, since members are not in direct interaction with these processes, although they also facilitate usage of the space.

As tacit knowledge, social capital and self-efficacy in the context of entrepreneurial community spaces increase entrepreneurial capability. All of the facilitating is meant to increase these factors that ultimately lead to increase of desirability and feasibility of taking an entrepreneurial initiative. These elements are all interlinked and cannot be fundamentally separated from each other.

Here are listed eight main categories of supporting and facilitating actions in entrepreneurial community spaces that affect its users' entrepreneurial engagement.

Supporting and facilitating elements	Characteristics of the elements of the supporting and facilitating actions	References
Creating membership	Creating legal contract and/or internal feeling of membership. Giving chances for members to impact on the development of the space and its activities. Sharing or withdrawing responsibility from users, hence pointing at leadership. Adapting role changes within the community.	McMillin, 1976; Wenger, McDermontt and Snyder, 2000; Saxenian, 2006; Jeffrey and Woods, 2009; Holroyd, 2001; Chiang et al., 2013
Community management	Greetings for the members, availability of host/s and time spent with the members listening to their needs. Organizing activities and events for the members and for the visiting audience. Linking members between each other and with external individuals. Creating a socially safe feeling in interaction.	Oldenburg, 1991; Kramsch, 1993, p. 13; Wenger, 2000; Boris, 2001; Wenger et al., 2002; Moore, Gathman and Ducheneaut 2009; Capdevila, 2014; Brown, 2017
Creating and curating social density	Enabling diverse and meaningful social interaction in the entrepreneurial community space. Giving access and making restrictions for space usage by clear rules or implicitly accepting or denying regarding to newcomers' profile. Guiding relevant people at the same space and time. Making gravitation and interest for target group to spend time in the premises.	Nonaka and Takeuchi, 1995; Oldenburg 1999; Wenger, McDermott and Snyder, 2002; Moore, Gathman and Ducheneaut 2009; Capdevila, 2013; Merkel, 2015; Gerdenitsch et al., 2016; Blagoev et al. 2019
Training practice	Creating shared understanding of how coworking as a skill is practiced in the Entrepreneurial community space. Interlinking the practices of the space to the regional and global coworking practices. Making practice explicit and also giving chances for members and visitors to engage in “doing it”	McMillan, 1976; Senge 1990; Wenger, 2000; Wenger, McDermott and Snyder, 2002; Gandini, 2015; Soerjoadmodjo et al. 2015;
Domain focus	Fostering the professional domain/s of the community space by inviting relevant people to participate, making knowledge explicit and available. Creating domain focused interaction and maintaining a	Uzzi, 1997; Moorman and Miner, 1998; Wenger, McDermott and Snyder, 2002; Grugulis and Stoyanova, 2011; Beineke,

	balance between depth of the domain focus and width of interdisciplinarity. Showcasing the Entrepreneurial community space's activities' relevance to external stakeholders.	2013; Capdevila, 2013; Quinton and Wilson, 2016
Display action resources and affordances	Forming social and physical objects and situations which invite to engage in action in the Entrepreneurial community space. Giving "sense of place" and view on opportunities for the utility and leisure use of the space. Provide shared resources that are valuable in different entrepreneurial applications.	Turner, 1974; Whyte, 1980; Harrison and Dourish, 1996; Diaberger, 1999; Kyttä, 2002; 2004; Parviainen, 2010; Withagen et al., 2012; Capedevila, 2014; Haanpää, 2017; Berg and Knights, 2019
Develop premises	Managing the nuances of a fourth space usage of the space and combination with its vicinity. Making the space modifiable and enable its multipurpose use. Providing private spaces for office or commercial use. Developing an appealing appearance and the sense of suitability of the space.	Turner, 1974; Harrison and Dourish, 1996; Moore, Gathman and Ducheneaut 2009; Spinuzzi, 2012; Brown, 2017; Morrison, 2018; Weijs-Perrée et al., 2019
Control the accessibility of the space	Improving the mental and physical proximity of the community space to its users. Allowing users to spend time in the space with experience of comprehensible amount of uncertainty. Designing how users can seamlessly enter and leave the space regarding to other destinations. Finding a balance of openness of the space to the general public.	Olderburg, 1991; Harrison and Dourish, 1996; Moore, Gathman and Ducheneaut 2009; Memarovic et al., 2014; Deskmag, 2015; 2018; Morrison, 2018

Framework A – the various elements of Entrepreneurial community spaces supporting entrepreneurial development

Entrepreneurial community spaces create interaction that can be affected by all the above mentioned supporting and facilitating actions. People react to these actions as they react to the interaction together subjectively based on their motivation and capabilities. This creates uncertainty of the outcomes of engaging in interaction in the space. Uncertainty effects on the desirability to engage in entrepreneurial activities. Sometimes uncertainty is desired because it is viewed as interesting, fun, or resulting in innovation, new knowledge, and relations. As the uncertainty lowers, the participants

make plans to produce tangible outcomes from the interaction, which resembles every day work. Whether the situation is too ambiguous or participants do not have motivation to engage in entrepreneurship, there is a conflict of interest that causes participants to leave or avoid the interaction.

Roughly said, practicing one domain is less uncertain than participating in creating new shared understanding between two domains hence creating something new. In the picture practicing domain means learning and gaining deeper insight to pre-existing areas of expertise as in communities of practices. Creating new shared understanding is communication between two communities who do not clearly know why they are interacting together, hence the uncertainty is higher than practicing one's own domain.

In the figure C below the interplay of motivation and uncertainty is examined. When uncertainty is high it enables a high level of spontaneity hence creativity. It requires a high level of motivation to engage, since there are no clear future outcomes of the interaction. Motivation can consist of entrepreneurial need to discover new possibilities or by simply the enjoyment to participate in a novel experience.

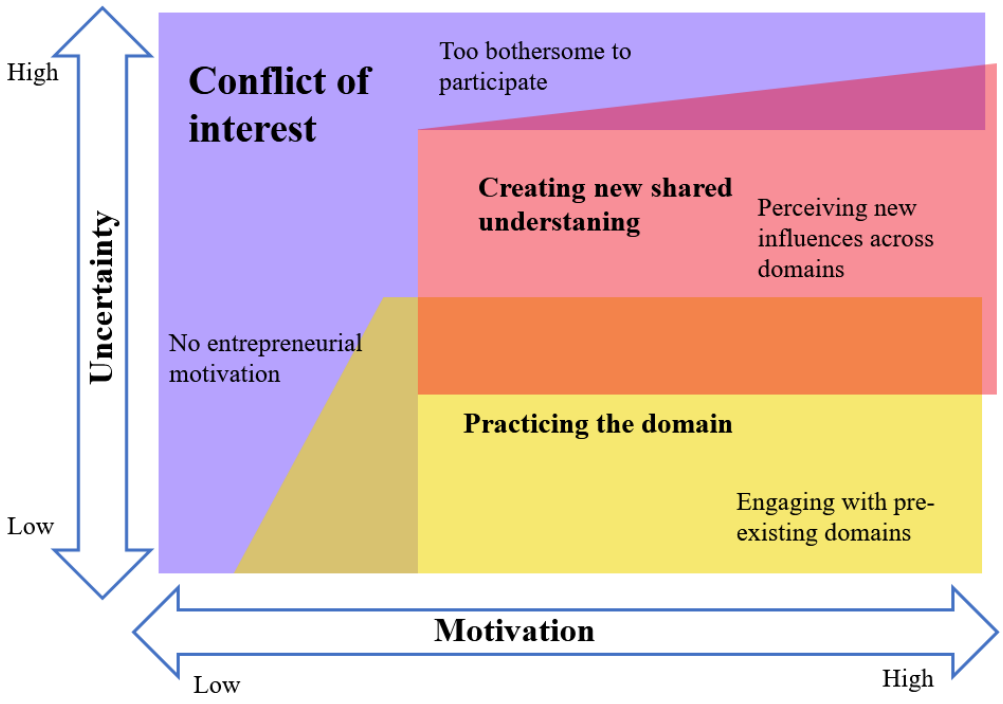

Figure C, the interplay of uncertainty and motivation in professional interaction.

3. Research methodology

3.1 Exploratory research strategy with qualitative multimethod approach

3.1.1 Case studies and focus group interviews

The purpose of this study is to describe and analyse the various elements in entrepreneurial community spaces and how their interaction can be facilitated. As the research describes and analyses this phenomenon, I use an explorative research strategy and use qualitative methods to gather data suitable for developing new theoretical explanations (Eriksson and Kovalainen, 2008; Saunders, Lewis and Thornhill, 2009, Hirsjärvi, Remes and Sajavaara, 2009). In explorative research, the researcher needs to acquire comprehensive material and ensure its multidimensional observation. Qualitative method research does not aim to create numerical truths. Instead, it describes how novel, sometimes subjective phenomena operate (Hirsjärvi, Remes and Sajavaara, 2009). In this study, explorative research strategy includes the phenomenological-hermeneutical approach, where the whole research is revisited and reconstructed as the understanding of the topic develops (Laine, 2018). Research strategy resembles a startup company that pivots its business model while understanding better the product-market fit (Blank, 2020).

To conceptualise the facilitation of entrepreneurial activities in community spaces, it was relevant to conduct a case study of different entrepreneurial community spaces. Case studies have a long history in entrepreneurial studies (Van Maanen, 2011; Eriksson and Kovalainen, 2016), and they have been observed as especially good at implementing the research results in organisational development and pedagogical context (Gummerson, 2000). A case study is suitable when quantitative measuring is not possible (Ghauri and Grønhaug, 2005, p. 71). Case studies can focus on processes, phenomenons, individuals, events and organisations (Eriksson and Kovalainen, 2008; Yin, 2009). This research is conducted to gain knowledge of different facilitation techniques and elements of case studies of Entrepreneurial community spaces. The research aims to give a multidimensional viewpoint on the processes and elements of the operations and understanding in the case organisations, typical to qualitative studies (Eriksson and Kovalainen, 2008). In this study, the qualitative method gives insight to the facilitators of the Entrepreneurial community spaces and how they operate and conceptualise knowledge.

The case study methodology is recommended in situations where the studied object is hard or even impossible to detach from its environment, and the contexts of the environment is a central factor of the research phenomenon (Yin, 2009). Case study methodology enables reviewing the empirical data to different theories (Eskola, 2018), gathering it in various ways (Tuomi and Sarajärvi, 2018), and gives a possibility to pivot the research object while further engaging with the research topic (Kiviniemi, 2018).

To find and gain the trust of the individuals behind the case organisations and involving them to study them, the researcher participated in creating and developing their Entrepreneurial community spaces. Research worked with the participants out of the research context and gained social capital (2.3.1) and tacit knowledge (2.3.2) and at the time of the research, promised that participating in the workshop is valuable in their work. Therefore, this is participatory research, which shows, partly, an insider view into the organisations (Rosen, 1991; Valentin 1994). While participating in the organisations or community, it is possible to follow the interpretative and iterative decision-making processes and see the new data emerge (Snow and Thomas, 1994), which itself is not attainable by other research means (Martinko and Gardner, 2019).

The primary research method to construct the case studies was focus group discussion. Focus group discussion is a reliable method to study in-depth issues with a selected group of people. The method enables discussion around specific topics while witnessing the participants' beliefs, personal experiences, attitudes and perceptions while moderating the conversation (Cornwall and Jewkes, 1995; Hayward, Simpson and Wood, 2004; Nyumba et al., 2017). It also gives the researcher a unique chance to actively experience the situation with the focus groups (Morgan, 2002).

Unlike interviews conducted between individual persons, focus group discussion is a cost-effective way to engage multiple people (Morgan, 1996) and gain direct feedback on how personal understanding of the topic aligns with the focus group (Guba and Lincoln, 1994). In one-on-one interviews, the researcher controls the dynamics of the conversation, while in a focus group discussion researcher facilitates or moderates the conversation and turns themselves from a central role to a peripheral role (Bloor, 2001). Although in this research, the researcher had a central role in moderating the topic, contributing ideas and answering questions of the research framework.

Focus group discussion was conducted as a workshop to give structure and timing for the discussed elements that were plenty. Structured group discussion reduces the discussion's bias, including discussion turning into a singular topic or single individual dominating the discussion (Mukherjee et

al., 2015). Workshops enable additional data source as the participants wrote answers regarding the discussion workshop tasks (Brown, 2014).

Focus group discussion with specific organisations and teams within those organisations provides trust to the discussion that can be a challenge to establish in a random sample of people (Krueger and Casey, 2000). In a safe social environment, the cognitive energy of the group is focused on engaging with the new knowledge instead of making sense of the group dynamics (Krueger, 1994).

Focus group discussions require good facilitation skills from the researcher to guide the discussion (Morgan, 1996). A facilitator needs to have skills and techniques to ensure the topic of discussion is addressed comprehensively. Participants need to feel emotional and cognitive solemnity to fully engage with the discussion (Morgan and Krueger, 1998). The researcher was confident in conducting this with several years of experience in hosting workshops for similar target groups and having credibility in the domain of entrepreneurial community space leadership.

3.1.2 Evaluating of the research method used

The evolution of the research describes how truthful, repeatable and generalised the research results are. Evaluation is based on the reliability and validity of the research. Reliability measures the repeatability of the research outcome, and validity, how well the research outcome fulfils the research objective (Eriksson and Kovalainen, 2008). Validativity immerses in how the data produced in the research describes the research phenomenon and how the description aligns with the research objective (Eriksson and Kovalainen, 2008; Hirsjärvi, Remes and Sajavaara, 2009). Because qualitative studies describe the phenomenon and qualitative research settings can be unrepeatable, the validity of the chosen angle of the analysis plays a more significant role than reliability in evaluating the study (Saaranen-Kauppinen and Puusniekka, 2006).

In qualitative research, the researcher needs to evaluate and construct the knowledge based on their previous and understanding of the topic. Therefore, it is almost impossible to reach complete objectivity for the study (Hirsjärvi, Remes and Sajavaara, 2009). Researchers' preliminary understanding most definitely forms a bias to the topic, but the bias can be revealing towards the research topic (Laine, 2018). In this research, researchers' experience and involvement in the domain of Entrepreneurial community spaces portrays this research report as a practitioner's point of view. It should be read as the sense-making process of a researcher with dualistic academic and practitioner identity. To reduce the subjective and value-driven research viewpoints of this research report, the

study has been reviewed within the theory and empiric data several times during the research process, which reduces its subjectivity (Laine, 2018).

Participatory observation has a challenge in controlling the researcher's influence on the research subject with their participation (Snow and Thomas, 1994). In this research, the bias is remarkably significant since the researcher is the initiator of the topic of community space leadership.

The greatest danger is that the researcher loses the sense of objectivity from the research topic, and the research data is biased towards the researcher's own values and ideas rather than representing the view of a larger pool of people (Bruyn, 1970). The best-case scenario is if the researcher can stay attached to the research process for the insights but detached enough to maintain an objective observatory mindset (cf. Lohivesi, 2000). When submitting the research report, the researcher was not formally affiliated with any of the case organisations.

The workshops have group dynamics which can affect the research material. The pre-existing relationships, professional and private, may lead the participants to choose their answers or not answer regarding pre-existing communication patterns (Thomas et al., 1995).

The reliability of this study is increased by opening the research structure, hence creating possibilities for its repeatability (Yin, 2009). Workshops were conducted with the first version of the community space leadership canvas, which was the primary interactive element that the participants work on and is found in the appendix of the research report (appendix 1). The research participants are clearly defined, and they represented organisations or community that directly operates in facilitating Entrepreneurial community space, which increases the transparency of the research (Koskinen et al., 2005)

An excellent way to reduce the bias of the participant observation data is to relate it with multi-methodical sources of data (Yin, 2009), which can be achieved successfully by attaching board meeting documentation, reading financial statements and conducting interviews (cf. Lohivesi, 2000). The researcher conducted several onsite visits and conducted short focus interviews with few members marking their comments on a notebook. The researcher also made notes of the dynamics of the situations in Entrepreneurial community spaces.

3.2 Research process

3.2.1 Preliminary understanding of the research process

The approach of the research report is qualitative, and the method was chosen since the topic researched is novel and new knowledge and conceptualisation is needed to understand the phenomena comprehensively. Hence the research process follows the typical hermeneutic phenomenological approach in which the researcher is engaged with their understanding of the phenomenon and conceptualises it by revisiting different parts of the research process several times (Laine, 2018). The cycle starts with the researcher mapping the scope of the research (Hirsjärvi, Remes and Sajavaara, 2009). As the understanding progresses during the research process, the researcher might be required to change their research question and research methodology (Koskinen et al., 2005). The interplay of theory and data evolve the research constantly as the new understanding is conceptualised (Kiviniemi, 2018); therefore, the ready-made research manifests the researcher's current conceptualising of the topic when submitting the research.
In this study, the sense-making process started from the researcher’s preliminary understanding of leading and participating in entrepreneurial community spaces and the communities that inhabit these spaces. Based on the preliminary knowledge, the researcher immersed in the topic's theory from multiple perspectives, a framework for Entrepreneurial community space leadership was ready after a year from starting constructing this study. This framework was the basis for four workshops conducted with different case organisations while simultaneously interviewing professionals about specific topics of the research to give a broad view to the topic. Afterwards, all the data was analysed the first time, after which the researcher gathered complementary theory to the research. With this knowledge, the Entrepreneurial community space framework was completed, and the research material was analysed again. The original research question during the interviews was "How do communities of practice engage with entrepreneurial third place communities?". Since the elements of interaction and engagement were too few in the literature and in the study's empirical data, the research pivoted to a research objective to describe and analyse the various elements and their involvement in entrepreneurial community spaces in creating entrepreneurial activities.

The preliminary understanding of the researcher was inherited from the researcher’s professional background. The researcher was directly involved with Entrepreneurial community spaces organizations from Autumn 2016, working and leading an entrepreneurial community space in the former University of Tampere. Soon the cooperation with other similar organizations led to establishing the association Tribe Tampere in 2017 which the researcher was an active member

having roles from chair of the board to volunteer and employee during the years 2017-2021. The researcher participated in various Entrepreneurial community spaces, mainly in Finland and China, before writing the thesis. Professional experiences combined with the researcher's earlier bachelor thesis about "How communities affect startup enterprises development" (Tuovila, 2016) gave the researcher the needed preliminary understanding of the topic and gave grounds for the researcher to engage in a phenomenological-hermeneutic process of re-assessing the data. Being a professional in the field gives specific knowledge to the research topic that is hard to grasp without participating (Hyvärinen et al., 2017; Chapter 2.3.2 Tacit Knowledge).

The researcher had understood that Entrepreneurial community spaces create entrepreneurship and professional competencies and are important places for people to meet each other out of a professional context. These being highly known topics (for example, Gandini, 2015; Merkel, 2015; Brown, 2017) researcher was curious to understand what elements in facilitating entrepreneurial activity positively affects meaningful encounters in these spaces. The researcher had noticed that sometimes space "flared up" with excited conversation while people truly gave their full attention to each other, and sometimes the spaces had felt to the participants as foreign and even hostile, alienating the visitors instead of engaging them. These dynamics seemed complex, subjective and hard to comprehend for the researcher, creating motivation to conduct this study.

The researcher had understood that a single community does not inhabit the Entrepreneurial community spaces, but it often consists of multiple communities using it for various purposes. Simultaneously the people in different communities share the common practice of using the shared space together. Most of the Entrepreneurial community spaces were different, and the researcher knew that the dynamics of the spaces varied hugely depending on the practices that the space users had. Having been developing Entrepreneurial community spaces, the researcher knew that facilitation could immensely amplify the visitors' entrepreneurial behaviour in these spaces.

Having this legacy made it easier for the researcher to persuade the other organizations to participate in the research program and is a token of the researcher's capability to "walk the walk and talk the talk" with the participants.

3.2.2 Collecting the data

The case organisations were found in late 2020 while volunteering in Tribe Tampere and engaging in other entrepreneurial initiatives. After the relationships between the individuals in the organisations

were made, the researcher introduced the Community space leadership workshop for representatives of the organisations, who accepted it and invited their members to join. The workshop was three hours long - including a one-hour introduction - and was primarily conducted in an online environment. Four case organisations participated, which is seen as adequate for case research analysis (Eisenhard, 1989). In three out of four cases, 6-8 participants joined the workshop, which is generally seen as a good number of people engaging in conversation (Krueger and Casay, 2000). The participants worked together, shared similar status and shared similar experiences in work and Entrepreneurial community spaces, which provided an element to smooth the conversation (Saunders, Lewis and Thornhill, 2009)

Since participating in the workshop required understanding several terms and concepts related to Entrepreneurial community space leadership, the researcher hosted a one-hour introduction to the topic. Afterwards, participants answered questions in five different assignments concerning their entrepreneurial community space and how they facilitate or could facilitate them in the future. Hence the current situation of the spaces was mapped, but also improvement plans were listed. The workshop operated as a strategic working method for two teams, making the research setting a natural environment to investigate how facilitation ideas for Entrepreneurial community spaces appear.

The workshops were conducted on the Zoom-video conferencing platform, and simultaneously the group used an online whiteboard tool called Mural. This whiteboard included the community space leadership canvas and five separate workshop tasks. The two hours were spent on five tasks and one break. The tasks included

- approximately 5 minutes of silent work, writing ideas and information to the whiteboard,
- 10 minutes of each member sharing their ideas, and
- 10 minutes of discussion of each topic and voting three most prominent development ideas in four tasks.

The fourth workshop with Hakkila Container village was significantly different. It, too, lasted for three hours, but only two members of the organisations participated. They were active members who contributed and participated in the Entrepreneurial community space, but they were not in a formal operative or executive position. Although the participant Jenni Kääriäinen held experience managing and facilitating events, led hundreds of volunteers to create those events, and created multiple Entrepreneurial community spaces in multiple countries and cultures, they outmatched the junior participant's other organisations. This workshop turned spontaneously on considering how their Entrepreneurial community space is facilitated instead of ideating improvement ideas. Three non-case organisation affiliated participants joined the conversation to invigorate the conversation and to

learn. One of them had experience working as an interior designer to construct a giant shopping mall in New York and a similar project across the United States.

The researcher participated in all of the workshops by facilitating the work, introducing the topic, and contributing ideas. The researcher also led the conversation of which development ideas could be named on the top three in these exercises and pointed which ideas were his favourites.

To complement the research data from the focus group interviews, the researcher conducted three investigatory research missions in a community space environment by taking notes of the topics and marking down direct quotations and remarks concerning the research topic.

- The researcher worked with an experienced interior designer during the ideation and construction period of Tribe Tampere's community space from August 2020 to January 2021. After four months of the initiation of the project, the researcher made notes of the private conversation with the interior designer concerning the topic of research.
- A workshop conducted between two managing entities in the same Entrepreneurial community-building regarding cooperation possibilities: the two organisations were Tribe Tampere and Tampere Startup Hub oy. The researcher participated in this meeting by giving ideas and making notes, which he separated between comments made depending on which organisation the commenter represented. The workshop meeting lasted for a little less than two hours, and eight people participated.
- The researcher joined community work on building the interior layout of open community space operated by Tampere Startup Hub oy. The researcher participated for one afternoon and evening during the last day of the five-day construction project. Jenni Kääriäinen consulted on the final layout of the space and structured and lead the community work, assisted by Mariira Hyypiä. Both of them later participated in the community space leadership workshop. The researcher interviewed the designers and volunteers of the event while making personal notes about the dynamics of the participating situation.

The researcher was not allowed to record the workshop meeting between Tribe Tampere and Platform6 for academic purposes so three A4 pages of notes were taken from the meeting. In the interviewing situation, the conversations were spontaneous, and recording the total interactions of many hours was not purposeful, therefore a notebook was used to write down direct quotations and ideas.

The primary research material was gathered from December 2020 until March 2021, when the second major wave of restrictive policies concerning the COVID-19 occurred in Finland and Denmark.

This made the participants more eager to participate in facilitated online events and made a digital workshop the only convenient way to organise the workshops. The situation must have affected the ideas and description of current activities since normal activities based on physical participation in Entrepreneurial community spaces was not possible since late May 2020.

3.2.3 Theoretically-guided data analysis

This research analysis focuses on whether the theoretical framework of this study enables describing and analysing the case Entrepreneurial community spaces. The approach suits the research objective well because the framework describes elements or groups of elements in Entrepreneurial community spaces. With a theory constructed framework, the research analysis can generalise the phenomena and objectively classify the elements in the case studies (Tuomi and Saarijärvi, 2018).

Therefore, the analysis focuses on method content analysis describing the cases with the theoretical framework (Tuomi and Sarajärvi, 2018). This process of re-evaluating the framework is typical to the phenomenological-hermeneutical approach of the study of making sense of a phenomenon that cannot be directly, objectively or unequivocally explained (Gummesson, 2003; Laine, 2018). The analysis tests the theory, but most importantly, the analysis gives new aspects to the theory (Tuomi and Sarajärvi, 2018). The preliminary analysing round already affected the reconstruction of the theory chapter, pivoting the research questions and adding more dimensions to the theory of Entrepreneurial community spaces.

In qualitative studies with phenomenological-hermeneutical approach, the analysis of the empirical data occurs in every aspect of its gathering; for example, seeing the reaction of contacted case organisations, during workshops, and while reviewing the material (Hirsjärvi and Hurme, 2015) and transcribing the text (Rowley, 2012). The researcher also shared the preliminary results with their instructor, academic opponents, professionals practising the domain and others, constantly reviewing the angle of the analysis based on these external reactions. All of these aspects affected the analysis of the research material in this research report.

Typical to the content-based data analysis (Tuomi and Sarajärvi, 2018), the data of this research report was reconstructed topically based on the Entrepreneurial community space framework and hence the case Entrepreneurial community spaces could have been compared regarding several groups of their

elements. After this preliminary analysis, the researcher gathered more theory on the dimension of Entrepreneurial community spaces and further analysed how these elements are affected by the dynamics of case Entrepreneurial community spaces. Hence the data analysis was led by theory, but the construction of the theory relied on the insights gathered from the data, which is typical to the content-based data analysis (Ad. Lib.) The research report describes and analyses the same elements and dimensions in the same order as represented in the theoretical framework. Focusing on the elements and characteristics assembles the data in an orderly and prompt fashion aligning with the research objective, which is a central objective of constructing data-analysis of a research report (Eskola and Suoranta, 1998).

3.3. The cases studied

> *"You could see it like the community space is the hardware in which valuable software operates in, all the new startups, initiatives and great events emerge. In HP, we sold the hardware as the necessary part of running the software, but pitched to the customers all the possibilities that the software could make."*
>
> Peter Vesterbacka – separate interview

The case organizations are Ambitious Africa, Tribe Tampere, Station, Hakkila container village who participated in a workshop and Tampere Startup Hub oy which the researcher researched in participatory research.

Case space	**Research data**	**Quantity****
Station	Workshop	2h 8min, five participants
Ambitious.Africa	Workshop (two parts)	57min + 2h 25min, six participants
Tribe Tampere	Workshop	2h 3min, six participants
	Negotiation meeting*[1]	2h 30min, three participants (from Tribe Tampere)
	Lead designer interviews	3 months of working together
Hakkila container village	Workshop	3h 38min, five participants (two representing case organisation)
	Designers' interview*[2]	Half a day community work session

Platform6	Negotiation meeting*[1] 1st floor lead designers' interview*[2]	2h 30min, three participants (from Tampere Startup Hub oy) Half a day community work session

*[1,2]marks that the data is the same affiliated to two organisations

**quantity marks the persons joining from case organisations, researcher is an additional one more person participating in the workshops and negotiation.

The case studies all have a mission to help individuals thrive in a community environment to create economic, social, environmental or cultural value. The participants were active facilitators that shared the formal or informal responsibility of their Entrepreneurial community spaces' future. The teams who participated in workshops were constantly re-evaluating the value they were producing in the Entrepreneurial community space and how the value was produced, there was no static model of how Entrepreneurial community space operates. All of the individuals experienced pressure since the operations in the Entrepreneurial community space had just started, or space was changed, or it was about change. They all managed physical community spaces and digital with one exception.

The workshop was divided to six different exercises, the results of which and the discussion of are shown in chapter 4. Hakkila container village is an exception among the primary data. The workshop with other organizations focused on improvement ideas in their newly founded community spaces and with Hakkila container village we focused on mapping the current logic of the facilitation of the community space. Development and descriptions of the facilitation Hakkila container village are in Chapter 4.1.2.

3.3.1 Station

Station is a student-operated Entrepreneurial community space in Copenhagen, Denmark, named after an old police station of five stories tall and totalling 3700m^2. The Station building has not yet been opened due the Covid-19 restrictions and it is planned to be officially opened on October 9th 2021. The association behind the Station building is several years older. Station's vision is "We show the world what students can do, by creating a visionary and engaging powerhouse, where students – in collaboration with world-class researchers and committed actors within the private, public and civil sectors – create sustainable positive impact in our society."

3.3.2 Ambitious.Africa

Ambitious.Africa is a non-profit association that hosts multiple Entrepreneurial community spaces in an online environment around teams from over 30 countries in Africa and Nordics at the time of conducting the workshops. Operating in a country means a minimum of a team of two local Africans and two Nordic representatives in a team. The association started operating officially in Spring 2020, being a little over half a year old at the time of the workshop. Ambitious Africa was founded in Finland, and its vision is: "Ambitious.Africa is the bridge between the African and Nordic youth who collaboratively build the sustainable future together."

3.3.3 Tribe Tampere

Tribe Tampere operates in Tampere, Finland as an association owned by different local entrepreneurial communities that aim to develop the entrepreneurial ecosystem in the Tampere region. Tribe Tampere operates an open community space, sized approximately 320m^2, in the centre of Tampere city. Tribe Tampere was officially founded in June 2017. The organisation's mission is "Tribe Tampere serves the local startup ecosystem by uniting startups, talents and organisations to take action and build a thriving startup community – together! We support and nurture your startup mindset with knowledge and networks."

3.3.4 Hakkila container village (Hakkilan konttikylä)

Hakkila container village is an approximately 5000m^2 outdoor environment full of upcycled and privately rented containers operated by for-profit company Suomen Kotteria oy in Vantaa, Finland. The upcycled maritime containers are used as storage, hobby and office spaces in an area that resembles a village. The village has a sibling in Espoo, and the Hakkila village has to move by 2023 since the land leased will be used for another purpose. It was founded in the 1980's and has gradually grown to over hundred customers, who invest their money in creating personal containers for specific purposes. In their website Suomen Kotteria offers a value proposition of "Rental premises available 24/7 according to your needs".

3.3.5. Platform6

Platform6 is a building sized approximately 3400m^2 in the centre of Tampere city, Finland. Platform6 opened its doors (under pandemic restrictions) in October 2020. Tampere Startup Hub oy operates the building by renting and managing the subsidised office space to startup companies that are in exchange committed to helping the inhouse community to grow. Operators also manage a 1st floor public area, auditorium, meeting rooms and other premises in the building. The company operates in cooperation with Tribe Tampere, the city of Tampere and other organisations to create gravity around startup entrepreneurship in Tampere as they state on their website, "The home for startups with high growth potential and global ambition".

Tampere Startup Hub oy did not participate in the workshop, but they are an important stakeholder for Tribe Tampere and two of the participatory research settings were directly focused on the organization’s activities and their definition of a space with a good sound.

4. Listening to the Sounds and Rhythms of Entrepreneurial Community Spaces

4.1 Case organisations

4.1.1 Community spaces of the case organizations

Station

Station's operating building has four distinctive Entrepreneurial community spaces which have different levels of inclusiveness. For example, the Nest is reserved for the Falcons, the applied and approved volunteer members of the Station community. Hive is reserved for the member organizations of Station, and it is open for any member of those organizations. Next to Hive, the Hive Kitchen is meant for a more casual encounter with community members. The most public space in Station is the Café which operates commercially in the entrance and promotes coworking values and inclusion.

Social media channels of Station are spaces where outsiders ask questions from Station's facilitators to learn and engage. Slack workplace chatting tool provides member area for digital engagement.

At the time of the workshop, Station did not have a specific remote conferencing space that would be precisely for Station's. The only exception is the Mural online whiteboard tool used often within the internal team.

Ambitious.Africa

Differing from all the other researched case communities Ambitious.Africa's spaces are principally online-based. In addition, it is the most globally scaled Entrepreneurial community space, and therefore not all the individual community spaces were listed in the workshop, but rather the main categories of community spaces. The digital nature of the Entrepreneurial community spaces enables participation without location nearby but results in challenges in social bonding.

Local teams create their own space around the team and local entrepreneurial events occurring primarily in a digital environment, and the local teams greatly influence which digital platforms they like to use. Local teams also make the basis for becoming a member. Outside of meetings, members spend time in chat groups dedicated to various teams in the community. In addition, Ambitious.Africa

global team hosts a reoccurring global team meeting where all active members can join. The used online meeting platforms are mostly Google Meets and similar platforms. Events are streamed on platforms like YouTube and Facebook for a broader audience to view.

In the past, Ambitious.Africa used the Dealroom Events platform to make open events specific to certain professional topics or specific African countries and allow profile-based networking within the platform. The platform was not used during the interview since it has had technical errors, and the price is not affordable for the local teams.

The community still has physical spaces related to its local teams and communities, but these spaces are hosted by the local community and are often affiliated with a local organization that participates in Ambitious.Africa. Hence, they act independently and can be partially influenced by Ambitious.Africa global team. Ambitious.Africa community can be better understood as a visitor to physical community spaces creating a unique atmosphere with their activities than an organization hosting an open physical community space.

Tribe Tampere

Tribe Tampere hosts one big community area on top of a building dedicated to startup entrepreneurship called Platform6 and influences the whole Platform6 building in general. Tribe aims to facilitate other entrepreneurial locations in the city as well.

Tribe Tampere's community spaces include two open coworking spaces, meeting rooms and kitchen, sauna and balcony. This space is accessible by being a member of the fellowship of Tribe, which requires a light application process and provides the key to the floor. Participants even identified the 5-story staircase of Platform6 building as a place where interaction occurs.

Digital spaces include two Slack workplaces with multiple channels, which have different rules for engagement, and several are private for smaller teams. For example, project groups have clear objectives, and open-ended groups have a set of tone and topics for the conversations.

Hakkila container village

Hakkila container village is a 5000m2 land area filled with renovated transportation containers. It is a fourth-place with various roles of a space all mixed in. Every member of the village has to rent their containers to become a member of the village. Renovated containers can be used for office, hobby or storage purposes, and the space inside containers is private for their tenants. The tenants can choose to open their containers and the area close to them to other village members, making villagers' private

areas community space in specific conditions. Interviewed members' container house, which is build-out of four containers in two layers and includes a yard. The reasons why other members use their space sometimes are a hot tub and a band area on top of socializing.

The fully open community spaces for members are the necessary infrastructure of the village. For example, roads, parking spaces, water points and the recycling area are community spaces where people run into each other. On top of that, there is a designated dining area for everybody to use.

The Hakkila container village does not have any significant digital spaces where the community spends time. Only an email list for information sharing can be mentioned, but it does not qualify for a community space.

4.1.2 Hosted and not-hosted community spaces of the case organizations

Two organizations answered the hosted community spaces question. Station did not answer because the researcher did not realize to ask this question yet in the first workshop. The original question in the workshop was which spaces are facilitated in the community space. Hakkila container village did not answer the question since the participants viewed it impossible that some areas are not facilitated. They explained that facilitation occurs when the facilitator directly helps the user or, in the past tense of time, when the facilitator has made something ready for the user, like space itself. Still the discussion with representatives of Hakkila container village was interpreted and added in this sub-chapter.

Because of this conversation, the researcher changed the wording in the research from facilitation to hosting when describing deliberate person-to-person service in the community space. Facilitation was changed to the top category to everything supporting entrepreneurial activity in the community space, and the insight pivoted this whole study.

Ambitious Africa

In Ambitious.Africa's community spaces most were heavily hosted. Most of the spaces or events where people gather voluntarily have a purpose and dedicated people who execute a program. In Ambitious Africa, casual social mingling still occurs in the various chat groups and informal gatherings in physical settings among local teams.

Tribe Tampere

Tribe Tampere's community spaces are hosted spaces in specific situations with a purpose and structure, such as events, meetings or invitation of new quests. These included events online and offline, digital spaces like specific Slack channels and Dealroom Events.

Mostly the physical Entrepreneurial community spaces of Tribe Tampere partly hosted in Platform6 and general open Slack channels. Semi-hosting means that there is a chance to receive hosting. The hosting is not constructed and is mainly given voluntarily as peer-to-peer hosting by experienced community members.

The most hosted experience for visitors is a cabinet meeting with a Tribe member who sets up the whole visit from sending the agenda for the meeting previously, receiving the quests at the building entrance, which all bring safety and boundaries to the experience. This visit can include spontaneous meetings with various entrepreneurs and other community members. The host initiates the conversations by connecting the similar interest areas of the two people. Bringing guests to the sauna is the most hosting rich experience since it requires the members to host the visitor through several social rituals before and after the sauna event.

Hakkila container village

The manager's office is a place where village members gain support when they need to ask something. The manager works there and keeps his door open. Otherwise, all the open areas in the village are semi-hosted as the personnel maintain areas, and while meeting with a community member, they engage in a conversation. Peer-hosting occurs in individual containers when the relationship is created between community members

4.1.3 Discussion of Entrepreneurial community space facilitation in case organizations

Hosting and affordances

Station

Three main development ideas were identified in the workshop. The first idea was that the organisations and individuals would write their perspective on a vision board that states their aims and hopes for community activity. Creating vision boards gives members something to engage with while ready gives members a chance to engage with each other or organisations' missions and visions by reading them from a wall. In addition, it works as an onboarding ritual to become an active member of the community.

The second topic was community managers, whose job is to host people visiting the place. The agreed goal was to have at least the community manager to talk with when anyone enters the building. The idea occurred that it is possible to combine the job of community managers with baristas who work in the open area called Café.

The last idea discussed was to implement a similar fellowship mentor system as in Tribe Tampere, in which a former member of the community is assigned to be a mentor for a new member. The buddy's responsibility is to have a conversation with the new member to give them mental support and finding out if they need any help in their personal growth plans.

Ambitious Africa

The most agreed development sector was the onboarding of new members with personal support. The ideas included story telling of how other members have done in their projects in the past, success or failure. This gives good understanding to the new members of how the community works in general and makes it possible to participate without pressure by questions or simply observing.

The team wanted to have small tasks available for the community members to attempt, so that everyone can contribute. It is emphasised that failing these tasks is all right and that trying itself is already a learning outcome.

Lastly, hosting peer support across the global network in the same professional domain such as marketing was seen as meaningful practice. The sessions can lead to open pitching events where different teams showcase what they have done and which other teams can comment upon. Some competitive elements can also be added; for example, the most advanced marketing methods can be taken in use globally. The pitching event can also fuse together with the storytelling concept.

Tribe Tampere

The most agreed-upon improvement idea was to create activities where designated members are purposely brought to meet each other. This would require the facilitators to know their members well enough to understand whom they are interested in meeting with according to their business or personal goals. The best way to gain this understanding was to spend time together in a casual atmosphere, including high-quality refreshments. An approach called "forced matchmaking" for members was seen as un-comfortable to take part in but retrospectively useful. This practice becomes (HUOM! tästä lähti monta sanaa, lause oli "nonsensical") more manageable when the facilitator tells why the two people should meet, parallel to providing a meeting agenda.

In non-Covid-19 times, casual afterwork events are good opportunities to bring people in the same space for some time. Casualness lowers the barrier for people to interact when the presumption is not that the discussion should be highly technical and can touch personal interest outside of work.

The second chosen topic considered educating the community members of Tribe Tampere peer-to-peer facilitation skills. Making guidelines for facilitation and asking people to reserve time to actively peer-mentor helps to keep boundaries in active facilitation and people's own time. One project proposal was to make concrete problem-solving workshops where people present in turn their problems and the whole group participates in solving them.

Third voted topic was providing the members a next step for example explaining what event they can attend, who to meet or which project to join. This would lead to personal roadmaps that state several next steps for the member to achieve their goal. Having an apparent value proposal for engaging with Tribe Tampere mentors helps people interact with them since they can clearly understand how they can help. Facilitators should also be clearly "marked" with clothing, for example, and available to interact with.

As a curiosity, the best area to engage with members in the space is an empty coffee pot, which creates social situations as the members spend time brewing fresh coffee, simultaneously engaging in small-talk.

Hakkila container village

Hakkila's container village has no community manager, but still the village community has evolved to become highly communal. For example, the musicians practising in the village are accompanied with music producers who set up their office in the village. Villagers also spontaneously help each other by teaching new skills or collaborate by exchanging materials.

The most defining element of the village's hosting is that the hosting is not primarily face-to-face social interaction, but it is seen and acted through maintaining the physical surroundings hence developing the premises and creating action resources. People take care of their own containers and also the common areas around their private area, since its surroundings feel like their own territory. This leads to everybody taking care of the village in their own way and everybody knows that somebody in the village has made sure that each particular spot of the village is well maintained. Therefore, villagers can tell if a specific person has not been present, being sick, for example, because the area that person takes care of is getting messy.

The visual clues like graffiti on the container walls encourage villagers to customise their areas and make them look like the users themselves. Thus, members' artwork and other creations represent their users even though they would not be present in the village.

This collective maintenance creates an appreciation towards the co-villagers which helps to melt the ice for social interaction. The affordances for participation to maintain the village are plenty like snow shovels available on the street corners.

By working on the streets and other public areas of the village, the members make themselves an affordance. For example, by welding a human-sized metal chicken out of an old motorcycle, the welders made themselves really interesting people to come and talk with. Another example is a social dog that initiates the conversations between its owner and other villagers. In one case an older man plainly felt so proud of how he managed to clean up his container that he wanted to show the results to everybody.

The closest version of a community manager and professional social facilitation are the staff members who clean the village area, maintain the road during winter storms, and are responsible for the renting operations and managing the village. Maintenance personnel are naturally social and greet all the villagers whenever they are on the sight and ask about their wellbeing.

Practice and domain

Station

More information for new members was hoped to be available about the creation story of Station and the growth path of its members. Project CV was proposed to show project results of the member organisations, what impact a project, for example, an event had created. In practice, this could be created by sending a survey made by Station to its member organisations. Station would aggregate this knowledge and share it forward with the rest of its members. In the project-CV, the case organisations can review why their organisation succeeded or failed at the project. The impact of the case examples can be reviewed with Stations' values and strategy to enhance the community's shared understanding of why Station exists.

Self-efficacy of new members is boosted by encouraging them, saying that by agreeing with Station values, for example, being curious and interested in creating impact, that is already enough to become a member, with no need to prove their status. The importance of taking self-initiative is emphasised. New members should validate their personal goals and problems and direction of who in the Station community can help fulfil those pursues.

Ambitious.Africa

Showing the culture of inclusion by giving members an equal amount of time by asking their opinion regarding discussed topics and making a safe space to express ideas and feelings. This was seen as necessary, especially to give new members a warm welcome. One way to boost inclusion is making sure that the values of Ambitious.Africa are talked about often, in team meetings, for example. The youngest participants can be put to lead to give radical signals of non-hierarchical culture.

Create an atmosphere where everybody wants to learn from everybody. For example, create projects in which two or more local teams will collaborate in the same domain. For example, collaborating on an educational issue with a team consisting of members from five countries.

Promote inclusion and diversity in open communications, letting the community be heard as the community is.

As researcher's highlighted idea: Remember to celebrate each milestone that the teams or the whole community reach. This can be made visible by highlighting specific team, project or individual and sharing their story on how the milestone (or failure) was committed.

Tribe Tampere

Learning about the practice of the community should start from reading about Tribe Tampere on its website and social media, and that should provide a good understanding for the first encounter in the community space. This first understanding then aligns with the community members that they encounter in the space, especially with Tribe Tampere's core team members.

Creating personal roadmaps and goals were highlighted in the workshop. A personal roadmap would give all visitors a clear purpose on visiting the space, which then gives them a context for interaction. Also, diminishing the significance of entrepreneurship or owning an enterprise is important to ensure that members feel relevant with an entrepreneurial mindset alone. The personal goal can be professional, related to impact or personal growth on top of being a business goal.

One concrete project proposal was to create mixed theme days in which people deeply involved in one industry, for example, mining, would meet professionals in another industry such as gaming development. Mixed theme days would force everybody to find a common nominator, create novel knowledge and give Tribe Tampere an understanding of facilitating mixed themes. Roundtable discussions were given as an example of this practice in the past.

Hakkila container village

Hakkila's container village's community's shared understanding starts with the clear value proposition that the owning entity Suomen Kontteria oy gives to the members. There are containers to be rented and customised with professional help, and the users can later modify their containers as they like. Therefore, the village members know what they are seeking in the village. The social aspect comes as an extra to the primary value proposal.

A big part of the shared understanding constructs while maintaining and improving the village area, everybody participates in the maintenance there is a strong communal feeling. Since the village community does not spend and socialise online, the social understanding is created in a physical setting. The closest shared domain for the villagers is what to do with a container. This gathers around entrepreneurs, handicraft hobbyists, and musicians, all having a vision of turning their empty containers into.

Since containers are naturally suitable for sound insulators, musical bands use them, and even a music production company established their container in the village. Participants said that the Sounds and Rhythms of their Entrepreneurial community space could be heard from a distance and even recognise who is playing.

Favours are exchanged constantly, starting from offering ice cream to teaching professional skills or lending a member's own container and equipment. Nobody keeps count of favours; instead, one good deed creates an urge to do good inside the community.

Even though initially the member's do not consider joining a community, they tend to become loyal and long-term residents of the village. The owner is also loyal towards the tenants by helping the entrepreneurs with favours through hard times.

Social density and membership

Station

In the discussion, diversity was emphasized. Creating a mentoring network for just business students could be replaced with a mentoring network in a specific theme that anyone can join based on their interest. These can be started by hosting seminars on different topics and inviting different target groups.

The member organizations can be helped to network and gain diversity by promising extra help for projects with members from at least three different organizations working together. These projects can be initiated in hackathon events where the problem solving requires multidisciplinary teams.

Straight recruiting was seen as an excellent way to get active members of the community. New ideas to do it during Covid-19 restrictions were:

- Visiting universities' online lectures with the consent of the lecturer to introduce Station to the students.
- Visiting other organization's online events and meeting people there.
- Taking part in an online discussion on different pages and channels and trying to help people solve their problems by offering Station's services for them.

Tribe Tampere

The new members, especially members in a fellowship program, should be given more responsibility and the possibility to make decisions. Neutrality to status should be boosted with the notion to the new members that the titles, education or other formal marks of competencies should not influence who can take responsibility and use resources, but "doing it" will guide the process.

There should be a distinction between in-house events and open events to control the social density. Curating participation will increase the internal cohesion of the Platform6 building. Too many open events might prevent the habitants from getting to know one another.

Tribe Tampere can keep statistics of its active members and see if there are any holes in the social fabric. For example, corporate, academic backgrounds, students, professionals, engineers, social scientists, and entrepreneurs. After this, actively invite missing community groups to host activities in the Entrepreneurial community space.

Ambitious.Africa

Create clear roles in the community on what, for example, a fresh new community member is expected to know and what team leads, marketing people and community engagers usually do. Give resources in terms of knowledge and support to these people based on their specific field of interest.

The best way to create a feeling of membership would be to construct a personal plan that is constructed for every new member and people assigned to support the member in following or modifying that path. These different paths can be aligned with the role, and some funny names can be given to the people following the path, like explorer or fundraising grinder. A personal plan helps the community facilitator provide stories of members with similar paths to create peer-support groups and give other resources to fulfil the personal plan.

To limit the social density, some events for industry leaders can include ticket selling to the participants. Ticket sales would make the events more appealing to people who want to focus on their domain and meet relevant participants, and lessen the number of bystanders.

Hakkila container village

Hakkila's container village is owned by a private company Suomen Konteria oy, whose partner manages the village. The manager has an office in the middle of the village where he conducts his managerial and private businesses. The manager is also the sole ruler of the whole village, and he is taking primary responsibility for the operations, finances, customer relations and development of the village.

Even though the manager is the dictator of the village, he is open to improvement initiatives from the members. Hence the village members have an outstanding possibility to influence the village. The culture favours the bold: "opportunity makes a thief" was stated in the workshops, not meaning actual thievery, but creating something and explaining its purpose retrospectively. Other than being bold and just doing it, members can ask the manager for official permission. In a village, there are no democratic meetings or committees where decisions are made. The villagers have full authority for their privately rented container to decide how it is painted externally and organized internally.

At the time of the workshop, the village is closed from outside members whom inside members do not invite. However, open events like music festivals have been organized, and a plan is to turn the village into a temporary open art gallery where the creations of the villagers are exhibited to a broader audience.

Accessibility and premises

Since the time was limited in the workshops and the schedule was delayed in three cases this last topic of the workshop was only completed by Ambitious Africa and Hakkila container village.

Ambitious.Africa

Since Ambitious Africa is a highly primarily international, digitally engaging community that embraces diversity, therefore channels to participate should be various. Hence community members have a different understanding of using technology and socialising through it. This requires adapting many messaging, conferencing and social media platforms, sometimes only for organising and broadcasting one event. As some members have difficulties accessing good internet connections, local teams could facilitate virtual event participation physically for local groups.

On top of encouraging the local teams to meet each other physically, organise tours to meet other teams in each other's countries.

An element of entertainment should be brought visibly to everyday activities in Ambitious Africa. In this way the wow-element can be brought to the digital environment when people expect some crazy fun on their screen. This could be videos where the local teams pitch their countries, tell stories of their projects and businesses and their culture. These can be used in marketing and information sharing, but they can also be a regular part of community meetups and other similar events. Hence, the events can also be more about entertainment, less business-oriented, which can lower the bar to participate in socialisation. The culture of virtual events must enable sending virtual high-fives and other forms of interaction than merely following live video and chat. This was called an element of cool and fun.

Hakkila container village

Hakkila's container village premises contain the parking area, electricity, common areas, roads, dining areas, and water points needed for the normal office environment. Since the village is outdoors outside of the residence area, the safety of the villages is checked by the members who know each other by face or personally and outsiders are spotted quickly. These basic need fulfilling qualities of the premises are crucial for the members visiting the rustic outdoor environment.

The containers are naturally strong building elements and easy to stack and fuse to make a multistorey building with separate rooms into a building. Currently, the buildings in the village are a maximum of two storeys tall. It is practically possible to move the village to a different location. The containers are also naturally excellent sound isolators, so they provide a good place for practising music.

The container village provides the personal cultural element which makes it dear to its members. The collective participation in creating the premises creates a live exhibition of local culture for the members. It includes the activities like music, recycling and handicraft work which people come to do there, but also the art on the container's wall that members paint for fun and to express themselves. Other tools to express oneself is to open the containers with windows and showcasing the indoors like an art gallery. Members have a strong sense of ownership of the village.

During a snowstorm, the village was hard to access. A facilitator cleared the road and helped the member enter and leave without getting stuck, which is dear to the member as a memory. Hence seeing how meaningful the facilitator's work is for the everyday functionality of the space increased the appreciation towards the community and the sense of not being alone with personal problems.

4.2 Creating spaces with entrepreneurial communities at Platform6

Platform6: Tribe Tampere's Entrepreneurial community space 5th floor

In the first example, the researcher participated in a shared leading role in relocating Tribe Tampere's Entrepreneurial community space to Platform6. The relocating included designing the interior premises of the new community space. The work was participated in by over 40 volunteers, a designing company and a volunteer interior designer, who was later interviewed.

Space includes an open hall, two meeting rooms, small kitchen and sauna sections, balcony towards city centrum, two meeting rooms and an alcove area. The renovation process took time from August (planning) to moving in October and finalization from November 2020 onwards. The planning process was inclusive, and dozens of members joined brainstorming and deciding how space would be and should be used. The whole Platform6 layout was made. The different community space requirements of Platform6 were divided between Tampere Startup Hub oy and Tribe Tampere.

After the planning of the layout, the actual relocation started, which emergently developed to layout to its final form. Tribe Tampere's relocation "talkoot", a Finnish word for community work, in 2020 lasted from October to the end of December when the interview was conducted. It was an opportunity to meet and spend proper time with several new community members as every talkoo-day was ended by "free" food and drinks. Talkoot was a highly organic process in which initiative was given to individuals and teams who could implement their ideas of a perfect community space.

Three managers took responsibility for the construction of the space. There were plenty of volunteers and instructions on making initiatives, yet the volunteers made only a few initiatives during the progress. Managers instead made several ad-hoc changes and new elements to the original plan. Volunteers were more than happy to engage in simple ready thought-through projects while socializing among others. The total openness for the planning and execution resulted in stress and tension between the managerial team. New plans were made and countered, but also many initiatives were accomplished with or without shared consensus.

The final outcome gathered appraisal from the space users, which was remarkable since the whole budget for the talkoo-team was less than four thousand euros. Most of the furniture was recycled and came from Tribe Tampere's old entrepreneurial community space and the city of Tampere's old office equipment surplus.

The lead designer commented on Tribe Tampere's Entrepreneurial community space's premises

The lead designer was a professional volunteering to create the Tribe Tampere's Entrepreneurial community space since she found it an exciting project. The designer holds a degree in interior design and years of work experience in interior design and design of user experience. She commented on the outcome and the most important development ideas as follows.

There should be a wall right into the entrance of the space. The designer reasoned that the wide and open space is too confusing for newcomers if it is visually plain open at the entrance, and therefore a wall should be erected to limit the visual stimuli. The wall includes guidelines and rules of the space as well as the values, mission and vision of the community. The text gives the audience better confidence and understanding of how they can use the space. After removing the coat on the hanger and arriving around the corner to the open space, follows a better suited moment for the admiration of the entire space.

She explained that this fastness of the space gives too much cognitive load to process and that by reducing the amount of spatial processing, more can be released to the social processing. The designer explained that spaces organized without a pattern take a similar load on people's spatial cognition. Therefore, using similar colours, shapes and following the same lines in setting the equipment in the room was seen by her as a hugely important factor that could decide if people feel comfortable sitting on a chair group or even feel allowed to sit there since the furniture do not look like being set as for public use and its inhabitants.

Similarly, she explained: space that is comfortable for some, especially those who build it, can be uncomfortable for others. This occurs when the builders use familiar materials and have the space messy in a familiar fashion. In this situation, the newcomers think of the place first as someone else's living room instead of a public place.

Platform6: Startup house's lobby 1st floor

The second community space building project was the open lobby area of Platform6. From the 1st floor renovations, Platform6 operator invited outsider consultants Jenni Kääriäinen and Mariira Hyypiä (affiliated with Hakkila container village) to design the space and supervise the volunteers' work. The work was divided into five weekdays with two volunteer shifts per day, eight newly constructed teams. The researcher participated one time and visited the construction area a few times, interviewing participants and organizers.

One volunteer had worked on the space for the whole week. He had recently moved into Finland as was looking for professional networks and employment opportunities. He said that the building process was a nice experience because he could feel helpful in Finnish society to engage in practical work. He mentioned having met fifteen new people during the whole week.

Designers were interviewed about their perspective on functional community space. Jenni explained how she builds a general idea of a community space by walking around the space and noting mentally which areas are most appealing to people with different needs. For example, shyer people look for more quiet areas as well as people with a need to concentrate. She further explained how people see space differently based on what they are feeling at the moment. Especially in festival areas, toilet signs have to be visible from wherever the need occurs.

Every space has its people flow, which means the general movement of the visitors in the area. People flow can be mapped, and it operates as a tool to understand the participants' experience; do they see enough exciting areas and get visual glues of the area's functionalities.

These days Jenni is excited about viewing spaces, such as festivals and conferences areas, as a spatial platform for companies to pilot their new services and innovations. The potential is in the living laboratory aspect of large closed areas where different realities can be created and tested based on people flow.

Spaces also need their own story, why it is modelled as it is, and that story has to communicate with the purpose of the space. For example, the first time the SLUSH-startup conference was hosted at Messukeskus- conference centre in Helsinki the designer team had to break the formal appearance of Messukeskus. Jenni's design team decided to use a squatting (house takeover) theme. The squatting theme combined with entrepreneur superstars wearing casual hoodies and hanging around and participating in the talkoot with students manifested the alternative business reality of a non-hierarchical culture associated with SLUSH.

To boost the ownership of the space for its users at Platform6 Jenni and Mariira brought the volunteers to visit flea markets and urged them to buy items that they considered belonging to space. The designers aimed that the volunteers would create a sense of ownership of the space by understanding that their ideas and decisions matter. Therefore, the members also create the story behind the space and communicate it forward to the new members.

4.3 Negotiating between Tribe Tampere and Tampere Startup Hub oy

The two parties, both aim to amplify the entrepreneurial activities at Platform6, gathered to share responsibilities of facilitating the startup ecosystem in Tampere. Former negotiations had resulted in understanding what role each organisation had on facilitating the startup companies inside Platform6 building (33 at the time of the workshop) and located elsewhere in the Tampere region. Tampere Startup Hub ry took the primary responsibility of Platform6's startup companies since they facilitate the building and its residents. Platform6 mission is to be "...the epicentre of the Tampere startup ecosystem: one-stop for all things startup".2 In addition, responsibility-sharing was done in the planning process of Platform6, and after months of negotiation, the –1, 1,3,4 were signed to Tampere Startup Hub oy while 5 and 6 floors were Tribe Tampere's premises as the city of Tampere manages the second floor of the building. Tampere Startup Hub oy has roots in Tribe Tampere as the founding members are members of Tribe Tampere association.

The negotiations aimed to find new ways to cooperate between the two organisations, concretely forming an agreement in which Tribe Tampere provides facilitation for entrepreneurship in Platform6, which Tampere Startup Hub oy would pay for. The earlier negotiations had failed in achieving an agreement. Tampere Startup Hub oy saw that Tribe Tampere was not offering a clear value proposal or plan to execute the offering, and representatives of Tribe Tampere saw the negotiating partner as really strict and not wanting to take risks or share responsibilities in the community leadership.

The meeting the researcher participated in was identified as a workshop between the two parties to avoid the pressure of making an agreement.

In the conversation, few topics determined the agreeability of ideas that were raised for cooperation. The legal aspect made boundaries of what can be done in the building funded with public resources. For example, commercial profit could not be made by renting the space for events, but it had to be accessible for open startup related community activities. This limitation affected both parties who had an intention to find business models for the use of the building to fund their non-profit activities. A solution to this problem is to provide the events and other situations occurring in the space as services that would allow the use of the space in creating a service that can be commercial.

The value proposition to the end-users was the dominating topic, and it can be paraphrased as the common goals of each organisation. For example, both organisations hoped to gain strategic partners from the corporate, investor and public sector to the building. When the participants said, "getting strategic partners to Platform6," that meant that partners would invest in partnership agreements,

sponsor the organisations and the facilities and most importantly, become part of the community and feel ownership of the building.

Tampere Startup Hub oy stated that Tribe Tampere operates the most exciting floor of the building with its high ceiling, good interior design, and view of Tampere. 5th floor is necessary for space to show for any new visitor to the building. One point that was agreed for cooperation was that Tribe Tampere could set up "coincidental" meetings for guests invited by Tampere Startup Hub oy's when they arrive on the 5th floor of the building. The latter would inform the former in advance, and they would find interesting people for the partner to meet with from their networks.

Another matter discussed was how to help students and other talents find jobs in startup companies and help startup entrepreneurs find good team members in their companies. Many recruiting events had been held in the region earlier with some success, but the dominant feedback from the entrepreneurs was, explained by Tampere Startup Hub oy's representative, that the students and talents that participated in these events were too junior to be suitable in the core of new startup companies in which "ten first hires matter the most". In this situation, the founders look for professionals who can outmatch their knowledge and be productive as soon as they enter the startup company. Internships and hires on less capable personnel were seen as unnecessary use of the founder's most precious resource time.

Another issue that foreshadowed the relationship of the two operators was the battle of brands, so to say. Tribe Tampere states to be the community that unites Tampere startup ecosystem "...Tribe Tampere, the community of communities! We are the sticky stuff that unites the startup and entrepreneurial scene in Tampere...". As Tampere Startup Hub oy, the primary operator of Platform6 promotes the same centrality there are two leadership positions for the same mission, with of course plenty of cooperation possibility, but also especially for outsiders, confusion on what is this physical or social centre of the startup ecosystem in Tampere all about. Questions about who provides the community and who leads the community were subtly asked during the meeting but could not be answered.

Ultimately three topics were agreed on in the workshop. Tribe Tampere can provide the following services for Tampere Startup Hub oy in facilitating the community spaces and the community in Platform6 and get financially rewarded for those.

1. Give guidance and how to organise successful events in the most attractive space in Platform6, the community space of Tribe Tampere on the 5th floor for strategic partners.

2. Organise and manage open coworking space on the 6th floor of Platform6 for members of the building to provide them with an alternative working space.
3. Facilitate meaningful encounters for the strategic partners of Tampere Startup Hub oy.

Hence the worth money value was seen partly in facilitating premises for events and independent work. The other half consisted of facilitating the social aspect of the space and engaging Tribe Tampere's community with potential partners/customers.

5.Amplifying the Sounds and Rhythms in Entrepreneurial community spaces

5.1. The membership driven purpose of the Entrepreneurial community space

This Chapter analyses what specific goals the Entrepreneurial community space aims at achieving and how those goals construct with the interaction of members who choose to participate in these spaces. Supporting entrepreneurship or entrepreneurial initiative is a broad goal that can be specified with a focus of interest, for example, circular economy or e-commerce or kept broad as cultivating coworking skills. Specific focus helps members to look for domain centric knowledge and networks, but it can repel professionals in other fields to join to the activities.

The case organisations goals were unifying local startup ecosystem (Tribe Tampere), enabling collaboration between two regions (Ambitious.Africa), enabling students to take part with world-class professionals (Station), offer rental premises for around the clock use (Hakkila container village) and to be home for startup companies with high ambition (Platform6). The three former organisations offer their space for free to varied users who can be categorised as members and visitors—the two latter rent private and open spaces for individuals and companies.

Even though Hakkila container village and Platform6 have open spaces for outsider visitors, their primary purpose is to serve the paying members. The facilitation is aimed at closed Entrepreneurial community space activities. The open Entrepreneurial community spaces such as Station, Ambitious.Africa and Tribe Tampere focus on serving any members, volunteers and visitors who invest their time in the Entrepreneurial community space.

The division between closed and open Entrepreneurial community space enables to specialise in the domain of the members. In a closed space, the domain stays relatively similar as the members can spend years in the space, and in open community spaces, the domain can change from one situation to another. The closed Entrepreneurial community spaces have tendency to develop the domains of the members and their shared practices. In contrast, the open community spaces focus relatively more on levelling the shared understanding to help the newcomers to engage while providing opportunities for the emerging communities of practice to develop.

Entrepreneurial community spaces had a difference in mission centrism. As Hakkila container village and Platform6 rent office spaces for the users and have a service promise, hence the member's own goals are really open ended, and the space provides a means for their fulfilment. We can call these also as utility-centrist Entrepreneurial community spaces. Station, Ambitious.Africa and Tribe Tampere have a mission that the members join to fulfil. These mission-centric Entrepreneurial community spaces operate as a platform for the different communities of practices that have aligning purposes. The mission gives permission to engage in the issue with the community's domain. Therefore, the Entrepreneurial community space gives an external legitimation to the community of practice's activities (Wenger, McDermott and Snyder, 2000).

The case Entrepreneurial community spaces consist of multiple different communities of practices that use the space. Hence can be said that members of Entreprenurial community spaces can have multiple memberships inside the community space on top of the general coworking community. Members should be able to identify which professional or interest group they belong to. In LinkedIn, professionals form groups where domain knowledge and networks are shared. In addition, they reinforce each other's professional identities creating positive self-images for the members and initiative for a group supporting behaviour. Professionals might have 50 different groups where they belong (Chiang et al., 2013; Quinton and Wilson, 2016); hence the Entrepreneurial community space can provide a member merely one-fiftieth of their professional identity or be the most significant part of their professional identity. In these Nordic Entrepreneurial community spaces, it is common that members belong in a community of practice that has its own identity separate from the Entrepreneurial community space. The space works as an enabler of these communities of practice to engage in their domain. For example, Station's student associations and Hakkila container village's musicians.

As Wenger, McDermott and Snyder (2000, p. 31) state, communities of practice provide a tool to professional development; the community spaces allow spotting and engaging in professional communities. Then engaging in Entrepreneurial community space requires first finding the community of practice in the desired domain before engaging with it. Many people in Entrepreneurial community spaces can be students or career changers; therefore, they can even conduct domain shopping, seeing which professional field could be the most interesting and afterwards decide to engage with it.

Members ultimately choose the domains practised in the Entrepreneurial community space and the level the domain is practised. Members bring a shared understanding to space; hence the members

are the key to understanding the quality of Entrepreneurial community space. The space facilitators have the possibilities to curate the members (Oldenburg, 1999), but like said every plan to facilitate a certain kind of community fails as communities of practice cannot be "ordered" to be formed (Wenger, McDermott and Snyder, 2002). Entrepreneurial community spaces can then affect the scope of the domain, but in practice, the communities emerge in or join the spaces, or construct the spaces. Sometimes institutions which are not direct members can affect to the mission, as they give funding for the entrepreneurial community space and require cooperating with their strategies and personnel. For example, Platform6 needs to be aligned with the city of Tampere's development strategy.

Ambitious.Africa clearly shows that a community can emerge without physical regional cohesion, but with shared interest and explains well Van Weeler's et al. (2018) notion that startup communities start in size as workspace communities, and while zooming out of they become city wide and regional. Ambitious.Africa provides the structure for African and Nordic youth to co-create the African-Nordic entrepreneurial practices. The activity is initially "zoomed-out" to national and intercontinental level as Station and Tribe Tampere are "zoomed-in" to specific house. However, the practice in these "zoomed-in" local communities provide an opportunity for entrepreneurial people to learn global startup or professional practices and hence the two types of communities train their members to speak the same language.

Creating membership

Entrepreneurial community spaces evolve with their members even if all the premises and facilitation would stay static and this evolvement is constant (Wenger, Erber and Raymond, 1991). The community space's character constantly changes as time moves forward. The members have stronger influence to the space, than the space itself. To understand the members and to be able to affect the sense of membership, we need to examine the mechanism of how to become a member of an Entrepreneurial community space.

Memberships varied in the case organisations; renting space, being applied to a fellowship, falcons or national team, or simply feeling like part of the community. Self-efficacy starts low, and informing a new member of various entrepreneurial possibilities does not necessarily help take self-initiative if the person's ability to act upon them is low. Developing these entrepreneurial competencies requires time to familiarise with the practice, and it is good to start performing with easy tasks that help create a membership. After the membership is created, the cognitive load on making sense of the Entrepreneurial community space reduces and the capability to take more complex initiatives increases. These members with high self-efficacy to act in the Entrepreneurial community space can

be called empowered members. Thence separating the visitor from member and further from empowered members helps understand the dynamics of each Entrepreneurial community space and see how efficiently the ECS creates empowered members.

Tasks, roadmaps and other rituals for creating membership are possibilities to affect the construction and interests of the community. Facilitators can use few general road maps, based on role models, to show for participating individuals or communities of practices how to act within the space. Explicit information increases the participants' self-efficacy by giving them knowledge, sharing rules, practice (Endres et al., 2007), thus offering them an agency. Agency, a role to fulfill a task, provides a strong sense of ownership of the space since the mission "gives the permission to act like a boss" in the space (Johansson, 2008). Creating agency was a goal for engaging volunteers in the *talkoot* process in Platform6 and Tribe Tampere. Another example of volunteers having a chance to influence the blank pages of Entrepreneurial community spaces are influencing the marketing, websites, rules, and values of the community.

Tribe Tampere asks new people who are granted a key to the community space which community activities they wish to participate in. Yet Tribe Tampere, Station and Ambitious.Africa all emphasised that personal roadmaps should be developed to give the members clear call to action tasks to perform in the space, based on their personal goals. Another approach was to give a concrete task to anyone joining, starting from building the space, which gives an opportunity to "do it" together. Commonly spent time creates trust and transfers knowledge (for example, Lee, 2000) and gives members a sense of contribution and ownership (McMillin and Chavis, 1986).

Ownership can be limited or encompassing. In a limited model, members have boundaries in which they can influence the Entrepreneurial community space. In utility-based spaces, the private office is free for the member to use and modify within the limits of the space (Hakkila container village, Platform6). In encompassing ownership, the participants can influence the whole space by developing the premises or freely adding activity resources (Tribe Tampere, Hakkila container village). The process becomes more subjective and culture contextual when the "opportunity makes a thief"-principle is in use. In these cases, the social density cannot be too high so that the members have time to adapt to the highly tacit rules of the community space.

Social density and activity resources affect membership development as members pick on acceptable behaviour from each other, which can be supported by making initiative activities highly visible. Accessibility is not just accessing the building but accessing the essential utility services of the Entrepreneurial community space and the accessibility of the key situations of the space or its

communities, and all of these levels should be evaluated separately as they have different functions in entrepreneurial development. Understanding how membership develops needs examining these key situations, the most reoccurring and significant situations that create sense of membership in the Entrepreneurial community space. Analysing these situations is an essential tool to evaluate how to develop the supporting systems of the Entrepreneurial community space. - more on the following Chapters.

5.2 Measuring the dimensions of the space and designing people-flow

The space can be measured on its physical capabilities to operate as an Entrepreneurial community space. Measuring the available space gives two main insights on how to support entrepreneurial activities.

- First the quality of the space constructs the opportunity sphere where situations can occur and certain situations require specific spatial settings for example stage area for formal events, and kitchen for heating the food. (Harrison and Dourish, 1996; Parviainen, 2010)
- Secondly, how many different areas (rooms, halls, hallways, etc) exist in the space. More areas enable more and various different situations to occur in the Entrepreneurial community space, but require more effort to facilitate their activities.

Simple analysis can be made from the quality of the space for example reviewing its size, how many people can participate simultaneously and the functionality of the space, what actions does it enable. Some Entrepreneurial community spaces are more modifiable than others. If the space operates as a private office renting coworking space the physical limits of the space determines the size of the member group, unless it is attached to an open Entrepreneurial community space such as in Platform6.

The number of the areas and practice of using them enables giving different “sense of places” in the space. Hosting can be concentrated to a specific area, for example the lobby as they are in Station and Platform6, or in all of the spaces as in Ambitious.Africa. Some areas are static, for example the kitchen and some highly changeable such as stage area and meeting rooms. Entrepreneurial community spaces can work differently depending on the time of entry, for example operating as coworking areas during the day and event spaces during events.

In a digital environment, areas can be unlimited, yet most vital areas with a sense of place are limited, by example limitation of hosts facilitating the sense of place. In Ambitious.Africa, as the conferencing technologies are highly standardised, changing one platform creates only a few changes to the sense

of place as the meeting process stays similar. Changing from Google meets to Zoom does not change the sense of place if the facilitation is similar. Services such as LinkedIn and Dealroom events give more activity resources and time for interaction. However, these platforms' interaction is ultimately based on video calling and writing text, hence providing only a few additional activity resources and dimensions to the premises.

Engaging in the familiar community activity makes any digital area an extension of the Entrepreneurial community space. Similarly, any physical space can operate as the meeting room for communities of practice (Wenger, McDermott and Snyder, 2000). Therefore, the Entrepreneurial community spaces are the platforms where multiple communities of practice can engage and use the space to "do their thing".

Premises can be planned to support the people-flow in the space. In people-flow, the intentions of different people in different moments of entering and engaging in the space are analysed. Especially visitors experience the desirability and feasibility of engaging in the Entrepreneurial community space during “tour” (Raymond et al., 2007; Withagen et al., 2012). Curiosity leads people to the space created by digital (Memarovic et al., 2014) and social clues, such as recommendations obtained from the space. In other examples, an event, course or business meeting which creates a purpose for people to visit the space. These two examples differ from the visitor's motivation as in the former people come to check out the space to understand the "vibe" of the space. People with experience in coworking spaces have more self-confidence to approach the space in this open-ended manner since they are already familiar with the practice of coworking. In the latter, people join an activity that has clear boundaries, and while participating, they gain influence on the improvised practices of the space and might get involved in unplanned situations or get interested in joining them later on.

Even without hosting, the Entrepreneurial community space's premises can give clues themselves. Activity resources can be plenty from resources such as tools, art, leisure equipment, visual rules, and values of the space. The activity resources help the visitors create agency for themselves (Gibson, 1979; Parviainen, 2010; Haanpää, 2017) and build future expectations of what is possible to create (Harrison and Dourish, 1996). These understandings can be influenced by marketing communications which provide an additional channel to share the practice and create accessibility. Even though visitors would not immediately engage in networking or project ideating, the activity resources indicate that it is the desired activity in the Entrepreneurial community space, making the desired action explicit (Soarjoadmodjo et al. 2015).

The experience towards the Entrepreneurial community space includes transportation to the building. Digital Entrepreneurial community spaces need to consider what steps the participants need to log in or prepare for the situation. Usually, physical participation has longer travelling-time. When arriving at the building, the visitor enters by ringing a doorbell, walking in, using a code or a key. After entering the building travelling to the actual space, possibly across different open areas, each gives signals of space's characteristics. Therefore, applying the "basic utilities are on the back of the store"-logic used in grocery and other stores, the utility areas can be placed on the end of the Entrepreneurial community space to create a proper tour for the visitors. On the other hand, if some activities are wished to remain undisturbed, they should be placed outside the visitors' people-flow.

The visitors take different roles in Entrepreneurial community spaces. For example, aligning Whyte (1980) creators come up with new project ideas which they gather people around to execute. They facilitate the buzz of the community space and by actively "doing their thing". Experienced creators have visited many community spaces and can evaluate quickly what value a particular community space can offer. Observers are the opposite; they do not particularly know what they want to achieve in the space but are brought there by friends or curiosity to see the "show" of the place. They gain from the buzz that the active members create in the space. Participants are people invited to space by someone for some specific purpose.

As long as the host facilitates visitors experience, they feel in place in the space, but as soon as the facilitation ends, they feel out of place like the observers. All of these different roles need uniquely designed people-flow. According to interviewed interior designers, the observers enjoy quiet areas where they are not in "danger" of getting into a social situation, but where they can safely see and hear the activities in the space. Extroverted doers need exciting spots where they can engage in action.

Adding the social element to the people flow requires understanding the elements of the situations which the visitors pass by. For example, cafeterias where people generally have low time pressure and are having a break are good to situate in the way of people flow to see who is available to have a conversation with (Johnstone and Wardle, 1979; Medlin, 2004). Situations that require a high level of immersion and are private should be placed in places that are not directly interacting with the people flow. To understand the impact of these decisions should be reviewed based on what type of situations they create and if these situations are desirable in the space.

The community manager can be a person who is always available for the members of the community. Therefore, the community manager should be situated where newcomers first enter the community space or where people in need can reliably find them. The community manager does not need to work

continuously socially; therefore, a task related to the place can be given. Cleaning the premises and hosting a cafeteria are examples of a secondary job for community managers. Having a visible task at hand makes the community managers more tangible to interact with if they keep themselves open, not preoccupied. Like in Hakkila container village, seeing a person taking care of the space increases members' appreciation towards the person. If the host greets members, even if the host is an automated robot, the visitors feel that they are not merely bystanders (Moore, Gathman and Ducheneaut 2009).

As in Hakkila container village, the digital communications at the community level are minimal. The social rules and commonly created understanding are limited to the physical settings. Therefore, the community members need to learn only one set of social rules applied to one environment instead of two. Participating in Ambitious.Africa provides only a digital channel to participate, which means that the community does not need to adapt to a culture in a physical setting. Both Entrepreneurial community spaces have separate areas which have different rules of engagement. In Hakkila, the privately owned containers where individual members are the hosts and public areas which employees host. In Ambitious.Africa, the national teams host activities independent from the global gatherings. Creating new dimensions to the entrepreneurial community space affects how differently people engage in the Entrepreneurial community space. For example, people participating both in digital and physical have a better understanding of social activities. However, multiarea-participation requires more effort and skill from the members.

Investing time in developing the community increases the perceived value of the community to its contributor (McMillin, 1976). If the members can contribute to the community space, they appreciate the space more than they would as a plain user. In Hakkila container village, the containers are a blank page; in Platform6 and Tribe Tampere premises, the renovation process acted similarly for those who have the opportunity to participate in the process. Although giving too much, blank pages can make members lone wolves, as happened in a digital house building project in the Second Life environment (Twining and Footring, 2010).

The Entrepreneurial community space needs to balance giving the participating communities and individuals space to create their areas with a strong sense of place to engage in their domain and practice and leaving areas domain neutral. For example, urban gardeners might need a space that is hardly usable for the other communities of practice. However, then urban gardeners might also be happy to have a standard coworking space in addition to their own space. One dynamic in Entrepreneurial community spaces is the constant opportunity for groups of people to take the space for themselves and create conditions to practice their domain.

5.3 Facilitating the key situations of the Entrepreneurial community space

> The Finnish language gives an insightful perspective on examining space as the enabler of situations. In the Finnish language, word space is *tila*, and situation is *tilanne*, which is impossible to translate correctly by using the root word space, but roughly it would mean "spaceling", something that manifests in a space.

Situations are a good key meter for evaluating Entrepreneurial community spaces. Facilitated space gives a sense of place and enables specific situations to occur; members and organisations bring multiple possibilities for entrepreneurship, but ultimately the value is created in situations where these elements interact. Spontaneous knowledge sharing was declared as a myth by Brown (2017), but if the situation is facilitated so that it matches the expectations of desired interaction (as in Medlin, 2004) people feel natural to even engage in explorative brainstorming.

There are limited situations that the facilitators can affect; for example, one community manager can host events or facilitate conversations at a lunch table or greet people at the entrance of the building, but this community manager cannot participate everywhere at once. Some situations can be created to occur "automatically" by managing the people flow; for example, the coffee machine in Tribe Tampere's kitchen guides people to discuss things together naturally. Natural discussion occurs also as the coworking practice of the Entrepreneurial community space evolves as people know when it is accepted to initiate a conversation. Similarly, when participants volunteer in communities of practice or formal organisations creating situations in the space which do not need the participation of community managers.

Before engaging in developing the key situations of Entrepreneurial community space, the results of the situations should be evaluated. The goals can be about sharing knowledge in a specific domain, creating shared practice for the whole community of the Entrepreneurial community space, fostering networking or engaging new members to space. The key situations can be defined within the purpose of the entrepreneurial community space; for example, mission-driven spaces should focus on increasing the engagement of their members with the mission. Utility based spaces should focus on sharing the coworking practice and developing activities according to the members' needs.

Entrepreneurial community spaces include activity resources for example stage, kitchen areas, meeting rooms and even workshops rooms. They also include shared resources such as cameras, computers and even provide money for initiatives. Key situations can be defined as those where the

members learn how to take advantage of these opportunities and how they actualise the opportunities. The customer and service providers engage in storytelling in the corporate world while solving their technical problems (Brown and Duguid, 1991). In the former case, the interaction is spontaneous, and in the latter, the service provider has a script that leads the conversation. (Bryant 2005). These storytelling methods can be taught to the members of the community which they then share to other members as envisioned by Tribe Tampere.

One way to determine which situations are meaningful is to survey the community members' interests. Suppose members tell their interest in marketing and their current skill in the topic. In that case, facilitators can organise activities that focus on developing that domain and even facilitate the emergence of a community of practice that will organically continue developing and organising its activities in the Entrepreneurial community space. Activity resources can be added, and the host can engage in conversations about the topic regularly with the members to support the different domains in the space. Focusing on one domain might repel members who are not interested in it; therefore, Entrepreneurial community space might need to define a certain level of domain neutrality that is appealing for the other members.

The following literature examples give clues to create key situation:

- Nonaka (1994) circulating tacit knowledge.
- Shane, Locke and Collins (2003) supporting entrepreneurial motivation.
- Gits and Micthell (1992) or (Enders et al. (2007) developing self-efficacy.
- Wenger, McDermott and Snyder (2002) cultivating communities of practice.

The Entrepreneurial community space can create and share much explicit information on what type of projects and activities have been conducted within the space. For example, project CVs proposed by Station enable knowledge sharing between organisations and act as mediators on the mission-driven purpose of the space when people can explain how their projects align with the shared mission. The method is in line with Nonaka's (1994) model in sharing tacit knowledge within an organisation, which suggest verbalising specific tacit actions done during the projects.

Tailoring situations for individuals: creating personal roadmaps

Helping new members understand what value the community space can provide for them requires knowledge of member's future expectations. Community managers can draw together with them a personal roadmap in which members explicitly show the community manager and other members what goals, which number of entrepreneurial skills a person possesses and how much effort they are willing to put into the community actions. It helps the members understand what they are aiming for with the participation and how much effort is expected to reach the desired goal in the road map. The feasibility of these goals can be commented by community manager and other members. Understanding the possibilities of actions lowers the uncertainty or disappointment in engaging; for example, in networking events, if a direct outcome is not expected from the first event but five different events.

An excellent place to start constructing the personal road maps is to ask the new member if they have experience in engaging in Entrepreneurial community spaces. Question maps out the level of understanding of the person, how they make sense of the place, and it can take time before the person is capable of engaging in the activities in the space (Raymond et al., 2017). A person who has never even visited a clubhouse should have a different introduction to a social reality of a community space than a person familiar with "being" in similar places. For a newcomer, just staying and observing can be an exhausting experience.

In self-efficacy discussion, Enders et al. (2007) suggest that the entry-level task should be comparable to a task done in the past, it should have a role model of a person and project completing a similar task in the past and given clear instructions in which event or from whom support is given. For example, defining the first task in a personal roadmap can start by asking, "have you done a similar task before?" and instructing "Person X has done this similar task before and they are willing to help you when needed, you can meet them in an after-work event".

Since the interaction is about doing it, for example, startup entrepreneurship, then like in any community of practice, the shared memories; for example, selling a company, participating in investment rounds or recruiting employees. These qualities were all topics of the Platform6 operator competition. Shared memories help the hosts of Entrepreneurial community spaces to understand the feelings of their residents, which enables them to engage in a conversation about the topic. Therefore, for hosts and the practice of the whole Entrepreneurial community space, specifically shared "memories of execution" can be depicted and used, for example, in hiring community managers or building personal roadmaps and rites of passages for new members.

Creating easily accessible situations for interdisciplinary cooperation

Initiating diverse groups to cooperate Gemmell et al. (2012) suggest that they should start by sharing similar experiences and visions, which they can agree upon, which boosts the eagerness to engage in joint action. These shared experiences and expectations reduce the uncertainty of the already heavy uncertainty for the cooperation of two domain groups. These situations should be facilitated based on the common nominators. There are few approaches like providing similar mission in professional events. Amtitious.Africa's common nominator for their professional events is creation of a bridge between entrepreneurial youth in Africa and Nordics.

Other approach is to bring the situation casual without clear expected business outcomes, and focus on entertainment or socialising. Then people are more willing to engage with random factors and just have fun (Csikzentminalyi, 1990, Ludovic et al., 2010). For example, startup entrepreneurs are busy building their own companies, and community activities often come as a later priority. However, when they view the communal activity as an opportunity to spend free time well, for example, even involving their families to participate, the situation is no longer primarily measured as time taken away from developing their startup company. This entertaining side is essential when serving the visitors who participate in "casual leisure" using their free time exploring the new topic. This participatory group expects immediately rewarding experiences which do not require background training. (Stebbins, 1997. P.17).

A common nominator can be created working in relatively simple community work *"talkoot"* to create together for example shared coworking space like in Platform6 with Tribe Tampere. Practice of community work in that case did not require high domain knowledge on specific professional fields, but all the willing participants could contribute and get familiar to each other. The act of contributing creates the membership which in this case is interdisciplinary shared.

Spending time on facilitating the space, implementing improvement ideas and facilitating social encounters are actions that require their specific timeslot. However, members have subjective expectations of the engaged situation which can be aligned together with good facilitation and shared practice (Harvey et al., 2002; Klein, 2005). Reserving time together can be ritualised or created by necessity. Waiting in front of a coffee machine or eating a lunch is a common reason to spend time with coworkers at Tribe Tampere's community space.

The activities in Entrepreneurial community spaces can be described as "levelling" the practice of coworking so that individuals from different backgrounds can interact together relatively easily

within the commonly understood level. The level of practice can be space centric, regional or even global. However, a domain knowledge in specific field of profession requires experience and expertise that is practised by specific communities of practice. The high level of domains' is not possible to engage by understanding only the Entrepreneurial community space's basic level of shared coworking practice. For some communities with a shared history and practice, or interrelated domains, engagement together is more accessible creating spheres of interdisciplinary practice. (Figure D)

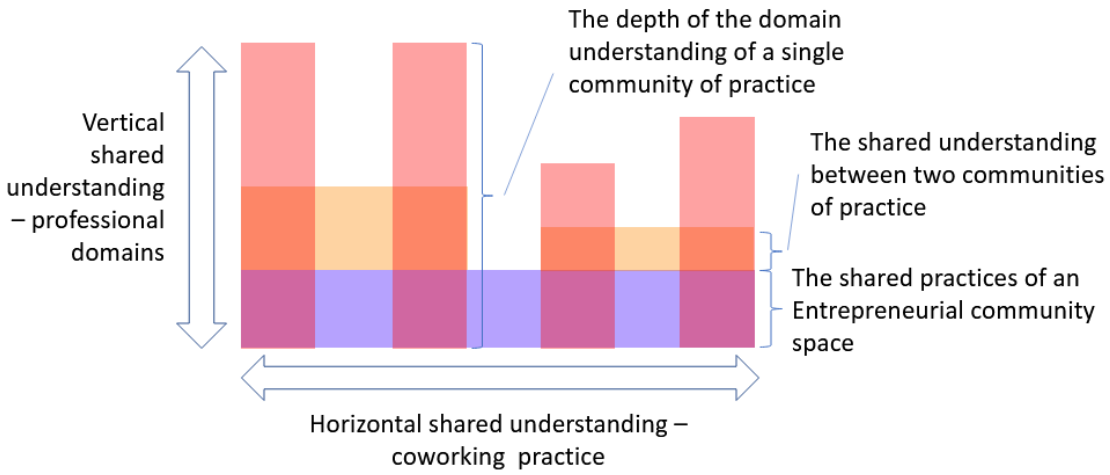

Figure D. The spheres of shared understanding between communities of practice in an Entrepreneurial community space

5.4 Interplay of the elements in Entrepreneurial community space – from collecting community hardware to developing its software

In the figure E below is illustrated the key elements and their immediate relations towards each other within an Entrepreneurial community space.

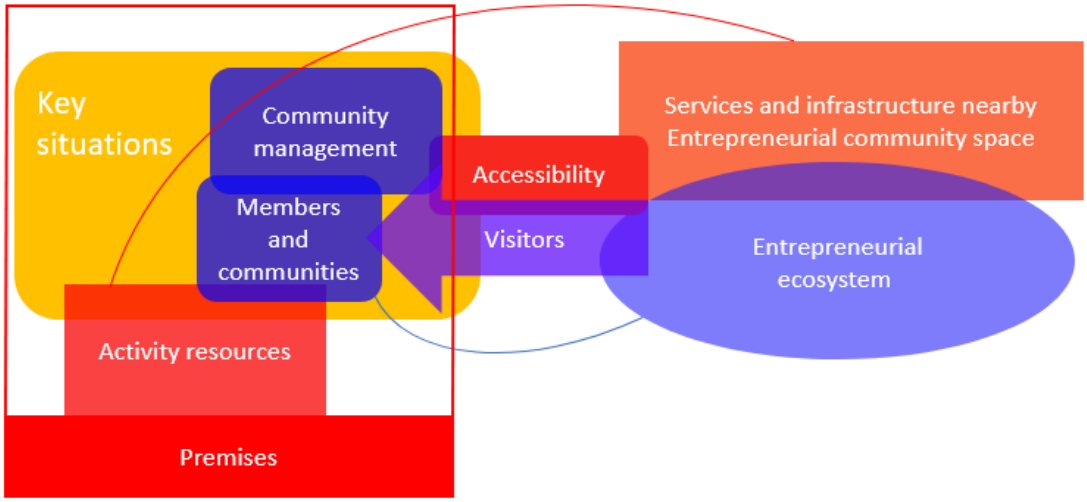

Figure E, interplay of elements in Entrepreneurial community space

The elements in the figure E are colour coded in a following way

- Red symbolises all the physical elements which influence the dynamics of the space either inside the premises or close to it.

- Blue symbolises all the people who use the space or are potential users for the space. They include both the members and facilitators.

- Yellow marks all the different situations which make the Entrepreneurial community space creating its value to the members and society. It includes how entrepreneurship is practiced.

Aligning Mr. Vesterbacka in an analogue to computing (p.60) the elements of Entrepreneurial community space marked in red and blue depict the hardware of the Entrepreneurial community space. These can be measured and added, and they create the physical and social limits on the activities in the space. The key situations in Entrepreneurial community space depict its software. The software answers the question how the users engage within the limits of the space and its social boundaries. The key situations manifest the practice that the members share and use to engage with each other.

The figure explains which factors influence the activities in Entrepreneurial community space. Successful facilitation of the activities requires deconstructing these factors to smaller elements. Situations have different factors that influence their outcomes; for example, a sizable Entrepreneurial community space can have dozens of communities participating, which all have different dynamics on becoming members and various key situations for engagement.

Therefore, creating the software for its support is always a developing process. One approach can work for a while to a single community, but not for the other. It might require sharing most of the resources of the Entrepreneurial community space like community managers' time to upkeep the entrepreneurial activities. Then these resources are out of use of other communities. In other cases a community can grow independent and sustain their own key situations in the space which create significant results to the space. If an empowered member leaves the space and takes the skill to run the "software" then the dynamics of the space will change again.

Even though it is more tangible to focus on delivering the hardware of the Entrepreneurial community spaces, as it does not include such intangible elements of the software, the software will determine whether anything will be produced with the hardware.

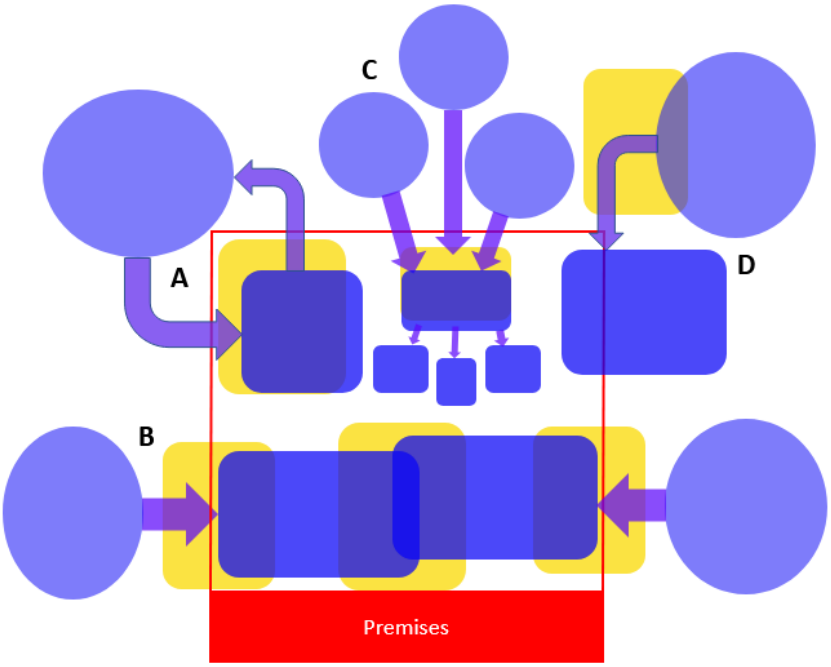

Figure F, four different mechanisms of interplay of communities and Entrepreneurial community space are illustrated.

The example A (figure F) is from Ambitious.Africa's global networking events. Participants join Ambitious.Africa's premises in listening to the keynote speakers, learning the practice of African-Nordic entrepreneurship and networking together. After the event the participants bring these practices and networks back to their own entrepreneurial ecosystem. Some members will stay in the community and some are satisfied by joining a single event.

The example B is a suggestion in the workshop with Tribe Tampere for events made between two different professional groups gaming and mining. First both of these professional communities are made members of the Entrepreneurial community space, which occurs in two different ways. Afterwards a common activity is created between the member groups, which establishes shared understanding and interest between them.

The example C is from Hakkila container village where all the members are familiarised with the culture of the village and renting a container in the same way. This establishes shared understanding for the coworking community. Afterwards the different professional groups specialize inside the village and create their own communities of practices and shared understanding. For example, the musicians and construction workers.

In example D illustrates Station's idea to influence students and student associations during university lectures. This brings the key situation outside of the Entrepreneurial community space's premises which aims to bring new members to take part in Station. The student community is illustrated partly outside of the premises. This is due supposition that they spend their time learning the entrepreneurial practices in project work in Station's premises, but their community and activities are mostly practiced in university premises.

As an example, the figure F can be understood as a single Entrepreneurial community space that is used in various ways by various professional communities. It shows that the communities might not be in active interaction within each other and that the dynamics that create their membership and activities are separated. The amount of facilitated situations needed to operate the communities in the figure F is six, which requires the use of several or all of the supporting elements of Entrepreneurial community space, hence the task might easily overwhelm a single community manager. This explains why it is easier to facilitate coworking practice, instead of diving into domains of multiple professional communities. For individual members and communities, it is hence important to take responsibility for running their own professional activities the "software" in the hardware Entrepreneurial community space provides.

6. Research Findings and Conclusion

In this research report, the supporting and facilitating elements of entrepreneurship in Entrepreneurial community spaces were identified and categorised into eight main categories. These categories are membership, hosting, social density, practice, domain, activity resources, premises and accessibility. The elements were collected from the various literary discussions concerning Entrepreneurial community spaces and their activities marked in framework A (p.48-49). These elements support the development of social capital, knowledge exchange and self-efficacy, which were recognized as supporting entrepreneurial development (for example, Uzzi, 1997; Gemmel, Boland and Kolb, 2012; Enders et al., 2017).

The study suggests that Entrepreneurial community spaces operate as forums or platforms enabling various professionals to practice their profession or skill in a socially and materially supporting environment. In addition to enabling the practice, they provide opportunities to find professional identity and ways to gain the needed competencies to succeed in that identity. Simultaneously people are able to tap into the often intangible and tacit knowledge of "doing it" by working together. Entrepreneurial community spaces hence provide a forum for learning how to learn, experience and engage in professional communities.

Compared to traditional institutional education or working culture, Entrepreneurial community spaces provide the possibility for participants to choose their own interests and events to participate in, even to play with alternative professional identities or apply their professional or amateur skills in different contexts.

However, such learning experiences and socialising need correct situational factors to be in place (Medlin, 2004; Weick, 2017). For example, asking a "Mickey Mouse" question from an entrepreneur who is stressed about their company's survival can lead to a negative response which can even demotivate the nascent entrepreneur to continue their participation in the Entrepreneurial community space and entrepreneurship. The situation for learning, friendship and finding a role in the professional community needs to be suitable. These dimensions of the matching interest were analysed and illustrated in figures A, B, C and D and include aspects of motivation, expertise, participation, time pressure, uncertainty and shared levels of professional practice and knowledge.

While progressing with the study more evidence emerged of the importance of the key situations of the Entrepreneurial community space. These rituals, re-occurring events or methods to handle several tasks such as familiarising visitors to the space create the practice that is needed for the users or Entrepreneurial community space to interact meaningfully together. Hence studying these situations are the key to understanding the fundamental value creation of Entrepreneurial community spaces.

Further analysed the characteristics of the elements of community spaces supporting entrepreneurship, three main categories can be distinguished. First, the "hardware" constitutes the premises, the accessibility of the space, and the activity resources. These hardware elements are explicit, in many cases enable action and are often possible to acquire with money.

The second category is the people using the space. They are (different levels of) members, visitors and hosts. They constitute the mission of the Entrepreneurial community spaces as members ultimately choose to join the entrepreneurial activities of the space, and members' development needs and interests depict which activities they participate in the space. Especially with physical Entrepreneurial community spaces, the pool of people who could use the space is mostly limited to the local entrepreneurial ecosystem (Feld and Hathaway, 2020).

The "software" of Entrepreneurial community spaces explains the dynamics of how people engage in various key situations of the space. Becoming an empowered member of the space and/or one of its communities is a crucial process to analyse the success of "software" in the Entrepreneurial community space. Hosts and members most often create and facilitate these situations, which means that they can own and transfer this "software" leadership skills of coworking as has been witnessed in the global spread of startup culture (Saxenian, 2006). A practical implication of members transferring and owning the "software" of coworking, is that entrepreneurial community spaces have an incentive to compete for active and skilled members.

During the changes which Covid-19 pandemic creates in knowledge work, understanding how the mechanisms of effect in different elements of Entrepreneurial community spaces, helps organisations and individuals understand which interaction is meaningful to participate in a physical environment and which can be transferred to online. Understanding the function of the elements of Entrepreneurial community spaces helps in identifying what elements are still left unattached to the online environment that is often the only solution for interaction in the contemporary world.

Contribution to the literature discussion

This study brings five cases of Nordic Entrepreneurial community spaces, from which three are open spaces for anyone interested in participation without the need for a paid membership. The discussion of coworking has focused on coworking spaces (including, Foertch and Cagnol, 2013; Brown, 2017; Bouncken et al., 2017) and the dynamics of people who rent their office or hot desk from the same coworking office space. Less research has been made in open spaces which are a trend while corporations, universities and other organisations open their doors for outside participation in a form of third/fourth spaces (Morrison, 2018). Yet this study suggests that these open spaces create several parallel communities, tacit membership and have even more structured internal missions and activities than coworking spaces that rent office space and provide explicit memberships. The study shows evidence that people need a clearer purpose to participate in open Entrepreneurial community spaces because there the motivation is finer grained than the utility value of the usage of a rented office in coworking space. The case examples show how new membership groups such as students, blue-collar workers, hobbyists and African entrepreneurs partake and take lead in creating new coworking culture.

Understanding the creation of motivation to participate in Entrepreneurial community spaces lead to the discovery of the relevance of the key situations where the "magic" of entrepreneurial development happens. As the "hardware" (Harrison and Dourish, 1996; Raymond et al., 2017, Morrison, 2018) and people (Oldenburg, 1991; Wenger et al., 2002; Brown, 2017) of coworking spaces are researched widely, the "software" of these key situations is less well known even though its relevance has noted to be even the most important factor for members to choose to cowork (Brown, 2017).

Description of the various elements in Entrepreneurial community spaces and analysing their interaction in supporting entrepreneurial development of this study give tools for future studies to construct hypothesises, evaluate and describe these key situations in Entrepreneurial community spaces. This is an addition to the few literature sources which explain the role of space in the creation of entrepreneurial roles (Haanpää, 2017) and the facilitation of interdisciplinary cooperation (Klein, 2005)

This study adds new chapters in the wide discussion of communities of practice, (Leve and Wenger, 1991; Wenger, McDermott and Snyder, 2000; Capdevila, 2013) in a point of view of people participating in the case Entrepreneurial community spaces were identified as communities of

practice of coworking. Their uniqueness is the shared practice of using the space as a utility, share knowledge and support across various professional domains. Like in Hakkila container village the members rent containers and learn together how to renovate and use them as villagers, while their main professional or hobbyist identity vary. Sharing the same coworking practices of the Entrepreneurial community space lays grounds for members of different professional identities and communities of practice to cooperate in an interdisciplinary manner, for example, supporting artists with skills gained in the construction profession. Hence the dynamics of "cross-influencing" of communities of practice was identified and described, which is relevant topic for entrepreneurship as new innovations spawn from these interdisciplinary applications.

The study gives insight on how tacit knowledge, social capital and self-efficacy is created or planned to create in the case Entrepreneurial community spaces. The key insight finding is that owning an empowered sense of membership supports considerably the people's capability to utilise the potential knowledge, resources and social capital in the Entrepreneurial community space. On the other hand, these coworking skills are partly global (Colleoni and Arvidsson, 2014) and when learned in some Entrepreneurial community space, could be implied in others, hence giving the person the sense of "membership for the global coworking community".

Coworking skills are a new basic competence in knowledge work.

The study shows that all of the responsibility of creating the dynamics in Entrepreneurial community spaces is not relying on their designers and hosts. In well-functioning Entrepreneurial community spaces, the members take part in creating activities and coworking culture. Creating and engaging these activities, such as hosting events, conversations, setting up learning laboratories, creating interdisciplinary cooperation, require facilitation, time-management and improvisation skills to navigate, participate and create opportunities in the Entrepreneurial community spaces. Therefore, facilitation, time-management and improvisation skills in knowledge work are necessary to exploit the opportunities that Entrepreneurial community spaces and interdisciplinary cooperation provide (Klein, 2005).

Coworking skills should be taught to students and professionals to support their entrepreneurial competence. Training coworking skills empowers the numerous Entrepreneurial community spaces that have established by various organisations with members who inherently know how to create and participate the key situations for that space.

In Tampere University, where this study was conducted, an ironic decision was made to cancel the research department on theatre and drama in 2010 (Suoni ry, 2021), which includes the research in improvisation. The decision was made few years before a new university was formed out of three formerly independent universities. The new university's strategy is to "Impact through Integration", especially a form of interdisciplinary (Tampere University, 2018). The university might have just removed the core competencies for facilitating such interdisciplinary integration.

Study limitations and future research

This study is qualitative and gives insights into which elements exist in Entrepreneurial community spaces and how these elements interact together. The study does not measure closely how specific dynamics or elements affect the outcome of activities in Entrepreneurial community spaces. The study included five case organisations that all enabled a high level of participation in decision making and development of the space for their members. Traditional coworking spaces have more strict rules of participation, which means that some of the dynamics introduced in this study cannot be applied straight in most of the Entrepreneurial community spaces.

The study acknowledges social capital, knowledge transfer and self-efficacy, as the main factors increasing entrepreneurial development. These three factors are extensive, but they could be more extensively subcategorised and elaborated to understand in more detail how entrepreneurial development is supported in Entrepreneurial community spaces.

Future research should focus on creating measures to qualify different Entrepreneurial community spaces and their distinguish settings and how different facilitation approaches affect the space dynamics. The research mission is extensive and requires multiple case studies with well-framed research objects. Therefore, standardisation of the vocabulary of Entrepreneurial community space should be established among researchers and practitioners. Both literature reviews and empirical research can be implemented in further understanding how community spaces support entrepreneurial development.

Endnotes

This study gave answers to the questions that puzzled me in the beginning whether physical community spaces are able to challenge the "big tech" platform economy corporations in the attention economy. In the light of this study, spontaneously constructed independent community spaces are

highly unlikely capable of becoming a global phenomenon. This is due having set all the right elements and dynamics for a functional community space is a considerable challenge. To solve this challenge would need a cultural shift towards the renewed popularity of third places, education and encouragement of participating in community space, institutional support for providing spaces and remuneration for hosts.

The various elements of Entrepreneurial community spaces provide substantial opportunities for creating community space "software" that could be scaled in certain niche areas for example between business and hobbyists. Several of these elements are unique for physical environments and hence provide more options of action compared to "big tech" corporations. An organisation with a clear target group and well-constructed "software" for an Entrepreneurial community space should be able to scale its operations internationally.

In the end, every Entrepreneurial community space and every situation occurred in these spaces are different for some of their element, from which the most fluctuating is the human experience. Therefore, making a recipe of a successful mix of "hardware", people and "software" in Entrepreneurial community space, provide a mere hypothesis of the real situations occurring. Therefore, the Entrepreneurial community spaces will always remain as places where different Sounds and Rhythms of entrepreneurial engagement play and like a proper jazz concert, you do not know what the play is going to be like before seeing through the night.

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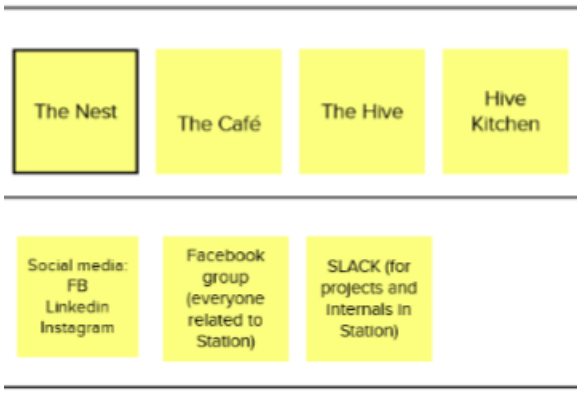
Appendix

The appendix includes the workshop written results of the workshops with the four case organisations

Community spaces of the case organisations



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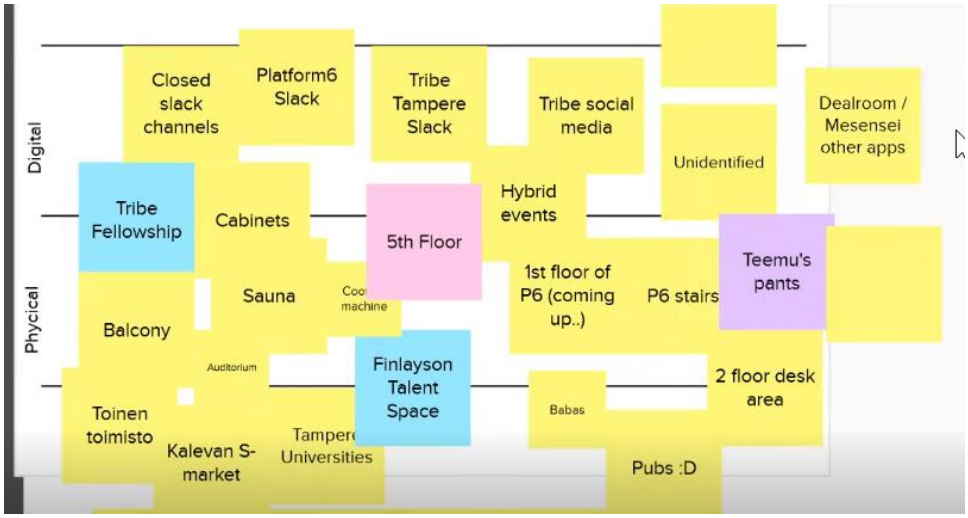

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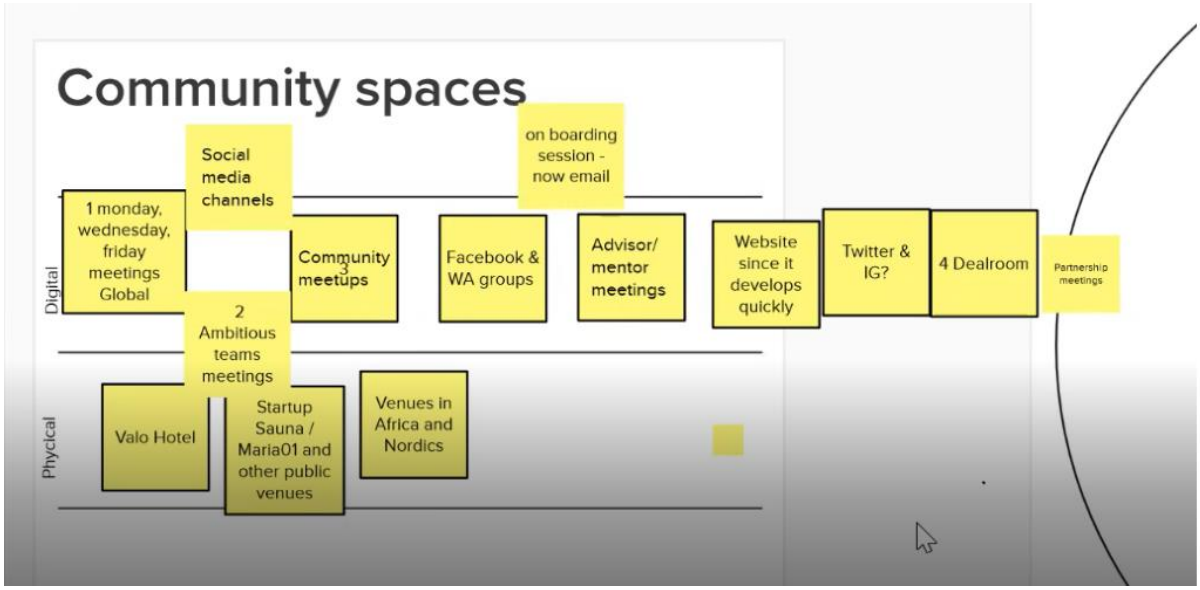
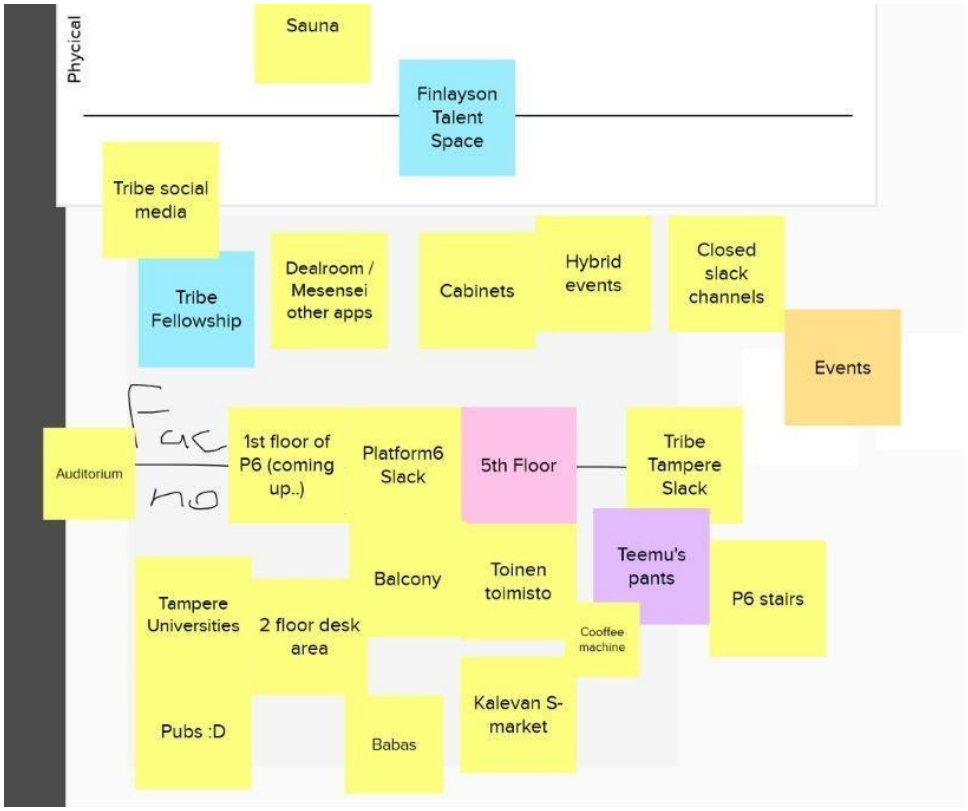


Ambitious Africa

Hakkila container village

Separation to facilitated and non-facilitated community spaces



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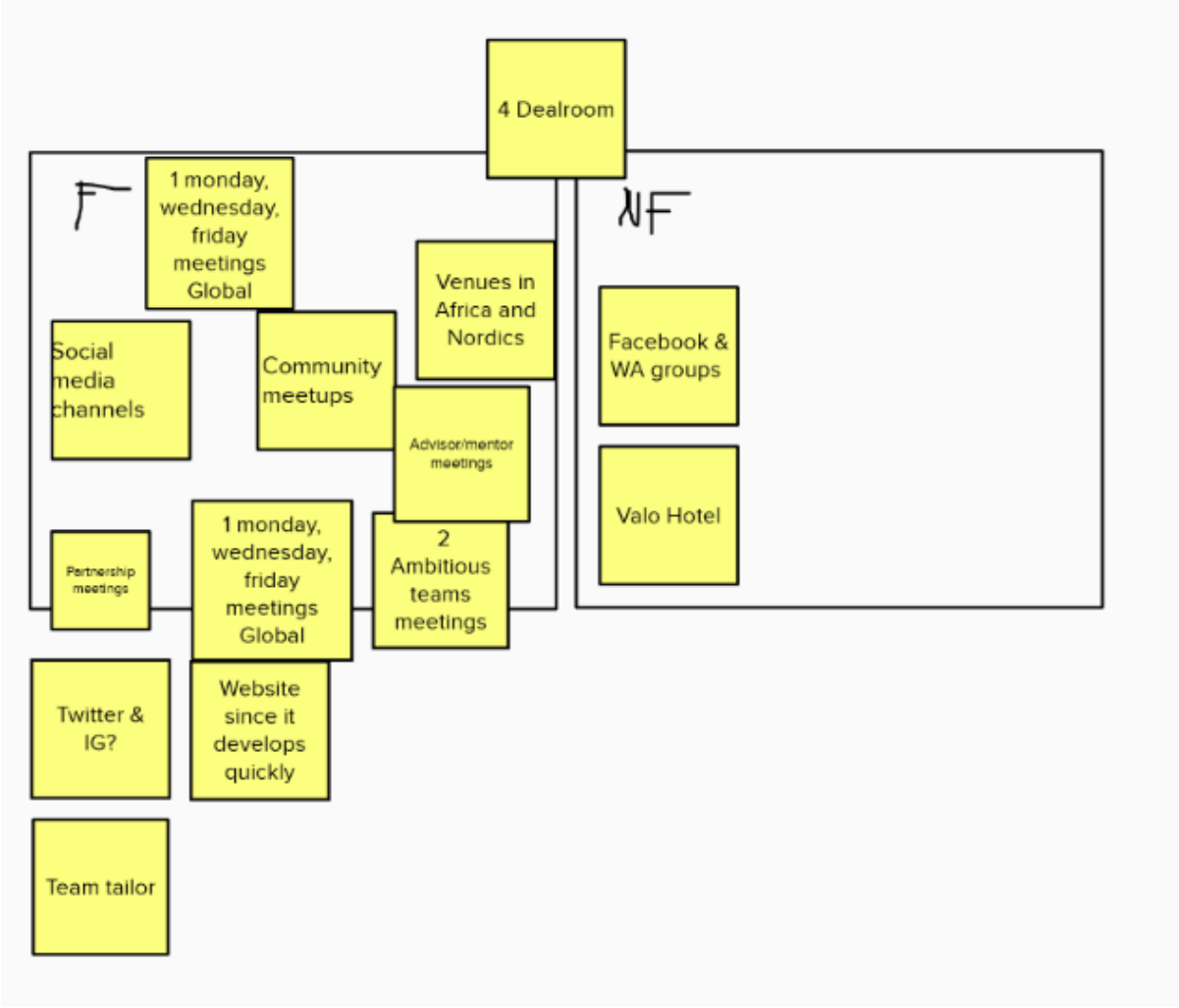
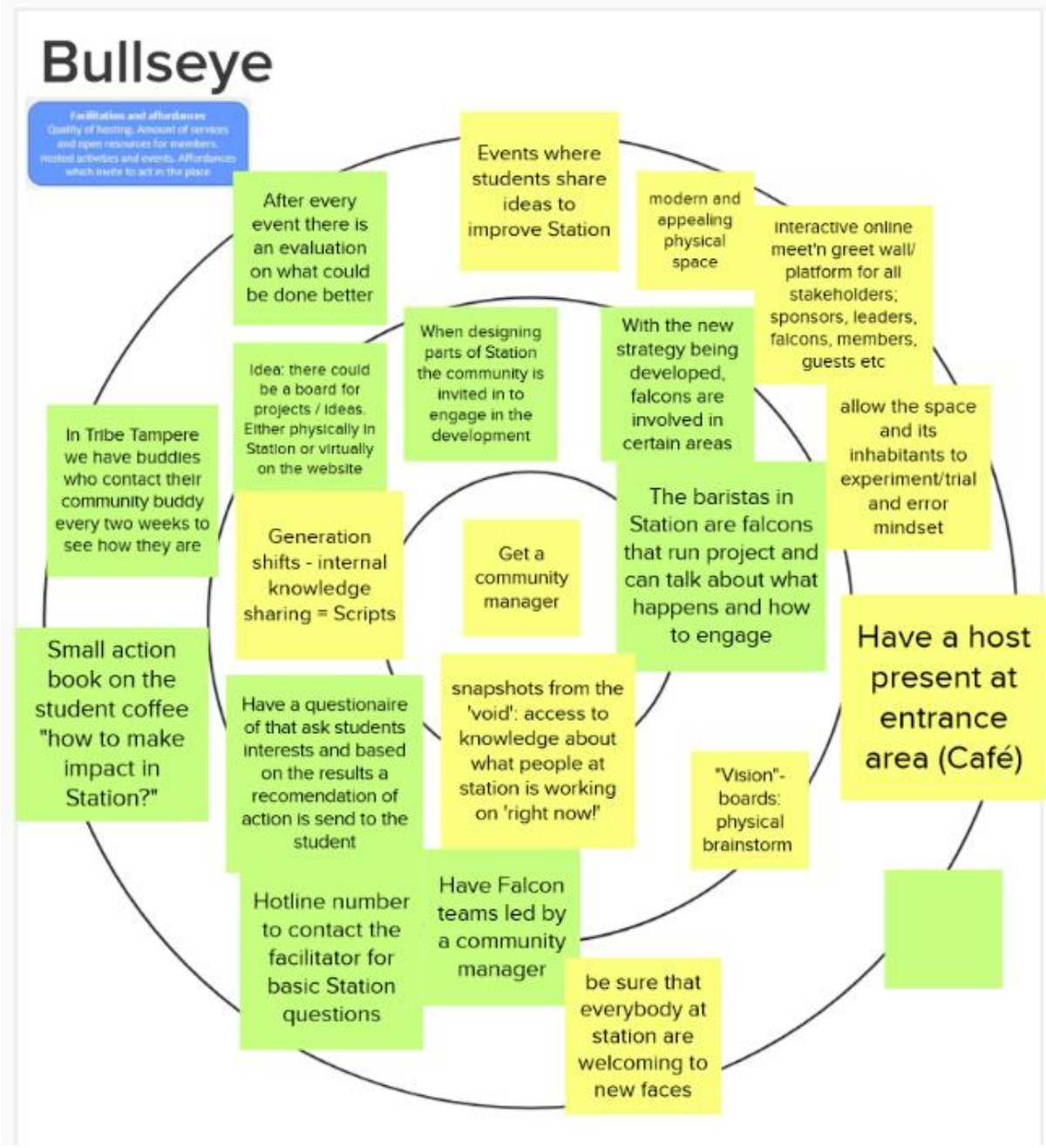


Ambitious Africa

Hosting and activity resources



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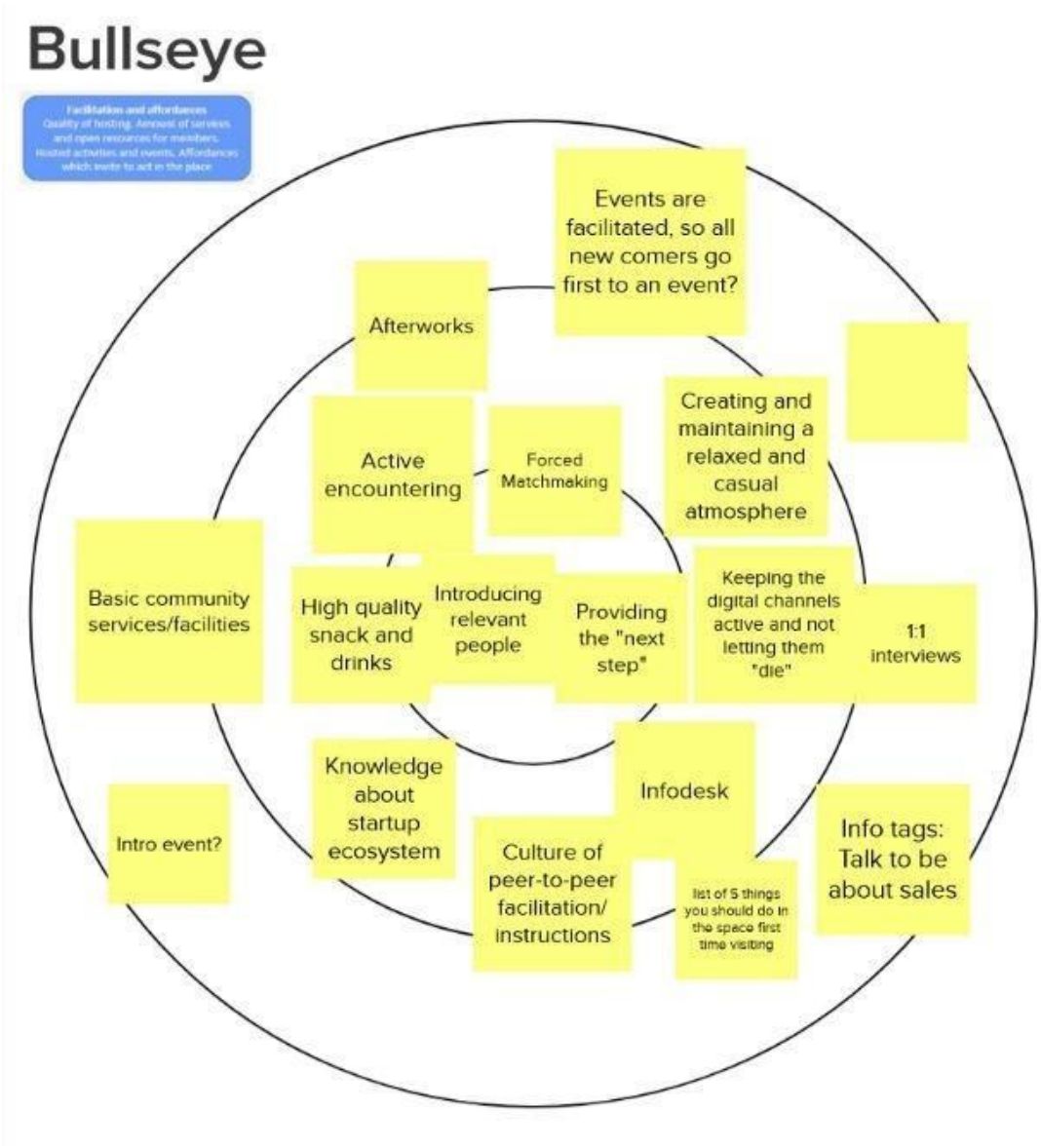

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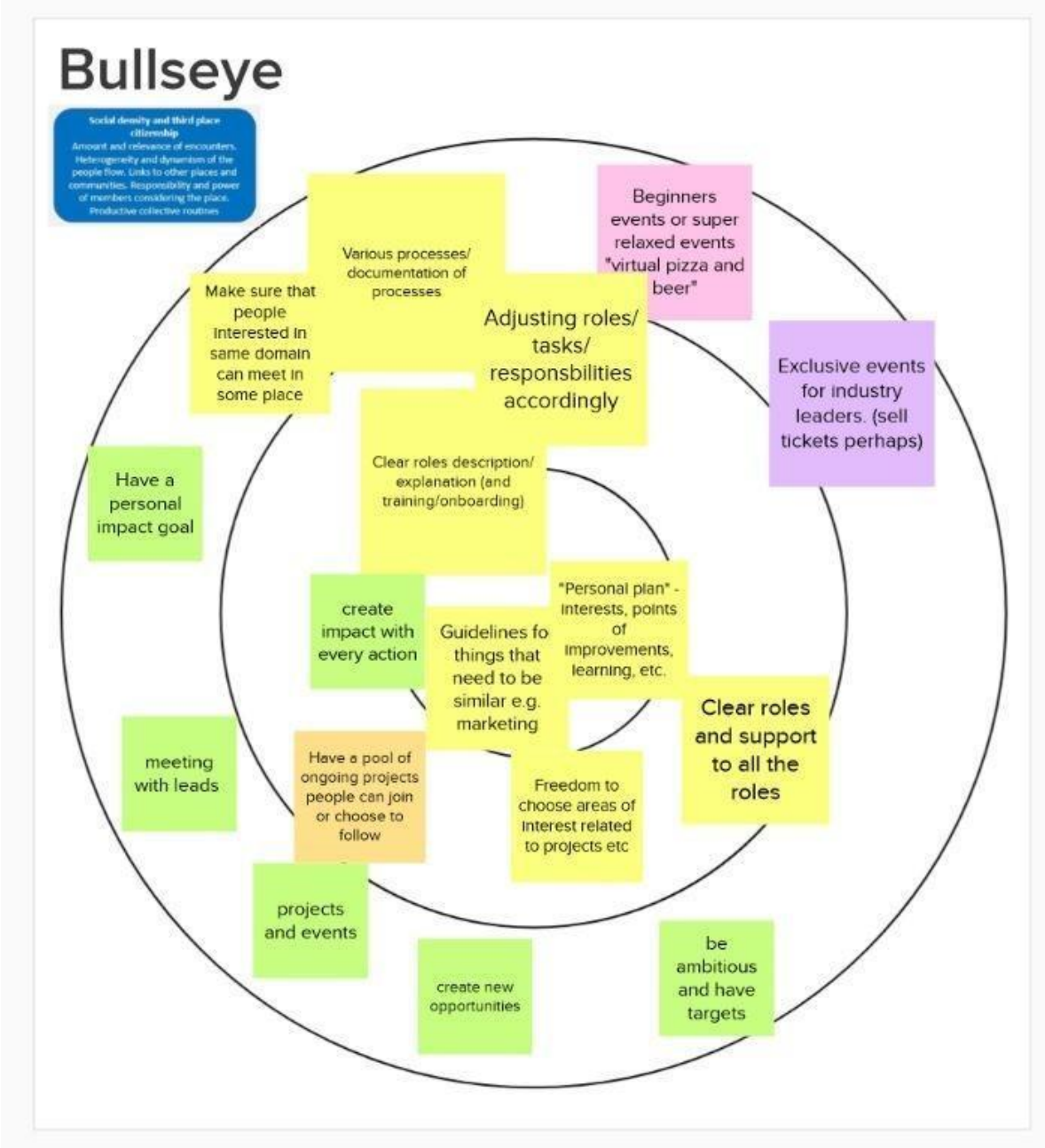

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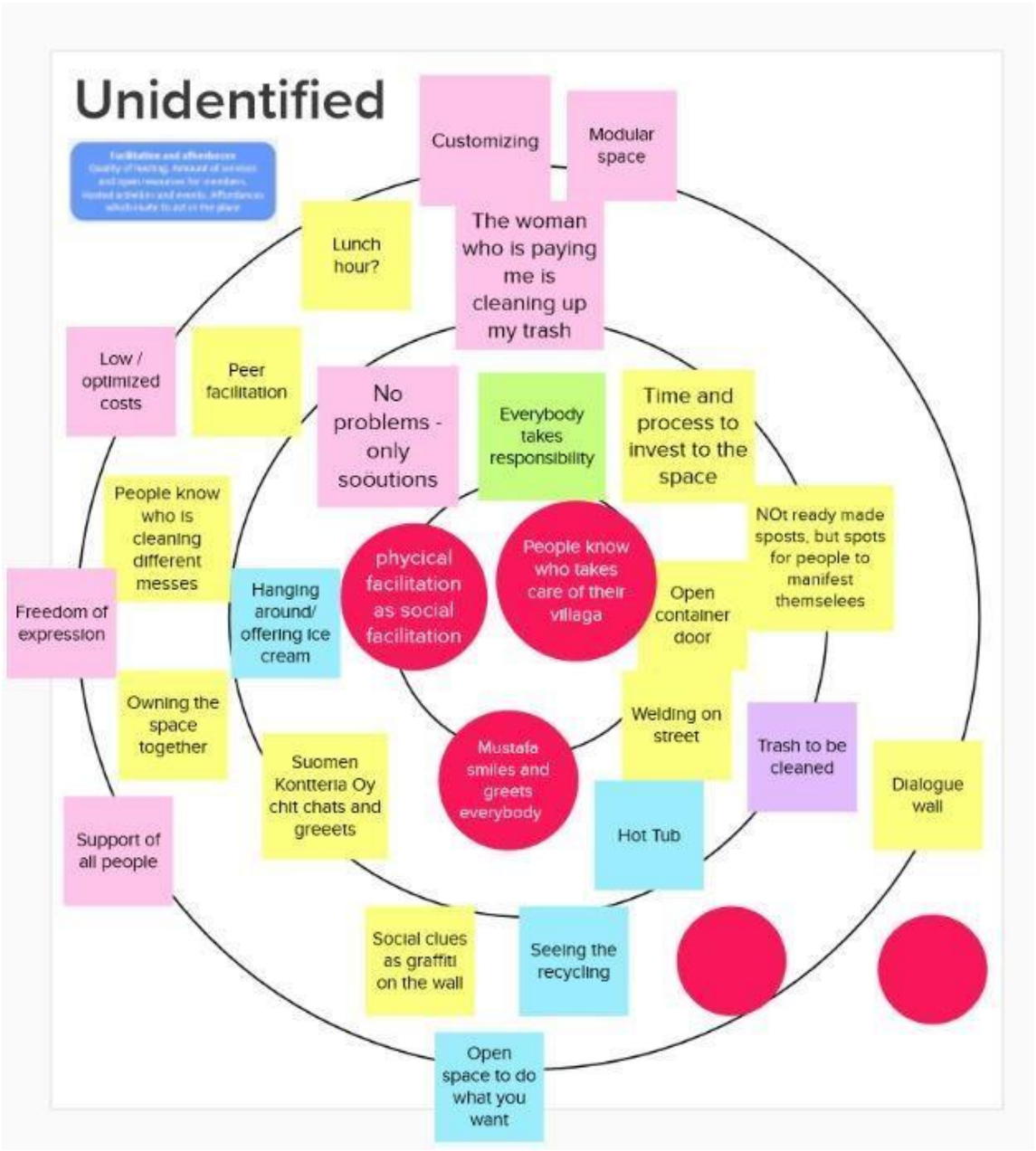
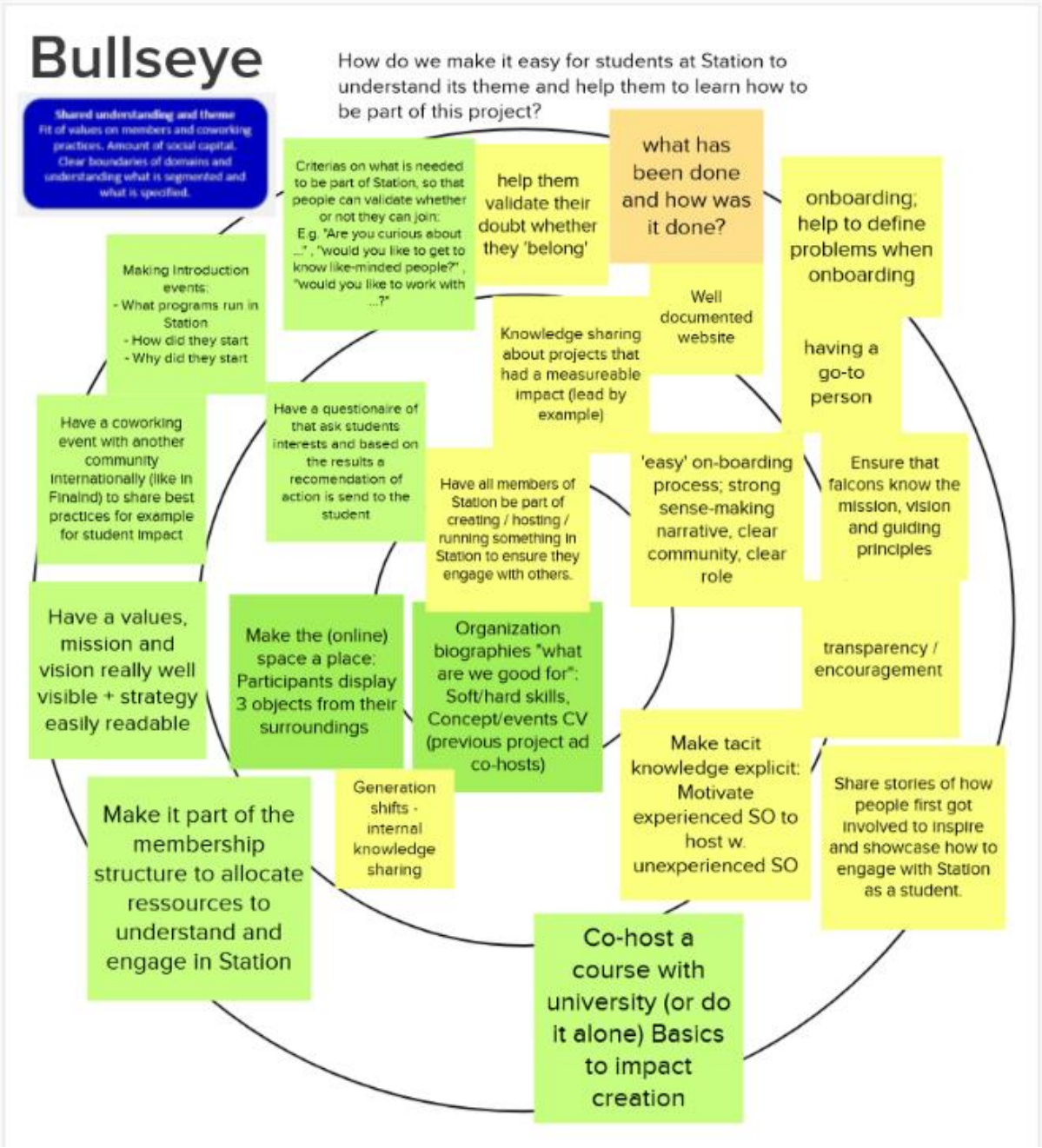


Hakkila container village

Domain and practice



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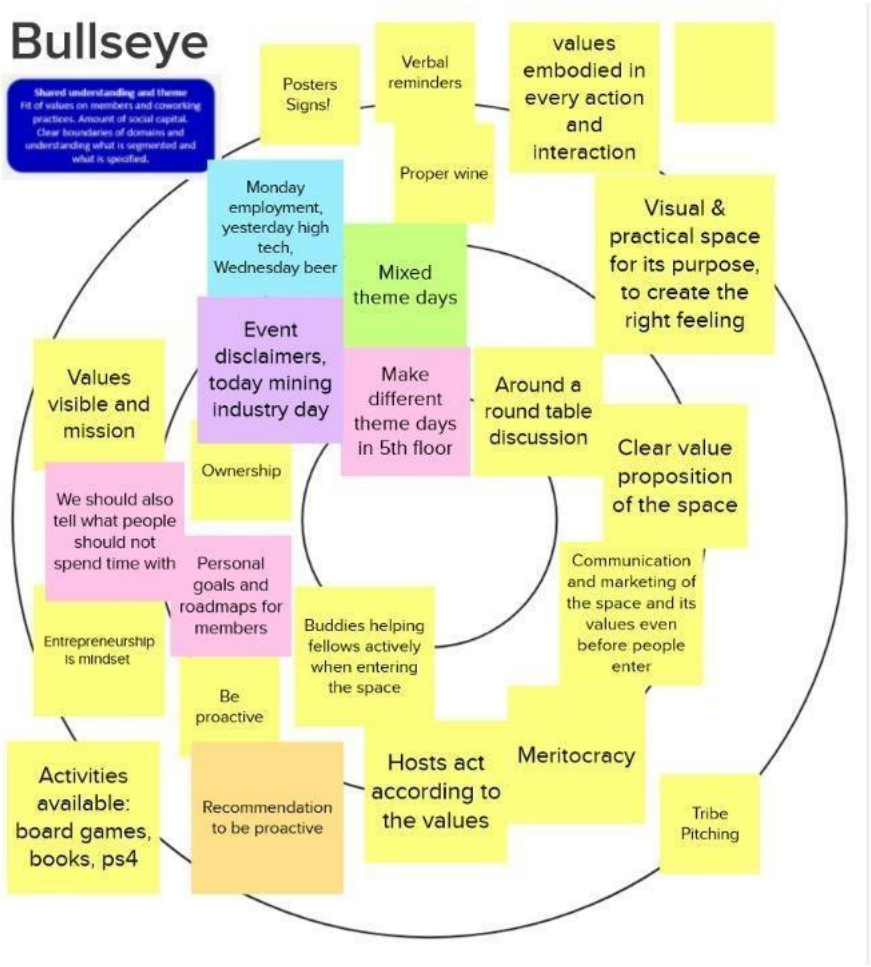

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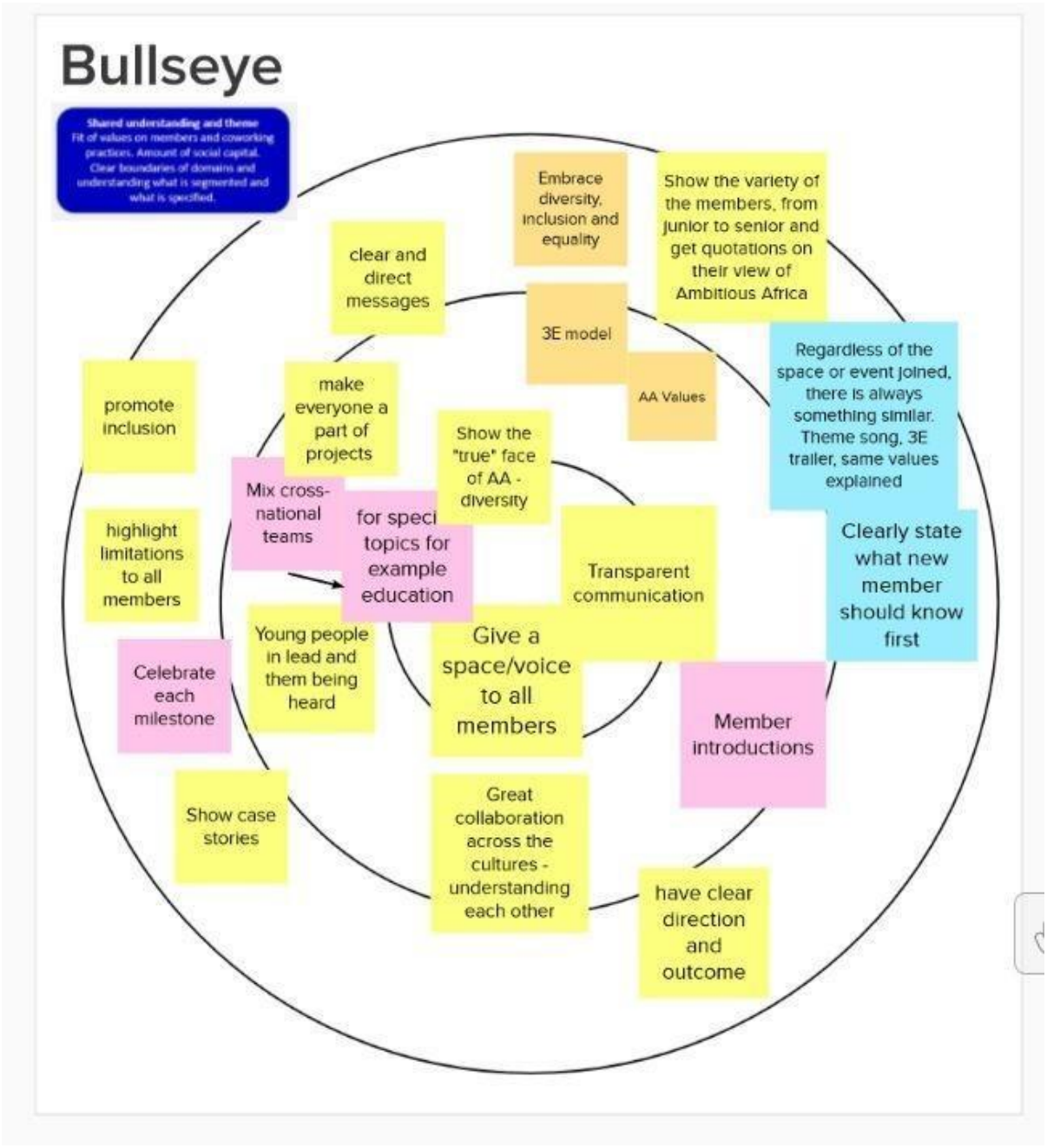

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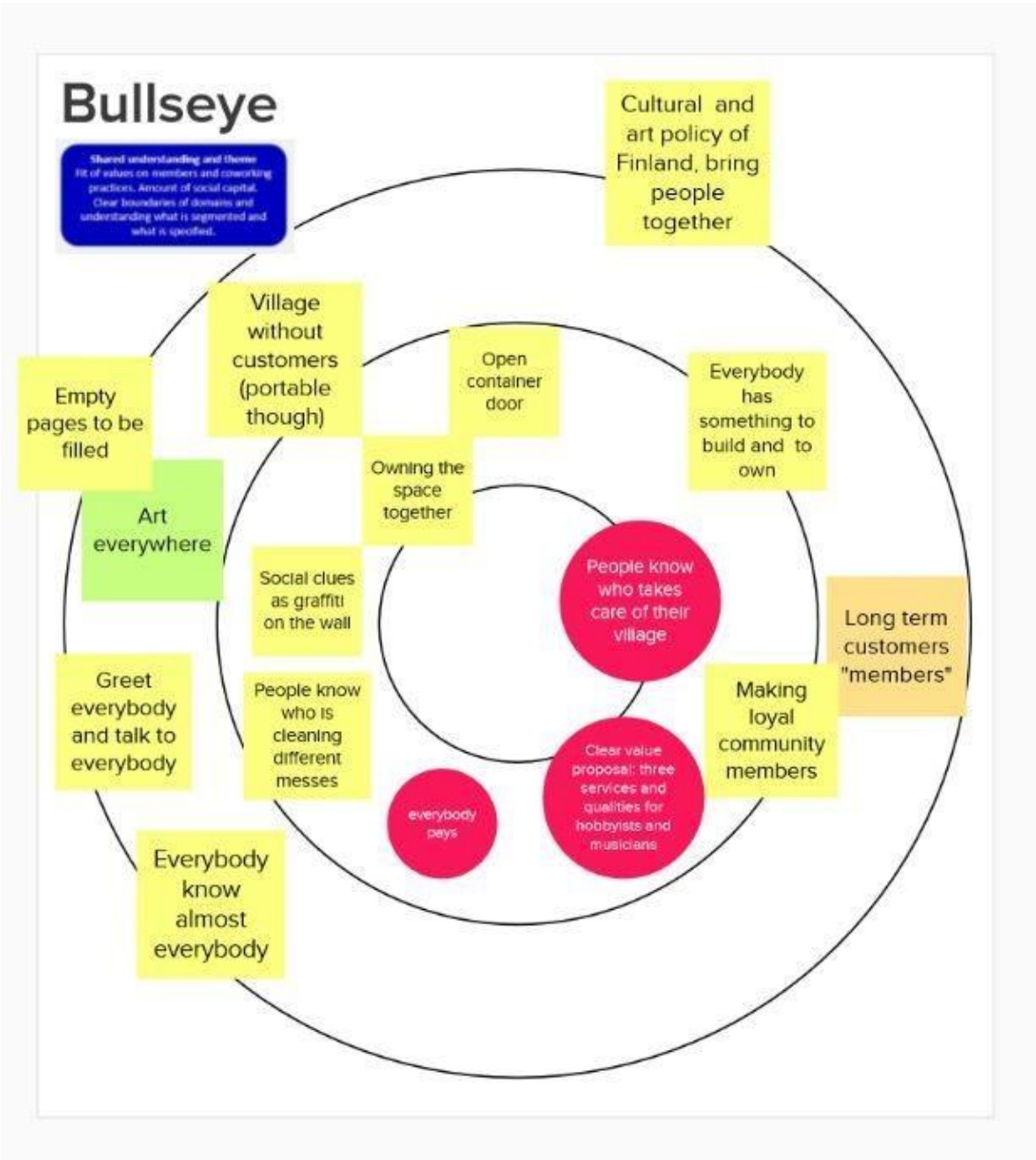
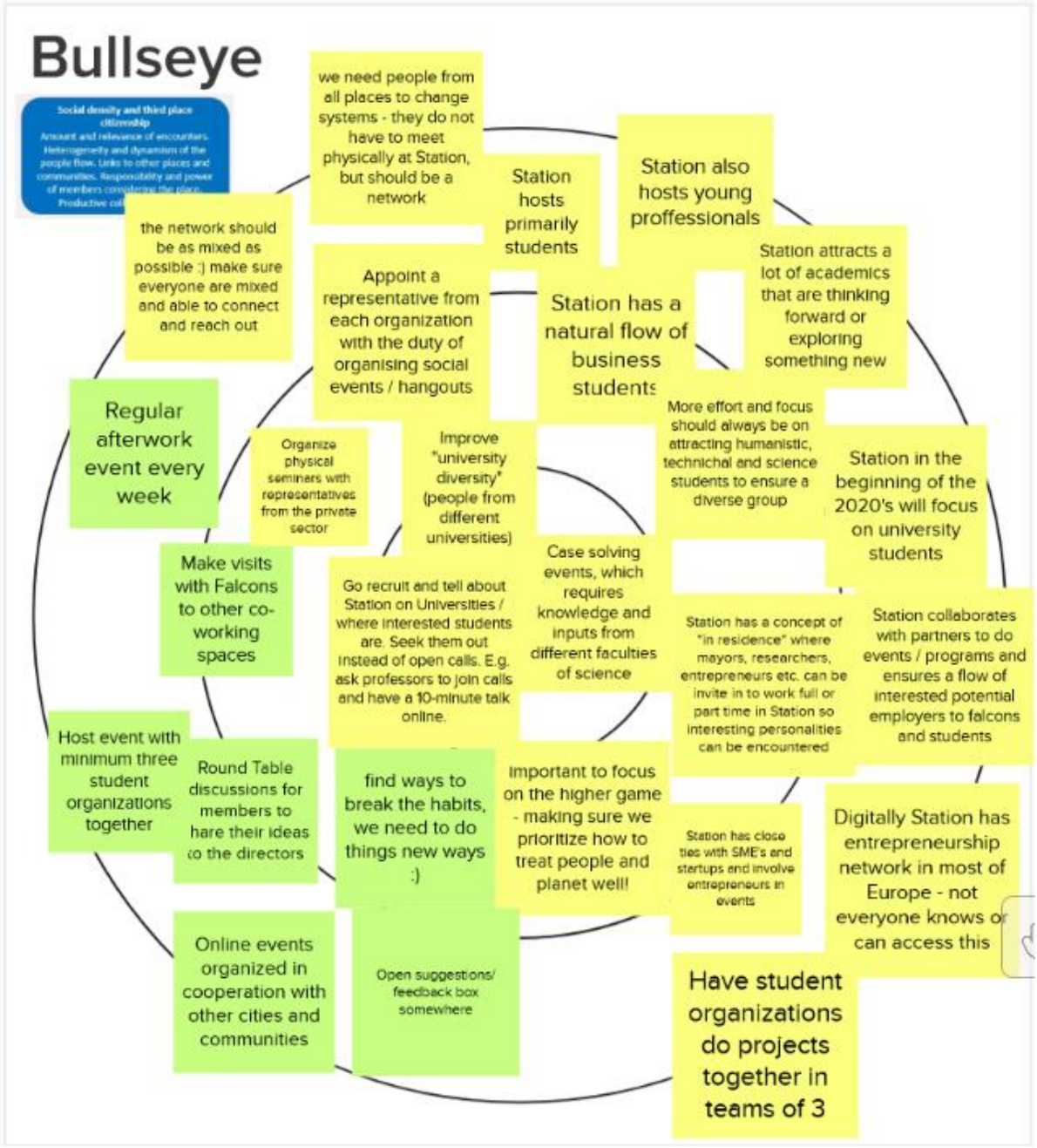


Hakkila container village

Curation and membership



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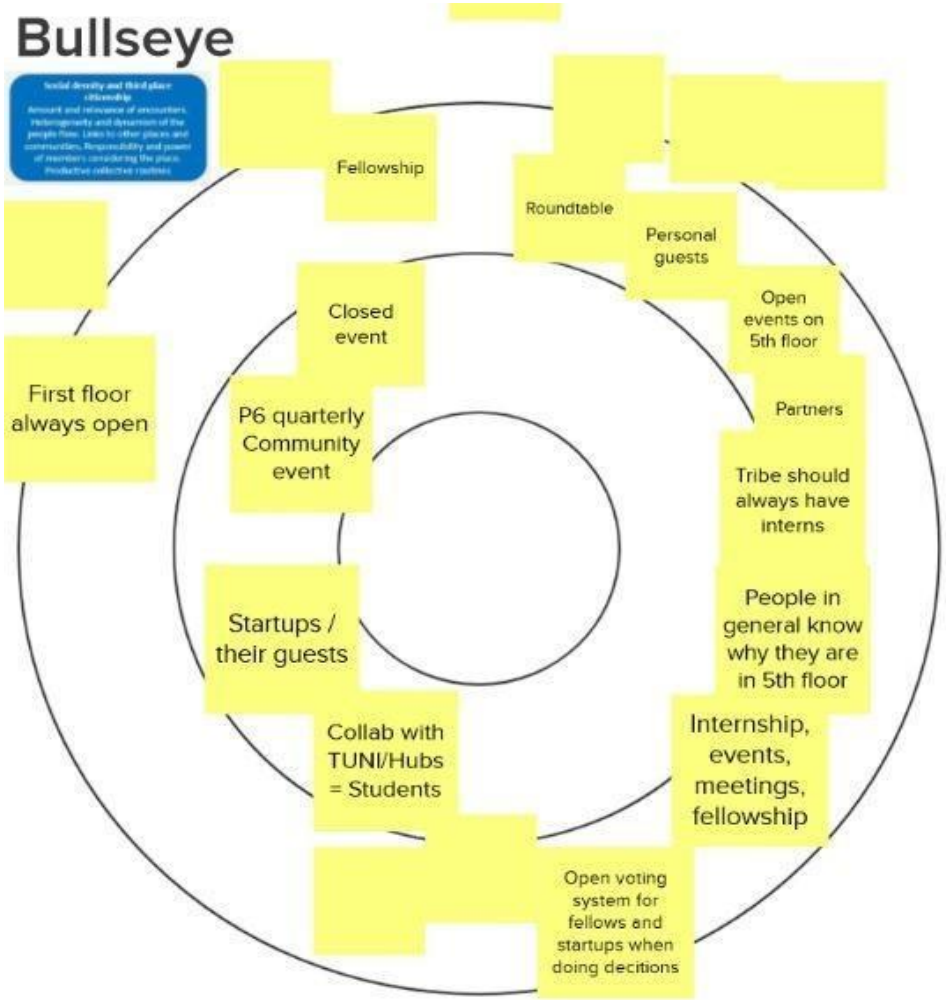

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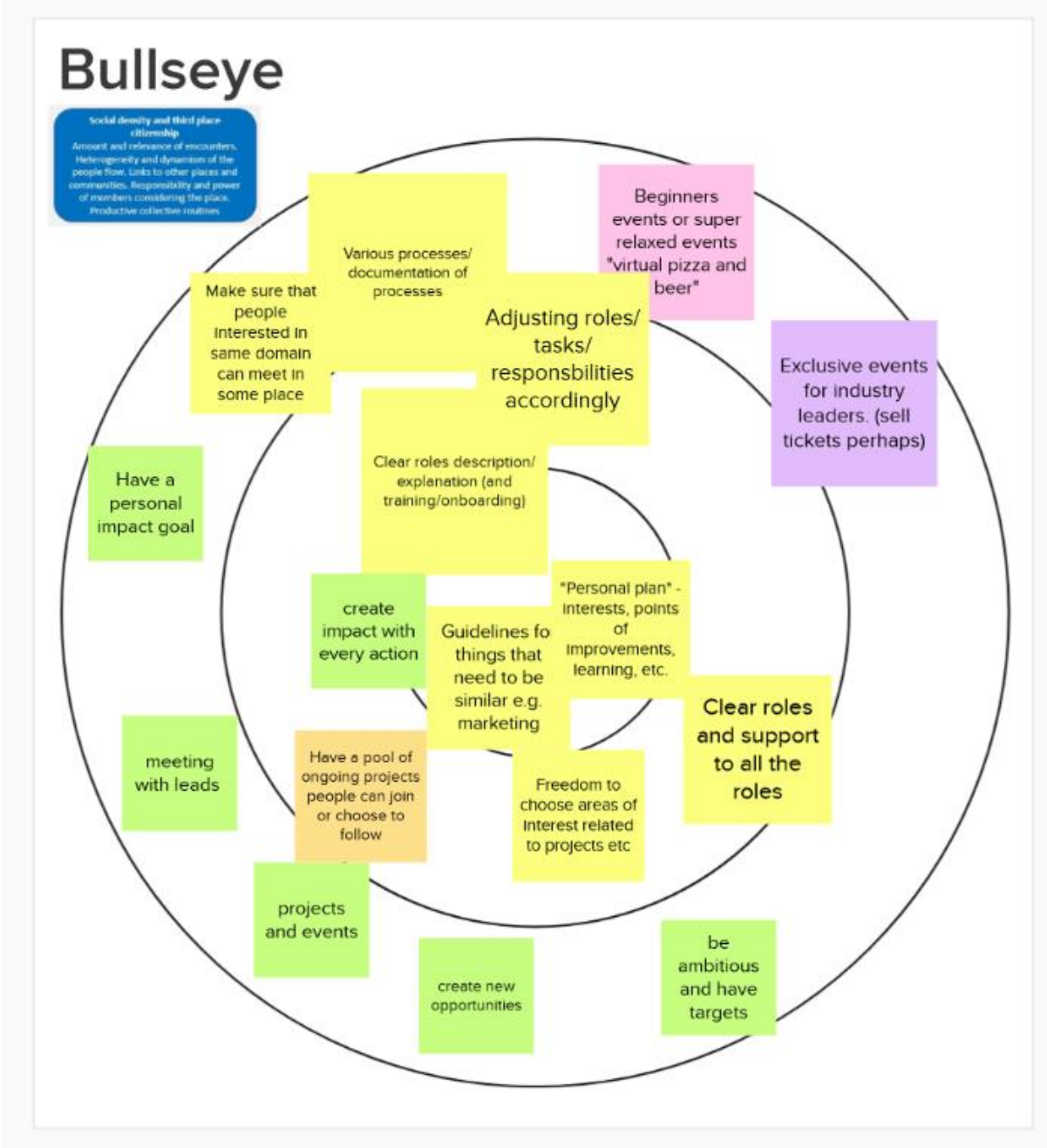

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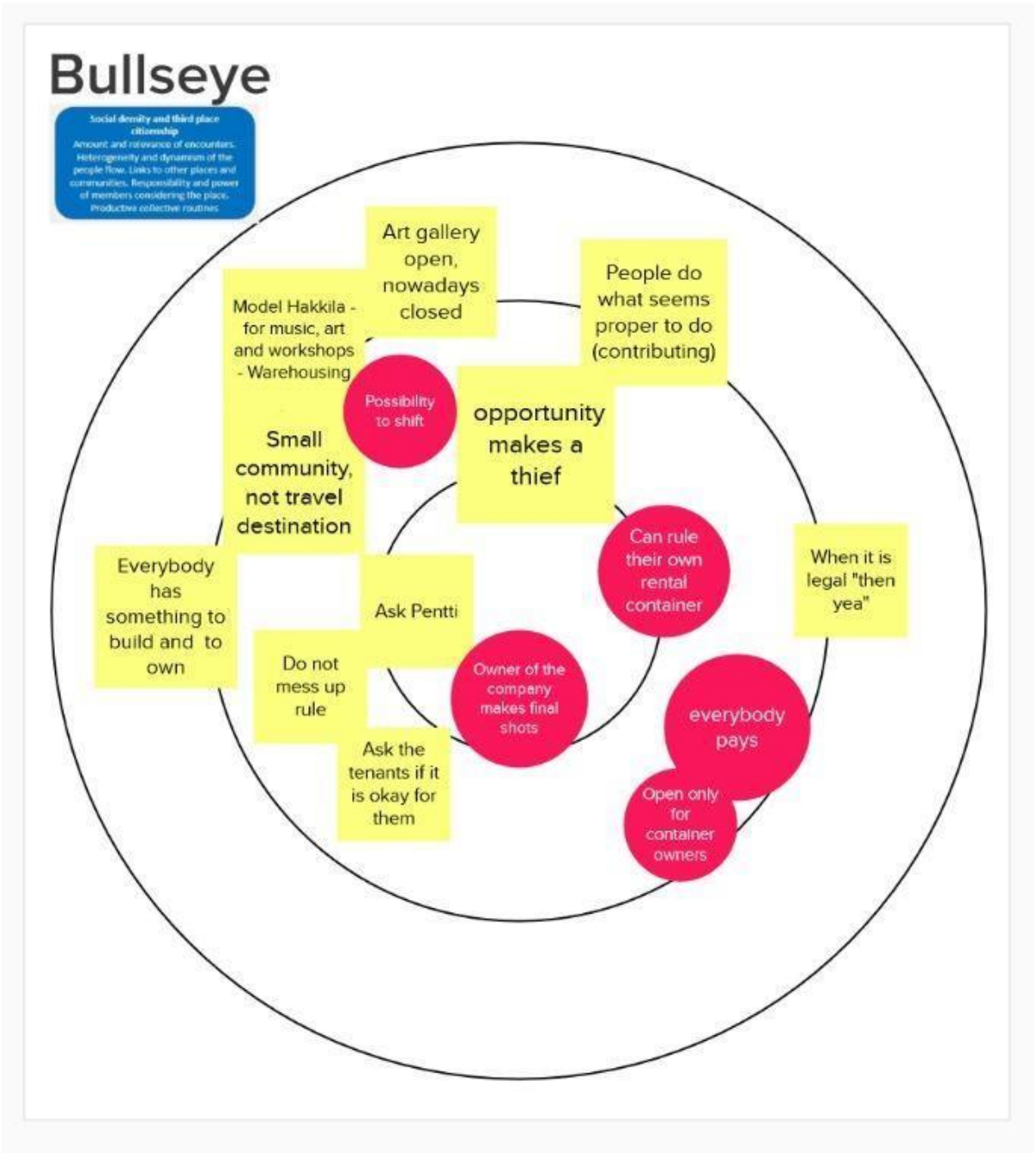
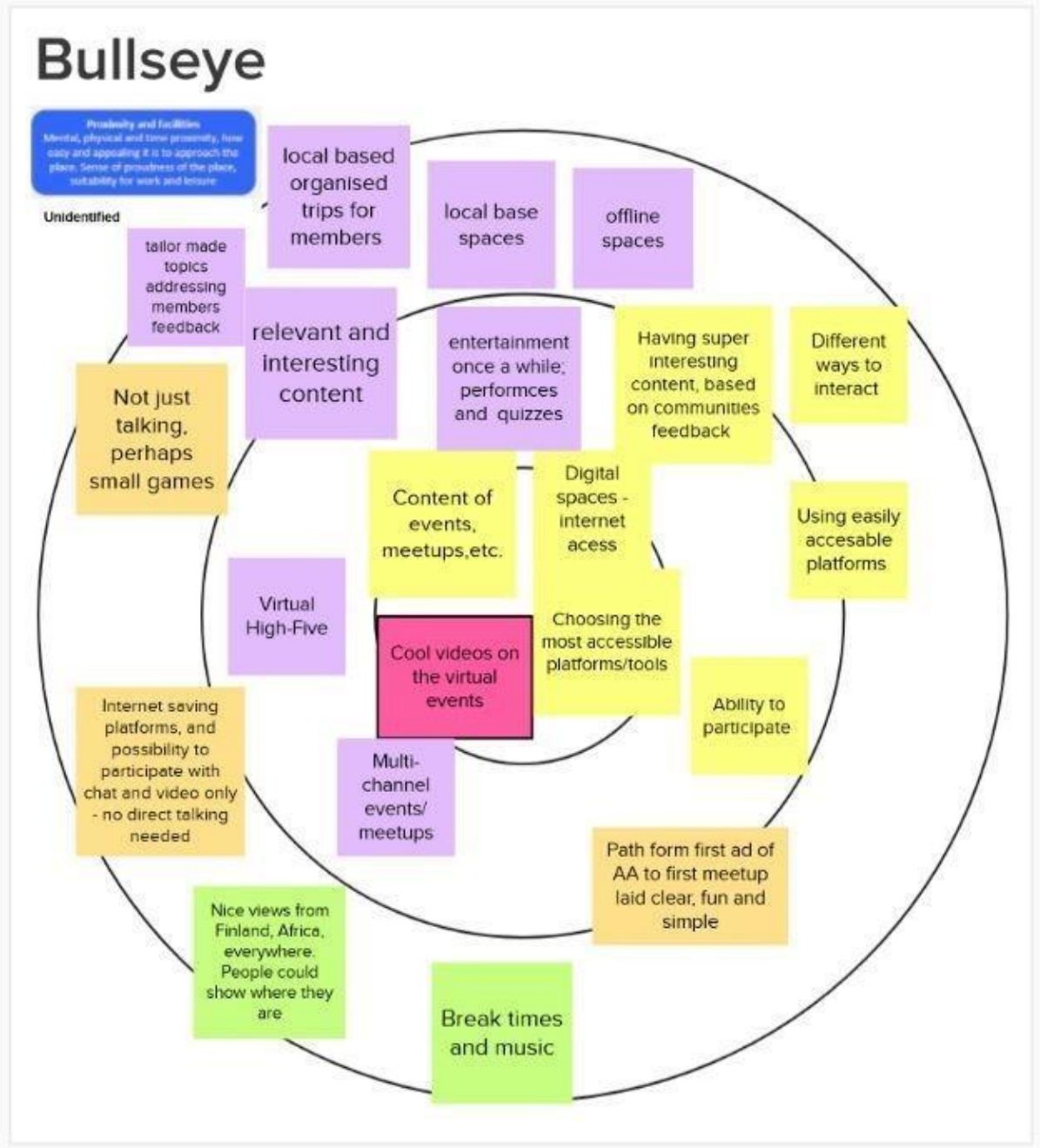


Hakkila container village

Accessibility and premises



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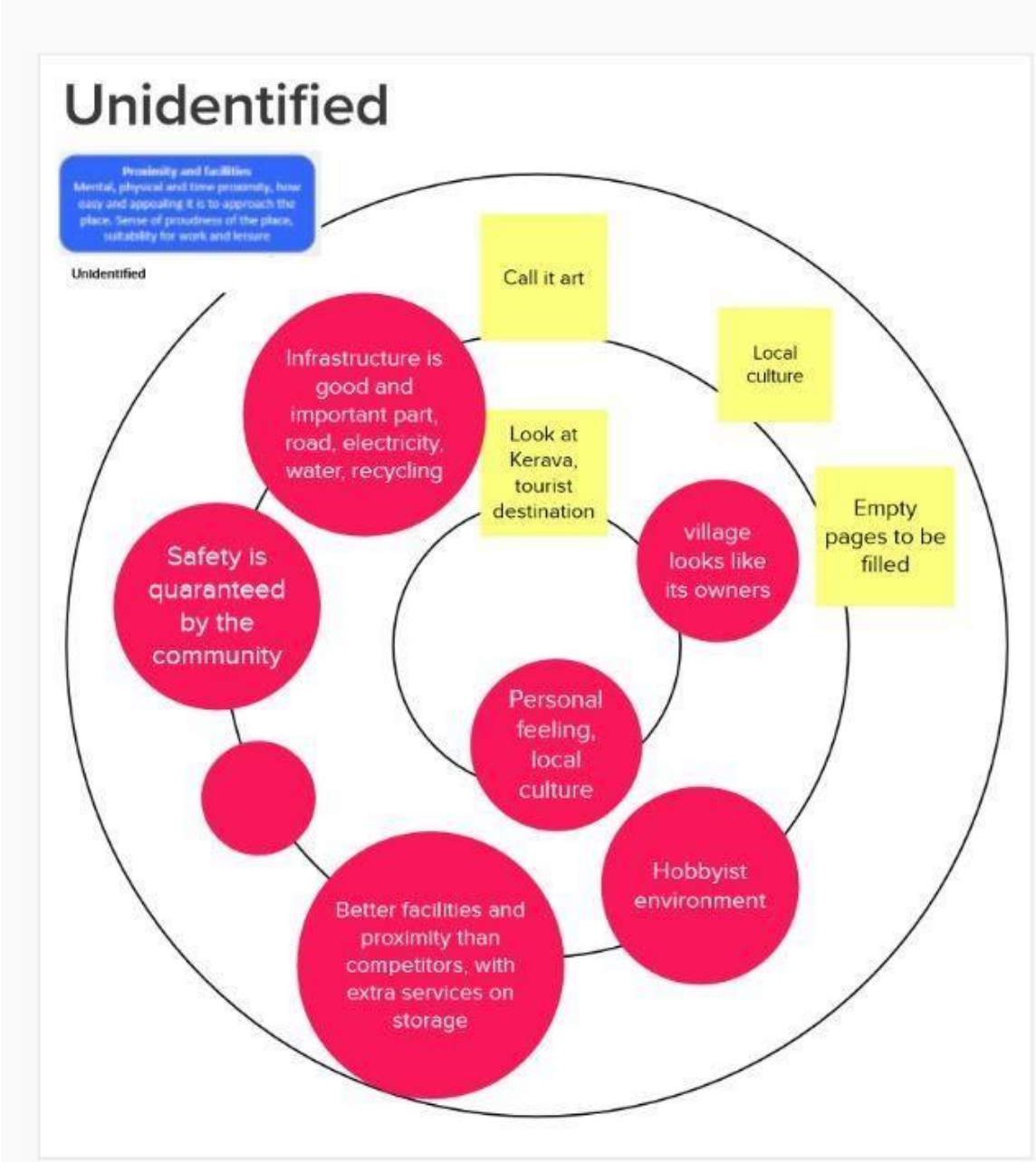

Hakkila container village