



**REPUBLIC OF TÜRKİYE
ADANA ALPARSLAN TÜRKES SCIENCE AND TECHNOLOGY
UNIVERSITY**

**GRADUATE SCHOOL
BUSINESS ADMINISTRATION DEPARTMENT**

**UNDERSTANDING AND REDEFINING SOCIAL
ENTREPRENEURSHIP THROUGH SOCIAL ENTREPRENEURS'
PERSONAL VALUES AND EXPERIENCES IN TÜRKİYE**

ÖMÜR KILINÇARSLAN

Ph.D.

ADANA 2024



**REPUBLIC OF TÜRKİYE
ADANA ALPARSLAN TÜRKES SCIENCE AND TECHNOLOGY
UNIVERSITY**

**GRADUATE SCHOOL
BUSINESS ADMINISTRATION DEPARTMENT**

**UNDERSTANDING AND REDEFINING SOCIAL
ENTREPRENEURSHIP THROUGH SOCIAL ENTREPRENEURS'
PERSONAL VALUES AND EXPERIENCES IN TÜRKİYE**

ÖMÜR KILINÇARSLAN

Ph.D.

**THESIS ADVISOR
PROF. DR. İBRAHİM EFE EFEOĞLU**

ADANA, 2024

DECLARATION OF CONFORMITY

In this thesis study, which was prepared following the thesis writing rules of Adana Alparslan Türkeş Science and Technology University Institute of Graduate School, I declare that I provide all the information, documents, evaluations and results in accordance with scientific ethics and moral codes without resorting to any means or assistance that would be contrary to scientific ethics and traditions. I also declare that I refer to all of the articles I used in this study with appropriate references and accept all moral and legal consequences if a situation is found contrary to my statement regarding my work.

01/02/2024

[Signature]

ÖMÜR KILINÇARSLAN

ÖZET

TÜRKİYE’DE SOSYAL GİRİŞİMCİLERİN KİŞİSEL DEĞERLERİ VE DENEYİMLERİ ÜZERİNDEN SOSYAL GİRİŞİMCİLİĞİ ANLAMAK VE YENİDEN TANIMLAMAK

Ömür KILINÇARSLAN

Doktora, İşletme Anabilim Dalı

Danışman: Prof. Dr. İbrahim Efe EFEOĞLU

Şubat 2024, 260 sayfa

Sosyal sorunları ele alma ve toplumun refahını iyileştirmede yaptığı katkılar sosyal girişimciliği giderek daha önemli hale getirmektedir. Sosyal girişimcilerin değerleri sosyal girişimcilik faaliyetlerinde belirleyici bir role ve öneme sahiptir. Bununla birlikte, değerlerin derinlemesine tartışılması ve sosyal girişimcileri nasıl etkilediği hakkında oldukça sınırlı çalışma bulunmaktadır. Bu tez sosyal girişimcilerin değerlerinin sosyal girişim faaliyetinde bulunmalarını nasıl etkilediğini ortaya koymayı amaçlamaktadır. Tezin bir diğer amacı ise sosyal girişimcilerin deneyimlerine odaklanarak sosyal girişimciliği ve sorunlarını açığa çıkarmaktır. Bu amaçlara ulaşabilmek için nitel araştırma yöntemlerinden yorumlamacı fenomenoloji deseni kullanılmıştır. Ölçüt ve kartopu örnekleme yöntemi kullanılarak otuz beş sosyal girişimci ile yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Araştırma verilerini desteklemek için ikincil veri olarak görüşülen sosyal girişimcilerin web siteleri ve videoları incelenmiştir. Elde edilen tüm veriler NVivo 12 Plus programı yardımıyla tematik analize tabi tutulmuştur. Araştırma bulguları a) sosyal girişimciliği tanımlamak, b) sosyal girişimcilerin temel değerleri, c) değer temelli sosyal girişimcilik, d) sosyal girişimci olmayı etkileyen temel unsurlar, e) sosyal girişimci olmanın zorluk ve kolaylıkları olmak üzere beş ana temada sunulmuştur.

Araştırma sosyal girişimcilerin yardımseverlik, insan hayatına dokunmak, adalet, eşitlik gibi kolektivist ve evrensel değerlere sahip olduğunu ve bu değerlerin sosyal girişimlerini başlatmakta, sürdürmekte kendilerini doğrudan motive etkilediğine dair görgül kanıtlar

sağlamaktadır. Ayrıca sosyal girişimcilerin ortak kabul edilmiş net bir tanımı olmadığı için sosyal girişimcilik ekosistemindeki aktörlerin değerlerini merkeze alan değer temelli yeni bir yaklaşım önerilmiştir. Bu amaçla sosyal girişimcilik ekosistemindeki aktörler değer merkezli incelenerek değer temelli, taklitçi ve değer çatışması yaşayan olmak üzere üç tip sosyal girişimci belirlenmiştir. Araştırma sonuçları bu üç tip sosyal girişimcinin arasında ayrım yapabilme konusunda uygulayıcılara ve politika yapıcılara rehberlik sağlamaktadır. Ayrıca değer temelli sosyal girişimciler değerlerine uygun davranışlar sergiledikleri ve anlamlı bir iş yaptıklarına inandıkları için manevi tatminleri daha güçlü olup zorluklara karşı daha büyük bir direnç göstermektedirler. Araştırmanın bir diğer önemli sonucu insanları sosyal girişimci olmaya ve toplumsal fayda odaklı değerlerini geliştirmeye yönelten temel unsurların; a) sosyo-ekonomik faktörler, b) kültürel ve kurumsal yapılar, c) aile, eğitim ve sosyal çevre, d) değerler ve kişilik, e) deneyimler ve f) işte anlam arayışı ile yakından ilişkili olduğunu göstermektedir. Bu kapsamda araştırmanın bir diğer önemli sonucu insanları sosyal girişimci olmaya ve bu yönde faaliyette bulunmaya yönlendiren temel unsurları belirleyerek akademisyenlere, uygulamacılara ve politika yapıcılara sosyal girişimciliği geliştirmek için yapılması gerekenler hakkında derin bir anlayış sunmaktadır. Son olarak araştırma bulguları sosyal girişimcilerin kültürel açıdan, insan kaynağı açısından, finansman sağlama ve hukuki açıdan çeşitli sorunlar yaşadıklarını göstermektedir. Bununla birlikte sosyal girişimci olmanın uluslararası ilgi çeken bir konu olması nedeniyle destek ve hibelerin sayısının fazla olması, değerlerine uygun hareket ettikleri için güçlü maneviyat duymaları, ekosistemde hızlı öncü girişim olabilme gibi bazı avantajları da bulunmaktadır. Bu kapsamda tez sosyal girişimcilerin deneyimlerine odaklanarak sosyal girişimcilerin yaşadıkları zorluk ve kolaylıkları belirleyerek akademisyenlere, uygulamacılara ve politika yapıcılara değer temelli politikalar ve stratejiler önermektedir. Ayrıca çalışma sosyal girişimciliğe yönelik aile ve çevrede var olan olumsuz tutum ve algıların sosyal girişimciliğe yönelik farkındalık artıncı olumlu yönde değişebildiğine yönelik görgül kanıtlar sunmaktadır. Bu kapsamda sosyal girişimciliğin daha fazla tanıtımının yapılarak sosyal girişimciliğe yönelik farkındalığın artırılması önerilmektedir. Ayrıca toplumsal fayda değerlerini çocukluktan itibaren yücelten ve geliştiren bir aile yapısı, eğitim hayatı ve sosyal çevre sağlanabilirse bireyler sosyal girişimciliğe ve toplumsal sorunlara daha fazla ilgi duyabilir.

Anahtar Kelimeler: Değerler, Fenomenoloji, Girişimcilik, Sosyal Girişimcilik.

ABSTRACT

UNDERSTANDING AND REDEFINING SOCIAL ENTREPRENEURSHIP THROUGH SOCIAL ENTREPRENEURS' PERSONAL VALUES AND EXPERIENCES IN TÜRKİYE

Ömür KILINÇARSLAN

Ph.D., Department of Business Administration

Supervisor: Prof. Dr. İbrahim Efe EFEOĞLU

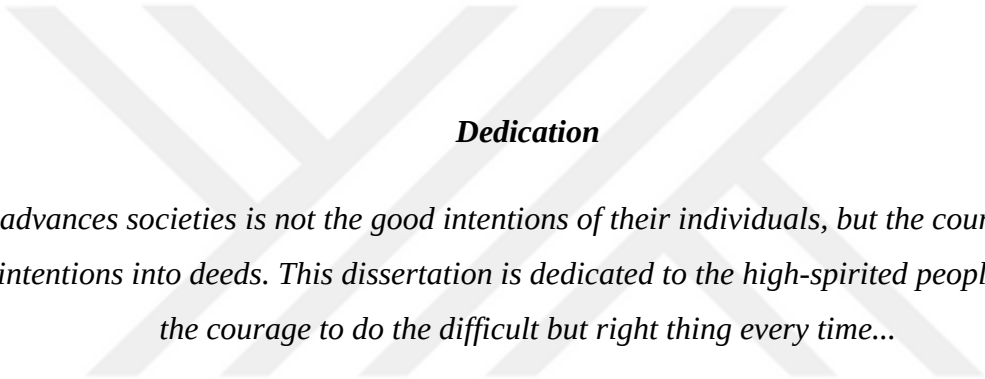
February 2024, 260 pages

Social entrepreneurship is growing in importance for its contribution to addressing social problems and improving the welfare of society. Social entrepreneurs' values have a decisive role and significance in social entrepreneurship activities. However, there are extremely limited studies on the in-depth discussion of values and how they influence social entrepreneurs. This dissertation aims to explore how social entrepreneurs' values affect their social entrepreneurship activities. Another aim of the dissertation is to reveal social entrepreneurship and its problems by focusing on the experiences of social entrepreneurs. To achieve these aims, interpretative phenomenology design, one of the qualitative research methods, was used. Semi-structured interviews were conducted with thirty-five social entrepreneurs using criterion and snowball sampling methods. To support the research data, the websites of the interviewed social entrepreneurs and the videos about them were analysed as secondary data. All data were subjected to interpretative phenomenology analysis with the help of NVivo 12 Plus software. The research findings are presented in five main themes: a) defining social entrepreneurship, b) core values of social entrepreneurs, c) value-based social entrepreneurship, d) key factors affecting being a social entrepreneur, and e) the benefits and challenges of being a social entrepreneur.

The research provides empirical evidence that social entrepreneurs have collectivist and universal values such as benevolence, humanitarianism, justice, and equality and that these values directly motivate them to initiate and sustain their social enterprises. In addition, since there is no commonly accepted clear definition of social entrepreneurs, a new value-based

approach that centres on the values of actors in the social entrepreneurship ecosystem is proposed. For this purpose, actors in the social entrepreneurship ecosystem are analysed in a value-centred way and three types of social entrepreneurs are defined as value-based, mimetic, and value-conflicted. The research results guide practitioners and policy makers in distinguishing between these three types of social entrepreneurs. Moreover, value-based social entrepreneurs exhibit behaviours in line with their values and believe that they are doing meaningful work, which leads to stronger moral satisfaction and greater resilience against challenges. Another important result of the research shows that the main factors that lead people to become social entrepreneurs and to develop their social benefit-oriented values are closely related to a) socio-economic factors, b) cultural and institutional structures, c) family, education and social environment, d) values and personality, e) experiences and f) the search for meaning in work. In this context, the other major outcome of the research is to identify the key factors that lead people to become social entrepreneurs and to engage in social entrepreneurship and to provide academics, practitioners, and policy makers with a deeper understanding of what needs to be done to develop social entrepreneurship. Finally, the research findings indicate that social entrepreneurs face various challenges in terms of cultural, human resources, financing, and legal aspects. However, being a social entrepreneur also has some advantages such as the high number of supports and grants since it is a subject that attracts international attention, a strong sense of spirituality because they act in accordance with their values, and the ability to become a pioneering enterprise in the ecosystem quickly. Focusing on the experiences of social entrepreneurs, the dissertation identifies the challenges and advantages of social entrepreneurs and suggests value-based policies and strategies for academics, practitioners, and policy makers. The study also provides empirical evidence that negative attitudes and perceptions towards social entrepreneurship in the family and social environment can change positively as awareness of social entrepreneurship increases. Social entrepreneurship should be promoted more, and awareness of social entrepreneurship should be increased. If a family structure, educational life, and social environment that glorifies and develops social benefit values from childhood can be achieved, individuals may be more interested in social entrepreneurship and social problems.

Keywords: Entrepreneurship, Phenomenology, Social Entrepreneurship, Values.



Dedication

What advances societies is not the good intentions of their individuals, but the courage to turn good intentions into deeds. This dissertation is dedicated to the high-spirited people who have the courage to do the difficult but right thing every time...

ACKNOWLEDGEMENTS

This dissertation took approximately five years to finish. Approximately two years of this period were directly affected by the COVID-19 pandemic, and half of this period was directly affected by the earthquake centred in Kahramanmaraş. I would like to express my gratitude to all my professors and friends who made significant efforts to bring this work to light and who supported me during the difficult processes mentioned above. Without their support and guidance, this work would probably not have been possible. I would be doing them a great injustice if I did not mention the names of some of my professors and friends.

I would like to express my endless gratitude to my esteemed advisor Prof. Dr. İ. Efe EFEOĞLU, who was a turning point in my academic life, who reminded me with every behaviour that a good academic should be a good person at first and supported me at every opportunity. Without his support, efforts, and guidance, I would not have completed this adventure. I would also like to thank Assoc. Prof. Dr. Esengül İPLİK and Assoc. Prof. Dr. İlksun Didem ÜLBEĞİ, who took part in my PhD Thesis Monitoring Committee jury and supported me in shaping this study with their valuable comments. I would like to thank Prof. Dr. Azmi YALÇIN and Assoc. Prof. Dr. Sahra SAYĞAN TUNÇAY for their valuable comments and suggestions. I would like to thank Prof. Dr. Umut AVCI, who enabled me to step into academic life and constantly motivated me. I would also like to thank all my professors who shared their ideas and comments on the main findings of the dissertation at the 31st Turkish Management and Organisation Conference in 2023.

I would like to thank my dear mother Fatma Hanım KILINÇARSLAN and my sister Özlem KILINÇARSLAN, who have always supported me despite all kinds of difficulties. I would like to thank my first teacher, my dear father Şefik KILINÇARSLAN, who emphasised the importance of critical reason and science and encouraged me since my childhood, with deep gratitude and respect. With my most sincere feelings, I would like to thank my beloved wife, my love, and my soulmate Burcu KANIDİNÇ KILINÇARSLAN, who has always been with me throughout my PhD process and has always supported and motivated me. They are the colours of my world. The world is more meaningful to me with them...

2024 Adana

TABLE OF CONTENTS

DECLARATION OF CONFORMITY	i
ÖZET	ii
ABSTRACT	iv
<i>Dedication</i>	vi
ACKNOWLEDGEMENTS	vii
TABLE OF CONTENTS	viii
LIST OF FIGURES	xii
LIST OF TABLES	xiii
LIST OF ABBREVIATIONS	xiv
1. INTRODUCTION	1
1.1. Background	1
1.2. Problem Statement	3
1.3. Purpose of the Study	6
1.4. Research Questions	6
1.5. Definition of Key Terms	7
1.6. Research Design	10
1.7. Assumption and Limitations	11
1.8. Organisation of the Remainder of the Study	11
2. LITERATURE REVIEW	13
2.1. Entrepreneurship	13
2.1.1. Importance and definition of entrepreneurship	14
2.1.2. Historical roots of entrepreneurship	18
2.1.3. Characteristics of entrepreneurs	20
2.1.4. Factors affecting entrepreneurship	21
2.1.5. Entrepreneurship theories	24
2.1.6. Entrepreneurship in Türkiye	27
2.2. Social Entrepreneurship	29
2.2.1. Importance of social entrepreneurship	30
2.2.2. Challenges in the definition of social entrepreneurship	31
2.2.3. Definitions of social entrepreneurship	32
2.2.4. Brief history of social entrepreneurship	36

2.2.5. Main characteristics of social enterprises	37
2.2.6. Characteristics of social entrepreneurs	39
2.2.7. Differences between social and commercial entrepreneurship	40
2.2.8. Social entrepreneurial intention	45
2.2.9. Challenges for social entrepreneurs	47
2.2.10. Social entrepreneurship in organisation theories	48
2.2.10.1. Contingency theory	49
2.2.10.2. Resource dependence theory	50
2.2.10.3. New institutional theory	52
2.2.10.4. Organisational ecology theory	55
2.2.10.5. Social network theory	56
2.2.11. Negative criticisms of social entrepreneurship	58
2.2.12. Social entrepreneurship in Türkiye	59
2.3. Personal Values	61
2.3.1. Importance and definition of personal values	61
2.3.2. Characteristics of values	64
2.3.3. Value theories/classifications	65
2.3.3.1. Rokeach's instrumental and terminal values	66
2.3.3.2. Schwartz's theory of basic values	66
2.3.3.3. Ronald Inglehart's materialistic and humanistic values	69
2.3.4. Personal values and entrepreneurship	70
2.3.5. Personal values and social entrepreneurship	71
Summary	75
3. METHODOLOGY	77
3.1. Research Question	77
3.2. Research Design	78
3.3. Research Context	80
3.4. Participant Selection	81
3.5. Data Collection	82
3.5.1. Interviews	82
3.5.2. Documents	84
3.6. Interpretivist Phenomenological Analysis	85

3.7. Credibility and Trustworthiness	86
3.8. Ethical Considerations	88
Summary	89
4. RESULTS	91
4.1. Restatement of the Research Problem and Research Question	91
4.2. Researcher's Interest, Background, Experience, and Role	92
4.3. Description of the Participants	94
4.4. Themes	98
4.4.1. Defining social entrepreneurship	100
4.4.1.1. Main characteristics of social enterprises	100
4.4.1.2. Differences of social enterprises from commercial enterprises	107
4.4.1.3. Essential characteristics of social entrepreneurs	118
4.4.2. Core values of social entrepreneurs	125
4.4.2.1. The importance of values	125
4.4.2.2. Factors shaping values	126
4.4.2.3. Core values of social entrepreneurs	129
4.4.2.4. The reflection of values on social enterprise	141
4.4.3. Value-based social entrepreneurship	143
4.4.3.1. Value-based social entrepreneur	145
4.4.3.2. Mimetic social entrepreneur	147
4.4.3.3. Value-conflicted social entrepreneur	152
4.4.4. Key factors affecting being a social entrepreneur	155
4.4.4.1. Socio-economic factors	155
4.4.4.2. Cultural and institutional structures	157
4.4.4.3. Family, education, and social environment	160
4.4.4.4. Values and personality	161
4.4.4.5. Experiences	162
4.4.4.6. The search for meaning	168
4.4.5. The benefits and challenges of being a social entrepreneur	170
4.4.5.1. Challenges of being a social entrepreneur	172
4.4.5.2. Benefits of being a social entrepreneur	183
Summary	188

5. DISCUSSION AND IMPLICATIONS	189
5.1. Discussion of Result	189
5.1.1. Defining social entrepreneurship	190
5.1.2. Core values of social entrepreneurs	198
5.1.3. Value-based social entrepreneurship	202
5.1.4. Key factors affecting being a social entrepreneur	207
5.1.5. The benefits and challenges of being a social entrepreneur	219
5.2. Implications	224
5.3. Limitations	227
5.4. Recommendations for Further Research	228
5.5. Conclusion	230
REFERENCES	231
APPENDIX	

LIST OF FIGURES

Figure 2.1. Schwartz's Basic Human Values (Schwartz, 2003)	67
Figure 4.1. Types of Entrepreneurs in the Social Entrepreneurship Ecosystem	144



LIST OF TABLES

Table 2.1. Entrepreneurship and Entrepreneur Definitions	17
Table 2.2. Main Theories and Approaches in Entrepreneurship	26
Table 2.3. Definitions of Social Entrepreneurship	35
Table 2.4. Main Characteristics of Social Entrepreneurs	40
Table 2.5. Differences and Comparison of Social Enterprise and Commercial Enterprise	42
Table 2.6. Definitions of Personal Values	63
Table 3.1. Characteristics of the Videos.....	84
Table 4.1. Characteristics of Participants	95
Table 4.2. Themes, Categories, and Sample Quotations	99
Table 4.3. Core Values of Social Entrepreneurs	130
Table 4.4. The Impact of Values on Social Enterprise	142
Table 4.5. Benefits and Challenges of Being a Social Entrepreneur.....	171

LIST OF ABBREVIATIONS

CSR	: Corporate Social Responsibility
CV	: Curriculum Vitae
ESEM	: European Social Enterprise Monitor
EU	: European Union
IPA	: Interpretive Phenomenological Analysis
KOSGEB	: Small And Medium Enterprises Development Organisation of Türkiye
MBA	: Master of Business Administration
NGO	: Non-Governmental Organisation
OECD	: The Organisation for Economic Cooperation and Development
PR	: Public Relations
SEs	: Social Entrepreneurs
SMEs	: Small and Medium Sized Enterprises
UK	: United Kingdom
UN	: United Nations
USA	: United States of America

1. INTRODUCTION

This study starts with a background that emphasises the importance of social entrepreneurship and values. The chapter then continues with the problem statement, which includes the research problem and gap, the purpose of the study, and the research questions. Next, definitions of key terms appear in the next section. Finally, the research design, which provides a roadmap for achieving the purpose of the study, the main assumptions and limitations of the study and the organisation of the remainder of the study constitute the introduction of the thesis.

1.1. Background

Entrepreneurship is a crucial driver of global economic growth, facilitating the introduction of innovative products and services, reducing unemployment, and promoting the development of new and competitive goods and services (Bozkurt, 2006; GEM, 2023; Korkmaz, 2000; Sönmez, Arıker, & Toksoy, 2016). However, entrepreneurship, especially in developing and underdeveloped countries, can be perceived as a phenomenon that includes individual ambitions such as making money and getting rich at all costs with a Machiavellian approach and excludes social values. Therefore, as Acs *et al.* point out, without strong regulatory regimes, economic activities in underdeveloped and developing countries can be predatory and exploitative (Zoltan J. Acs, Boardman, & McNeely, 2013). Thus, especially in developing and underdeveloped countries, the capitalist system based on profit maximisation creates deep inequality and injustice by concentrating power and resources in the hands of a select few (Bayraktar, Bozkurt, & Özesmi, 2014). Due to major problems such as climate change, pandemics, geopolitical shifts and growing inequality, a growing number of people are questioning the long-term viability of today's dominant model of shareholder capitalism (Dupain et al., 2022). In other words, a growing number of people are emphasising the significance of social entrepreneurship and the social economy (Dupain et al., 2022; Rey-Marti, Ribeiro-Soriano, & Luis Sanchez-Garcia, 2016; L. P. Tan, Le, & Xuan, 2020), largely due to major problems such as climate change, pandemics, geopolitical shifts, and growing inequality (Seelos, Mair, Battilana, & Tina, 2011), which shareholder capitalism has failed to solve or even caused (Dupain et al., 2022; L. P. Tan et al., 2020). The failure of existing markets and institutions to meet societal needs and aspirations (Chalmers, 2021; Short, Moss, & Lumpkin,

2009; Stephan, Uhlaner, & Stride, 2015) and the disillusionment of for-profit business models in solving societal problems (Phillips, Lee, Ghobadian, O'Regan, & James, 2015) have led practitioners and policymakers to increasingly focus on social entrepreneurship (Ali, Balta, & Papadopoulos, 2023).

Social entrepreneurship is increasingly in the spotlight and attracting more attention due to its contributions to addressing social issues and improving the well-being of society (P. Gupta, Chauhan, Paul, & Jaiswal, 2020; Halberstadt et al., 2021; Hidalgo, Monticelli, & Bortolaso, 2021; Jeong & Yoo, 2022; Martin & Osberg, 2007; Rakhmani & Bhinekawati, 2020). The social, cultural, and economic importance of social entrepreneurship is increasingly recognized (Harding, 2007; W. K. Smith, Besharov, Wessels, & Chertok, 2012). In addition, social entrepreneurship can help create a fairer world by reducing inequalities and injustices, solving environmental problems and achieving sustainable development goals (Iqbal, Geneste, & Weber, 2023; Kickul & Lyons, 2020; Méndez-Picazo, Galindo-Martín, & Castaño-Martínez, 2021; Özdevecioğlu & Cingöz, 2009; Zulfıqar et al., 2021). Also, social entrepreneurship contributes to job creation, democratic participation, and improved delivery of welfare services, especially at the local level (OECD, 2021). The involvement of younger generations seeking meaning in work further increases the significance of the social entrepreneurship phenomenon (British Council, 2019; Urban & Kujinga, 2017).

Values are the goals that individuals aspire to achieve in their lives (Schwartz, 1992). Values refer to the cognitive recognition of the appropriate behaviour or goals to strive for (Rokeach, 1973). In other words, values encompass personal judgments about what is right, wrong, and desirable (Rokeach, 1973). In this context, values guide human behaviour. What people do and how they do it are shaped by the values they hold (Kenny, 1994). Therefore, it is necessary to reveal the underlying values to learn what behaviours and beliefs mean for individuals (Homer & Kahle, 1988; Schneider, 1988). The significance of personal values lies in their ability to direct goal-setting and serve as decision criteria in ambiguous situations (Gorgievski, Stephan, Laguna, & Moriano, 2018). Personal values are widely acknowledged as a significant factor in shaping intentions and subsequent behaviour (Tuulik, Õunapuu, Kuimet, & Titov, 2016; I.

Woodward & Shaffakat, 2016). Therefore, personal values play a crucial role in understanding of human behaviour (Bardi & Schwartz, 2003).

1.2. Problem Statement

Personal values have a decisive role in social entrepreneurship activities (Akar & Doğan, 2018; Kruse, Wach, Costa, & Antonio Moriano, 2019; S. C. Santos, Neumeyer, Caetano, & Linan, 2021; Sastre-Castillo, Peris-Ortiz, & Danvila-Del Valle, 2015; Sotiropoulou, Papadimitriou, & Maroudas, 2021; Stephan & Drencheva, 2017). The personal values of social entrepreneurs are closely linked to their desires and attitudes towards solving social problems (Kruse et al., 2019; Murphy & Coombes, 2009; Sotiropoulou et al., 2021). Therefore, understanding the values that underlie social entrepreneurs' actions is crucial for gaining a comprehensive understanding of social entrepreneurship (Shin & Park, 2019). However, there is quite limited academic work on the in-depth discussion of values and how values motivate social entrepreneurs (Conger, 2012; Kruse et al., 2019; Kunttu, Puumalainen, & Fellnhofer, 2017). This gap is significant. Personal values are fundamental to understanding an individual's attitudes and behavioural motivations because personal values influence perception (Bardi & Schwartz, 2003; Fayolle, Liñán, & Moriano, 2014; García-Álvarez & López-Sintas, 2001; Gorgievski et al., 2018; Homer & Kahle, 1988; M. Kim, 2020; Meglino & Ravlin, 1998; Roccas, Sagiv, Schwartz, & Knafo, 2002; Schwartz, 1992; Tuulik et al., 2016; I. Woodward & Shaffakat, 2016). Underlying assumptions and values need to be uncovered to learn what behaviours mean for individuals (Homer & Kahle, 1988; Schneider, 1988). Hence, personal values determine how to act as a driver of behaviour (Bosch, 2013; Hemingway, 2005; Kruse et al., 2019; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021). Moreover, personal values are closely related to social entrepreneurship motivation (Braga, Proença, & Ferreira, 2014, p. 20; Kirkley, 2016; Stirzaker, Galloway, Muhonen, & Christopoulos, 2021) and social entrepreneurs' values could provide key explanations for their motivation to engage in social enterprises (Conger, 2012; Kruse et al., 2019; Sotiropoulou et al., 2021). Moreover, understanding the values of social entrepreneurs could also explain why people with certain values participate in social enterprises more than others (Sotiropoulou et al., 2021; Van Ryzin, Grossman, DiPadova-Stocks, & Bergrud, 2009). Examining the values of social entrepreneurs can significantly contribute to creating new social enterprises and solving social problems (Bernardino, Santos, & Ribeiro, 2018). Furthermore,

individuals make significant decisions regarding their careers and work environments based on their values, which serve as their guiding principles in life (Schwartz, 1992). Matching personal goals with the chosen career increases perceived career fit and satisfaction (Downes, Kristof-Brown, Judge, & Darnold, 2017). Therefore, investigating which personal values are associated with social entrepreneurial intentions may also be important to increase the persistence of social entrepreneurs, especially in the initial stages (Holland & Shepherd, 2013; Kruse et al., 2019).

Martin and Osberg (2007) argue that the definition of social entrepreneurship includes too many 'non-entrepreneurial' efforts because it is a highly attractive concept. In the long term, this could undermine the credibility of social entrepreneurship and lead to the dilution of its true essence. Therefore, the authors stress the importance of a more precise definition of social entrepreneurship that enables the assessment of whether an activity qualifies as a social enterprise or not (Martin & Osberg, 2007). Social entrepreneurship involves the integration of social and economic values. An examination of these values can determine whether individuals operating in the social entrepreneurship ecosystem are true social entrepreneurs. In addition, social entrepreneurs must also have opportunistic and economic values in terms of financial sustainability (Zoltan J. Acs et al., 2013; Cornforth, 2014; Golbspan Lutz, Petrini, & Aguilar Delgado, 2023). Often opportunistic values and societal values contradict each other (Dennis R. Young & Kim, 2015). However, this situation creates dilemmas and contradictions in the minds of social entrepreneurs and differentiates their behaviour (Battilana & Dorado, 2010; Battilana, Sengul, Pache, & Model, 2015). Therefore, understanding the values of social entrepreneurs could help to understand individuals' motivations and intentions to create social enterprises (Mirghani & El Ebrashi, 2023). Since social entrepreneurs exhibit different behaviours and have different characteristics in the ecosystem, it becomes difficult to make a common definition of social entrepreneurship. Therefore, this dissertation argues that a value-based definition of social entrepreneurship can be developed to address the gap pointed out by Martin & Osberg, (2007) by examining the values of social entrepreneurs in depth. A clear value-based definition of social entrepreneurship can further strengthen social entrepreneurship as a field of research and practice by clarifying concepts, dimensions, and activities (Wu, Wu, & Sharpe, 2020).

Another major motivation for this thesis is that approximately 91.3 percent of social enterprises fail (Chalmers, 2021). Therefore, researching the experiences and problems of social entrepreneurs can enhance the understanding of social entrepreneurship and ensure the sustainability of social enterprises. Moreover, although social enterprises often focus on local needs, local elements are often ignored in the literature and social entrepreneurship is defined by adapting models developed in Western cultures (Kantur, 2017; Seelos et al., 2011). Similarly, according to Ulhoi (2005), the literature on social entrepreneurship is generally based on American studies, which makes it difficult to evaluate the concept in societies with different social and cultural values (Ulhoi, 2005). For instance, while social entrepreneurship activities are expected to be more common in collectivist countries, in practice social entrepreneurship activities are more common in western developed countries with individualistic characteristics. Likewise, countries with higher levels of social problems are expected to have a higher rate of social entrepreneurship. However, more developed countries with higher rates of traditional entrepreneurship also exhibit higher rates of social entrepreneurship (Lepoutre, Justo, Terjesen, & Bosma, 2013). Looking from this perspective, examining the values of social entrepreneurs in a developing economy like Türkiye, where both the economic and cultural environment is not incredibly supportive of social entrepreneurship (Fiş & Wasti, 2009), will undoubtedly provide a different point of view and contribute to the literature.

Despite the increasing interest in the field of social entrepreneurship, the mechanisms to build an effective social entrepreneurship ecosystem in Türkiye are quite limited (British Council, 2019). Compared to OECD countries, social entrepreneurship activities in Türkiye are low. There is a lack of mutual understanding of the term social entrepreneurship, a legal gap and limited academic research and practice among relevant stakeholders (European Commission, 2015, 2019). Aiming to reveal in which countries social entrepreneurship practices are encouraged, the Thomson Reuters Foundation (2016; 2019) ranked the world's forty-five largest economies in terms of social entrepreneurship practices. Upon examination of the studies, it is seen that Türkiye ranked last in the list of 44 countries in 2016 and rose to forty-second place in 2019 (Thomson Reuters Foundation, 2019). Therefore, understanding the experiences of social entrepreneurs and the problems they face can lead to a better understanding of social entrepreneurship and the continuity of social enterprises. Strategies and

policies that consider the value of the social entrepreneur can be designed and implemented to improve the social entrepreneurship ecosystem in Türkiye. Moreover, understanding the motivations of social entrepreneurs can increase the likelihood of education and training providers developing effective training that is aligned with the values of social entrepreneurs (Sotiropoulou et al., 2021).

1.3. Purpose of the Study

The purpose of this dissertation is to explain how social entrepreneurs' values influence their social enterprise activities. The results of the dissertation can also explain why people with certain values participate in social enterprises more than others (Sotiropoulou et al., 2021; Van Ryzin et al., 2009). Furthermore, a deeper understanding of values can also help to determine whether social entrepreneurs operating in the social entrepreneurship ecosystem are truly social entrepreneurs. Finally, focusing on the experiences of social entrepreneurs can also help to explore the challenges faced by social entrepreneurs in the Turkish context. This can provide policymakers, entrepreneurs, and investors with value-based strategies to revitalize the social entrepreneurship ecosystem. These strategies can significantly contribute to the emergence of new social enterprises and thus to solving social problems (Bernardino et al., 2018).

1.4. Research Questions

As a relatively new field of research, social entrepreneurship still has many unanswered questions (Kedmenec & Strašek, 2017). The main questions this dissertation seeks to answer are as follows.

1. What are the core values of social entrepreneurs in Türkiye?
2. How do these values of social entrepreneurs affect their motivation to participate in social enterprises in Türkiye?
3. How do social entrepreneurs' values affect their social enterprises in Türkiye?
4. What are the key factors that influence becoming a social entrepreneur in Türkiye?
5. What are the main challenges and opportunities for social entrepreneurs in Türkiye?
6. What kind of value-based strategies can be implemented to enhance the social entrepreneurial ecosystem in Türkiye?

1.5. Definition of Key Terms

Entrepreneurship: Since academic research on entrepreneurship is influenced by different disciplines, disagreements have emerged on how to define the term entrepreneurship (Hisrich, Langan-Fox, & Grant, 2007; Nabi, Liñán, Fayolle, Krueger, & Walmsley, 2017). However, in this research, entrepreneurship is generally defined as "the processes of discovering, evaluating, and exploiting opportunities to create new products, services, processes, ways of organising, or markets" (S. Shane & Venkataraman, 2000, p. 218), which is a popular and human-oriented definition accepted in many studies (Balaban & Özdemir, 2008; Bozkurt, 2006; Eckhardt & Shane, 2003; Naktiyok & Kök, 2006). In line with this definition, the field of entrepreneurship includes the investigation of opportunity sources, the processes of discovering, evaluating, and utilizing opportunities, and examines the group of individuals who identify, evaluate, and exploit them (S. Shane & Venkataraman, 2000).

Social Entrepreneurship: Although the term social entrepreneurship is gaining popularity, experts in the field state that defining the concept remains a major challenge (P. A. Dacin, Dacin, & Matear, 2010; García-Jurado, Pérez-Barea, & Nova, 2021; Martin & Osberg, 2007; Simon Teasdale, 2010). Social entrepreneurship is a branch of entrepreneurship research as it encompasses business activities that combine 'social' and 'entrepreneurial' activities (Austin, Stevenson, & Wei-Skillern, 2006; Bernardino et al., 2018; Gökbunar, Aktaş, & Kargin, 2018; Peredo & McLean, 2006). Hidalgo et al. (2021) stated that social entrepreneurship is grounded in entrepreneurship theory and research and that the social entrepreneur is a type of entrepreneur (Hidalgo et al., 2021). The definitions of social entrepreneurship in this context are also at the centre and focus of entrepreneurship. For instance, Cherrier et al. (2018) defined social entrepreneurship as an entrepreneurial activity with a social purpose embedded within it (Cherrier, Goswami, & Ray, 2018). Pathak and Muralidharan (2018) defined social entrepreneurship as a type of entrepreneurship that catalyses both economic and social change (Pathak & Muralidharan, 2018). In this study, similar to Kickul & Lyons (2020), social entrepreneurship is defined as the practice of applying the mindset, processes, tools, and techniques of business entrepreneurship to achieve a social and/or environmental mission (Kickul & Lyons, 2020, p. 1).

Social Entrepreneur: Social entrepreneurs identify, evaluate, and capitalize on opportunities through market-based activities and various resources to create social value (S. Bacq & Janssen,

2011). Dees (1998) argues that a social entrepreneur is an individual who takes an entrepreneurial approach to solving social problems through a combination of leadership, creativity, and the determination of an enterprising spirit (Dees, 1998). Kickul and Lyons (2020) defined a social entrepreneur as a social innovator who adds value to individuals' lives by addressing a social mission using the processes, tools and techniques of business entrepreneurship (Kickul & Lyons, 2020). Social entrepreneurs are individuals who solve social problems (Austin et al., 2006; Bornstein, 2007; M. T. Dacin, Dacin, & Tracey, 2011). They identify a failure in society and turn it into a business opportunity (J. L. Thompson, 2002). Therefore, social entrepreneurs are individuals who act as change agents and create social value. They are visionaries who aim to make a positive impact on society (M. T. Dacin et al., 2011; Dees, 1998; Prabhu, 1999; Stevens, Moray, & Bruneel, 2015; Zahra, Gedajlovic, Neubaum, & Shulman, 2009). Also, social entrepreneurs adopt innovative approaches (Dees, 1998; Shaw & Carter, 2007) and use scarce resources effectively and efficiently to achieve their social mission (Sotiropoulou et al., 2021; Wu et al., 2020). Social entrepreneurs are social mission-driven and risk-taking individuals who engage in a financially independent and sustainable set of entrepreneurial activities in order to create social value (Abu-Saifan, 2012; Wu et al., 2020).

Personal Values: Many researchers have defined values as deeply embedded and abstract motivations that guide, justify and explain attitudes, norms, opinions, and behaviours. (Rokeach, 1973; Schwartz, 1992; Tuulik et al., 2016). Values are cognitive, intentional, and evaluative determinants of goals and objectives (Veroff & Smith, 1985). For Rokeach (1973), personal values are the cognitive recognition of the right way to act or the right end state to strive for (Rokeach, 1973). In other words, personal values involve personal judgements about what is right, what is wrong and what is desirable (Rokeach, 1973). This dissertation has defined personal values as relatively stable but changeable cognitive constructs that act as guiding principles in a person's life, in line with Schwartz's (1992) definition of values (Schwartz, 1992).

Core Value: People have many values, but they generally value some values more than others (Schwartz, 2012). Similarly, social entrepreneurs have many values, but some values are more important than others. According to Pant & Lachman (1998), core values are values that influence people's behaviour and whose actions are superior to other values in the value hierarchy (Pant & Lachman, 1998). In line with Pant & Lachman's (1998) definition, the value most important to social entrepreneurs was named as a core value in this study.

Value-Based Social Entrepreneur: Social entrepreneurs who are aware of their social and economic values and act in accordance with these values are defined as value-based social entrepreneurs. Value-based social entrepreneurs are entrepreneurs who establish a sustainable revenue model for solving social problems and are able to make a profit. Therefore, the core value of their founders consists of values related to creating positive social impact. However, value-based social entrepreneurs also have the values of earning enough income and prosperity to sustain their lives.

Mimetic Social Entrepreneur: This term is used to describe entrepreneurs who imitate the core values of value-based social entrepreneurs and try to conceal their core values such as opportunism, wealth, prosperity, prestige, and status. Mimetic social entrepreneurs state that social goals are prioritized and act like commercial entrepreneurs in their practices and decisions. These entrepreneurs engage in social value washing by emphasising social values for reasons such as finding funds, benefiting from grants and support, and gaining a reputation in the ecosystem and in the eyes of consumers. Mimetic social entrepreneurs cause serious harm to the ecosystem as they aim to make a profit at the expense of widening and deepening social problems by using social values as advertisements.

Value-Conflicted Social Entrepreneur: Value-conflicted social entrepreneurs have a mismatch between their values and their behaviours, just like mimetic social entrepreneurs. The value-conflicted social entrepreneurs are torn between their current position, market conditions and their mission. The nature of entrepreneurship is to be pragmatic, to see, recognize and act on opportunities. These opportunistic values may tend to conflict with the social values inherent in social entrepreneurship. Social entrepreneurs' values may prevent them from acting opportunistically and pragmatically. But at the same time, market conditions may force social entrepreneurs to act contrary to their values. Social entrepreneurs who are forced to exhibit behaviours that contradict their values experience value conflict. For instance, while the social entrepreneur's core value is social impact, they also need income to ensure sustainability. In this respect, the needs and wants of the social entrepreneur conflict with each other in the decisions to be taken by the social entrepreneur and this situation leads to the emergence of a conflict of values.

1.6. Research Design

The primary purpose of a qualitative study is to investigate phenomena and events within their holistic context (Yıldırım, 1999). The study employed an interpretive phenomenological design to investigate the experiences of social entrepreneurs. Rooted in psychology, interpretive phenomenological analysis seeks to explore in depth how participants make sense of their personal and social worlds and the meanings that experiences have for participants (J. A. Smith, Flowers, & Larkin, 2021). In other words, interpretive phenomenology is a way of describing and interpreting participants' experiences of the phenomenon under study (Tuohy, Cooney, Dowling, Murphy, & Sixsmith, 2013). Therefore, an interpretive phenomenological design was used in the study to reveal the challenges faced by social enterprises and to examine in depth how social entrepreneurs' values affect their intention to engage in social enterprise. Phenomenological research aims to gain a perspective on the participants' worlds and to reveal the meaning of the phenomenon under investigation for the participants (Kılınçarslan & Avcı, 2021; Moustakas, 1994). For this reason, the researchers collected data from people with experience and expertise in social entrepreneurship, the phenomenon under investigation, and developed an inclusive definition based on the essence of all these people's experiences of the phenomenon under investigation (Creswell, Hanson, Plano, & Morales, 2007; Kılınçarslan & Avcı, 2021). Thus, the real experiences of social entrepreneurs were transformed into words and meanings in this study (van Manen, 2017). The researcher carried out semi-structured interviews with thirty-five social entrepreneurs who have experience and expertise in social entrepreneurship, and the phenomenon they are researching. The study employed a combination of snowball and criterion sampling methods to select participants. In addition, news and videos about the interviewed social entrepreneurs were analysed as secondary data. Among these videos, the researcher selected the eight videos with the highest number of views and comments that were related to social entrepreneurs' values and reasons for engaging in social entrepreneurial activities to analyse. In this way, the researcher was able to see whether there was a differentiation in the thoughts of social entrepreneurs over the years. The data obtained from the interviews and documents were analysed using interpretative phenomenological analysis.

1.7. Assumption and Limitations

This study has some limitations. First, the results could not be generalized due to the small sample size and the nature of qualitative research (İ. E. Efeoğlu & Kılınçarslan, 2022). In addition, the primary concern in purposive sampling is to reach participants who can provide in-depth information rather than representativeness and generalizability (L. Cohen, Manion, & Morrison, 2017). For this reason, social entrepreneurs who could provide in-depth information were interviewed in the study. Also, the research participants were analysed on a value-based basis, and it was concluded that there are three types of social entrepreneurship in the ecosystem. There may be many other types of social entrepreneurship. For instance, there may have been entrepreneurs who started entrepreneurship with purely economic values and were later told by the authorities in the ecosystem that their work was a social enterprise. In this sense, the results of the study are limited to the social entrepreneurs interviewed. However, the results of the dissertation can be interpreted as similar for social enterprises with similar contexts (Marshall, 1996). Secondly, since the social entrepreneurship ecosystem has only recently started to emerge in Türkiye, the social entrepreneurs interviewed, and documents collected about them had problems accessing financing and had fewer employees. As the social entrepreneurship ecosystem matures in the coming years, and as the number of employees of these social enterprises increases and they have access to more sources of financing, changes in their values and management style may occur. Therefore, the results of this dissertation can be considered as a starting point for future studies on social entrepreneurs and their values in emerging economies. Thirdly, only social entrepreneurs were included as participants in the study. Therefore, taking the opinions of other actors in the ecosystem such as civil society organisations, volunteers, academics, and entrepreneurs who are experts in the field of social entrepreneurship can provide a better and more comprehensive understanding of the ecosystem.

1.8. Organisation of the Remainder of the Study

The next part of the thesis continues with the literature review section where entrepreneurship, social entrepreneurship and values are explained in detail. The third chapter then continues with the methodology section, including the research questions, research design, research context, participants, interviews, documents collected, data analysis, and ethical statement. Then, in chapter four, the researcher restates the research question and problem, shares her own

experience and role in the research, and explains the themes derived from the analysis of the data. The fifth chapter of the thesis concludes with the discussion, conclusions, and recommendations section, which includes a discussion of the research results about the literature, contributions to theory and practice, suggestions for future research and limitations.



2. LITERATURE REVIEW

In this chapter of the dissertation, the concepts of entrepreneurship, social entrepreneurship and values are reviewed, and the main findings of the research are summarised. Since the theoretical concept of social entrepreneurship is based on commercial entrepreneurship (Dees, 1998), the concept of entrepreneurship is first discussed, and the definition and importance of entrepreneurship, the main factors affecting entrepreneurship, entrepreneurship theories and entrepreneurship in Türkiye are examined. It then examines the definition and meaning of social entrepreneurship and introduces the factors that emerge from social entrepreneurship. The chapter continues with the differences between social entrepreneurship and traditional entrepreneurship, the basic features of social entrepreneurs, social entrepreneurship in Türkiye, social entrepreneurship in terms of organisational theories, and criticisms against social entrepreneurship. In the third part, the definition and importance of values, value theories and the results of studies on social entrepreneurs and their values are shared. Finally, the summary section concludes the chapter by emphasising the important points in the chapter.

2.1. Entrepreneurship

Entrepreneurship is a rapidly developing field of academic research with a rich intellectual history. Entrepreneurship has attracted researchers from diverse backgrounds and theoretical frameworks, using different levels of analysis and methodological approaches (García-Lillo, Seva-Larrosa, & Sánchez-García, 2023). Entrepreneurship is a concept that is closely related to many different disciplines: sociological in terms of the impact of the socio-cultural structure in which individuals live, economic in terms of providing resources and capital, and psychological in terms of entrepreneurial individual behaviour and personality traits (Postigo, Cuesta, & García-Cueto, 2021). Entrepreneurship is covered by a wide range of academic disciplines such as economics, management, social and behavioural psychology, marketing, and sociology (Fortunato & Alter, 2015; Murphy, Liao, & Welsch, 2006). In this thesis, entrepreneurship is mainly studied within the discipline of management. First, the definition and importance of entrepreneurship is examined and then the emergence and development of entrepreneurship in the historical process is reviewed. Then, the characteristics of entrepreneurs are addressed. Factors affecting and revealing entrepreneurship are analysed. Next, entrepreneurship theories

are explained and the importance of richness of perspective is emphasised. Finally, the development process of entrepreneurship in Türkiye is described.

2.1.1. Importance and definition of entrepreneurship

Entrepreneurship is a significant phenomenon in the transition from an industrial to an information society, and it plays a crucial role in determining economic development (Balaban & Özdemir, 2008; GEM, 2023). The economic value and significance of entrepreneurship in society have gradually increased due to rapid developments in science and technology that have changed the structure of societies (Arslan, 2002). For instance, approximately two-thirds of the world's population views entrepreneurship as a favourable career choice and nearly three-quarters of the world's population regards successful entrepreneurs with high esteem (Tracy, 2013). Moreover, entrepreneurs are increasingly attracting the attention of media outlets and governments for their contribution to wealth creation and job creation (P. Burns, 2018; Naktiyok & Timuroğlu, 2009).

The phenomenon of entrepreneurship, which increases the quality of human life and is becoming increasingly more important, is a fundamental element in the development of a country (Bozkurt, 2006; Korkmaz, 2000; A. Newman, Obschonka, Schwarz, Cohen, & Nielsen, 2019). Entrepreneurship is one of the crucial phenomena that saves a country's resources from being idle, ensures that these resources are put into production efficiently and makes that country competitive in the international arena (Küçükaltan, 2009). Entrepreneurship directly contributes to the creation of new jobs, new businesses, economic growth and social welfare (Ağca & Yörük, 2006; Aytaç & İlhan, 2007; Tracy, 2013). Therefore, entrepreneurship is acknowledged as a strategy for economic development and job creation (Mwastika, 2021). In recent years, entrepreneurship has gained increasing importance as a fundamental factor for social development, as well as for economic development and job creation (Arslan, 2002). Thus, entrepreneurship is a mechanism that helps culture formation and social mobility (Hisrich et al., 2007). It also facilitates changes in market structure and leads to competition between incumbents and new entrants, increasing efficiency and utility. Entrepreneurship and innovation are key tools to increase productivity and produce more commercial and technical processes and products (P. A. Dacin et al., 2010; Hisrich et al., 2007; Llanos-Contreras, Alonso-Dos-Santos, & Ribeiro-Soriano, 2020; Malerba & McKelvey, 2020; van Praag & Versloot,

2007). Entrepreneurship and innovation, which are generally recognized as pathways that promote economic growth and job creation, are processes that lead to greater productivity (Foss, Klein, & Bjørnskov, 2019; Küçükaltan, 2009; Sönmez et al., 2016). Entrepreneurship plays a crucial role in identifying new circular business opportunities (Suchek, Ferreira, & Fernandes, 2022).

The increasing importance of entrepreneurship has led to many different approaches from various academic traditions, resulting in a diverse and complex understanding of what constitutes entrepreneurship and how it can be defined (Audretsch, 2012). In other words, since academic research on entrepreneurship is influenced by different disciplines, disagreements have emerged on how to define the term entrepreneurship (Hisrich et al., 2007; Nabi et al., 2017). As Gartner (1990) argues, entrepreneurship has many different meanings (Gartner, 1990). Similarly, S. Shane and Venkataraman (2000) argue that the biggest obstacle to establishing a conceptual framework for entrepreneurship has been its definition (S. Shane & Venkataraman, 2000). The authors argue that focusing only on the individual characteristics of entrepreneurs and neglecting the existence of lucrative opportunities has led to an incomplete definition of entrepreneurship (S. Shane & Venkataraman, 2000).

Despite the difficulty of defining entrepreneurship, some authors have tried to define entrepreneurship and the entrepreneur. In the 19th century, French economist Jean Baptiste Say defined an entrepreneur as a person who transfers economic resources from a less productive area to a more productive area with higher returns. This general definition of an entrepreneur illustrates the potential of an individual to transform resources and ultimately create value. Entrepreneurship is therefore about the actions an individual takes in a given context to create a new business or revitalize an existing business (Hébert & Link, 1989). Schumpeter regarded the entrepreneur as a person with innovative behaviours that cause creative destruction and ensure a fair redistribution of wealth (Amit, Glosten, & Muller, 1993; J. Schumpeter, 1980; J. A. Schumpeter, 2013; Spencer, Kirchhoff, & White, 2008). Schumpeter defined an entrepreneur as someone who introduces new goods or services, new methods of production, new markets, new sources of raw materials, and/or a new organisation in any industry (J. Schumpeter, 1980). For Kirzner (1997), entrepreneurship is a market-oriented and market-

driven behaviour. As such, entrepreneurs influence the market process through entrepreneurship and are alert to discover profitable entrepreneurial opportunities (Kirzner, 1997). Leibenstein (1968) defines an entrepreneur as a person who gathers all the resources needed to develop and market a product that fills a need in the market (Leibenstein, 1968). Knight (1921) argues that entrepreneurs are a specialised group of individuals who undertake risk and deal with uncertainty (Knight, 1921). Drucker (2014) highlights the innovative aspect of entrepreneurship and defines it as the act of innovating by enabling existing resources to create new wealth (Drucker, 2014).

As can be seen from the diversity of definitions above, finding a single and appropriate definition of entrepreneurship is a significant challenge for researchers. Table 2.1 shows some of the important definitions of entrepreneurs and entrepreneurship that have been proposed in entrepreneurship research and the main concepts emphasised in these definitions (Gray, 2022; Louw, van Eeden, Bosch, & Venter, 2003). When the definitions in Table 2.1 are examined, the common characteristics of successful entrepreneurs are a) identifying business opportunities; b) investing time, energy, and resources to create, establish, and/or expand profitable economic organisations; c) combining hard work, creativity, and risk-taking; and d) allocating resources properly (Louw et al., 2003). It is also seen that the main concepts emphasised in the definitions in Table 2.1 are risk, productivity, uncertainty, creative destruction, equilibrium, alertness, innovation, creative act, opportunity, and management. In this research, entrepreneurship is generally defined as "the processes of discovering, evaluating and exploiting opportunities to create new products, services, processes, ways of organising or markets" (S. Shane & Venkataraman, 2000, p. 218), which is a popular definition accepted in many studies (Balaban & Özdemir, 2008; Bozkurt, 2006; Eckhardt & Shane, 2003; Naktiyok & Kök, 2006). In line with this definition, entrepreneurship includes the study of sources of opportunity, the processes of discovering, evaluating, and exploiting opportunities, and examines the set of individuals who discover, evaluate, and exploit them (S. Shane & Venkataraman, 2000). Thornberry (2001) argues that entrepreneurs identify opportunities, develop the identified opportunities, and then create the appropriate organisational structure to transform them into successful ventures (Thornberry, 2001).

Table 2.1. Entrepreneurship and Entrepreneur Definitions

<i>Researcher</i>	<i>Core Concept</i>	<i>Definition/Contribution</i>
Richard Cantillon	Risk	Entrepreneurship is a profit-oriented, risk-bearing activity conducted under uncertain conditions.
Jean-Baptiste Say	Productivity	Entrepreneurship is to bring together the factors of production (labour, land, capital) in an appropriate way and to operate. An entrepreneur transfers financial resources from a region with lower productivity to one with higher returns.
Frank Knight	Uncertainty	Entrepreneurship requires acting in an economic environment of uncertainty and ambiguity.
Joseph Schumpeter	Creative Destruction	An entrepreneur is a person who willingly engages in and welcomes change, takes advantage of economic turmoil, and creates opportunities to create value. Entrepreneurs are individuals who cause creative destruction and equitably redistribute wealth.
Theodore Schultz (1975)	Equilibrium	Entrepreneurship involves reallocating resources to regain equilibrium. The author believes that this role is played by all agents in the economy at various times.
Israel Kirzner	Alertness	Entrepreneurship is a psychological characteristic of the individual.
Peter Drucker	Innovation	Entrepreneurship is the process of innovating, which involves utilising existing resources to create the ability to generate new wealth. An entrepreneur innovates, creates resources, analyses, and successfully seizes opportunities. Innovation is a tool of entrepreneurship.
Timmons & Spinelli Jr., 2008	Creative Act	Entrepreneurship is a creative act of human beings. Establishing and growing an organisation requires an entrepreneurial spirit. To become an entrepreneur, one needs to possess vision, passion, dedication, and ambition.
S. Shane & Venkataraman, 2000, p. 218	Opportunity	Entrepreneurship is the process of discovering, evaluating, and exploiting opportunities to introduce new products, services, processes, ways of organising, or markets.
Webster's Third New International Dictionary, 2023	Management	An entrepreneur is someone who organises, manages, and assumes the risks of a business or enterprise.

Similarly, entrepreneurship relies on the opinion of recognizing opportunities in the environment and creatively combining resources and opportunities within an organisation to create value (Naktiyok & Kök, 2006).

2.1.2. Historical roots of entrepreneurship

Few topics in economics have such a rich historical background as entrepreneurship (van Praag, 1999). The historical development of the term entrepreneurship is parallel to the geographical discoveries that resulted in the emergence of capitalism and the beginning of the Industrial Revolution (Galambos, 2021). Entrepreneurship in the contemporary sense has been shaped by the new markets created by geographical discoveries, the understanding of trade and the scientific knowledge brought by the Renaissance-Reformation movements. The Industrial Revolution was a turning point for contemporary entrepreneurship. After the Industrial Revolution, technology started to develop fully, and this created a competitive environment for entrepreneurs (Ercan & Gökdeniz, 2009).

The term entrepreneur, whose origins date back to the 13th century, derives from the German *unternehmen* and the French *entreprendre*, which literally means "to accomplish" or "to undertake a challenging task" (Collins, 2023; Dees, 1998; Hébert & Link, 1989; Peredo & McLean, 2006). In the 16th century, the term entrepreneurship was used to describe "aggressive warrior" explorers and colonizers (Hoselitz, 1951). By the 17th century, the term was used more broadly to describe risk-takers (M. Thornton, 2020). During this period, the scope of entrepreneurship expanded to include not only merchants and manufacturers but also those supplying military supplies (M. Thornton, 2020). During the late 1700s and early 1800s, the term entrepreneurship was used to refer to any person engaged in a specialized business such as trade, farming, or manufacturing (M. Thornton, 2020). The origins of entrepreneurship can be traced back to Richard Cantillon, the first scientist to recognize that entrepreneurship had an important function in the economic system in 1756 (van Praag, 1999). The concept of entrepreneurship is derived etymologically from the term '*entreprendre*', meaning entrepreneur, first used by Cantillon in 1756. Cantillon used this term to describe an individual who is eager to make gains and face uncertainty, and who can intuit and create (Ağca & Yörük, 2006; Cantillon, 2015; Şenturan & Şentürk, 2016; Yüksel, Cevher, & Yüksel, 2015). Cantillon defines an entrepreneur as someone who makes business decisions in the face of uncertainty. (Bull & Willard, 1993; Hébert & Link, 1988).

After Cantillon, various scholars such as Jean-Baptiste Say, J. H. von Thunen, Alfred Marshall, Frank Knight, Joseph Schumpeter, and Israel Kirzner have emerged who studied entrepreneurship and developed the concept of entrepreneurship (Bull & Willard, 1993; Hébert & Link, 1988). For instance, French economist Jean-Baptiste Say (1836) argued that entrepreneurs play a leading role in both production and distribution. Jean-Baptiste Say defined an entrepreneur as an individual who transfers economic resources from an area of lower productivity to an area of higher productivity and efficiency (Martin & Osberg, 2007). Moreover, Say argues that the entrepreneur is also a modern leader and manager within the organisation Say was the first to emphasise the managerial role of the entrepreneur. In contrast to other classical economists, Say gives an important place to the entrepreneur in the whole system of production and consumption and treats entrepreneurship as a superior type of labour (van Praag, 1999). Thus, Say extended the function defined by Cantillon by emphasising the managerial role of the entrepreneur and the need for professional experience and knowledge to be a good leader (van Praag, 1999).

Austrian economist Joseph Schumpeter (1883-1950) is another major figure who made significant contributions to entrepreneurship theory (van Praag, 1999). Schumpeter argued that entrepreneurs maximise economic opportunities and have a revolutionary impact on production (J. Schumpeter, 1980). Joseph Schumpeter built entrepreneurship on the concept of value creation. Schumpeter defined the entrepreneurial spirit as the power needed to drive economic progress, with the concept of *Unternehmer*. In this context, entrepreneurs organise a venture to implement a commercial opportunity. A successful venture starts a chain reaction and encourages other entrepreneurs to iterate to the point of "creative destruction" (Martin & Osberg, 2007). Entrepreneurs therefore play a critical role in creating supply and demand through innovation, technological progress and development and are also key drivers of economic growth (J. Schumpeter, 1980). Moreover, innovation was treated as an endogenous process for the first time in Schumpeter's theory. As van Praag argues, Schumpeter disagreed with the previous theorists' view of the entrepreneur as a manager, and instead, he presented an interpretation of the entrepreneur as the leader and innovator of the company (van Praag, 1999). For Schumpeter, entrepreneurship is neither a profession nor a permanent state, as the entrepreneur's task is to lead and innovate; therefore, the moment one stops innovating, one

ceases to be an entrepreneur (J. Schumpeter, 1980; van Praag, 1999). Similarly, Drucker argues that innovation is the instrument of entrepreneurship. Innovation is a discipline that entrepreneurs must have the capacity to learn and practice (Drucker, 2014).

Since the time of early economists such as Richard Cantillon and Adam Smith, economists have defined an entrepreneur as a person who takes capital risks to bring together the factors of production to realise a profitable idea (Teece, 2016). Similarly, Drucker (2014) defined an entrepreneur as a person who continuously seeks changes in a market or economy, responds to changes, and uses changes as opportunities (Drucker, 2014)

2.1.3. Characteristics of entrepreneurs

Understanding the characteristics of entrepreneurs is important because it can explain differences in decisions between people with the same knowledge and skills (Scott Andrew Shane, 2003). Martin and Osberg (2007) argue that personal characteristics are the primary factor in determining whether an individual perceives a situation as an opportunity for creation or a nuisance to endure. According to the authors, entrepreneurs possess personal characteristics such as inspiration, creativity, direct action, courage, and fortitude (Martin & Osberg, 2007). Entrepreneurs perceive opportunities where others see threats due to their different personalities (Taatila, 2010). Similarly, Crant (1996) argues that an entrepreneur is someone proactive in identifying opportunities and acting accordingly (Crant, 1996). Gaglio and Katz (2001) identified identifying opportunities as the most prominent entrepreneurial behaviour that distinguishes entrepreneurs from other individuals (Gaglio & Katz, 2001). In addition, entrepreneurs frequently underestimate potential risks and overestimate potential benefits more than non-entrepreneurs (Baron, 1998; Simon, Houghton, & Aquino, 2000), so they can more easily see opportunities and take risks. For instance, Kim (2018) defines an entrepreneur as someone who proactively assumes more risk, is innovative, and overcomes obstacles in identifying and exploiting entrepreneurial opportunities (H. J. Kim, 2018). In Korkmaz's (2000) view, an entrepreneur is a person who possesses certain basic knowledge, is creative, open to innovation and rational in his/her decisions in order to minimize the risk he/she undertakes and maximise profit and productivity (Korkmaz, 2000).

Entrepreneurs have characteristics such as pursuing opportunities, self-efficacy, proactivity, risk-taking, innovation (Günlü, 2015; Luca & Robu, 2016), and perseverance (Gielnik, Spitzmuller, Schmitt, Klemann, & Frese, 2015; Taatila, 2010; Yu, Zhu, Foo, & Wiklund, 2022). Entrepreneurs have various characteristics such as creativity-innovation, aggressiveness-courage, and risk-taking-dreaming (Aytaç & İlhan, 2007). For Bozkurt, an entrepreneur is an individual who knows how to look at his/her environment and see the needs, can bring together the necessary resources to do business, can take risks, thinks innovatively and is open to innovations (Bozkurt, 2006). Yılmaz and Sünbül (2009) state that successful entrepreneurs have characteristics such as high persuasiveness, managerial skills, courage, determination, vision, and openness to change (Yılmaz & Sünbül, 2009). Similarly, Schumpeter (1980) argues that successful entrepreneurs should be innovative, creative and risk-takers. Robinson (2014) pointed out that successful entrepreneurs share common characteristics such as perseverance, passion, tolerance towards uncertainties, vision, self-belief and trust, flexibility, and creating new rules (Joy Robinson, 2014; Sönmez & Toksoy, 2014). Lambing and Kuehl (2006) list the common characteristics of entrepreneurs as a passion for business, tolerance for obstacles, perseverance, confidence, determination, positive attitude towards change, tolerance for uncertainty, initiative, need to succeed, punctuality, creativity (Lambing & Kuehl, 2006). In addition, entrepreneurs are passionate about their business ideas and are resilient and persistent in the face of adversity (Martin & Osberg, 2007; Renko, 2013; Yu et al., 2022). A successful entrepreneur is someone who possesses both creativity and diligence. They possess the ability to generate new ideas and the willingness to put in the effort to bring them to fruition (Martin & Osberg, 2007; Taatila, 2010). Entrepreneurs are also able to build the necessary social networks, persuade and inspire network members to achieve common goals. Therefore, entrepreneurs should have good social networks and networking competence (Peters, 2005).

2.1.4. Factors affecting entrepreneurship

The desire to shape one's own future is an important source of motivation for those who wish to pursue an entrepreneurial career (Chakraborty, Thompson, & Yehoue, 2016; Engel, van Burg, Kleijn, & Khapova, 2017). Moreover, entrepreneurs are motivated to realise their ideas (P. Burns, 2018) and to become their own bosses (Fortunato & Alter, 2015). Entrepreneurship can be pursued for various reasons, including dissatisfaction with one's current job, incompatibility with an organisation's culture and values, and the desire for self-realisation

(Kochargaonkar & Boulton, 2014). Furthermore, Shane and Eckhardt (2003) have shown that why some actors are more likely to explore a particular opportunity than others is due to differences in factors such as willingness to take risks, autonomy, self-management, financial capital, human capital, social capital and being more prone to experiential capital. Social networks, education, and family are important for entrepreneurs to discover opportunities and engage in entrepreneurial activities. (Scott Shane & Eckhardt, 2003).

Shane (2003) argues that the factors that determine whether a person becomes an entrepreneur can be divided into psychological and non-psychological factors. Psychological factors are related to specific characteristics of the person in decision-making, while non-psychological factors arise from the experiences, circumstances, or situations that entrepreneurs face in the entrepreneurial process. Non-psychological attributes consist of sociological elements such as income expectancy, unemployment, coworkers, education and previous work experience, the individual's social position and family (Scott Andrew Shane, 2003). For instance, children of entrepreneurs are more likely to pursue entrepreneurial opportunities than those without entrepreneurial parents (Scott Andrew Shane, 2003). Similarly, people who have a role model who has previously started their own company have an increased desire for autonomy and entrepreneurial activity in the workplace (Dada, 2018; Hailemariam, Kroon, van Engen, & van Veldhoven, 2019). In addition, people with a higher level of education and more work experience are more likely to take advantage of opportunities, as education and previous work experience provide knowledge and skills to take advantage of opportunities (Scott Andrew Shane, 2003). Similarly, based on Shane (2000), the entrepreneur's previous experiences and ability to apply certain skills influence how they perceive future opportunities (Scott Shane, 2000). Also, for Shane (2003), the social status and social networks of individuals also influence their engagement in entrepreneurial activities. Social status can assist entrepreneurs in persuading others that their opportunities are valuable and provide them with access to specialised information. Social ties, facilitate access to resources and provide essential information to seize opportunities (Scott Andrew Shane, 2003). Therefore, entrepreneurs with a strong social status and social networks may be more successful.

The ability of entrepreneurship to make significant contributions in terms of innovation, employment and wealth creation is closely related to the economic, social, political, and cultural conditions in which entrepreneurship takes place (Metin, 2023; Stam & van de Ven, 2021). Entrepreneurship is deeply embedded in and inseparable from social and economic structures (Fortunato & Alter, 2015). Therefore, entrepreneurs are directly affected by the socio-economic and socio-cultural structure they live (Balaban & Özdemir, 2008; Korkmaz, 2000). Many factors such as family, friends, social environment, and technology are effective in the emergence of entrepreneurs (Örücü, Kılıç, & Yılmaz, 2007). Similarly, Aytaç and İlhan (2007) argue that the social environment of an individual, his/her family, teachers, close friends, the books he/she reads, the stories he/she listens to, and the subculture in which he/she is immersed affect that person to engage in entrepreneurial activities (Aytaç & İlhan, 2007). In addition, factors that influence or contribute to an entrepreneur's entrepreneurial activity can be personal background, motivation, attitude, and previous business experiences (Cooper & Dunkelberg, 1986). Furthermore, an entrepreneur's choices and behaviours are influenced by education (Debarliev, Janeska-Iliev, Stripeikis, & Zupan, 2022; Murray & Palladino, 2021), family background (Elliott, 2019; Huang & Xin, 2022) and environment (Kah, O'Brien, Kok, & Gallagher, 2022). Aldrich & Yang (2014) stated that an entrepreneur's family, level of education and work experience are influential in an entrepreneur's success. The authors also noted that entrepreneurs without effective habits or heuristics may fail as they may not learn fast enough from feedback during the start-up process (Aldrich & Yang, 2014). Chatterjee and Das (2015) argued that economic, social, demographic, and cultural factors influence the decision to establish a new venture, but these factors do not have a significant weight until the prospective entrepreneur decides to become an entrepreneur (Chatterjee & Das, 2015).

Another crucial factor affecting entrepreneurship is the support given to entrepreneurship in government and public policies. In countries where entrepreneurship is encouraged, investments are intensified and as a result, unemployment is lower. In other words, socio-economic parameters are realised at a positive level with the support of entrepreneurship (Küçükaltan, 2009).

Individuals are directly influenced by their environment and the culture of the society of which they are members. For this reason, Busenitz and Lau sought to answer the question of why some cultures are more open to entrepreneurial types than others and stated that this difference should be sought in the cultural uniqueness of those societies. The authors argue that in cultures that support entrepreneurship, certain values (individualism, uncertainty avoidance, power distance and time orientation), the appropriate social context (social mobility, ecological niche and market conditions) and certain individual variables (risk-taking, will to succeed and locus of control) together create a new mentality and support new ventures and business start-up efforts (Busenitz & Lau, 1996). Morrison (2000), who states that culture significantly shapes entrepreneurial activities, states that culture embodies the motives that initiate and mobilize entrepreneurship. For instance, in democratic cultures, a high tolerance for personal failure and mistakes encourages people to try innovations and take the initiative. In these societies, the affirmation of doing new things, change and initiative naturally helps to reinforce entrepreneurial tendencies (Aytaç & İlhan, 2007; Morrison, 2000). Similarly, Hayton *et al.* (2002) stated that national cultures with high individualism and low uncertainty avoidance and power range dimensions play a more facilitative role in individual entrepreneurship (Hayton, George, & Zahra, 2002). This can be explained by the fact that some psychological character traits that support innovation such as independence, achievement orientation, and extraversion are higher in individualistic communities (Fiş & Wasti, 2009).

2.1.5. Entrepreneurship theories

At its most basic level, a theory seeks to answer the question of why. It is concerned with the connections between phenomena and provides a logical explanation of why actions, events, structures, and thoughts occur. A strong theory explores the underlying processes to understand the systematic reasons why a particular event occurs or does not occur. A strong theory usually has a set of convincing and logically connected arguments (Sutton & Staw, 1995). However, the products of the theorizing process rarely emerge as fully developed theories, which means that much of what is known as theory in organisation studies consists of approaches. While these approaches vary in their generality, few have taken the form of strong theory (Weick, 1995). In the field of entrepreneurship, it can be said that there are more approaches from various fields than theories. Entrepreneurship is a field that draws scholars from diverse backgrounds and theoretical frameworks, each with their own level of analysis and

methodological orientation (García-Lillo et al., 2023). The fact that entrepreneurship has gained different economic, social, and cultural dimensions and is seen as a motorizing force for development has naturally increased academic interest in this field (Aytaç & İlhan, 2007). First, economic theories that explain entrepreneurship in terms of profit/profit motive developed (Cantillon, 2015; J. Schumpeter, 1980). Later, psychological, and sociological theories emphasised non-profit motives in explaining entrepreneurship and the entrepreneurial individual. These disciplines have explained why some individuals are more entrepreneurial than others in diverse ways. While some of these approaches emphasise that entrepreneurship is a personality trait, others emphasise that entrepreneurship is a product of socio-cultural conditions (Aytaç & İlhan, 2007). Sociological theories on entrepreneurship have tried to explain the relationships between entrepreneurship, social structure, and social factors. Many researchers have examined how factors such as religion, political conditions, education, age, gender, family origin, etc. affect entrepreneurial activities (Aytaç & İlhan, 2007). Table 2.2 summarizes some of the main management theories and approaches used in entrepreneurship research (Barney, 1991; Becker, 1994; Burt, 2000; W. M. Cohen & Levinthal, 1990; DiMaggio & Powell, 1983; McClelland, 1961; Nelson & Winter, 1985; J. Schumpeter, 1980; S. Shane & Venkataraman, 2000; Suchman, 1995; Verma, 2023; O. E. Williamson, 1979).

Considering the interdisciplinary nature of entrepreneurship briefly summarized above, it is too ambitious to expect a single powerful theory that is complete, robust, and all-encompassing (Amit et al., 1993). Therefore, Despite the large number of publications that can be considered relevant to entrepreneurship theory, there has been no generally accepted theory of entrepreneurship (Bull & Willard, 1993). The entrepreneurship literature can be classified into five main categories. The first of these is approaches that focus on the definition of the term "entrepreneur", which has little to do with theory. Second, the trait approach involves studying the psychological characteristics of individuals identified as entrepreneurs. Third, success strategies refer to the reasons given to explain why new and existing ventures succeed. Fourth, the creation of new ventures is another area of study. Finally, the literature also examines the impact of environmental factors on entrepreneurial behaviour (Bull & Willard, 1993).

Table 2.2. Main Theories and Approaches in Entrepreneurship

Theory	Theory Statement	Academic Discipline
Schumpeter's Theory (Schumpeter, 1980)	It emphasises the importance of innovation and creative destruction in driving entrepreneurial activity and economic development.	Economics
Resource-Based Theory (Jay Barney, 1991)	It focuses on strategic resources and capabilities that are valuable, rare, and exceedingly difficult to imitate and substitute, which entrepreneurs can use to gain competitive advantage.	Strategic Management
Social Network Theory (Ronald Burt, 2000)	Social networks and relationships are crucial for entrepreneurs to access resources, information, and opportunities.	Sociology of Organisations
Opportunity Recognition Theory (Shane & Venkataraman, 2000)	The theory explores how entrepreneurs identify and capitalize on opportunities in the market.	Economics
Human Capital Theory (Becker (1994)	It examines how investing in an individual's education and training is similar to how businesses invest in equipment. It argues that individuals' knowledge, skills, and experience play a crucial role in their entrepreneurial success.	Sociology of Organisations
New Institutional Theory (DiMaggio & Powell, 1983)	This theory examines how social, cultural, and regulatory institutions shape entrepreneurial behaviour and outcomes, and how ventures become congruent with each other and gain legitimacy.	Sociology of Organisations
Psychological Trait Theory (McClelland, 1961)	This theory focuses on personality traits and characteristics that are associated with successful entrepreneurship. Important proponents include McClelland and his need for achievement theory.	Psychology
Transaction Cost Economics (Williamson, 1979)	This theory examines how entrepreneurs make decisions based on the costs and benefits associated with different transactional arrangements.	Economics
Absorptive Capacity Theory (W. M. Cohen & Levinthal, 1990)	The theory explores how entrepreneurs can acquire, assimilate, and apply external knowledge to enhance innovation and competitiveness.	Sociology of Organisations
Legitimacy Theory (Suchman, 1995)	This theory investigates how entrepreneurs seek to gain legitimacy for their ventures by conforming to social norms, values, and expectations.	Sociology of Organisations
Evolutionary Theory of the Firm (Nelson & Winter, 1985)	This theory views the firm as an evolving organism that adapts to and learns from its environment through entrepreneurial activities.	Sociology of Organisations

The field of entrepreneurship research has expanded significantly in recent years, leading to a greater appreciation of the importance of context rather than a 'one-size-fits-all general theory of entrepreneurship'. This shift promises to enhance both the practical relevance and theoretical rigour of research in this area. Entrepreneurship has varying meanings depending on the context, and its causes and consequences can differ. While some view entrepreneurship as a path to liberation, others see it as a burden that leads to overwork and drudgery (T. Baker &

Welter, 2020). Therefore, the diversity of approaches and theoretical diversity that exists in the field of entrepreneurship can be interpreted not as a sign of complexity, but rather as a sign of richness that enables the use of theoretical lenses appropriate to the context and situations.

2.1.6. Entrepreneurship in Türkiye

Although the history of entrepreneurship dates back to ancient times, entrepreneurship has become a rising value with the liberalization of countries' economic programs after the industrial revolution (Kayalar & Ömürbek, 2007). The Republic of Türkiye has attached immense importance to economic development since its foundation. However, political, economic, and ideological crises such as the Great Depression of 1929, the Second World War, the bipolar world, and the Cold War negatively affected entrepreneurship both in Türkiye and worldwide. For these reasons, private enterprise in the Republic of Türkiye, which was established by taking over a tired economy after the War of Independence, had to continue with state support for many years (Şahin & Palta, 2020). With the January 24, 1980, decisions, there was a change of strategy in the economy and a transition from a closed economy model to a free-market economy model. Thus, the globalization trend in the world was wanted to be caught and the export-oriented entrepreneurship of private enterprise and enterprises was supported (Aşkın, Nehir, & Vural, 2011; Şahin & Palta, 2020; Sönmez & Toksoy, 2014). In the 1990s, entrepreneurship became a field supported by KOSGEB incentives, entrepreneur funds, university-entrepreneur collaborations, and bank loans (Sallan Gül & Altındal, 2016).

By the early 2000s, Türkiye was unable to attract foreign investors due to structural and deep-seated problems such as economic instability, uncertainty, corruption, and bureaucratic obstacles. For instance, in terms of competitiveness, Türkiye ranked 44th among 49 countries in the World Competitiveness Index in 2001 (Çetindamar, 2002). In the 2010s, however, Türkiye's productivity-oriented economy grew very rapidly, albeit without technological elements. In 2010, it was estimated that nine out of one hundred adults in Türkiye were entrepreneurs. In 2012, there were 5 million individuals who were interested in establishing a new business or already owned one (Tracy, 2013). A report from 2016 found that Türkiye has made considerable progress in entrepreneurship over the past decade. The report highlights improvements in the quality of entrepreneurial activity and the entrepreneurial ecosystem. The report found that Türkiye has made considerable progress in the availability of financial

support, government support policies and research and development. Despite these positive developments, increased competition in national and international markets and economic and political crises have raised the issue of the sustainability of entrepreneurship (Karadeniz, 2016).

A report published in 2018 found that on average one in every three people in Türkiye intends to become an entrepreneur. In addition, a generous portion of the adult population in Türkiye stated that successful entrepreneurs have a high status in society. Thus, the share of people who consider entrepreneurship as a career option has been quite high among the adult population in Türkiye (Karadeniz, 2019). In 2019, Türkiye ranked 44th in the Global Entrepreneurship Index, where 137 countries were ranked. In the Global Entrepreneurship Indices of 2018 and 2017, which include the same number of countries, Türkiye is in a better position. Türkiye ranked 37th in 2018 (Z.J. Acs, Szerb, Lafuente, & Lloyd, 2018) and 36th in 2017 (Z.J. Acs, Szerb, Autio, & Lloyd, 2017). Even though entrepreneurial activity declined in Türkiye during this period, support for early-stage startups operating in high or medium-technology sectors increased (Karadeniz, 2019). As Shane (2009) notes, economic growth and job creation are not about the number of start-ups, but about encouraging the creation of high-quality and fast-growing businesses (Scott Shane, 2009).

As the COVID-19 pandemic has affected many things, it has also affected the course of entrepreneurship in Türkiye. In 2020, a study conducted in Türkiye on how the pandemic affected entrepreneurs showed that the pandemic created an advantage for entrepreneurs who are digitalized and do business online, and a disadvantage for entrepreneurs who provide services in the field (Sarioğlu, 2020). In addition, although Türkiye's Gross Domestic Product increased in 2020 and 2021, households were found to be in serious economic distress due to inflation (GEM, 2022). This result indicates that although there is entrepreneurial talent among the general population, there are not enough good opportunities to mobilize it (Metin, 2023). Also, the exchange rate crisis and high inflation, which were more pronounced in 2022 and 2023, continue to challenge entrepreneurs.

Behind many of the limitations of entrepreneurship development in Türkiye, there is an intricate structure that combines economic, cultural, and demographic factors (Şahin & Palta, 2020). For

instance, the factors that restrict the growth of entrepreneurship in Türkiye can be traced back to the social structure of the Ottoman Empire. In a society where everything was expected from the state, where personal effort and entrepreneurship were not encouraged, where authority and power were concentrated in a single centre, and where everyone thought to be comfortable by being absorbed by the state (becoming a civil servant), anti-productive values such as earning without working and being favoured dominated instead of progressive values such as producing, working, and persevering. For this reason, the economic and political system that existed in Ottoman society at that time caused the bourgeois class of capitalism to develop later than in Europe (İlhan & Aytaç, 2010; Sabahattin, 2021; Yazıcıoğlu, 2000). In addition, the structure of basic institutions such as family and education in Türkiye, which limits the development of individualism, has an adverse effect on the development of entrepreneurship (Şahin & Palta, 2020). Similarly, the tendency to avoid uncertainty and risk in the general structure of Turkish society negatively affects entrepreneurship (Bozkurt, 2006). There are also barriers to entrepreneurship in Türkiye, such as difficult access to finance for entrepreneurship, inadequate role of the state in entrepreneurship education, high costs of market entry and the negative impact of legislation, inadequate physical, commercial, and professional infrastructure, and unsupportive social and cultural norms (Z. J. Acs, Szerb, Lafuente, & Markus, 2020; GEM, 2023; Metin, 2023). In addition, risk-taking, perception of opportunity, cultural support, competitive conditions, human capital, internationalization and process innovation, and tax structure (Benzing, Chu, & Kara, 2009) are areas where Türkiye is relatively weak in entrepreneurship and needs to improve (Metin, 2023). In this context, the Twelfth Development Plan (2024-2028) emphasises strengthening the entrepreneurship ecosystem to eliminate the factors that hinder entrepreneurship (Presidency of the Republic of Türkiye, 2023).

2.2. Social Entrepreneurship

This chapter of the thesis begins with the importance and definition of social entrepreneurship and the main characteristics of social enterprises and social entrepreneurs. The chapter then continues with the differences between commercial enterprise and social enterprise and the historical origins of social entrepreneurship. The chapter follows by examining social entrepreneurial intention, challenges of social entrepreneurs and social entrepreneurship in

organisational theories. Finally, the chapter concludes with negative criticisms of social entrepreneurship and social entrepreneurship in Türkiye.

2.2.1. Importance of social entrepreneurship

Social entrepreneurship has gained popularity as a research area and has received increasing attention in recent years (P. Gupta et al., 2020; Halberstadt et al., 2021; Hidalgo et al., 2021; Jeong & Yoo, 2022; Lepoutre et al., 2013; Peredo & McLean, 2006; Rakhmani & Bhinekawati, 2020). Social entrepreneurship has been widely studied from different perspectives and within different academic disciplines (Hidalgo et al., 2021). Research on social entrepreneurship has been conducted in various academic fields such as business strategy, entrepreneurship, public administration, sociology, political science, economics, and education (Short et al., 2009; Weerawardena & Mort, 2006). Social entrepreneurship is becoming increasingly important due to its contributions to addressing social problems and improving the welfare of society (Martin & Osberg, 2007; Sönmez et al., 2016; J. L. Thompson, 2002; Zahra, Rawhouser, Bhawe, Neubaum, & Hayton, 2008). An increasing number of people are emphasising the importance of social entrepreneurship and the social economy (Dupain et al., 2022; Rey-Marti et al., 2016; L. P. Tan et al., 2020), largely due to major problems such as climate change, pandemics, geopolitical shifts and growing inequality (Seelos et al., 2011), which shareholder capitalism has failed to solve or even caused (Dupain et al., 2022; Rey-Marti et al., 2016; L. P. Tan et al., 2020). The failure of existing markets and institutions to meet societal needs and aspirations (Chalmers, 2021; Short et al., 2009; Stephan et al., 2015) and the frustration of non-profit business models in solving societal problems (Phillips et al., 2015) have led practitioners and policymakers to focus more and more on social entrepreneurship (Ali et al., 2023). Bornstein (2007) argues that social changes such as the rise of the middle class, the growth of democratic societies, and increasing awareness of environmental and social problems have led to a rise in interest in social entrepreneurship worldwide. This is also due in part to the help of technology and the increase in the number of educated people (Bornstein, 2007). All these reasons have resulted in social entrepreneurship being increasingly recognized as socially, culturally, and economically valuable (Harding, 2007; Pless, 2012).

Social entrepreneurship can serve to create a more just world by reducing inequalities and injustices in a country (Kickul & Lyons, 2020; W. K. Smith et al., 2012). Thus, social

entrepreneurship can play a central role in the overall prosperity, development, and sustainability of countries by providing equality, justice, and stability (Iqbal et al., 2023; Zulfiqar et al., 2021). Moreover, In the last few years, social entrepreneurship has become an important asset for solving environmental problems and achieving sustainable development goals (Méndez-Picazo et al., 2021; Özdevecioğlu & Cingöz, 2009). Social entrepreneurship, in particular at the local level, contributes to job creation, democratic participation and improved delivery of welfare services (OECD, 2021). In particular, the participation of younger generations seeking meaning in work increases the importance of social entrepreneurship (British Council, 2019; Urban & Kujinga, 2017). Social entrepreneurship also has a significant potential contribution to creating social value and promoting gender equality (Bernardino et al., 2018).

2.2.2. Challenges in the definition of social entrepreneurship

While the use of the term social entrepreneurship is becoming increasingly popular, social entrepreneurship experts note that the main problem affecting research in this field is the definition of the concept (P. A. Dacin et al., 2010; García-Jurado et al., 2021; Martin & Osberg, 2007; Simon Teasdale, 2010). As an evolving field, social entrepreneurship is currently debated regarding its definition, conceptual clarity and boundaries. Despite the many benefits derived from social entrepreneurship and the growing interest in social entrepreneurship, scholars have not reached a consensus on a common definition of social entrepreneurship (Peredo & McLean, 2006; Perrini, Vurro, & Costanzo, 2010). The absence of agreement on the domain, boundaries, forms, and meanings of social entrepreneurship (Bozhikin, Macke, & da Costa, 2019; P. A. Dacin et al., 2010; Klarin & Suseno, 2023) has led to a lack of a theoretical and structured approach to advances in the field (M. T. Dacin et al., 2011). There are numerous definitions of social entrepreneurship by people from quite different disciplines and with hugely different perspectives. For instance, Wu et al. (2020), who analysed 80 articles on social entrepreneurship to provide clarity on the definition of social entrepreneurship, arrived at 48 different definitions of social entrepreneurship (Wu et al., 2020). The absence of a common definition of social entrepreneurship is since it is a new concept that is still in the development stage (M. T. Dacin et al., 2011; Lumpkin, Moss, Gras, Kato, & Amezcua, 2013; Short et al., 2009) and that the concept is fed by a wide variety of fields (Kantur, 2017; Zulfiqar et al., 2021). Aslan (2012) argues that the dilemma arising from the combination of two conflicting concepts such as social

and entrepreneurship makes the definition of the concept difficult (Aslan, Araza, & Bulut, 2012). Similarly, the lack of a unifying paradigm for social entrepreneurship leads to a proliferation of definitions (S. Bacq & Janssen, 2011; Nicholls, 2010). However, some authors argue that the absence of a single agreed definition of social entrepreneurship is not necessarily "bad". For instance, Kickul and Lyons (2020) compare the definitions proposed thus far to the growth rings on a tree trunk. This analogy illustrates the evolution of the field and enhances our comprehension of its growth (Kickul & Lyons, 2020).

Since there is no universally agreed definition of the term social entrepreneurship, social entrepreneurship encompasses a broad spectrum of socially beneficial initiatives and activities (Klarin & Suseno, 2023). Martin & Osberg (2007) maintain that the definition of social entrepreneurship has become too inclusive and that any socially beneficial activity is included in the definition of social entrepreneurship, which poses serious dangers. The authors pointed out that in the social sector, which is often dominated by scarce resources, many social enterprises that do not receive sufficient funding will experience difficulties (Martin & Osberg, 2007). Social entrepreneurship is an attractive phenomenon as it holds promise for solving serious problems. However, including too many 'non-entrepreneurial' activities in the definition risks discrediting and diluting its essence. Therefore, a sharper definition of social entrepreneurship is needed to determine the extent to which an activity qualifies as social entrepreneurship (Martin & Osberg, 2007). Moreover, reaching a consensus on the definition of social entrepreneurship and providing definitional clarity benefits and legitimizes the scientific development of social entrepreneurship as an academic field (Wu et al., 2020). For these reasons, in the next section, definitions of social entrepreneurship and the common characteristics of these definitions are presented.

2.2.3. Definitions of social entrepreneurship

Social entrepreneurship is a combination of two concepts: social and entrepreneurship. Therefore, it is important to define these concepts first to gain a better understanding of social entrepreneurship. The concept of entrepreneurship has already been explained in detail in this thesis and will not be explained again (see 2.1. Entrepreneurship). The concept of social is derived from the Latin word "socialis" meaning partner, ally, or companion. The word social refers to an interdependent group living and working together in cooperation. Therefore,

"social" relates to anything related to a community or society. By definition, the concept of social puts the community before the individual (Kickul & Lyons, 2020). Sociologists define societies as groups of people who share cultural traits like language, rules, ways of behaving and values. Societies are composed of tangible elements such as physical institutions, organisations, buildings, and workplaces, as well as intangible structures such as regulations, legal frameworks, habits, and routines. These structures are not directly controlled by individuals (Giddens & Sutton, 2021). Societies are constantly evolving due to the infinite combinations of factors that shape them. This dynamic process of structuring results in a constantly changing configuration (Bourdieu, 1990; Giddens & Sutton, 2021). Sociologists have used social problems to describe situations that are incompatible with the values of a considerable number of people who agree that they need to be changed (Rubington & Weinberg, 2011). Guclu et al. (2002) defined social problems as gap discrepancies between socially desirable conditions and current reality (Guclu, Dees, & Anderson, 2002). Social problems are multidimensional structures consisting of interrelated components (Perrini & Vurro, 2006). Therefore, a social problem is not caused by a single event, but rather by a combination of multiple factors that lead to adverse conditions for a particular group of people (M. T. Dacin et al., 2011). For instance, within the scope of the United Nations (UN) 17 sustainable development goals, social problems cover a wide range of areas such as quality education, gender equality, decent work and economic growth, and reducing inequalities (United Nations, 2023).

Social entrepreneurship is considered a branch of entrepreneurship research as it encompasses business activities that combine 'social' and 'entrepreneurship' (Austin et al., 2006; Bernardino et al., 2018; Gökbunar et al., 2018; Peredo & McLean, 2006). Social entrepreneurship is rooted in entrepreneurship theory and research, and social entrepreneurs are a distinct type of entrepreneur (Hidalgo et al., 2021). The definitions of social entrepreneurship are also centred and focused on entrepreneurship. For instance, the meaning and definition of social entrepreneurship depend on the definition of entrepreneurship (Peredo & McLean, 2006). Therefore, Peredo and McLean suggest a flexible explanation of social entrepreneurship. Social entrepreneurship is the pursuit of creating social value through recognizing and exploiting opportunities, using innovation, tolerating risk, and refusing to accept limitations in available

resources (Peredo & McLean, 2006). Similarly, Dees (1998) defined social entrepreneurship as a type of entrepreneurship (Dees, 1998). Dees defines the entrepreneurial aspect of social entrepreneurship as a set of activities that include: (1) recognising new opportunities to advance the mission of creating social value, (2) committing to ongoing innovation, and (3) taking bold actions without accepting the limitations of available resources (Dees, 1998; Peredo & McLean, 2006). Cherrier et al. (2018) defined social entrepreneurship as an entrepreneurial activity with an embedded social purpose (Cherrier et al., 2018). Pathak and Muralidharan (2018) defined social entrepreneurship as a form of entrepreneurship that catalyses both economic and social change (Pathak & Muralidharan, 2018). In a similar vein, Lepoutre et al. (2013) stated that social entrepreneurship refers to individuals or organisations that engage in entrepreneurial activities for a social purpose (Lepoutre et al., 2013). Drucker (2014) similarly defines social entrepreneurs as entrepreneurs who do good for society rather than for economic gain (Drucker, 2014). Short et al. (2009) define social entrepreneurship as the use of entrepreneurial practices and processes to achieve distinctively social goals, regardless of whether or not there is a profit motivation (Short et al., 2009). Leadbeater (1997) argues that social entrepreneurship is an intermediary economic activity that operates within public, private and voluntary activities (Leadbeater, 1997). Aquino et al. (2018) defined social entrepreneurship as initiatives that address unmet social problems and use market-based approaches to create social impacts (Aquino, Luck, & Schanzel, 2018). The Ashoka Foundation's definition of social entrepreneurship states that solutions to social problems should (a) have a large-scale impact and (b) seek systemic change (Leviner, Crutchfield, & Wells, 2006).

Despite the difficulties in defining social entrepreneurship and the diversity of definitions, there are prominent definitions of social entrepreneurship in the literature. Table 2.3 shows prominent definitions and/or contributions to the field of social entrepreneurship.

Table 2.3. Definitions of Social Entrepreneurship

<i>Researchers</i>	<i>Definition/Contribution</i>
(Dees, 1998, p. 4)	“Social entrepreneurship is defined as (1) the recognition of new opportunities to advance the mission of creating social value, (2) continuous engagement in innovation and modification, (3) a set of activities involving bold actions undertaken without accepting the limitations of available resources, and (4) a high sense of responsibility towards the beneficiaries served and the resulting outcomes.”
(Alvord, Brown, & Letts, 2004, p. 4).	“Social entrepreneurship creates innovative solutions to immediate social problems and mobilizes the ideas, capacities, resources, and social arrangements required for sustainable social transformations.”
(Austin et al., 2006, p. 2).	“Social entrepreneurship is innovative, social value-creating activities that can take place within or across the non-profit, business or government sectors.”
(Mair & Marti, 2006, p. 37).	“Social entrepreneurship is a process of creating social value where resources are combined in new ways to satisfy social needs, promote social change, or create new organisations.”
(Zahra et al., 2009, p. 522).	“Social entrepreneurship is the activities and processes undertaken to explore, identify and exploit opportunities to improve social welfare by creating new ventures or innovatively managing existing organisations.”
(Nicholls, 2010, p. 16)	“Social entrepreneurship is a process of change in the provision of public goods and social or environmental services.”
(S. Bacq & Janssen, 2011, p. 376)	“Social entrepreneurship is the process of identifying, evaluating, and exploiting opportunities to create social value through commercial, market-based activities and the use of a wide range of resources.”
(Kickul & Lyons, 2020, p. 1).	“Social entrepreneurship is the application of the mindset, processes, tools, and techniques of business entrepreneurship to the pursuit of a social and/or environmental mission.”
(Wu et al., 2020, p. 2610)	“Social entrepreneurship is the process of identifying opportunities, stimulating innovation, and utilising and allocating resources to create social value and achieve sustainable social benefits in communities or wider regions.”

As can be seen in Table 2.3, social entrepreneurship, which has many definitions and explanations, is generally a process that starts with the formation of social ideas and the identification of opportunities and solutions for sustainable social development (Scott Andrew Shane, 2003). In summary, social entrepreneurship is the process of creating value in order to meet the needs of society (Mair & Marti, 2006; Zahra et al., 2009). Morris et al. (2020) define social entrepreneurship as a process and define the stages of this process as (a) opportunity or need identification, (b) social innovation, (c) organising and sourcing, (d) social value creation and dissemination, (e) growth, and (f) impact evaluation (Morris, Santos, & Kuratko, 2021). In this study, like Kickul & Lyons (2020), social entrepreneurship is defined as “the application

of the mindset, processes, tools and techniques of business entrepreneurship to realise a social and/or environmental mission” (Kickul & Lyons, 2020, p. 1).

2.2.4. Brief history of social entrepreneurship

Throughout history, many people have endeavoured to improve the lives of society and citizens, even if they do not call themselves social entrepreneurs (Alvord et al., 2004; Dees, 1998). These individuals have engaged in many activities using the most effective ways and methods to achieve their social missions and have also played a role in structuring institutions that serve a social purpose (Büyükaslan & Kızıldağ, 2017). The terms "social entrepreneur" and "social entrepreneurship" were used for the first time in the literature in 1953 by H. Bowen (Bowen, 2013). However, the concept of social entrepreneurship became popular in the 1980s as used by Drayton (Dees, 1998). In this sense, since the 1980s, social entrepreneurship has expanded globally. It has come under increasing scrutiny from researchers, practitioners, and governments (Cheah, Loh, & Gunasekaran, 2023; Gökbunar et al., 2018). Interest in social entrepreneurship has increased over the last four decades. Policymakers and researchers, particularly in the USA (United States of America) and the UK (United Kingdom), have paid special attention to this phenomenon (Chell, Nicolopoulou, & Karataş-Özkan, 2010; Defourny & Nyssens, 2010).

In most Western European countries, the quest for greater democracy and equality in all spheres of life led to the emergence of civil society movements in the late 1960s and 1970s, which sought to address important social issues by both advocating and providing services (Defourny & Nyssens, 2010). During the late 1970s and early 1980s, the issue of persistent structural unemployment in many European countries, the necessity to reduce state budget deficits, and the requirement for more active integration policies prompted the question of how much the third sector could contribute to addressing these challenges (Defourny & Nyssens, 2010). The concept of social enterprise originated in Europe in 1990, intricately linked to the Italian cooperative movement. In 1991, the Italian parliament passed a law creating a special legal form for 'social cooperatives', which led to phenomenal growth. Similarly, in the United States, the concepts of social entrepreneurship and social enterprise received a positive response in the early 1990s. In 1993, Harvard Business School launched the 'Social Enterprise Initiative', which was a significant event of the time (Defourny & Nyssens, 2010). In the 2000s, social

entrepreneurship became a much more recognized and supported type of entrepreneurship all over the world due to the negative impacts of capitalism on the environment, nature, and human psychology.

2.2.5. Main characteristics of social enterprises

The term social enterprise is a combination of two different phenomena, namely "social" and "enterprise". Entrepreneurship is about recognizing problems and opportunities, evaluating them correctly, taking risks and exploiting them in innovative ways. Sociality, on the other hand, involves the adaptation of entrepreneurial principles to social problems instead of profit maximisation. Thus, social enterprises are organisations that apply entrepreneurship-based methods to solve social problems (Gökbunar et al., 2018). Social enterprises use a market-based form of organisation to create positive change in society (Miller, Grimes, McMullen, & Vogus, 2012; W. K. Smith, Gonin, & Besharov, 2013). Social enterprises are hybrid organisations designed to tackle social problems using financially self-sustaining business strategies to achieve social change (Rey-Marti et al., 2016; Tsai, Hung, & Yang, 2020). Social enterprises are therefore a type of entrepreneurship with a balanced tension between financial and social metrics (Kickul, Janssen-Selvadurai, & Griffiths, 2012). Wu et al. (2020) defined social enterprises as for-profit, non-profit, or hybrid organisations that aim to create and sustain social value using resources, business, and innovative approaches (Wu et al., 2020).

Praszkier and Nowak (2012) reviewed the academic literature and identified five common elements that form the basis of the concept of social entrepreneurship: social mission, social innovation, social change, entrepreneurial spirit, and personality. The authors emphasised that social mission is at the heart of social entrepreneurship (Praszkier & Nowak, 2011). Similarly, Weerawardena & Mort (2006) define social enterprises as organisations that aim to create social value through innovation, risk management, and proactivity to realise a social mission in a sustainable way (Weerawardena & Mort, 2006). Creating social value or solving social problems through innovative approaches is the main goal of social entrepreneurs (Alvord et al., 2004; Zahra et al., 2008). Therefore, social enterprises are not profit-oriented but social or environmental mission-driven. The mission of the social enterprise is a compass that guides its activities. Therefore, the social mission prevents personal interests from overriding the interests of society (Kickul & Lyons, 2020). Moreover, social mission is a powerful element in

motivating and guiding social enterprises (Lumpkin et al., 2013). However, the boundaries of these issues are often poorly defined, as many issues addressed by social entrepreneurs are somehow overlooked by government or private organisations (Muldoon, Davis, Bendickson, McDowell, & Liguori, 2022). Social entrepreneurs address issues that are too specific for the public sector and too insignificant to attract the attention of the private sector (Martin & Osberg, 2015). In addition, for the private sector, tackling social problems is impractical, expensive, complex, and unprofitable (Zahra et al., 2008). For the public sector, Santos (2012) in his theory of positive social entrepreneurship argued that governments have three main mechanisms to overcome negative externalities: market creation, regulation, and taxation. Areas outside of these three regulatory mechanisms are neglected by governments and are the main areas where social enterprises seek solutions (F. M. Santos, 2012).

After a social mission, organisational sustainability and economic sustainability are the second most emphasised key characteristics of social enterprises in the literature. These two characteristics indicate that organisations focus on entrepreneurial processes or behaviours to ensure a continuum of social value for society (Wu et al., 2020). Social enterprises aim to improve social conditions rather than solely focusing on maximising profits. Social enterprises can balance economic and social value. Economic value is vital to social organisations' sustainability and therefore to generating social value (Bernardino et al., 2018; M. T. Dacin et al., 2011). Therefore, Dacin et al. (2011) argue that focusing on a social mission does not diminish the economic value and importance of the social enterprise (M. T. Dacin et al., 2011). Similarly, Stevens et al. (2015) state that social enterprises do not exclude profit-making and wealth creation (Stevens et al., 2015). Also, Weerawardena et al. (2010) stated that social enterprises should pay attention to their strategic direction and operational efficiency to ensure their sustainability in an increasingly competitive environment (Weerawardena, McDonald, & Mort, 2010). In addition to having a social mission and a sustainable revenue model, Kickul & Lyons (2020) list the main characteristics of social enterprises as having an agile organisational structure, social and environmental innovation, systemic transformation, high responsibility to society, and building strong social capital (Kickul & Lyons, 2020).

2.2.6. Characteristics of social entrepreneurs

Researchers have focused on the personality and characteristics of social entrepreneurs to emphasise the inherent entrepreneurial nature of social entrepreneurship and to distinguish social entrepreneurship from other entrepreneurial phenomena (Büyükaslan & Kızıldağ, 2017). Social entrepreneurs are individuals who innovatively utilize opportunities by bringing together different resources to solve social problems and thus create social change (Özeren & Saatçioğlu, 2016). Social entrepreneurs identify, evaluate, and capitalize on opportunities through market-based activities and various resources to create social value (S. Bacq & Janssen, 2011). Social entrepreneurs aim to accomplish social goals and objectives through commercial activities. In other words, Social entrepreneurs use business strategies to create positive social change (Moizer & Tracey, 2010). Alvord et al. (2004) define a social entrepreneur as a creative individual who creates innovative solutions to address social problems and mobilize resources (Alvord et al., 2004). Short et al. (2009) define social entrepreneurs as individuals who fulfil a mission to create and sustain social value by bringing innovative solutions to various social problems that may have been neglected (Short et al., 2009). Dees (1998) defines a social entrepreneur as an individual who takes an entrepreneurial approach to solving social problems through a combination of leadership, creativity, and the determination of an entrepreneurial spirit (Dees, 1998). Kickul and Lyons (2020) defined a social entrepreneur as a social innovator who adds value to people's lives through the pursuit of a social mission with the processes, tools, and techniques of commercial entrepreneurship (Kickul & Lyons, 2020). Koe Hwee Nga & Shamuganathan (2010) stated that the key characteristics and skills of social entrepreneurs are their deep commitment to a social vision, the value they place on sustainable practices, their innovation, their ability to build social networks, and their ability to generate viable financial returns (Koe Hwee Nga & Shamuganathan, 2010). Very simply, social entrepreneurs are individuals who address social issues (Austin et al., 2006; Bornstein, 2007; M. T. Dacin et al., 2011; Zahra et al., 2009). They identify a failure in society and turn it into a business opportunity (J. L. Thompson, 2002). Therefore, social entrepreneurs are visionaries who act as change agents and create social value (M. T. Dacin et al., 2011; Dees, 1998; Prabhu, 1999; Stevens et al., 2015; Zahra et al., 2009). Also, social entrepreneurs adopt innovative approaches (Dees, 1998; Shaw & Carter, 2007) and use scarce resources effectively and efficiently to realise their social mission (Sotiropoulou et al., 2021; Wu et al., 2020). Social entrepreneurs are

social mission-driven and risk-taking individuals who engage in a financially independent and sustainable set of entrepreneurial behaviours to deliver social value (Abu-Saifan, 2012; Wu et al., 2020). Table 2.4 summarizes some key characteristics and competencies of successful social entrepreneurs (S. Bacq & Janssen, 2011; Bernardino et al., 2018; Bornstein, 2007; Roberts & Woods, 2005; Weerawardena & Mort, 2006).

Table 2.4. Main Characteristics of Social Entrepreneurs

Social entrepreneurs (SEs) are deeply committed to their goals because they have a deep understanding.
SEs are highly competent in systematic planning, finding, and securing opportunities, monitoring results and anticipating potential challenges.
SEs have a high regard for long-term benefits, quality, efficiency, and commitment in dealing with people. Social entrepreneurs have the skills to build social networks.
SEs have strong determination and motivation.
SEs have high self-awareness.
SEs have high ethical values.
SEs are driven by high passion and commitment to the social mission.
SEs have a good understanding and analysis of the expectations and needs of beneficiaries and society.
SEs can take risks and manage them well.
SEs have the ability to take on a mission-oriented and innovative visionary role.
SEs are self-confident, innovative, and passionate individuals who engage in proactive behaviour.

Finally, the difference between social entrepreneurship, social enterprise and social entrepreneur can be summarized as follows: The social entrepreneur is the individual who puts the philosophy and way of thinking of social entrepreneurship into practice through their social enterprise.

2.2.7. Differences between social and commercial entrepreneurship

To gain a better understanding of social entrepreneurship, it is crucial to distinguish its differences and similarities from commercial entrepreneurship. Social entrepreneurs use entrepreneurial behaviours, skills, and processes such as opportunity recognition, creativity and efficiency in pooling resources, risk reduction through risk management, innovation, networking, and continuous learning (Dees, 1998; Lumpkin et al., 2013; Perrini & Vurro, 2006). Similarly, social entrepreneurs exhibit many of the qualities of entrepreneurs, such as ambition, charisma, leadership, maximisation of scarce resources and vision. (Sastre-Castillo et al., 2015; Shaw & Carter, 2007). For instance, when both Muhammad Yunus founded Grameen Bank and Bill Gates founded Microsoft, they exhibited common characteristics

attributed to entrepreneurs, such as creativity and innovation, risk-taking, active pursuit of goals, and the ability to capitalize on relevant opportunities (Zoltan J. Acs et al., 2013). However, social entrepreneurs differ from commercial entrepreneurs in a number of ways. For instance, there are a number of clear differences between social and commercial entrepreneurs, such as ethical values, mission, and innovation (Shaw & Carter, 2007). According to Dorado (2006), the main differences between social enterprises and commercial enterprises are in the definition of opportunity, obtaining financial resources and organisational structure (Dorado, 2006). Perrini and Vurro (2006) argue that social entrepreneurs focus on achieving a social mission, whereas commercial entrepreneurs focus on profits for the business owners. In other words, social enterprises serve their stakeholders, while commercial enterprises serve their shareholders (Perrini & Vurro, 2006). Lepoutre et al. (2013) distinguish social enterprises from commercial enterprises and associations in terms of the predominance of a mission, the significance of innovation and the function of earned income (Lepoutre et al., 2013). Peredo and McLean (2006) point out that the major difference between social enterprises and commercial enterprises is the commitment to provide social value that social enterprises have, and that it is difficult to make a distinction between the rest (Peredo & McLean, 2006). For Santos (2012), the main distinguishing feature of social entrepreneurship is the creation of value for the benefit of society rather than individual gain (F. M. Santos, 2012). Battilana & Lee (2014) also argue that social value creation is at the centre of social entrepreneurship (Battilana & Lee, 2014). As Austin et al. (2006) note, social entrepreneurs have a strong commitment to developing a social mission (Austin et al., 2006). Similarly, Wu et al. (2020) empirically supported the idea that the primary difference between social and commercial entrepreneurship is the "social" orientation (Wu et al., 2020).

Table 2.5 summarizes the results of existing research in the literature and shows the differences between social enterprise and commercial enterprise (Austin et al., 2006; Bygrave & Minniti, 2000; M. T. Dacin et al., 2011; Goyal, Sergi, & Jaiswal, 2016; Grilo & Moreira, 2022; P. Gupta et al., 2020; Kickul & Lyons, 2020; Lumpkin et al., 2013; Mair & Marti, 2006; Martin & Osberg, 2007; Ojeda, 2021; Pathak & Muralidharan, 2018; Perrini & Vurro, 2006; Pless, 2012; F. M. Santos, 2012; Sastre-Castillo et al., 2015; Shaw & Carter, 2007; Townsend & Hart, 2008; Wu et al., 2020; R. Young, 2006). According to Table 2.5, the differences between social

enterprises and commercial enterprises differ in terms of mission, source of funding, use of funding, organisational structure, performance measurement and founder motivation.

Table 2.5. Differences and Comparison of Social Enterprise and Commercial Enterprise

Aspects of Difference	Social Enterprise	Commercial Enterprise
Mission	Solving social/environmental issues	Explore and profit from economically oriented opportunities
Source of Financing	Access to fewer financial resources Fundraising mostly through personal networks and trust in the community	Access to more financial resources Raising funds through financial institutions, banks, commercial loans
Use of Financing	It is used to ensure the sustainability of the social enterprise to increase social impact.	Used to increase profitability.
Organisational Structure	Agile High participation in decisions A small number of employees Fast decision making Horizontal hierarchy Attracting skilled human resources is difficult for financial reasons.	Depending on the size and organisational culture of the commercial enterprise and the sector in which it operates, it may have a more cumbersome structure and less participation in decisions than social enterprises. Can attract the most qualified human resources for profitability.
Performance Measurement	Social impact is difficult to measure, it is long-term.	Economic metrics can be measured more easily and quickly through income statements, balance sheets, stock values, etc.
Founder Motivation	Presence of a social goal	Success and Autonomy, Having Wealth

Table 2.5 shows that the mission of social entrepreneurship is to create social value, while entrepreneurship is concerned with approaches and business models that enable raising capital and achieving financial viability (M. T. Dacin et al., 2011; Mair & Marti, 2006). The primary goal of commercial entrepreneurship is to generate economic profit, whereas social entrepreneurship aims to create social value by identifying and seizing opportunities for social value creation, applying innovation, tolerating risk, and rejecting the constraints imposed by available resources (Grilo & Moreira, 2022). Bygrave and Minniti (2000) argue that all forms of entrepreneurship have a social function, but that social entrepreneurship differs from commercial entrepreneurship in that its mission is to create social value rather than to generate private economic profit (Bygrave & Minniti, 2000; P. Gupta et al., 2020; Pless, 2012; F. M. Santos, 2012). In essence, the expectation for entrepreneurs is that they and their investors will

ultimately achieve personal financial gain. Profit is essential for the sustainability of any enterprise. However, the social entrepreneur neither envisions nor organises the creation of significant financial profit for its beneficiaries and itself. Instead, the social entrepreneur aims to benefit a significant segment of society (Martin & Osberg, 2007).

When it comes to the source of funding, the vast majority of commercial entrepreneurs and social entrepreneurs need financial resources from their early days and often have to rely on personal savings or personal loans to start their ventures (Lumpkin et al., 2013). The main difference, however, is related to access to resources. Commercial enterprises that are likely to generate cash flows are attractive candidates for bank loans or private capital, while social enterprises are less attractive and poorly understood by institutions established for capitalist purposes. Social enterprises therefore have much less access to these traditional forms of capital than commercial enterprises (Austin et al., 2006). To raise funds, social enterprises need to convince funders, volunteers, and community leaders of the importance of the social problem the social enterprise wants to solve, and that the social enterprise can solve it (Austin et al., 2006). Therefore, the resources available to social entrepreneurs reflect the level of acceptance of the opportunity by society (Lumpkin et al., 2013). Commercial entrepreneurs also experience more personal financial risk than social entrepreneurs (Shaw & Carter, 2007). Nevertheless, the non-financial risk assumed by social entrepreneurs is higher because they use their network of personal relationships and credibility to gain support for their organisations (Shaw & Carter, 2007).

In terms of financing use, creating social value is the primary goal for social enterprises, while creating economic value is a prerequisite for financial sustainability (Mair & Marti, 2006; Sastre-Castillo et al., 2015). Commercial entrepreneurship is often driven by self-oriented desires, such as wealth accumulation or self-employment, while social entrepreneurship is collective value-oriented, such as wealth sharing or community development. As such, profit-related goals are often subordinated to the social mission (Lumpkin et al., 2013). Social enterprises, in this sense, unlike commercial enterprises, creating economic value is not the end of organisational endeavours, but a means to create social impact (Ojeda, 2021). The use of finance in social enterprises is primarily for the creation of social value rather than for the

personal wealth of shareholders (Wu et al., 2020). Social enterprises are accountable to society as a whole, rather than private shareholders (Kickul & Lyons, 2020). Therefore, surpluses are expected to be reinvested in the community or organisation rather than transferred into private hands (Martin & Osberg, 2007).

Social enterprises are generally agile in terms of organisational structure. Unlike governments or large corporations, social enterprises are not reactive, nor are they tied down by cumbersome rules and processes. Social enterprises are agile and strategic, much like small commercial enterprises. They solve problems quickly and decisively (Kickul & Lyons, 2020). Social entrepreneurs typically employ more democratic or participatory decision-making processes than commercial entrepreneurs (Perrini & Vurro, 2006). Furthermore, social entrepreneurs frequently encounter difficulties in attracting and retaining skilled personnel and securing the required financial resources, as they are typically unable to offer competitive salaries compared to commercial enterprises (F. M. Santos, 2012).

Social enterprises cannot easily measure their social impact because they cannot use standard profitability indicators such as balance sheets and cash flow statements. Young (2006) argues that social enterprises face challenges in measuring their social impact due to several factors (R. Young, 2006). For instance, social values are subjective and negotiated by stakeholders, making them difficult to measure. They are also complex and not easily quantifiable. Furthermore, social values are intricately linked to social action and are constantly being reassessed. Due to these challenges in measuring social values, more research efforts are needed to measure the impact and effectiveness of social enterprises (Goyal et al., 2016; Mair & Marti, 2006). In this sense, the *Social Enterprise Journal* has dedicated a special issue to the challenges in measuring social impact and is accepting papers in this area until March 31, 2024 (Ćwiklicki, Urmanaviciene, & Bassi, 2024).

Concerning founder motivation, Shaw and Carter's research results showed that although social and commercial entrepreneurs share common educational, work and life experiences, commercial entrepreneurs are motivated by a high need for achievement and autonomy, while social entrepreneurs are motivated by social goals (Shaw & Carter, 2007). Townsend and Hart

(2008) supported this motivational element as a distinction between commercial and social entrepreneurs (Townsend & Hart, 2008). Similarly, income inequality and low-income mobility motivate social entrepreneurs to start socially oriented businesses for the good of a community or society (Pathak & Muralidharan, 2018).

2.2.8. Social entrepreneurial intention

There are macro-level (socioeconomic factors), meso-level (concepts such as opportunity), and micro-level (motivations and intentions of social entrepreneurs) factors in the emergence of social entrepreneurs (Dufays & Huybrechts, 2014). Mair and Noboa (2006) argued that the motivation of social entrepreneurs is influenced by what they termed "background" and "context". The term 'background' refers to the upbringing and socialisation of the entrepreneur. This encompasses the influence of family, friends, religious leaders, and teachers on the entrepreneur, as well as personal characteristics that may increase an individual's sensitivity to a particular social problem (Mair & Noboa, 2006). Another aspect of the social entrepreneur's background is previous experience as an entrepreneur (Mair & Noboa, 2006). Entrepreneurial experience gives the social entrepreneur a sense of self-efficacy that provides the necessary comfort level to move forward. When transitioning to launching and growing a social enterprise, many successful social entrepreneurs benefit from having the confidence and support of an established network of resource providers (Mair & Noboa, 2006). The term 'context' refers to the environment in which the background of a social entrepreneur interacts with the social sector. For instance, the context is where the social entrepreneur is exposed to social problems, such as observing homeless people on the street or witnessing a friend dying from an incurable disease. Context causes social entrepreneurs to use their altruism and focus their anger on social injustice. At the same time, context helps social entrepreneurs to recognize the opportunity to create social value and to develop a mission to fulfil this value proposition (Mair & Noboa, 2006). Social entrepreneurs have both internal and external motivators. Internal motivation arises from personal values that foster empathy with the plight of others and from the self-confidence that comes from having had relevant experience. External motivation comes from the encounter with a social problem and the support of others who share their concern about that problem. These forces together provide the social entrepreneur with the impetus to act (Mair & Noboa, 2006).

Mair & Noboa (2006) maintained that social entrepreneurs' motivations and intentions to create a social enterprise are affected by various factors, including empathy, ethical judgment, self-efficacy beliefs, social support, perceived desirability and feasibility (Mair & Noboa, 2006). Kai Hockerts then refined, evaluated and verified the Mair Noboa model (Hockerts, 2015, 2017). Hockerts (2015, 2017) demonstrated a strong relationship between empathy, moral obligation, perceived social support, self-efficacy and social entrepreneurship intention (Hockerts, 2015, 2017). Germak and Robinson (2014) discovered that social entrepreneurs are driven by a combination of self-actualisation, achievement orientation, a desire to aid society, proximity to a social issue, and a lack of financial focus (Germak & Robinson, 2014). Tiwari et al. (2017) showed that the emotional intelligence and creativity of individuals are effective in the formation of social entrepreneurial intention (Tiwari, Bhat, & Tikoria, 2017). Furthermore, the emergence of social entrepreneurship in the literature is also attributed to the characteristics and values of social entrepreneurs (Hemingway, 2005; Koe Hwee Nga & Shamuganathan, 2010). For instance, Kaesehage et al. (2019) showed in their study that personal experiences, lay knowledge and personal values are very important in the decisions made by entrepreneurs regarding climate change (Kaesehage, Leyshon, Ferns, & Leyshon, 2019). Yujuico (2008) argued that social entrepreneurs possess a strong sense of justice. Social entrepreneurs are often motivated by an intense sense of justice, which leads them to be altruistic and morally outraged by injustice. They are also sensitive to issues of equality (Yujuico, 2008). In addition, Barendsen and Gardner (2004) stated that the life experiences of social entrepreneurs are also a motivating factor for social entrepreneurs. In this context, people who have experienced difficulties in their past lives, participated in social actions, and have more sensitivity towards society are more likely to engage in social entrepreneurship activities (Barendsen & Gardner, 2004; Büyükaslan & Kızıldağ, 2017). Sullivan Mort et al. (2003) have demonstrated that social entrepreneurship is influenced by multi-dimensional constructs, which include critical decision-making characteristics such as identifying opportunities to create social value, maintaining unity of purpose and action in the face of moral complexity, innovation, proactivity and risk-taking (Sullivan Mort, Weerawardena, & Carnegie, 2003). Williams and Nadin (2011) presented two types of reasons for the activities of social entrepreneurs in the United Kingdom (UK): individualistic or social. Individualistic reasons may include the desire for greater autonomy, independence from a boss, or pursuing a new

profession after retirement. Social reasons may include a desire to help others or contribute to environmental improvement (Sastre-Castillo et al., 2015; Williams & Nadin, 2011).

2.2.9. Challenges for social entrepreneurs

Social entrepreneurs face many challenges. Robinson (2006) argues that social entrepreneurs face internal and external factors that impede their social impact activities. Internal factors are related to the motivation of entrepreneurs and their capacity to capitalize on opportunities to start a business, such as lack of methods, routines, and practices. External factors are related to a lack of resources, social barriers, institutional structure, and cultural differences (Ojeda, 2021; Jeffrey Robinson, 2006). In economic terms, the most common challenges faced by social entrepreneurs are those related to income generation (Alvord et al., 2004; J. L. Thompson, 2002). Social entrepreneurs must leverage investments to build their technology, resources, and competitive advantage. However, they are not attractive to traditional investors seeking an economic return on investment. Therefore, they must seek alternative sources of financing to support their operational requirements. Public and private funding, as well as philanthropic donations, are the primary sources of financing for social enterprises (Austin et al., 2006). But unlike traditional investors, these funders demand a return on social investment rather than profit (Kickul & Lyons, 2020). Social entrepreneurs need to distinguish themselves to establish their business legitimacy and attract investors who can provide the necessary funding and resources to sustain their enterprises (Zahra et al., 2008). Additionally, social entrepreneurs encounter obstacles related to the institutional structure of markets, which hinder their ability to acquire knowledge about market culture, practices, and regulations (Jeffrey Robinson, 2006). Similarly, social entrepreneurs encounter the bureaucracy and inefficiency of government agencies and other related organisations (Renko, 2013). Also, Pelchat (2004) notes that having an unskilled labour pool of volunteers can be disadvantageous because they lack the necessary concrete business competencies to help manage, grow and/or sustain the organisation (Fraizer, 2009; Pelchat, 2004). In a similar vein, Santos (2012) argues that social entrepreneurs are often unable to compete with commercial companies in terms of remuneration. According to Santos (2012), social enterprises encounter significant obstacles when it comes to attracting and retaining valuable human resources, as well as securing the necessary capital funds (F. M. Santos, 2012). Cultural barriers can also have a significant impact on social entrepreneurs. The interaction between social entrepreneurs and their communities is often influenced by unspoken

norms and rules, including language, etiquette, attitudes, and beliefs (Jeffrey Robinson, 2006). These cultural barriers can make it challenging for social entrepreneurs to access the communities they aim to serve, which can hinder their ability to seize opportunities. In situations where barriers are high, social entrepreneurs may even choose not to take advantage of opportunities (Ojeda, 2021). Social entrepreneurs also face challenges related to leadership and management (Pelchat, 2004; Shaw & Carter, 2007), the challenge of satisfying multiple stakeholders to create social value, and the sustainability and scalability of social entrepreneurial solutions (Lumpkin et al., 2013; Moss, Lumpkin, & Short, 2008; F. M. Santos, 2012; R. Young, 2006). In addition, measuring social impact can be a challenge for social entrepreneurs, as they do not have a table to show their social impact, such as income statements, balance sheets, etc., which show the economic efficiency of commercial enterprises. Young (2006) argues that this is because social values are private and contain elements that are not easily comparable (R. Young, 2006). Moreover, social entrepreneurs must strive to effect social change without inadvertently creating new social problems (Lumpkin et al., 2013).

2.2.10. Social entrepreneurship in organisation theories

Despite a growing interest in the phenomenon of social entrepreneurship, there is a critical need for more established theories and research to be applied in this context (Conger, 2012). Sharir and Lerner (2006) also emphasised the need for a comprehensive theory for the study of social entrepreneurship. They noted that the lack of such a theory has led them to use the literature on commercial entrepreneurship in their work (Sharir & Lerner, 2006). Dacin et al. (2010), on the other hand, argued that the field of social entrepreneurship is not sufficiently different from other entrepreneurship fields and therefore does not require the creation of new theories, existing theories can be used in the field (P. A. Dacin et al., 2010). Like Dacin et al.'s view (2010), some established organisational theories can guide social entrepreneurship research. In this context, this section outlines important organisational theories such as contingency theory, resource dependence theory, new institutional theory, organisational ecology theory, and social network theory that are or can be used in social entrepreneurship research.

The development of the field of organisation theories consists of four main phases (A. S. Sargut & Özen, 2020). In the first phase, which lasted from the early 1800s to the early 1950s, there were studies on organisations and management from different disciplines (administrative,

psychological, and sociological). In the second phase, from the 1950s to the end of the 1970s, organisational theory became more prominent as a field of study and researchers reached a temporary consensus around contingency theory. In the third phase, from the late 1970s to the late 1990s, there was a theoretical diversification due to different social science paradigms emerging especially in continental Europe. In the fourth phase until today, in addition to this diversification, integration efforts have increased (Üsdiken & Leblebici, 2001).

2.2.10.1. Contingency theory

Contingency theory is an influential organisational theory that emerged in the 1960s. As Donaldson (2001) argues, there is a relationship between contingency and organisational structure. Contingency theory suggests that there is no single and best way of organising. The best way of organising depends on the condition dependency factors that the organisation is related to (Donaldson, 2001). Therefore, the fit between contingency factors such as environment (T. Burns & Stalker, 1994; Lawrence & Lorsch, 1967), technology (J. D. Thompson, 2017; the late J. Woodward, 1981), size (Inkson, Pugh, & Hickson, 1970), strategy (Chandler, 1969; Child, 1972; Mintzberg, 1980) and organisational structure determines organisational performance (Donaldson, 2001).

The emergence of systems theory led researchers to accept that organisations are open systems that have relationships with their environment (Kast & Rosenzweig, 1972). Contingency theory also suggests that organisations should adapt to environmental conditions in their relations with their environment. One of the most well-known studies in the field of organisational theory related to the environment is Burns & Stalker (1994). In this study, the authors identify two different organisational structures: mechanistic and organic. The mechanical organisational structure has characteristics such as a prominent level of centralization, specialisation, and standardization. Organic organisational structure, on the other hand, represents organisational structures where rules are more flexible, standardization is lower, and employees participate more in decisions (T. Burns & Stalker, 1994). Burns and Stalker (1994) argue that in stable environments, organisations with a mechanistic organisational structure will show higher performance. In variable environments, organisations with organic organisational structure will achieve higher performance. Therefore, less standardization in uncertain environments and more standardization in stable environments will increase organisational performance (T. Burns

& Stalker, 1994; Shafritz & Ott, 1987). Because social entrepreneurs combine both social and economic goals, the challenge of satisfying multiple stakeholders to create social value (Lumpkin et al., 2013), and the dynamic and complex nature of social problems (Bourdieu, 1990; Giddens & Sutton, 2021; Rubington & Weinberg, 2011), social enterprises may be more likely to be successful if they have an organic organisational structure. As Kickul and Lyons (2020) point out, social enterprises are generally agile in terms of organisational structure. Unlike governments or large corporations, social enterprises are not reactive, nor are they tied down by cumbersome rules and processes. Social enterprises are agile and strategic, much like small commercial enterprises. They solve problems quickly and decisively (Kickul & Lyons, 2020). Social entrepreneurs typically employ more democratic or participatory decision-making processes than commercial entrepreneurs (Perrini & Vurro, 2006). Larger organisations have more standardization and formal rules. As size increases, mechanistic organisational structure leads to higher organisational performance (Inkson et al., 1970). Based on this study, it can be argued that social enterprises may become more standardized as they grow. However, published reports on social entrepreneurship show that the majority of existing social enterprises are small and medium-sized (Dupain et al., 2022). Therefore, social enterprises have a more organic organisational structure with low standardization.

2.2.10.2. Resource dependence theory

The resource dependence theory, which emerged after the contingency theory, brought a new perspective to the field of organisational theories. Like contingency theory, resource dependence theory also emphasises the importance of the environment for organisations. However, while in the contingency approach, organisations are considered as communities formed by the common sense and consensus of the individuals within them (Donaldson, 2001), resource dependence opposes this idea and defines the organisation as a coalition between subgroups with different interests (Pfeffer & Salancik, 1978). Based on the resource dependency theory, organisations can only survive as long as they are effective. The effectiveness of organisations depends on the conditions of the environment in which they operate. Resource dependence explains why and how organisations engage in certain behaviours to obtain the resources they need from their external environment and to resist pressures and threats from the environment (Pfeffer & Salancik, 1978). In other words, resource dependence theory explains the behaviour of organisations through the concepts of power and

dependence. In resource dependence theory, organisations are not passive beings against their environment, unlike contingency dependence and organisational ecology. They try to turn their relations with their environment in their favour by establishing inter-business mergers, lobbying activities and unions (Pfeffer & Salancik, 1978). In this way, they try to gain power in the dependent relationship with their environment.

Resource dependence theory posits that organisations rely on external actors and organisations to provide the necessary resources for their operations, such as capital, equipment, raw materials, and labour (Pfeffer & Salancik, 1978). The extent to which an organisation is dependent on other actors means that these actors have the potential to influence the organisation, and the degree of dependency will affect the amount of power exercised by these actors. The degree of dependence is influenced by three conditions: a) the significance of the resources to the organization, b) the level of control the resource providers have over the use of these resources, and c) whether the resource provider is a monopoly.

Since one of the biggest challenges for social enterprises is to find resources (Alvord et al., 2004; J. L. Thompson, 2002), studies with resource dependence theory are extremely critical. For instance, some researchers have examined the phenomenon of mission drift in social enterprises using resource dependence theory. Mission drift is defined as an institutional change process whereby an organisation moves away from its core purpose or mission (Cornforth, 2014). Mission drift occurs when there is a change in an organisation's preferences, behaviour, values, or identity (Copestake, 2007). Efforts to generate revenue and ensure survival in markets can result in profitable but less socially effective choices, and thus social enterprises can move away from their social mission (Battilana, 2018). According to Cornforth (2014), mission drift can occur due to high dependence on a resource provider and competing organisational environments (Cornforth, 2014). In this context, Cornforth (2014) explained mission creep from the perspective of both resource dependency theory and new institutional theory (Cornforth, 2014). Similarly, Jones (2007) illustrates how the high dependence of US nonprofit organisations on a single funding source, whether from the government or foundations, leads to mission drift (Jones, 2007).

2.2.10.3. *New institutional theory*

One of the theories that emerged in the second half of the 1970s, which brought an important perspective to the field of organisational theories, is the new institutional theory. The theory has sociological foundations (Özen, 2020). Organisations face economic and technical demands from the market or quasi-market in which they operate, as well as social and cultural demands that may require them to behave or operate in certain ways (DiMaggio & Powell, 1983). The new institutional theory posits that in organisational spaces, where organisations collaborate to produce comparable products or services, various ideas and practices gain legitimacy and become accepted or taken-for-granted ways of thinking and doing that shape organisational behaviour. Ideas and practices acquire a rule-like status in social thought and action as they become institutionalised (Powell & DiMaggio, 2012). A key argument of new institutional theory is that over time, organisational structures and practices become similar or isomorphic because of common institutional pressures (DiMaggio & Powell, 1983).

The historical roots of the new institutional theory can be traced back to Philip Selznick. DiMaggio and Powell (1983) argue that the main difference between the old institutional theory and the new institutional theory is that the old institutional theory examines organisations individually, while the new institutional theory examines organisations as a community of organisations (DiMaggio & Powell, 1983). The two basic concepts of the new institutional theory are institution and legitimacy. According to Meyer and Rowan (1977), the institution is the rule-like status of certain behaviours and ways of thinking (Meyer & Rowan, 1977). For Zucker (1977), an institution is the transmission of socially defined reality by individual actors (Lynne G. Zucker, 1977). These institutions stabilize social behaviour with their cognitive, moral, and prescriptive dimensions (Hoffman, 1999). Therefore, there are institutions within the social order that organisations must comply with. Because complying with these institutions will make organisations legitimate. This legitimacy, in turn, will facilitate the provision of the resources necessary for the survival of organisations by social segments such as different states and professional organisations (DiMaggio & Powell, 1983; L G Zucker, 1987). Particularly in terms of fundraising, social enterprises are poorly understood and less attractive to capitalist institutions. Consequently, social enterprises have much less access to these traditional forms of capital (Austin et al., 2006). To raise funds, social enterprises have to convince funders,

volunteers and community leaders of the importance of the social problem the social enterprise wants to solve and that the social enterprise can solve it (Austin et al., 2006). In addition, social enterprises use their networks of personal relationships and credibility to raise funds (Shaw & Carter, 2007). Therefore, the resources available to social entrepreneurs reflect the level of acceptance of the opportunity by society (Lumpkin et al., 2013). For these reasons, from the perspective of new institutional theory, social enterprises need to have established legitimacy in order to receive funding. According to Mair and Marti (2009), institutional gaps refer to situations where the institutional arrangements that support markets are absent, weak, or fail to fulfil their expected role. The authors argue that these institutional gaps need to be filled for social entrepreneurship to flourish (Mair & Marti, 2009). Applying the new institutional theory to social entrepreneurship, Stephan et al. (2015) suggest that government support is essential for the development of social enterprises and for encouraging the establishment of social enterprises. They noted that the government could encourage social entrepreneurship by providing tangible and intangible resource support for social entrepreneurs (Stephan et al., 2015).

Suchman (1995) argues that there are three types of legitimacy: cognitive, moral, and utilitarian. Organisations with initially different practices will consciously or unconsciously act according to the institution in the organisational field (Suchman, 1995). Organisations become isomorphic over time in three ways: a) coercive isomorphism resulting from the problem of political influence and legitimacy, b) mimetic isomorphism resulting from similar responses to uncertainty, and c) normative isomorphism associated with professionalization (DiMaggio & Powell, 1983). For instance, Tan et al. (2005) argue that for-profit organisations also engage in social responsibility activities as a projection of their efforts to create legitimacy within the framework of new institutional theory, either in the face of increasing pressure and coercion from the external environment (coercive), for normative reasons, or by emulating other competitors operating in the same field (mimetic), and therefore for-profit organisations can also be considered within the scope of social entrepreneurship (W.-L. Tan, Williams, & Tan, 2005). However, most of the new institutionalist theorists claim that environmental expectations and organisational interests are often at odds and therefore organisations achieve this harmony through ceremonial and mythical practices (DiMaggio & Powell, 1983; Meyer &

Rowan, 1977; Lynne G. Zucker, 1977). For these theorists, ceremonial and mythical practices enable the organisation to gain legitimacy by showing that it conforms to the institutional environment, even if in reality it does not (Meyer & Rowan, 1977). Therefore, one could claim that many for-profit organisations engage in social responsibility projects in order to gain legitimacy and do not have those social values at their core.

Studies on institutional theory have also examined how institutional change occurs in a particular field. For instance, Greenwood and Hinings (1996) argue that actors must recognize their dissatisfaction with existing institutions, be willing to address it, and possess the resources and power to effect change (Greenwood & Hinings, 1996). One of the most studied topics in the new institutional theory is institutional logic. As people and organisations strive to achieve their goals, they also tend to reproduce these institutional logics and make life meaningful. There have been numerous studies on institutional logic. For instance, Thornton & Ocasio (1999) have shown how the higher education publishing industry shifted from a professional logic to a market logic (P. H. Thornton & Ocasio, 1999). Similarly, social enterprises are hybrid organisations that seek to achieve social and/or environmental objectives through business or commercial activity (Cornforth, 2014; Evers, 2005).

Social entrepreneurs create both social and economic value (Zoltan J. Acs et al., 2013). Social entrepreneurs have a primary social mission and require revenue to ensure financial sustainability. Thus, social enterprises can often experience mission drift as they pursue different social and financial goals (Cornforth, 2014; Golbspan Lutz et al., 2023). In other words, the challenge of harmonizing multiple conflicting objectives leads to the risk of mission drift for social enterprises (Dennis R. Young & Kim, 2015). Social enterprises may therefore experience tensions when trying to bring together competing organisational logics (Battilana & Dorado, 2010). Battilana and colleagues (2015) suggested that a paradox exists between the impact of a social enterprise's social mission and economic productivity, as social pressure is positively related to social performance, but also indirectly undermines social performance by negatively affecting economic productivity (Battilana et al., 2015). Social enterprises therefore seek to apply business methods with different logics associated with social missions to social problems such as poverty, minimal access to health care, and environmental degradation

(Roundy, 2017). Social leaders may need to constantly manage tensions to maintain their dual long-term goals and not deviate from their social mission when fulfilling it through market activities. (Battilana, 2018; Golbspan Lutz et al., 2023; Ramus & Vaccaro, 2017). Instability can arise when social enterprises prioritize either business or social goals too heavily, leading to mission drift or commercial failure respectively (D.R. Young, Kerlin, Teasdale, & Soh, 2012).

2.2.10.4. Organisational ecology theory

Organisational ecology theory is one of the organisational theories that emerged in North America in the 1970s. The main question of organisational ecology theory is why there are so many organisations (Hannan & Freeman, 1977). What distinguishes organisational ecology theory from other organisational theories is its assumptions about the environment. While resource dependence theory suggests that organisations can adapt to their environment (Donaldson, 2001), organisational ecology theory advocates a weeding-out approach. In this context, changes in the environment require organisations to change their main structural features. However, due to structural inertia, organisations cannot change their structural features. Therefore, when there is a large-scale change, a considerable number of existing organisations close (Hannan & Freeman, 1977, 1987). For instance, the COVID-19 Pandemic created a large-scale environmental change and caused the closure of many operating social enterprises.

Hannan & Freeman (1987) stated that little is known about how social change affects the rate of organisation closure and that the age and size of the organisation have significant effects on closure rates (Hannan & Freeman, 1987). There are various possibilities according to the age of organisations. As for the size of the organisations, as larger organisations have more resources and are indispensable for their environment, closure rates will decrease as the size increases (Hannan & Freeman, 1977). From two populations of organisations with different organisational characteristics supported by the same environmental resources, the population that is less suitable for environmental conditions is eliminated (Hannan & Freeman, 1977, 1987). Another key concept of population ecology is density dependence. When the organisational density of a community is low, the probability of new members joining the community, or the survival of existing members is low. This is because the organisational form

adopted by community members does not yet have cognitive legitimacy. Therefore, increases in the density of the community in this phase legitimize the relevant organisational form increase the rate of establishment and decrease the rate of closure. On the other hand, as the density increases, competition starts to increase. Therefore, increases in establishment rates start to decrease and closure rates start to increase (G. R. Carroll & Hannan, 1989). For instance, in a study conducted in the US, increasing the number of non-profit social welfare organisations is beneficial for reducing social inequality, but once the number exceeds a certain level, the effectiveness of organisations decreases due to competition for resources (Berrone, Gelabert, Massa-Saluzzo, & Rousseau, 2016). A similar phenomenon may apply to social entrepreneurs. Hence, it may be a more appropriate policy approach to try to increase the quality of social enterprises rather than their number. As the form of social entrepreneurship is not fully understood by actors in the ecosystem, cognitive legitimacy is not fully established and organisational density is therefore low (British Council, 2019; Dupain et al., 2022). However, with the support of local governments and international organisations, cognitive legitimacy for the form of social entrepreneurship is rapidly emerging and intensity tends to increase. Some authors argue that large-scale changes such as climate crisis, natural disasters, etc. may change consumer demands and organisations will be forced to turn towards social entrepreneurship (Bayraktar et al., 2014). In the same vein, Salimath & Jones (2011) argue that unsustainable corporate practices and strategies may be selected by ecological pressures and that such organisations may face population decline or death. The authors therefore argue that sustainable practices can lead to greater firm density and increased survival rates for corporate populations (Salimath & Jones, 2011).

2.2.10.5. Social network theory

The term 'social capital' generally refers to the role played by individuals, their social networks, and the institutions present in a given socio-economic space. It encompasses situations in which people can benefit from their membership of groups and networks. Social capital is built up by purposeful action, which is transformed into traditional economic benefits. However, the capacity to do so depends on the nature of social obligations and relationships (Sobel, 2002). A social network consists of a group of actors and one or more relationships between them (Adler & Kwon, 2002). Social networks and relationships are crucial for social entrepreneurs in accessing resources, knowledge, and opportunities (Burt, 2000). Thus, social entrepreneurs

must comprehend their ecosystem and establish networks to acquire resources, information, and support that will enhance their performance (Hindle, 2010).

Social networks provide entrepreneurs with resources such as power, knowledge, capital, as well as the opportunity to reach other networks, create opportunities, recognize, and evaluate opportunities. Therefore, social networks contribute to economic and social development by facilitating entrepreneurial activity (Yeşiltaş & Kılıç, 2014). A key feature of social enterprises is that they build, sustain, and utilize social capital. Focusing people and organisations on a problem, gathering resources from separate places to implement the solutions, and bringing them together to communicate the results effectively is one of the key elements that gives social entrepreneurship its strength. Having a shared Mission and Vision for positive change helps to build these trusted networks (Kickul & Lyons, 2020). Moreover, social entrepreneurs' alignment with the local environment they serve and embeddedness in local networks make it easier for social entrepreneurs to identify urgent unmet social needs and provide stakeholders with the opportunity to validate the credibility of social entrepreneurs (Shaw & Carter, 2007). Similarly, Jack & Anderson (2002) noted that entrepreneurs interact with their socially embedded networks when creating financial or social value (Jack & Anderson, 2002). For Jack and Anderson (2002), the extent to which an entrepreneur is embedded in the social context is more important than who the entrepreneur is in utilizing social and economic resources and creating value (Jack & Anderson, 2002; Kantur, 2017).

For social enterprises, which mostly operate as small businesses and have limited resources, the importance of personal networks is even more critical compared to large businesses (Bridgstock, Lettice, Özbilgin, & Tatli, 2010; Dupain et al., 2022; Özeren & Saatçioğlu, 2016). Therefore, the personal networks that social entrepreneurs, their managers, and volunteers build are crucial for developing relationships (Shaw & Carter, 2007). Social entrepreneurs gain credibility and support by leveraging network relationships, especially locally. The network structures they are embedded in help them recognize local conditions and better identify unmet social needs (Özeren & Saatçioğlu, 2016). Thus, by skillfully leveraging their social ties, social entrepreneurs can achieve significant transformational outcomes and increase their chances of success (Rakhmani & Bhinekawati, 2020).

2.2.11. Negative criticisms of social entrepreneurship

There is a general agreement that social entrepreneurship is a desirable approach to tackling social and environmental issues. However, social entrepreneurship can also have a negative social impact as it reduces societal pressure for the need for legislative and institutional reforms with greater scope and power to accelerate change (Chalmers, 2021). Chalmers (2021) argues that complex social problems can be more effectively addressed through measures other than social entrepreneurship activities, such as social and economic policy. However, in academic literature and conference programs, it is widely agreed that social entrepreneurship is inherently beneficial for society (Chalmers, 2021). There is an assumption that the state and the private sector have failed to address the social and environmental problems of the modern world. This assumption could potentially create an anti-state sentiment in social entrepreneurship, which could exacerbate social problems instead of solving them. This perspective against government intervention can lead to the belief that public institutions are incapable of effectively addressing market failures (Chalmers, 2021). Chalmers (2021) dramatically illustrates through the housing problem in the UK that despite social entrepreneurial activity, social problems in a broken system are not solved but worsened (Chalmers, 2021). The author's main concern is that applying an entrepreneurial perspective to social problems may reduce the urgency and scope for political action and reform of public institutions. This can lead to a paradoxical situation where an increase in social entrepreneurship leads to less progressive change in society (Chalmers, 2021). Similarly, many authors on the left have recognized that while cooperatives demonstrate the viability of some aspects of a socialist mode of production, they are doomed to reflect the capitalist system because they operate in a capitalist system (Mandel, 1975). Therefore, social enterprises cannot alter the broader forces and relations of production that arise under capitalism, but they are subordinate to them. It is not possible, then, for social enterprises to achieve a "systemic transformation". The instinct to survive in a competitive market could force them to maximise profits and adopt the same forms of organisation as capitalist enterprises (Cornforth, 2014). Although social entrepreneurial organisations often focus on local needs, the role of local factors has been ignored in the literature and social entrepreneurship has been defined by adapting models developed in Western cultures (Kantur, 2017; Seelos et al., 2011). Acs et al. (2013) argue that the economic value created by commercial enterprises is also a social value, contrary to researchers who claim

that the main element that differentiates social entrepreneurship from commercial entrepreneurship is the creation of social value. The authors also suggest that it is not always useful or necessary to have a distinction between social entrepreneurship and commercial entrepreneurship (Zoltan J. Acs et al., 2013).

Another negative criticism of social entrepreneurship is that social entrepreneurs may engage in unethical behaviour to address social problems. Social entrepreneurs may do the wrong thing for the right reason (Muldoon et al., 2022). In other words, social entrepreneurs may deviate from widely accepted ethical standards to justify their actions aimed at addressing unresolved social problems (Muldoon et al., 2022). For a social entrepreneur, seeing oneself as a good person can lead to a cognitive justification for taking reprehensible actions in order to contribute to the greater good (Muldoon et al., 2022). This can lead to a Robin Hood argument, the belief that it is okay to steal as long as one helps the poor (Muldoon et al., 2022). For instance, social entrepreneurship may be perceived as an implicit activity by companies and high-net-worth individuals. They may be people who are not interested in doing good but are looking for support for themselves by fixing problems in a disingenuous way. They may engage in activities such as providing justification for unethical behaviour, gaining favour with powerful stakeholders, or gaining tax advantages. Similarly, the social entrepreneur may justify lying or bribing because even if the behaviour is bad, not doing so may lead to even worse consequences. The social entrepreneur may also lie about the conditions to get extra funding for social entrepreneurship projects. For instance, an individual seeking grants to construct and support a school may manipulate data to exaggerate the need for funding (Muldoon et al., 2022). Despite these criticisms, social entrepreneurs can create significant social value. For many, social entrepreneurship represents a more positive use of capitalism than the selfishness and exploitation of resources that are found in other economic sectors (Chalmers, 2021).

2.2.12. Social entrepreneurship in Türkiye

Despite the growing interest in social entrepreneurship, the mechanisms to develop an effective social entrepreneurship ecosystem in Türkiye are extremely limited (British Council, 2019, p. 22). Compared to OECD countries, social entrepreneurship activities in Türkiye are low. There is a lack of mutual understanding of the concept, a legal gap, and limited academic research and practice among relevant stakeholders (European Commission, 2015, 2019)(European

Commission, 2015; European Commission, 2019). For instance, the Thomson Reuters Foundation (2016; 2019) ranked forty-five of the world's largest economies in terms of social entrepreneurship practices, aiming to identify which countries promote social entrepreneurship practices. When the studies are analysed, it is seen that Türkiye ranked last in the list of 44 countries in 2016 and rose to forty-second place in 2019 (Thomson Reuters Foundation, 2019). As the state attempts to regulate, organise, and manage everything, the motivation of the people who make up social capital weakens and their ability to cooperate with one another atrophies. As a result, people become dependent on the state in every field and acquire the habit of expecting everything from the state (Betil, 2010, p. 23).

Social entrepreneurship in Türkiye has started to attract attention since 2000, when Ashoka started its activities in Türkiye. However, the number of social enterprises has increased remarkably since 2015 (H. G. Efeoğlu, 2023). National and local development agencies, municipalities and universities in Türkiye are increasingly working on social entrepreneurship and support mechanisms for social enterprises are diversifying (H. G. Efeoğlu, 2023; Sönmez et al., 2016). In addition, the increase in access to the internet and the popularity of social media have made it much easier to set up a social enterprise in Türkiye, and technology has played an important role in this development (Tracy, 2013). According to the British Council's State of Social Enterprises in Türkiye Report, there are an estimated 9,000 social enterprises in Türkiye (British Council, 2019, p. 29). Social enterprises are most active in Istanbul, Ankara, and Izmir, and in twenty-three provinces across Türkiye. Since social enterprises in Türkiye do not have a legal status, they are mostly established as cooperatives, limited liability companies or sole proprietorships. Moreover, social enterprises are most active in the sectors of education, manufacturing and production, creative industries, agriculture and farming, recycling and environmental awareness, employment, and skills development (British Council, 2019). Kantur (2017) has shown that social projects in Türkiye have a narrow spread in terms of scale and scope. In this context, projects generally involve finding solutions to local problems that project creators have experienced or witnessed (Kantur, 2017).

Eighty percent of social enterprises in Türkiye have been established in the last ten years, according to the European Social Enterprise Monitor (ESEM) report supported by the European

Commission for 2021-2022. Moreover, the Report states that since there is no legal definition of social entrepreneurship in Türkiye, most of the social enterprises were established as cooperatives (37.7%), sole proprietorships (12.6%) or associations (12.6%) (Dupain et al., 2022). However, 84.7% of social entrepreneurs surveyed from Türkiye stated that it would be important to have a legal status specific to social entrepreneurship (Dupain et al., 2022). Furthermore, the biggest challenges faced by social entrepreneurs in Türkiye are poor understanding/awareness of social enterprises among the public/customers, lack of a supportive financial framework, lack of options to finance the organisation once started, and weak lobbying for social entrepreneurship (Dupain et al., 2022). The Turkish society still lacks a clear conceptual understanding of social enterprise. There is a lack of awareness among the public and a lack of recognition by the government. There is no tax regulation specific to social enterprises (Tracy, 2013).

2.3. Personal Values

This section of the dissertation begins with the definition and significance of personal values. There are contributions to personal values from various academic disciplines, especially psychology and social psychology (Hueso, Jaen, & Linan, 2021; Rokeach, 1973; Schwartz, 1992). However, this study primarily focuses on personal values in the context of entrepreneurship and social entrepreneurship. In this context, the chapter first analyses the definition, importance, and characteristics of personal values. Then, the chapter explains the theories of personal values. Finally, the chapter concludes with a broad summary of the research between personal values, entrepreneurship, and social entrepreneurship.

2.3.1. Importance and definition of personal values

Personal values play a crucial role in guiding goal-setting and decision-making in ambiguous or uncertain scenarios (Feather, 1995; Gorgievski et al., 2018). Personal values are one of the most important factors in guiding intentions and subsequent behaviours (Maio, Olson, Allen, & Bernard, 2001; Tuulik et al., 2016; I. Woodward & Shaffakat, 2016), and therefore play a significant role in explaining human behaviour (Bardi & Schwartz, 2003).

Researchers have generally defined the concept of value according to their own interests and needs (Rohan, 2000). Therefore, there are numerous approaches and definitions of the term

"value" (Schwartz, 2012; Tuulik et al., 2016). Many researchers have regarded values as deep-rooted abstract motivations that guide, justify, and explain attitudes, norms, opinions, and actions (Rokeach, 1973; Schwartz, 1992; Tuulik et al., 2016). Kluckhohn (1951) has defined values as a desirable concept, explicit or implicit, characteristic of an individual or a group, which influences the choice among available forms, means, and ends of action (C. Kluckhohn, 1951, p. 395). Veroff and Smith (1985) argue that values are cognitive, intentional, and evaluative determinants of goals (Veroff & Smith, 1985). For Rokeach (1973), personal values are the cognitive recognition of the right course of action or desired end state to pursue (Rokeach, 1973). Lessig (1975) has defined values as an intimately held, abstract belief that occupies a central position in an individual's belief system (Lessig, 1975). For Schwartz (1992), values are cognitive structures that are relatively stable but can be changed. They go beyond specific actions and situations and serve as guiding principles in people's lives (Schwartz, 1992). Gorgievski et al. (2018) defined values as 'abstract and important goals that people strive to achieve in life', based on Schwartz's (1992) basic theory of human values (Gorgievski et al., 2018). A value is a general concept or belief about a desirable end state or behaviour. Values guide the selection or evaluation of behaviours, environments, and events over time and beyond specific situations. Values motivate behaviour and are used by individuals as basic decision-making criteria (Gorgievski et al., 2018; Schwartz, 1992). Roccas et al. (2002) conceptualised values as cognitive representations of desirable abstract goals, not just as intrinsically desirable, ultimately arguing that values motivate individuals' actions (Roccas et al., 2002). Table 2.6 shows the widely accepted definitions of personal values in the literature and the basic concepts in these definitions (M. Kim, 2020).

Table 2.6. Definitions of Personal Values

<i>Researchers</i>	<i>Core Concept</i>	<i>Definition</i>
F. R. Kluckhohn & Strodtbeck, (1961)	Complex but definitely patterned principles	“Complex but definitely patterned principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process (i.e., cognitive, affective, and direct elements)”
Rokeach (1973)	An enduring belief	“An enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence”
Schwartz (1992)	Concepts or beliefs	“Concepts or beliefs [that] pertain to desirable end-states or behaviours, transcend specific situations, guide selection or evaluation of behaviour and events, ordered by relative importance”
Stern & Dietz, (1994)	General foundation	“General foundation for forming attitude and belief affecting behaviour indirectly through a more specific attitude regarding a certain topic or idea.”

Table 2.6 presents definitions that highlight the primary features of personal values. Firstly, personal values reflect an individual's belief in the desirability of a particular end state. Secondly, personal values are often intangible. Lastly, personal values are ranked in a system of value priorities. For instance, individuals make decisions based on the values they consider most important in a given situation (M. Kim, 2020). Woodward and Shaffakat (2016) argue that values are abstract standards and guiding principles that are learned, relatively constant over time, and exist in a hierarchy. They are linked to many other concepts and influence people's choices (I. Woodward & Shaffakat, 2016). Schwartz (2012) identifies the following common characteristics of value definitions: values are beliefs; they relate to behaviour or desired outcomes; they transcend specific situations; they guide the selection or evaluation of situations; and they follow an order of significance (Schwartz, 2012). Therefore, each individual may have different value priorities. An individual's values express what is important to them (Watkins & Gnoth, 2011). When presented with comparable situations, individuals may make different decisions and take different actions based on their value priorities (Schwartz, 2012). For instance, individuals who prioritise the value of encouragement may be attracted to

a challenging job offer, whereas individuals who prioritise the value of security may find the same offer threatening (Inmaculada Jaén & Liñán, 2013). Pant & Lachman (1998) referred to these values, which influence people's behaviour and whose actions are superior to other values in the value hierarchy, as core values (Pant & Lachman, 1998).

2.3.2. Characteristics of values

Personal values are especially important for individuals (C. Kluckhohn, 1951). Personal values guide decisions and behaviours and encourage value-consistent behaviours (Bardi & Schwartz, 2003; De Dreu & Nauta, 2009; Feather, 1995; Holland & Shepherd, 2013; Hueso et al., 2021; Schwartz, 2010, 2012; Schwartz & Bilsky, 1987). Individuals behave in accordance with their personal values because they find behaviours consistent with those values rewarding or because they need consistency between their beliefs and actions (Bardi & Schwartz, 2003; Rokeach, 1973; Schwartz, Sagiv, & Boehnke, 2000). Therefore, personal values are a crucial factor in the decision-making process (Bardi & Schwartz, 2003; Rokeach, 1973). However, individuals cannot make decisions and pursue their goals in life without a hierarchically organised system of personal values (Allport, 1961). Values are ranked according to the relative importance attributed to each of them by the individual (Allport, 1961; Maslow, 1959; McDonald, 2004; Rokeach, 1973). The dominant force that conditions the individual's daily decisions is determined by the superiority of certain values over others (Allport, 1961). Certain actions can become more attractive to the extent that they promote the achievement of goals (Feather, 1995). Therefore, the opportunity to achieve high-priority values elicits a positive emotional response to actions that serve them (Schwartz, 2012). Values play a vital role in complex decisions, including the development of careful plans (I. Jaén, Moriano, & Liñán, 2013). Furthermore, significant goals create a stronger motivation to make comprehensive plans (Gollwitzer, 1999). The more a value is prioritised, the more likely individuals are to create action plans that result in the manifestation of that value through their behaviour (Gollwitzer, 1996).

The most studied topics by researchers in social psychology are the relationships between values, attitudes, and behaviours (Milfont, Duckitt, & Wagner, 2010). Schwartz (1992) defined values as abstract beliefs about desirable goals, in order of relative importance, which guide individuals in the evaluation of events, people, and actions (Schwartz, 1992). Therefore, values

influence how people view phenomena and events, how they evaluate alternatives, and ultimately how they act (Holland & Shepherd, 2013). Similarly, according to Hueso et al. (2021), the structure of personal values influences an individual's perspective, decision-making, and behaviour (Hueso et al., 2021). Similarly, Bardi & Schwartz (2003) argued that individuals' intentions, choices, and behaviours are guided by their personal values (Bardi & Schwartz, 2003). Homer and Kahle's (1988) cognitive hierarchy model suggests that values have a direct and indirect impact on behaviour through attitudes. The model suggests that the influence theoretically flows from more abstract cognitions to mid-level cognitions and from there to specific behaviours. Thus, the model suggests that there is a large causal flow from values to attitudes and behaviours. Therefore, the most significant causal effects are observed between values and attitudes, as well as between attitudes and behaviours (Homer & Kahle, 1988; Milfont et al., 2010).

Values are the central goals that individuals strive to achieve in their lives (Holland & Shepherd, 2013). Therefore, values and motivations are closely linked (Schwartz, 2011). Personal values are acquired in the family during the preschool period and have a lasting impact throughout life (Balat Uyanık & Dağal Balaban, 2006). In other words, personal values remain relatively constant throughout an individual's life (Bardi, Lee, Hofmann-Towfigh, & Soutar, 2009). Research has shown that personal values can be changed through education (Myyry, Juujärvi, & Pessa, 2013). This change can occur through deliberate actions by teachers or unintentionally through peer interaction (Racko, Strauss, & Burchell, 2017). Additionally, as values become more important, compatible values become slightly more important and incompatible values become less important. Therefore, changes in personal values occur in a structured manner that preserves Schwartz's (1992) value system (Bardi et al., 2009).

2.3.3. Value theories/classifications

All the theories and models put forward to explain personal values attempt to correct and limit an infinite number of words (Tuulik et al., 2016). This study examines individual-level theories of personal values (Inglehart, 2016; Rokeach, 1973; Schwartz, 1992, 2010, 2011; Schwartz & Bilsky, 1987; Schwartz et al., 2000) as opposed to cultural-level theories of values (Hofstede, 1980, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Schwartz, 2004) presented by various researchers as it attempts to understand and explain how personal values influence

social entrepreneurship activities. The personal values literature commonly uses three value theories/classifications, which are presented below.

2.3.3.1. Rokeach's instrumental and terminal values

While the study of values has been around for over a century, Milton Rokeach's pioneering work was the catalyst for a new wave of research on values (Rohan, 2000). Rokeach's (1973) book, *The Nature of Human Values*, is a seminal contribution to the theory of human values (Hueso et al., 2021; Rokeach, 1973). In that book, Rokeach (1973) has defined values as “enduring beliefs that a particular form of behaviour or state of being is personally or socially preferable to an opposite or contrary form of behaviour or state of being” (Rokeach, 1973, p. 5). Furthermore, Rokeach divided values into terminal values and instrumental values (Rokeach, 1973). Terminal values express the desired final states of existence. Terminal values are the goals that people want to achieve throughout their lives. These values can vary between separate groups of people in diverse cultures. For instance, while one person may prioritize happiness, another may prioritize a comfortable life (M. Kim, 2020; Rokeach, 1973). Instrumental values are forms of behaviour that are considered preferable, such as kindness, broad-mindedness, and ambition. Instrumental values are preferable forms of behaviour or means of achieving terminal values (M. Kim, 2020; Rokeach, 1973; Tuulik et al., 2016). In addition, Rokeach (1973) divided terminal values into personal and social values. Whereas individuals directed by personal values are egocentric or intrinsically oriented, individuals directed by social values are community-centred or interpersonally oriented. For instance, true friendship and a peaceful world are social values (Rokeach, 1973; Schwartz, 1992). Therefore, individuals with social values may engage in more social entrepreneurial activities.

2.3.3.2. Schwartz's theory of basic values

Schwartz (1992) has developed a comprehensive theory of values based on the work of Rokeach (1973). The theory defines a system of values that determines choices and behaviours (Bardi, Calogero, & Mullen, 2008; Espíritu-Olmos & Sastre-Castillo, 2015). It is known as the theory of basic values or the theory of universal values. In this theory, values are beliefs that motivate action and refer to desired goals (Schwartz, 2010). Schwartz (1992) expanded on Rokeach's (1973) definition of values, defining them as concepts or beliefs related to desired end states or behaviours. Values are ranked in order of relative importance and guide the selection or

evaluation of behaviours and events (Schwartz, 1992, p. 4). In other words, Schwartz has developed a theory of human values that is both comprehensive and widely valid. Schwartz proposed ten value types that reflect different but interrelated motivational goals: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (Schwartz, 1992, 2003, 2011, 2012). Schwartz (2003) proposes a circular structure of personal values by clustering them based on their similarities, suggesting that some values are more compatible than others (Schwartz, 2003). Figure 2.1 shows these personal values in a circular structure.

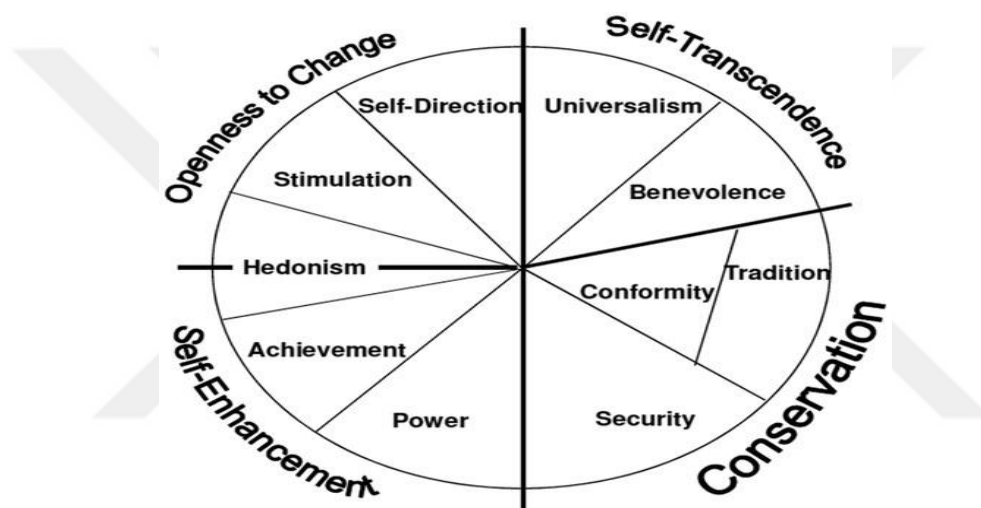


Figure 2.1. Schwartz's Basic Human Values (Schwartz, 2003)

The figure illustrates four integrated personal value dimensions emerge: self-transcendence; self-enhancement; openness to change; and conservation. The circular structure of the values in Figure 2.1 suggests that adjacent values have a greater likelihood of sharing common motivations, while values at opposite ends of the structure have a greater likelihood of generating incompatible motivations. Opposite values are not antonyms and are not expected to have negative correlations. However, if individuals hold these values simultaneously, conflicting motivations could increase internal conflict in decision-making (Schwartz, 1992). In this context, self-transcendence/self-enhancement and openness to change/conservation

value dimensions are independent of each other. The value of hedonism provides a link between the openness to change and self-enhancement dimensions (Schwartz, 1992, 2003, 2011, 2012).

Self-transcendence values comprise of universalism and benevolence. Both universalism and benevolence aim to promote the welfare and well-being of others. However, it is important to note that universalism generally applies to people outside one's immediate environment, while benevolence applies to people within it (Bardi et al., 2008). Universalism means understanding, tolerating, valuing, and protecting the welfare of all people and nature. Benevolence aims to promote the well-being of others through daily interactions. Self-transcendence values motivate individuals to prioritize the welfare of others, including personal acquaintances, colleagues, communities, and the world at large, over their own selfish interests (Schwartz, 1992). Individuals who prioritize these values are interested in being honest, helpful, and loyal to the people they interact with (Schwartz, 1992, 2003, 2011, 2012). Individuals who attach immense importance to self-transcendence values succeed by establishing positive relationships with others (Mikulincer et al., 2003). They enjoy the personal psychological benefits of such pro-social behaviour and are motivated by enriching the lives of their colleagues (Lyons, Duxbury, & Higgins, 2007). Opposite to self-transcendence values are self-enhancement values. Self-enhancement values include achievement and power values. While achievement is the desire and ambition for personal success, power is the desire for control and dominance over people and resources (Sastre-Castillo et al., 2015). Schwartz (2012) argues that self-enhancement values emphasise pursuing one's own interests and achieving relative success and dominance over others (Schwartz, 1992, 2003, 2011, 2012). People who attach importance to self-enhancement values seek to control others and resources, strive for prestige and social status, and value personal success and competence by societal standards. Self-enhancement value contradicts self-transcendence values, which include understanding, appreciating, and tolerating people and the environment (Gorgievski et al., 2018).

The values of openness to change involve self-direction and stimulation. Self-direction requires clarity regarding goals and objectives, as well as planning actions to achieve them. Stimulation means accepting and challenging innovation. Openness to change values are values that highlight the independence of thought, action, emotion, and willingness to change. Individuals

who hold values of openness to change place significance on independence in thought and action, creativity, and a willingness to embrace innovative ideas and innovations. Schwartz (1992) argues that the opposite of openness to change values are conservation values (Schwartz, 1992). Conservation values encompass the values of tradition, security, and conformity. Tradition includes conformity, loyalty, and acceptance of the rules of culture or religion. Security is the maintenance of social harmony and stability in relationships. Security is a quality that allows individuals to feel safe in their actions without requiring approval from others (Schwartz & Bilsky, 1990). Conformity refers to changing attitudes, opinions or behaviours in a way that is compatible with people's attitudes, opinions, or behaviours. Conservation values encourage the preservation of the status quo and the past (Schwartz, 1992, 2003, 2011, 2012).

Schwartz's (1992) basic human values can also be analysed in terms of personal or social orientation (Schwartz, 2010, 1992). Openness to change and self-development are individual-oriented values as they are oriented towards self-concern and self-centred motivations (Pinillos & Reyes, 2011). Conservation and self-transcendence, on the other hand, are value dimensions that are oriented towards others rather than towards oneself. These values are collectivistic in nature, emphasising social orientation, cooperation and group-oriented motivations (Pinillos & Reyes, 2011).

2.3.3.3. Ronald Inglehart's materialistic and humanistic values

Inglehart (2016) proposes that all values can be categorised as either materialistic (pragmatic) or humanistic (idealistic) based on the needs they express (Inglehart, 2016). Materialistic/pragmatic values express fundamental biological and social needs, such as the need for food and control, which ensure the survival of the individual. Materialistic values tend to focus on practical goals and normative rules. Individuals guided by materialistic values tend to think in more biological terms of survival. They emphasise their own existence and the conditions necessary to secure it. Humanistic/idealistic values, on the other hand, express needs that become more apparent when basic needs are met (Inglehart, 2016). Humanistic values are founded on abstract principles and ideas (Braithwaite, Makkai, & Pittelkow, 1996). Emphasising humanistic values is associated with creativity and open-mindedness, indicating less dependence on material goods. Humanistic/idealistic values encompass needs such as knowledge, self-esteem, intellectual, and emotional stimulation (Baumeister, 2005). In

summary, materialistic values express survival needs, while humanistic values express development needs. Therefore, while the need for survival is effective in motivating the behaviours of materialistic values, the need for development is effective in motivating the behaviours of humanistic values (Gouveia, Milfont, & Guerra, 2014). In terms of Inglehart's (2016) values, social entrepreneurs are primarily motivated by human values.

2.3.4. Personal values and entrepreneurship

Although researchers have been studying personal values in social psychology for an exceptionally long time, they have only recently started to study personal values in entrepreneurship research (Hueso et al., 2021). Therefore, studies on the role of personal values in entrepreneurship are relatively few (Fayolle et al., 2014; Tipu & Ryan, 2016). Since personal values are guiding principles that help both determine personal goals and make efforts to achieve these goals (Rokeach, 1973; Schwartz, 1992), they are especially important in determining entrepreneurial intentions (Fayolle et al., 2014; Hueso et al., 2021). Holland and Shepherd (2013) suggest that personal values strongly affect decision-making (Holland & Shepherd, 2013). Fayolle et al. (2014) argue that since values serve to motivate behaviour (Bardi & Schwartz, 2003), they improve motivations for certain behaviours, such as starting a venture (Fayolle et al., 2014). For instance, Gorgievski et al. (2011) argue that the criteria for defining success in entrepreneurial endeavours are related to prioritised personal values (Gorgievski, Ascalon, & Stephan, 2011). Personal values also enable entrepreneurs to persist in their decisions (Holland & Shepherd, 2013) and recognise business opportunities (Shepherd, Patzelt, & Baron, 2013). Bolzani and Foo (2018) similarly linked personal values systems with the decision to internationalise (Bolzani & Foo, 2018). Gorgievski et al. (2018) argue that individuals who value openness to change, which emphasises acting independently and being ready for new experiences, and self-enhancement, which emphasises the pursuit of personal interests (Schwartz, 1992, 2011), are likely to choose entrepreneurial careers that offer opportunities to fulfil these values (Gorgievski et al., 2018). Entrepreneurship enables these values to be realised by offering a high degree of autonomy, the opportunity to lead others and potentially high financial returns (Gorgievski et al., 2018).

Similarly, Espíritu-Olmos & Sastre-Castillo (2015) have suggested that business entrepreneurial intention has a positive relationship with self-enhancement values (Espíritu-Olmos & Sastre-Castillo, 2015). Additionally, Holland & Shepherd (2013) argue that entrepreneurs who place a high value on self-enhancement can seek to be remarkably successful in their new venture in order to gain recognition and social status (Holland & Shepherd, 2013). In addition, people who place a high value on self-improvement can enjoy the opportunities for self-indulgence afforded to wealthy individuals. They may seek opportunities to satisfy their desires and luxuries beyond their basic needs (Bardi et al., 2008; Holland & Shepherd, 2013). Similarly, Liñán et al. (2016) and Yang et al. (2015) have shown that individualistic-like personal values such as achievement, stimulation and self-direction are positively related to entrepreneurial intentions (Liñán, Moriano, & Jaén, 2016; Yang, Hsiung, & Chiu, 2015). Liñán et al. (2016) argue that although self-enhancement and openness to change values both support entrepreneurial behaviours, the relationship between self-enhancement and entrepreneurial intention is stronger than openness to change (Liñán et al., 2016). Similarly, Hayton et al. (2002) argued that egocentric individuals are more likely to engage in entrepreneurial activities in order to satisfy their feelings of achievement and self-actualisation (Hayton et al., 2002).

Scientific studies have shown that collectivist-oriented values, such as conservation and self-transcendence, have a negative impact on commercial entrepreneurial intentions (Gorgievski et al., 2018; Hueso, Jaén, Liñán, & Basuki, 2020). For instance, a longitudinal study on Finnish young adults has revealed that values related to conservation and self-transcendence lead to lower entrepreneurial aspirations (Lechner, Sorthaix, Obschonka, & Salmela-Aro, 2018). Hirschi and Fischer (2013) argue that entrepreneurial intentions are negatively associated with conservation values because they conflict with self-enhancement values, which are more typically linked to entrepreneurial activities (Hirschi & Fischer, 2013). Similarly, Yang et al. (2015) have reported that collectivist values such as self-transcendence and conservation have a negative relationship with perceptions of entrepreneurship (Yang et al., 2015).

2.3.5. Personal values and social entrepreneurship

Social entrepreneurship is an ideal context to consider the role of personal values in shaping entrepreneurial goals and actions. As social entrepreneurs focus on creating social impact for people and the environment beyond their own self-interest, the goals they pursue have a clear

value-expressive character (Conger, 2012, p. 89). However, the influence of personal values on career choice as a social entrepreneur has been largely neglected (Kruse et al., 2019). Research suggests that social entrepreneurs embody the value of self-transcendence. However, some studies suggest that social entrepreneurs have an openness to change value in addition to self-transcendence values (Bargsted, Picon, Salazar, & Rojas, 2013; Garçon, Nassif, & Lima, 2022; Kruse et al., 2019; Sotiropoulou et al., 2021; Stephan & Uhlaner, 2010), while other researchers suggest that social entrepreneurs have conservation value in addition to self-transcendence values (S. C. Santos, Neumeyer, Caetano, & Linan, 2021; Sastre-Castillo et al., 2015). For instance, Kruse et al. (2019) found that openness to change and self-transcendence positively affect social entrepreneurial intention. Individuals with high self-transcendence values expend considerable effort to improve the living conditions of others, making social entrepreneurship an attractive option for them (Kruse et al., 2019). The authors also found that there is a negative relationship between social entrepreneurial intention and conservation and self-enhancement values. Kruse et al. (2019) discovered that individuals who prioritize conservation values are less likely to pursue social entrepreneurship due to their tendency to avoid change, insecurity, and violation of social norms (Kruse et al., 2019). Since social entrepreneurship is characterised by disruptive change or radical innovation (Perrini et al., 2010; Zahra et al., 2008), individuals who prioritise conservation values are unlikely to be attracted to social entrepreneurship. Similarly, Garçon et al. (2022) concluded that social entrepreneurs give high importance to the values of self-transcendence and openness to change, while they give little importance to the values of conservation and self-enhancement (Garçon et al., 2022). Social entrepreneurs prioritize self-transcendence and openness to change as their most important values (Sotiropoulou et al., 2021). This finding is in line with the results of Bargsted et al. (2013) and Stephan and Uhlaner (2010), who also observed that social entrepreneurs prioritize self-transcendence and openness to change values over self-interested values. Moreover, the authors consider openness to change values to be equally valuable for both social and commercial entrepreneurs (Bargsted et al., 2013; Sotiropoulou et al., 2021; Stephan & Uhlaner, 2010). Similarly, Hemingway (2005) suggests that individuals who live according to the value of self-transcendence are more likely to be involved in social entrepreneurship (Hemingway, 2005). Kunttu et al. (2017) found that altruism value, which is similar to self-transcendence value, is positively related to social entrepreneurship intention (Kunttu et al., 2017). Bacq and Alt (2018)

found that empathy value has a strong positive relationship with social entrepreneurship intentions (Sophie Bacq & Alt, 2018). In a study aimed at determining the values of women social entrepreneurs, de Magdalene (2023) found that women social entrepreneurs prioritised empathy, social justice, and taking action (de Magdalene, 2023). In addition, values such as empathy, moral judgement/obligation, altruism, compassion, and social responsibility are among the values that affect social entrepreneurship intention (de Magdalene, 2023). Miller et al. (2012) and Renko (2013) emphasise the importance of individuals' values of caring for others and prosocial motivations as determinants of social entrepreneurship (Miller et al., 2012; Renko, 2013).

Santos et al. (2021) argued that collectivist values such as conservation and self-transcendence, can positively influence social entrepreneurship. Santos et al. (2021) suggest that individuals who hold conservation and self-transcendence values are more likely to be concerned about the environment and the planet (S. C. Santos, Neumeyer, Caetano, & Linan, 2021; Schwartz, 1992). Individuals who hold strong conservation values often connect their personal interests with those of society and are concerned with the preservation of history. Moreover, self-transcendence values emphasise the importance of tolerance, social justice, and equality (Schwartz, 1992). Therefore, individuals who align with conservation and self-transcendence values can be more inclined to participate in social entrepreneurship (S. C. Santos, Neumeyer, Caetano, & Linan, 2021). Similarly, Sastre-Castillo et al. (2015) point out that individuals with high conservation values may have more social orientation (Sastre-Castillo et al., 2015).

Studies have compared the personal values of commercial and social entrepreneurs. Ascigil (2012) found that social entrepreneurs and commercial entrepreneurs have different personal values (Ascigil, 2012). Research has shown that self-enhancement values have a positive correlation with commercial entrepreneurship and a negative correlation with social entrepreneurship (Sastre-Castillo et al., 2015). Individuals who place significance on self-transcendence values tend to have a greater inclination towards social entrepreneurship (Sastre-Castillo et al., 2015). Individuals who place value on self-enhancement tend to have a more commercial and entrepreneurial mindset (Sastre-Castillo et al., 2015). Similarly, compared to commercial entrepreneurs, social entrepreneurs attach significant importance to prosocial

values and lower self-interest values (Bargsted et al., 2013; Diaz & Rodriguez, 2003; Sastre-Castillo et al., 2015). Bosch (2013) argues that commercial entrepreneurs prioritize self-enhancement and openness to change, while social entrepreneurs prioritize self-transcendence values (Bosch, 2013).

Personal values have a decisive role in social entrepreneurship activities (Akar & Doğan, 2018; Kruse et al., 2019; S. C. Santos, Neumeyer, Caetano, & Linan, 2021; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021; Stephan & Drencheva, 2017). Social entrepreneurs' desires and attitudes towards solving social problems are closely related to their personal values (Kruse et al., 2019; Murphy & Coombes, 2009; Sotiropoulou et al., 2021). Consequently, understanding social entrepreneurship in depth requires consideration of the values that underlie social entrepreneurs' actions (Shin & Park, 2019). However, there is quite limited academic work on the in-depth discussion of values and how values motivate social entrepreneurs (Conger, 2012; Kruse et al., 2019; Kunttu et al., 2017). This gap is significant. Personal values are fundamental to understanding a person's attitudes and behavioural motivations because they influence perception (Bardi & Schwartz, 2003; Fayolle et al., 2014; García-Álvarez & López-Sintas, 2001; Gorgievski et al., 2018; Homer & Kahle, 1988; M. Kim, 2020; Meglino & Ravlin, 1998; Roccas et al., 2002; Schwartz, 1992; Tuulik et al., 2016; I. Woodward & Shaffakat, 2016). Underlying assumptions and values need to be uncovered to learn what behaviours mean for individuals (Homer & Kahle, 1988; Schneider, 1988). Hence, personal values determine how to act as a driver of behaviour (Bosch, 2013; Hemingway, 2005; Kruse et al., 2019; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021). Moreover, personal values are closely related to social entrepreneurship motivation (Braga et al., 2014, p. 20; Kirkley, 2016; Stirzaker et al., 2021) and social entrepreneurs' values could provide key explanations for their motivation to engage in social enterprises (Conger, 2012; Kruse et al., 2019; Sotiropoulou et al., 2021). In this context, understanding the values of social entrepreneurs could also explain why people with certain values participate in social enterprises more than others (Sotiropoulou et al., 2021; Van Ryzin et al., 2009). Thus, examining the values of social entrepreneurs can make significant contributions to the creation of new social enterprises and to solving social problems (Bernardino et al., 2018). In addition, individuals make significant decisions about their careers and work environments based on their values (Schwartz, 1992). The alignment of personal

goals with career choices can increase perceived career fit and job satisfaction (Downes et al., 2017). Therefore, investigating which personal values are associated with social entrepreneurial intentions may also be important to increase the persistence of social entrepreneurs, especially in the initial stages (Holland & Shepherd, 2013; Kruse et al., 2019).

Summary

The second chapter of the dissertation contains a comprehensive literature review of the research gap and the emergence of the research purpose. The chapter begins with a detailed review of entrepreneurship and its significance. It then summarises the importance of social entrepreneurship and the main studies in this area. The chapter concludes by discussing personal values and their significance in entrepreneurship and social entrepreneurship.



3. METHODOLOGY

This chapter of the dissertation starts by explaining the purpose and questions of the research. Next, the chapter analyses the research design of interpretative phenomenology and its philosophical origins. Then, it examines how widespread and supported social entrepreneurship is in Türkiye within the context of the research. Then, it explains the sampling method used in the selection of participants and data collection methods. After that, it explains the interpretative phenomenological analysis as the method of data analysis. Finally, it explains the reliability of the data and the ethical aspects of the research. The summary section concludes the chapter by highlighting its key points.

3.1. Research Question

This dissertation aims to explain how social entrepreneurs' values influence their social enterprise activities. Additionally, the study's findings can shed light on why individuals with specific values are more likely to participate in social enterprises than others (Sotiropoulou et al., 2021, p. 1; Van Ryzin et al., 2009, p. 129). Furthermore, a deep understanding of values can also help to determine whether social entrepreneurs operating in the social entrepreneurship ecosystem are truly social entrepreneurs. Finally, focussing on the experiences of social entrepreneurs can shed light on the obstacles they encounter in the Turkish context. Consequently, value-based strategies can be presented to policymakers, entrepreneurs, and investors to revitalise the social entrepreneurship ecosystem. These strategies can contribute significantly to the creation of new social enterprises, thereby helping to solve social problems (Bernardino et al., 2018).

As a relatively new field of research, social entrepreneurship still has many unanswered questions (Kedmenec & Strašek, 2017, p. 1462). The main questions this dissertation seeks to answer are as follows.

1. What are the core values of social entrepreneurs in Türkiye?
2. How do these values of social entrepreneurs affect their motivation to participate in social enterprises in Türkiye?
3. How do social entrepreneurs' values affect their social enterprises in Türkiye?
4. What are the key factors that influence becoming a social entrepreneur in Türkiye?

5. What are the main challenges and opportunities for social entrepreneurs in Türkiye?
6. What kind of value-based strategies can be implemented to enhance the social entrepreneurial ecosystem in Türkiye?

3.2. Research Design

A qualitative study aims to examine phenomena and events within their holistic context (Yıldırım, 1999). This dissertation employs an interpretive phenomenological design to investigate the experiences of social entrepreneurs. Interpretive phenomenological analysis (IPA), which originates from psychology, attempts to explain in detail how participants make sense of their personal and social worlds and the meaning that particular experiences or events have for them (J. A. Smith et al., 2021). Interpretive phenomenology is a methodology that aims to describe and interpret participants' experiences of the phenomenon under study (Tuohy et al., 2013). Therefore, interpretive phenomenology design was used in the study to reveal the challenges faced by social enterprises and to examine in depth how the values of social entrepreneurs affect their intentions to engage in social enterprise. Phenomenological research aims to gain a perspective on the participants' lifeworlds and to reveal the meaning of the phenomenon under investigation for the participants (Kılınçarslan & Avcı, 2021; Moustakas, 1994). Therefore, the researchers collected data from people with experience in social entrepreneurship, the phenomenon they researched, and developed an inclusive definition based on the essence of the experiences of all these people regarding the phenomenon under investigation (Creswell et al., 2007; Kılınçarslan & Avcı, 2021). Thus, this study aimed to transform the real experiences of social entrepreneurs into words and meanings (van Manen, 2017). In addition, researchers who employ interpretive phenomenology are also involved in the research process, and their prior experiences and knowledge can influence their interpretation of data (McConnell-Henry, Chapman, & Francis, 2009).

Phenomenology is both an important field of existential philosophy and a qualitative research methodology (Flood, 2010; Gill, 2014; Tuohy et al., 2013). Husserl, the founder of phenomenology, pointed out that the primacy of natural sciences had become detached from the reality of human experience. Husserl argues that every theoretical and scientific practice proceeds in the absence of the experience that we directly feel and live. Husserl's phenomenological philosophy reconstructed the essential contribution of human experience. In

Husserl's view, scientific knowledge should be established more securely by defining the objects of study as phenomena (Husserl, 2012). After Husserl, Heidegger, Merleau-Ponty, Gadamer, Sartre and van Manen further developed phenomenology (Husserl, 2012).

Although there are many diverse types of phenomenology from many disciplines (Gill, 2014), descriptive and interpretive phenomenology are the two main schools (Tuohy et al., 2013). Descriptive phenomenology aims to describe the typical characteristics of a phenomenon rather than the experiences of individuals in order to determine the meaning or essence of the phenomenon (Giorgi, 2008). The aim of interpretive phenomenology, also known as 'hermeneutics', is to describe, understand, and interpret the experiences of participants (Tuohy et al., 2013). For Heidegger (1996), uncovering the fundamental structure of human understanding and existence is always of an interpretive character (Heidegger, 1996).

The phenomenological design places the phenomenon being studied in a central position (Tuohy et al., 2013). Interpretive phenomenology is based on the foundations of phenomenology and hermeneutics. Hermeneutics means studying the text(s) so that its own truth can emerge (Gadamer, 2013). Hermeneutics aims to reveal the common embedded meanings that people experience rather than what they consciously know (Lopez & Willis, 2004). Hermeneutic phenomenology explores and defines a phenomenon in life through phenomenological thinking and writing (Osborne, 1994).

Hermeneutic phenomenology involves a circular, open, and questioning approach to understanding the people who produce the text, the person conducting the hermeneutic phenomenological work, and ultimately the phenomenon that emerges as a result of the work (Suddick, Cross, Vuoskoski, Galvin, & Stew, 2020). This study has examined the values and experiences of social entrepreneurs in line with the hermeneutic, existential, and ontological emphases found in Heidegger's philosophy (2012) and Smith et al.'s (2021) research methodology. The aim is to understand how social entrepreneurs perceive their personal and social worlds.

3.3. Research Context

Various researchers have emphasised that social entrepreneurship should be examined by considering the context in which social entrepreneurs are embedded (Mair & Marti, 2006; Özeren & Saatçioğlu, 2016). Therefore, this study provides an in-depth analysis of the experiences of social entrepreneurs within their specific conditions and context, using an emic approach.

Social entrepreneurship in Türkiye has been attracting attention since 2000, when Ashoka began its activities in the country. However, the number of social enterprises has increased remarkably since 2015 (H. G. Efeoğlu, 2023). In Türkiye, development agencies, municipalities and universities at the national and local levels are increasing their work on social entrepreneurship and the support mechanisms developed for social enterprises are gradually diversifying (H. G. Efeoğlu, 2023; Sönmez et al., 2016). There are approximately 9,000 social enterprises in Türkiye with most of them being active in Istanbul, Ankara, and Izmir, as well as in 20 other provinces across the country (British Council, 2019, p. 29). Social enterprises in Türkiye are typically established as co-operatives, limited liability companies or sole proprietorships due to the lack of legal status. Social enterprises are primarily active in the education, manufacturing, creative industries, agriculture, recycling, and employment and skills development sectors (British Council, 2019, pp. 50–61).

Despite the increasing interest in the field of social entrepreneurship, the mechanisms to develop an effective social entrepreneurship ecosystem in Türkiye are quite limited (British Council, 2019, p. 22). Compared to OECD countries, social entrepreneurship activities in Türkiye are low. There is a lack of common understanding of the concept of social entrepreneurship, a legal gap and limited academic research and practice among relevant stakeholders (European Commission, 2015, 2019). Aiming to reveal in which countries social entrepreneurship practices are encouraged, the Thomson Reuters Foundation (2016; 2019) ranked the world's forty-five largest economies in terms of social entrepreneurship practices. Upon examination of the reports, it is evident that Turkey ranked last among 44 countries in 2016, but has since risen to 42nd place in 2019 (Thomson Reuters Foundation, 2019). Therefore, understanding the experiences of social entrepreneurs and the problems they face

can lead to a better understanding of social entrepreneurship and the continuity of social enterprises. Strategies and policies that consider the value of the social entrepreneur can be designed and implemented to improve the social entrepreneurship ecosystem in Türkiye. Moreover, understanding the motivations of social entrepreneurs can increase the likelihood of education and training providers developing effective training that is consistent with the values of social entrepreneurs (Sotiropoulou *et al.*, 2021, p. 21).

3.4. Participant Selection

In qualitative studies without a specific theoretical orientation, the participants are the essence of the study, as in phenomenology (Creswell, 2017; Riemen, 1983). In phenomenological research, the only reliable source of information is participants who directly live and experience phenomena (C. Baker, Wuest, & Stern, 1992). Therefore, the words and expressions of the participants constitute the essence of data collection (Ivey, 2013). Although the number of participants in the interpretive phenomenology method varies depending on the purpose and depth of the study, it is usually carried out with a small number of participants (Gill, 2014; Patton, 2014; J. A. Smith et al., 2021). The researcher's intellectual capacity on the subject being researched may also influence the number of participants. The study employed a combination of snowball sampling and criterion sampling methods, both of which are purposive sampling techniques, to select participants. The use of purposive sampling strategy enabled the researcher to determine what this experience means for people who have lived an experience (Moustakas, 1994). The researcher used the criterion sampling method to select participants who met certain criteria (İ. E. Efeoğlu & Kılınçarslan, 2021; Yıldırım & Şimşek, 2016). The criterion for being selected as a participant in the research is to have received an award from organisations that support the social entrepreneurship ecosystem. The reason for choosing this criterion is the lack of a mutual understanding of the definition of social entrepreneurship. In order to overcome this obstacle, the researcher selected individuals who have been recognised as social entrepreneurs with an award in the social entrepreneurship ecosystem. This approach aimed to obtain a homogenous participant group as much as possible (J. A. Smith et al., 2021). Social Entrepreneurship Network Türkiye, Ashoka Türkiye and Impact Hub Ankara provided support for the selection of participants. With the guidance of the relevant organisations, 122 social entrepreneurs received a message with the research invitation via e-mail and LinkedIn. Thirty-five social entrepreneurs responded positively to the research

invitation and became research participants. In addition, at the end of each interview, participants answered the question of whether there were people around them who fulfilled the research criteria (Groenewald, 2004). Each participant brought valuable experience to the interview and each interviewer was a "wealth of knowledge" (Patton, 2014).

3.5. Data Collection

The research data was collected by conducting semi-structured interviews with thirty-five social entrepreneurs who have experience in social entrepreneurship. Additionally, news and videos about the social entrepreneurs interviewed were analysed. The process of data collection is detailed below, achieving triangulation through the use of multiple techniques.

3.5.1. Interviews

Interviews are a commonly used data collection technique in interpretivist phenomenological research (Groenewald, 2004; McGaha & D'Urso, 2019; Özdemir, 2010). The exchange of information on a topic of mutual interest occurs during the interview, allowing for data collection (Groenewald, 2004). The research employed a semi-structured interview technique to gather in-depth information on the experiences and values of social entrepreneurs, as well as the instant reactions of the participants (Yıldırım & Şimşek, 2016). The semi-structured interview allowed the researcher to obtain the thoughts and comments of social entrepreneurs regarding their values and experiences.

The researcher created a semi-structured interview form within the framework of the principles outlined by (Kallio et al., (2016)). The researcher first conducted an in-depth literature review on social entrepreneurship and personal values to formulate the interview questions and guidelines. Studies on entrepreneurship and social entrepreneurship (Austin et al., 2006; Dees, 2018; Kickul & Lyons, 2020; Lumpkin et al., 2013; Mair & Marti, 2006; Mair & Noboa, 2006; Muldoon et al., 2022) and studies on personal values and the effect of values on entrepreneurship (Fagenson, 1993; Gorgievski et al., 2018; Hemingway, 2005; Kaesehage et al., 2019; Koe Hwee Nga & Shamuganathan, 2010; Kruse et al., 2019; Schwartz, 1992, 2012; Sotiropoulou et al., 2021) were effective in the creation of the draft interview questions and guide. The dissertation advisor, who is an expert in qualitative research, examined the draft interview form. At this stage, the researcher revised the interview guide three times based on

the advisor's suggestions. Then, the researcher conducted face-to-face pilot interviews with two social entrepreneurs to assess the compatibility of the interview form with the research objectives and to ensure that participants comprehended the questions. The data obtained from these interviews was excluded from the analysis as the main purpose was to check the functionality of the interview questions and guide (Kılınçarslan & Avcı, 2021). After the pilot study, the interview form was ready for use. The interview form included questions about how social entrepreneurs decided to become social entrepreneurs, what are the main factors affecting them to become social entrepreneurs, what are their core personal values and how these values affect their social enterprises. The interview form is available in the appendix section of the dissertation.

The researcher invited 122 social entrepreneurs to participate in the research via LinkedIn and email. The researcher conducted semi-structured interviews with thirty-five social entrepreneurs who responded positively to the invitation. The researcher explained the research aims, data collection method, and analysis procedures to the participants at the beginning of the interview. In addition, the researcher stated that it is scientifically very important for the participants to convey their views in sincerity. Then, the researcher stated that neither their names nor the names of their social enterprises would be mentioned in the dissertation study so that the participants could explain their thoughts without any anxiety. Finally, the researcher explained the importance of using a voice recorder during the interviews for qualitative data analysis. The researcher obtained verbal consent from the participants before operating the voice recorder (Kılınçarslan, 2019).

To support the voice recordings, the researcher noted changes in the participants' facial expressions and tone of voice during the interviews (Taylor, Bogdan, & DeVault, 2015). The researcher obtained in-depth answers by asking probing questions and open-ended follow-up questions. Throughout the interview, the researcher created a comfortable climate for the participants to answer the questions honestly (Moustakas, 1994). The interviews with the participants began on 14th September 2022 and concluded on 11th January 2023. The researcher did not conduct additional interviews as the responses from the participants started to show similarities and the data reached saturation (Marshall, 1996; Saunders et al., 2018). The

total duration of all interviews was 1901 minutes (31.6 hours), with an average duration of 54 minutes per interview. The researcher named each social entrepreneur as SE1...SE35 respectively, hiding their real identities.

3.5.2. Documents

In order to support the research data as secondary data, the researcher analysed the websites of the social entrepreneurs interviewed and the news about them. The researcher imported the websites of 26 social entrepreneurs with websites (SE2, SE4, SE6, SE10, SE11, SE12, SE13, SE14, SE15, SE16, SE18, SE19, SE21, SE22, SE23, SE24, SE25, SE26, SE27, SE29, SE30, SE31, SE32, SE33, SE34, SE35) and the news about all social entrepreneurs participating in the research into the NVivo 12 Plus software with NVivo Capture. The researcher used the secondary data to check for any inconsistencies with the interview data. Then, the researcher analysed a total of twenty-eight videos by searching the names of the social entrepreneurs interviewed on YouTube, the world's largest video platform. Among these videos, the researcher analysed the eight videos that received the most views and comments and that were related to the social entrepreneurs' personal values and reasons for engaging in social entrepreneurial activities. In this way, the researcher was able to analyse whether the social entrepreneurs' thinking has changed over the years. In addition, videos offered unique perspectives on rich and intricate scenes that cannot be captured by a textual transcript alone (Roschelle, 2000). Table 3.1 shows the typical characteristics of the videos, including their main themes and durations.

Table 3.1. Characteristics of the Videos

Social Entrepreneur	Theme	Upload Date	Duration (min)
SE6	Reasons to be a Social Entrepreneur	2020	20
SE10	Social Problem Awareness Process	2020	12
SE19	Environmental Problems	2016	17
SE31	Foundation Story of Social Enterprise	2020	36
SE32	Understanding Social Entrepreneurship	2020	56
SE33	Foundation Story of Social Enterprise	2018	29
SE34	Foundation Story of Social Enterprise	2020	36
SE35	Foundation Story of Social Enterprise	2021	72

In the videos, social entrepreneurs tell their stories about becoming social entrepreneurs and setting up their social enterprises. Each video lasted for approximately 34 minutes. The researcher transferred the videos into the NVivo 12 Plus software.

3.6. Interpretivist Phenomenological Analysis

Due to the nature of qualitative research, it is difficult to refer to a standardised method of analysis that is accepted by all researchers. Similarly, Giorgi (2000) explicitly criticised the representation of phenomenological research methods as a rigid set of prescribed stages (Giorgi, 2000). This study adopted an inductive approach to data analysis and used interpretive phenomenological analysis. Researchers using interpretive phenomenological analysis aim to understand the study participant's experience and interpret their world. In interpretive phenomenological analysis, the researcher used a dual hermeneutic process to interpret the data from the participants.

In this context, firstly, participants make sense of their experiences. Researchers then interpret the participants' sense-making through their own understanding of the world (Pietkiewicz & Smith, 2014). Phenomenology uncovers meanings, while hermeneutics interprets the meaning in the text. Therefore, both phenomenology and hermeneutics are mutually linked (Ricoeur, 1976). Narratives of lived experience can be a source of meaning in the lives of participants. One method of interpreting these narratives is to transcribe them and create a written document (Lindseth & Norberg, 2004). Lindseth and Norberg argue that phenomenology should be phenomenological-hermeneutic because the interpretation of the text should examine and reveal its underlying meaning. In this context, the author first organised the audio recordings, videos, news, and notes and then transferred them to NVivo 12 Plus software (Edhlund & McDougall, 2019). The researcher then transcribed the data verbatim and obtained a comprehensive text. In order to familiarise the researcher with the text, the researcher read the text in detail and took notes on significant points. This is the process of open coding. Then, the researcher developed the notes into short themes that captured the 'essential nature' of the participant's comments. This process is categorisation. Secondly, the researcher grouped linked or related themes together to form main (high-level or overarching) themes. Third, the researcher iteratively used the themes that emerged from the first transcript to guide the analysis of subsequent transcripts. After analysing each transcript, the researcher created a final table of meta-themes. Therefore, the researcher cyclically and continuously analysed the whole to develop a new understanding of the phenomenon (Dibley, Dickerson, Duffy, & Vandermause, 2020; Groenewald, 2004). Fourthly, as a result of the analytical process, the researcher

interpreted and reported the meaning relationship between themes, categories, and codes by supporting them with quotations from the participants (Özdemir, 2010; J. A. Smith et al., 2021). Interpretive phenomenological analysis aims to explain the themes by supporting the findings with direct quotations from the participants' narratives (J. A. Smith et al., 2021). In this context, the researcher has a central role in making sense of the personal experiences of the research participants (J. A. Smith, 2004). This active participation of the researcher in the analysis enables a full revelation of the essence of narratives and phenomena (Pringle, Drummond, McLafferty, & Hendry, 2011).

Interpretive phenomenological analysis, like other qualitative approaches, aims to provide a coherent and legitimate explanation that pays attention to the words of the participants, rather than a single answer or truth. Therefore, the narratives should have some kind of resonance or impact on the reader (Van der Zalm & Bergum, 2000). To achieve this, the researcher selected quotes that best reflected the views and shared opinions of the participants during the reporting. While selecting the quotations, the researcher aimed for the readers to visualise the current situation. In addition, the researcher used some of the participants' quotations and metaphors directly in the theme titles or explanations. This approach distinguishes interpretative phenomenological analysis from a standard thematic analysis (Brocki & Wearden, 2006).

3.7. Credibility and Trustworthiness

The strength of the research design and the appropriateness of the method to answer the questions determine the rigour of a qualitative study (Morse, Barrett, Mayan, Olson, & Spiers, 2002). The assessment of the rigour and quality of qualitative research is based on various criteria. However, the most widely used criteria are those proposed by Lincoln and Guba (1985), which include credibility, dependability, confirmability, and transferability (D. G. Cope, 2014; Lincoln & Guba, 1985). Lincoln and Guba (1985) were the first scholars to address rigour in their model of the trustworthiness of qualitative research. The concept of trustworthiness is central to their framework for assessing the rigour of a qualitative study (Cypress, 2017). Various strategies exist to assess the quality of qualitative research, including triangulation, peer review, reflexivity, prolonged engagement, member checking, and structural consistency of the research. These strategies enhance the rigour of qualitative research and

simultaneously enable readers to evaluate the findings of such research (Krefting, 1991; Seale, 1999).

Credibility in research refers to the researcher's ability to accurately describe and report the participants' experiences in the study (D. G. Cope, 2014). Credibility increases when researchers describe their previous experiences related to the phenomenon and verify the research findings with participant quotes (D. G. Cope, 2014). In this study, the researcher used member checking and detailed descriptions to enhance credibility. The member-checking technique is used by researchers to ensure that participants' perspectives and experiences are accurately represented in the research. At the end of each interview, the researcher briefly summarised what the researcher understood from the participants' views and received feedback from the participants about their perspectives. In addition, the researcher provided member checking by requesting that participants provide any additional thoughts on the subject (Creswell & Miller, 2000; Kılınçarslan, 2019; Sandelowski, 1993). The findings section of the study provides detailed information about the participants, interview environment, and themes. In this way, the researcher aimed to enhance the credibility of the research by providing vivid details to the reader, making them feel as if they had experienced the events themselves (Kılınçarslan, 2019).

Dependability is a crucial concept in qualitative analysis, demonstrating that the study's findings and methods have been appropriately applied. In this context, the dependability of research depends on the credibility of the findings and the intellectual quality of the researcher's interpretations (Patton, 2014). To ensure the dependability of the data, the researcher conducted high-quality interviews with the participants (D. G. Cope, 2014; Patton, 2014). During the interviews, the researcher used friendly and sincere behaviours as much as possible to make the participants feel comfortable. In addition, the researcher collected data through both interviews and documents by triangulating data collection sources in order to increase the dependability of qualitative research. As Casey and Murphy (2009) stated, the use of more than one data collection method can improve triangulation within the method, enhance the data integrity and strengthen the findings (Casey & Murphy, 2009).

Confirmability pertains to the researcher's capacity to precisely represent the experiences of the participants without any subjective evaluation or bias (D. G. Cope, 2014; Tobin & Begley, 2004). In order to enhance the confirmability of this study, the researcher used a strategy of bracketing prejudices and assumptions as much as possible. In this context, the researcher provided the reader with in-depth information about the researcher's role and experiences before explaining the findings. In addition, the researcher received feedback from experts in the field of social entrepreneurship throughout the research process and considered these criticisms carefully to improve the confirmability and quality of the study. Furthermore, the researcher presented a part of the dissertation at the 31st National Management and Organisation Congress in Türkiye to receive feedback from experts. In addition, the researcher consulted with their advisor, who is an expert in social enterprises and qualitative research, and received suggestions on the points to consider during the research process (Creswell & Miller, 2000).

The term transferability means the ability to apply research results to people or situations with similar contexts (D. G. Cope, 2014). The transferability of the research can be improved by increasing the number of participant interviews and the time over which the data were collected. The researcher interviewed thirty-five participants for four months to ensure that the findings are transferable. In addition, the researcher provided a comprehensive analysis of the social entrepreneurship ecosystem, supported by quotations from the participants by examining news, web pages, and videos about social entrepreneurs. As a result, the researcher demonstrated a high level of commitment and rigour throughout the study (J. A. Smith et al., 2021).

3.8. Ethical Considerations

The researcher conducted the interviews by adhering to the main ethical principles such as confidentiality, respect for private life and fidelity to the data (M. Gupta, Hassan, Pandey, & Kushwaha, 2021). In addition, the researcher obtained ethical approval from the scientific research and ethics committee of Adana Alparslan Türkeş Science and Technology University on 22.06.2022 that there was no ethical problem in the interview form. In this context, the researcher ensured that the participants voluntarily participated in the research without physical and psychological pressure (Yıldırım & Şimşek, 2016, p. 108). In addition, the researcher conducted the interviews via Google Meet at a time convenient for the participants. Conducting the interviews via Google Meet also eliminated the possibility of COVID-19 infecting the

participants or the researcher. In addition, the researcher offered the participants the opportunity to leave the study at any time without any reason. Moreover, the researcher obtained verbal informed consent from the participants for the audio recording of the interview. Moreover, the researcher named the participants as SE1...SE35 respectively to conceal their real identities and interventions. In addition, the researcher meticulously archived the interview, video, and news transcripts using NVivo 12 Plus software, which is a computer-based qualitative data analysis software (Edhlund & McDougall, 2019). Additionally, the researcher will keep the audio recordings, videos, and news collected for the research in the relevant software for a period of five years.

Summary

This chapter includes the research aim and the chosen phenomenological methodology to achieve it. The chapter describes the research context and setting and explains how the participants were identified. Then, the chapter explains the process of data collection and data analysis in detail. Next, the chapter explains the strategies used in the research to increase the reliability of the research. The chapter ends with the ethical issues, explaining that ethical rules were followed during the research.



4. RESULTS

In this section of the dissertation, the researcher has first restated the research problem and question. Then, to enhance the readers' comprehension of the research findings, the researcher has described their role, interests, and experience in the study. Next, the researcher has explicated the participants' traits, followed by a detailed explanation of the themes that arose from the data analysis. Finally, the summary section emphasises significant aspects of the chapter.

4.1. Restatement of the Research Problem and Research Question

Personal values have a decisive role in social entrepreneurship activities (Akar & Doğan, 2018; Kruse et al., 2019; S. C. Santos, Neumeyer, Caetano, & Linan, 2021; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021; Stephan & Drencheva, 2017). Social entrepreneurs' desires and attitudes towards solving social problems are closely related to their personal values (Kruse et al., 2019; Murphy & Coombes, 2009; Sotiropoulou et al., 2021). Therefore, it is quite difficult to understand social entrepreneurship in depth without considering the values underlying social entrepreneurs' actions (Shin & Park, 2019). However, there is quite limited academic work on the in-depth discussion of values and how values motivate social entrepreneurs (Conger, 2012; Kruse et al., 2019; Kunttu et al., 2017). This gap is significant. Personal values are fundamental to understanding a person's attitudes and behavioural motivations because they influence perception (Bardi & Schwartz, 2003; Fayolle et al., 2014; García-Álvarez & López-Sintas, 2001; Gorgievski et al., 2018; Homer & Kahle, 1988; M. Kim, 2020; Meglino & Ravlin, 1998; Roccas et al., 2002; Schwartz, 1992; Tuulik et al., 2016; I. Woodward & Shaffakat, 2016). Underlying assumptions and values need to be uncovered to learn what behaviours mean for individuals (Homer & Kahle, 1988; Schneider, 1988). Hence, personal values determine how to act as a driver of behaviour (Bosch, 2013; Hemingway, 2005; Kruse et al., 2019; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021). Moreover, personal values are closely related to social entrepreneurship motivation (Braga et al., 2014, p. 20; Kirkley, 2016; Stirzaker et al., 2021) and social entrepreneurs' values could provide key explanations for their motivation to engage in social enterprises (Conger, 2012; Kruse et al., 2019; Sotiropoulou et al., 2021). In this context, understanding the values of social entrepreneurs could also explain why people

with certain values participate in social enterprises more than others (Sotiropoulou et al., 2021; Van Ryzin et al., 2009). Thus, examining the values of social entrepreneurs can make significant contributions to the creation of new social enterprises and to solving social problems (Bernardino et al., 2018). Moreover, social entrepreneurship requires having values that prioritise social benefit. However, the social entrepreneur also needs to have opportunistic values for financial sustainability. Opportunistic values and social values are contradictory and opposite values. This situation could create a dilemma and contradiction in the minds of social entrepreneurs, both challenging their behaviour and creating a constant dilemma. Therefore, this study could shed light on a better understanding of this contradiction by analysing the values of social entrepreneurs in depth.

This dissertation aims to explain the core values that motivate social entrepreneurs to create, develop and sustain a social entrepreneurial activity. Focusing on the experiences of social entrepreneurs could also help to explore the challenges faced by social entrepreneurs in the Turkish context. Therefore, value-oriented strategies could be offered to policymakers, entrepreneurs, and investors to revitalise the social entrepreneurship ecosystem. The main questions that this thesis seeks to answer are as follows.

1. What are the core values of social entrepreneurs?
2. How do these values of social entrepreneurs affect their motivation to participate in social enterprises?
3. How do social entrepreneurs' values affect their social enterprises?
4. What are the main factors affecting being a social entrepreneur?
5. What are the key factors that influence becoming a social entrepreneur?
6. What kind of value-based strategies can be implemented to enhance the social entrepreneurial ecosystem in Türkiye?

4.2. Researcher's Interest, Background, Experience, and Role

The researcher, who was an active part of the research process, shares his experiences in the field of social entrepreneurship in this section. The researcher's past experiences and interests played a vital role in creating themes and interpreting the findings. Therefore, in order to make

the findings and themes more meaningful for the readers, the readers need to know the experiences of the researcher in the field of social entrepreneurship.

The researcher has been interested in solving social problems since the age of eighteen. In this context, he established a platform where the researcher discussed various social issues with his circle of friends during his undergraduate period and managed this platform for four years. In this platform, the researcher organised various activities and programmes on issues such as gender equality, quality education, the position of religion in society, what could be done to increase scientific thinking and rationality in society, love of nature and prevention of environmental pollution. In addition to business administration, the researcher did a double major in international relations and a minor in public administration due to his sensitivity to social issues. In addition, the researcher wrote a master's thesis titled "The Role of Nepotism in the Continuity of Family Businesses and a Research on Nepotism" on the subject of nepotism, which is an important social problem. In his doctoral education, the researcher authored this thesis in the field of social entrepreneurship together with his supervisor. The researcher also authored several articles on the employment of disadvantaged groups and raising social awareness during his doctorate process with his supervisor. Detailed information on this subject can be found by readers in the Curriculum Vitae (CV) section of the thesis.

The researcher has been reading intensively in the field of social entrepreneurship for about three years. The researcher has also participated in many national and international social entrepreneurship trainings, seminars, workshops and congresses. In these activities, the researcher has gained ideas and experiences on how individuals from different nationalities define social entrepreneurship. The researcher also met and made friends with social entrepreneurs at these conferences and workshops. The researcher still maintains the friendships he gained from these workshops. In addition, the researcher has been working as an assistant lecturer in the undergraduate social entrepreneurship course for three semesters at the university where he works. In this context, the researcher has discussed social problems with the students taking the course and directed them to write social entrepreneurship projects that produce solutions to these social problems. The researcher has encouraged successful projects to apply for national and international social entrepreneurship competitions.

The paradigms of the researcher are reflected in the research. For this reason, the basic philosophical assumptions and paradigms of the researcher should be clearly revealed. According to Creswell (2007), ontological, epistemological, axiological, rhetorical, and methodological assumptions are effective in researchers' choice of qualitative research (Creswell et al., 2007, pp. 15–16). The philosophical foundations of the researcher could be summarised as follows. Ontologically, reality is relative and more than one. In this respect, the reality seen by the participants will be reflected to the reader. This should not mean that the reality perceived by the reader and the reality of the participants will be the same. Even if the reader has similar realities to the reality of the participants, it will not be exactly the same. Epistemologically, the researcher's being as close as possible to the researched environment and participants could allow capturing the reality of the participants. In terms of axiology, the researcher recognises that there are values and biases in the research. These values and prejudices are present both in the researcher himself/herself, in the participants and the readers. In terms of rhetoric, the researcher did not refrain from expressing his own experiences and ideas in the first-person plural throughout the research writing. Methodologically, the researcher has an inductive logic and evaluates phenomena and events in their own context. In addition, the researcher has a social constructivist paradigm.

4.3. Description of the Participants

Thirty-five social entrepreneurs participated in the research voluntarily. Except for SE1, SE14 and SE21, all other participants have experience abroad. The participants have travelled abroad for reasons such as language education, postgraduate education, volunteering activities, participating in social entrepreneurship activities with the support of social entrepreneurship platforms. Of the thirty-five social entrepreneurs who participated in the research, 32 of them speak at least one foreign language (English). In addition, except for SE6, SE12, SE16, SE16, SE24, SE26, SE30 and SE33, all of the social entrepreneurs participating in the research have been involved in volunteering activities by working in civil society before establishing their social enterprise. Table 4.1 shows the age, gender, education level, and social enterprise experience of the social entrepreneurs. According to Table 4.1, social entrepreneurs have established their social enterprises at an average age of 28 years and have been well educated. The average social entrepreneurship experience of the participants is six and a half years.

Table 4.1. Characteristics of Participants

<i>Pseudonym</i>	<i>Age</i>	<i>Gender</i>	<i>Education</i>	<i>Experience (Year)</i>	<i>Number of Employees</i>	<i>UN Sustainable Development Goals</i>	<i>Mission</i>	<i>Interview Duration (minutes)</i>
SE1	32	Male	Master	7	4	Sustainable Cities and Communities (11) Decent work and Economic Growth (8)	To create safe spaces where university students can earn income, socialise, and participate in cultural and artistic activities.	53
SE2	27	Female	Master	9	14	Decent work and Economic Growth (8) Gender Equality (5)	To ensure the participation of disadvantaged women in social and economic life through employment.	63
SE3	28	Male	Bachelor	6	6	Good Health and Well-Being (3) Climate Action (13)	To ensure rural development through bicycle tourism and to instil a love of sports and nature, especially in young people	52
SE4	42	Female	Master	3	4	Peace, Justice, and Strong Institutions (16)	Supporting all actors working on social impact with space, community, and programmes	85
SE5	40	Male	Vocational High School	14	5	Quality Education (4)	To facilitate access to books for individuals	102
SE6	36	Female	Bachelor	6	9	Responsible Consumption and Production (12) Quality Education (4)	To ensure equality of opportunity in education by supporting young people who have difficulty accessing education due to financial difficulties in a sustainable manner	49
SE7	34	Male	Master	5	3	Quality Education (4) Climate Action (13)	To create an environmentally sensitive education system that students could touch and be involved in by using electronic waste as educational materials	49
SE8	29	Male	Master	5	4	Quality Education (4) Partnership for the Goals (17)	Bringing together all actors related to design and transferring experience to design students	82
SE9	57	Male	Master	3	4	Peace, Justice, and Strong Institutions (16) Partnership for the Goals (17)	To be an incubation centre for the development of social entrepreneurship ideas of young people	47
SE10	32	Female	Bachelor	7	3	Gender Equality (5) Quality Education (4)	Empowerment of children who have to stay with their mothers in penal institutions	66
SE11	31	Male	Bachelor	8	7	Quality Education (4)	Increasing the rate and duration of book reading	57
SE12	49	Female	Master	5	56	Gender Equality (5) Quality Education (4)	In order to build a solid society, both improving the quality of education and ensuring gender equality in employment	48

						Partnership for the Goals (17)		
SE13	34	Female	Master	7	6	Quality Education (4) Reduced Inequalities (10)	To reach disadvantaged children and make them experience the excitement of science	32
SE14	31	Male	Bachelor	7	7	Sustainable Cities and Communities (11)	To develop dialogue between the city, people, and the environment with a focus on the concepts of participation, inclusiveness, and sustainability	65
SE15	31	Male	Bachelor	6	7	Sustainable Cities and Communities (11) Peace, Justice, and Strong Institutions (16)	To solve the housing problem reasonably by building communal living spaces where people from different identities could live together.	73
SE16	35	Male	Bachelor	6	12	Quality Education (4)	To adapt the education system to the curiosity, interest, and skills of students	69
SE17	65	Male	Bachelor	15	8	Quality Education (4)	To ensure that young people are interested in social and environmental problems by contributing to their personal development	35
SE18	30	Female	Bachelor	6	7	Peace, Justice, and Strong Institutions (16) Partnership for the Goals (17)	Facilitate access to information, resources, support, and markets for social enterprises	47
SE19	52	Male	Doctorate	11	8	Climate Action (13) Responsible Consumption and Production (12)	Implement a new economic system that brings together ecologically and socially fair producers and consumers	40
SE20	22	Male	Bachelor	2	3	Reduced Inequalities (10)	Providing accessible psychological support for disadvantaged individuals	38
SE21	16	Female	High School Student	6	4	Quality Education (4)	Developing a curriculum centred on curiosity for young people to understand their own competencies and skills	46
SE22	32	Female	Bachelor	5	8	Gender Equality (5)	Ensuring women's employment to combat violence against women	48
SE23	34	Male	Bachelor	4	5	Climate Action (13) Life on Land (15)	Creating a new language of communication focusing on the climate crisis and sustainability	59
SE24	29	Male	Bachelor	6	9	Reduced Inequalities (10) Quality Education (4)	Developing technology-centred education modules for children with autism to communicate more effectively	48

SE25	33	Female	Master	7	21	Quality Education (4)	Improving the quality of rural education by empowering rural teachers	51
SE26	28	Male	Master	6	4	Quality Education (4)	To provide teachers with student-centred digital competencies for students to access quality education	52
SE27	28	Male	Bachelor	4	20	Reduced Inequalities (10)	Creating a more accessible world for people with disabilities by making organisations more accessible and inclusive	71
SE28	26	Female	Bachelor	3	4	Climate Action (13)	Protecting nature by raising awareness of the climate crisis	31
SE29	28	Female	Master	4	5	Reduced Inequalities (10)	Providing accessible psychological counselling services	52
SE30	36	Male	Master	12	8	Quality Education (4)	To ensure that products and services such as food, clothes, theatre tickets, concert tickets, books, internships abroad are provided free of charge to university students	32
SE31	31	Female	Bachelor	7	4	Climate Action (13) Quality Education (4)	To produce environmentally friendly toys by providing access to play for all children	38
SE32	35	Female	Master	6	5	Quality Education (4)	To train qualified software developers to establish a technology development centre	42
SE33	40	Female	Bachelor	10	22	Life on Land (15)	To add value to rural life by improving traditional agricultural methods with the help of advanced technology	65
SE34	30	Female	Master	6	12	Quality Education (4) Reduced Inequalities (10)	To contribute to the social development of children living in disadvantaged areas	52
SE 35	43	Male	Bachelor	8	12	Decent work and Economic Growth (8)	To make working conditions in the textile sector fairer and to ensure the production of environmentally friendly clothing	62

The United Nations (UN) supports the realisation of seventeen interconnected sustainable development goals by 2030. In this context, Table 4.1 shows the mission of social enterprises, the number of people working in the social enterprise and the UN Sustainable Development Goals that the social entrepreneur wants to achieve. In terms of the UN Sustainable Development Goals, 18 social enterprises are active in the field of Quality Education, six social enterprises are active in the field of Reduced Inequalities, six social enterprises are active in the field of Climate Action, four social enterprises are active in the field of Gender Equality, four

social enterprises are active in the field of Decent Work and Economic Growth, four social enterprises are active in the field of Peace, Justice and Strong Institutions, and four social enterprises are active in the field of Partnership for the Goals.

4.4. Themes

As a result of the analysis of the research data, the researcher has revealed the following five main themes.

4.4.1. Defining social entrepreneurship,

4.4.2. Core values of social entrepreneurs,

4.4.3. Value-based social entrepreneurship,

4.4.4. Key factors affecting being a social entrepreneur,

4.4.5. The benefits and challenges of being a social entrepreneur.

The research findings have indicated that the second and third themes are directly related to each other. Similarly, there has been a direct relationship between the fourth and fifth themes. Other themes have been indirectly related to each other. Table 4.2 shows the themes, categories, and sample quotations.

Table 4.2. Themes, Categories, and Sample Quotations

<i>Themes</i>	<i>Categories</i>	<i>Sample Quotations</i>
Defining Social Entrepreneurship	Main Characteristics of Social Enterprises	"...social entrepreneurship is a very abstract concept and since it is very new, the definition is constantly changing. In addition, there are people in the field who have different goals and introduce themselves as social entrepreneurs. All these difficulties prevent a single definition." (SE22).
	Differences of Social Enterprises from Commercial Enterprises and Associations	"...social enterprises are situated somewhere between commercial companies and charitable organisations..." (SE32).
	Essential Characteristics of Social Entrepreneurs	"A social entrepreneur is a person who is not indifferent to social problems, has the motivation to solve social problems, solves these problems by using entrepreneurial skills and encourages people to solve this social problem." (SE1).
Core Values of Social Entrepreneurs	The Importance of Values	"...I think it is necessary to stop the activities instead of violating my own values or putting them on the back burner." (SE1).
	Factors Shaping Values	"...my mother is an incredible figure, she is very exemplary about living for society, living for people, helping others...I have always looked up to my mother throughout my life..." (SE4).
	Core Values of Social Entrepreneurs	"...the most important value for me is to be useful to people." (SE11).
	The Reflection of Values on Social Enterprise	"...social entrepreneurs' values directly shape their enterprises..." (SE13). "...The fact that I attach great importance to the value of justice motivates me to try to do something against inequality of opportunity. My values of inclusiveness and co-operation motivate me to come up with a different idea... my value of honesty may match with transparency." (SE6).
Value-Based Social Entrepreneurship	Value-Based Social Entrepreneurs	"I did not set out to become a social entrepreneur. I became a social entrepreneur spontaneously while thinking about a need I saw and what I could do to improve it." (SE12).
	Mimetic Social Entrepreneurs	"Despite establishing a social enterprise, there are people who do it purely for money, whose social benefit is purely for show..." (SE26).
	Value-Conflicted Social Entrepreneur	"...from time to time, truly social enterprises can completely put social impact aside and focus entirely on financial sustainability..." (SE13).
Key Factors Affecting Being a Social Entrepreneur	Socio-Economic Factors	"... many of the founders of social enterprises actually come from economically and socially more advantaged groups. They are somehow better educated, or they do not come from an extremely poor background. Most of the social entrepreneurs I know are more middle class and well educated..." (SE25).
	Cultural and Institutional Structures	"At first, the family, mentors, academics we knew closely, etc. always said you cannot do it. No one said you can... In general, we already have a cultural context of "you can't". When we ask how we can do it, they answer that you cannot do it. For this reason, unfortunately, there is not a culture in Türkiye that is suitable for social entrepreneurship." (SE27).

	Family, Education, and Social Environment	“...I think my family and environment also had a great influence on my becoming a social entrepreneur.” (SE8). “There is something called social entrepreneurship and I went to America to apply for a master's degree...I finished my master's degree there and the idea of my social enterprise was revealed.” (SE32).
	Values and Personality	“Thanks to my values, I can provide social enterprise and social benefit. If I did not have these values, I would not be able to do anything in the field of social entrepreneurship. I can do these things because I have these values...” (SE5). “It is necessary to be a little patient and not to give up when you encounter obstacles...” (SE21).
	Experiences	“I think that having worked in non-governmental organisations allows them to look at social entrepreneurs from a more general perspective.” (SE9). “...social entrepreneurs develop and integrate their business model into their lives through the social problems they experience.” (SE15).
	The Search for Meaning	“...I started to question life about what I am doing...Why am I not doing something more meaningful, something that creates much more value...Why am I trying to solve things that are not really problems when there are so many problems to be solved in the world?” (SE6).
The Benefits and Challenges of Being a Social Entrepreneur	Benefits	“...You can work with a constant internal motivation because you think that what you do is a very meaningful job.” (SE25). “...Since we are a collectivist society, it is easier to find and call people when something needs to be done than in other countries and societies.” (SE29).
	Challenges	“...the biggest challenge I face is that social entrepreneurship is not well known. It is confused with social responsibility...” (SE15). “...the biggest problem we faced was to establish the business model. Because it is very difficult for social entrepreneurs to find a way to make money... (SE28).

4.4.1. Defining social entrepreneurship

The theme of defining social entrepreneurship is related to what the participants understand from social entrepreneurship and how they define social entrepreneurship. This main theme consists of three main categories: main characteristics of social enterprises, differences of social enterprises from commercial enterprises and associations, and essential characteristics of social entrepreneurs.

4.4.1.1. Main characteristics of social enterprises

Since social entrepreneurship is a very abstract and new concept, it is exceedingly difficult to make a single and common definition of social entrepreneurship. For instance, SE22 explained

the difficulty in defining social entrepreneurship: "...social entrepreneurship is a very abstract concept, and the definition is constantly changing because it is very new. In addition, some people have different goals in the field and introduce themselves as social entrepreneurs." On the other hand, SE34 pointed out, "... there are many definitions of social entrepreneurship. The meaning of social entrepreneurship definitely varies according to culture and country." Since the meaning of social entrepreneurship differs from culture to culture, many definitions have appeared. Despite these difficulties in defining social entrepreneurship, the social entrepreneurs emphasised the following four common characteristics of social entrepreneurship. The most emphasised characteristics have been that social enterprises should have a social mission and a social impact focus. Next, participants stated that social enterprises should have a sustainable business model in order to ensure their sustainability and that they should reuse most of their profits for social impact. Finally, participants stated that the ultimate goal of social enterprises is to provide systemic transformation by providing innovative solutions to social problems.

a) Focusing on social mission and social impact

All the social entrepreneurs participating in the research stated that social enterprises should have a social mission and be social impact orientated. For instance, SE11 stated that social enterprises should be social mission and impact-orientated: "*The main purpose of the social entrepreneur should be to produce social benefit...the main goal should be to create social impact.*". Similarly, SE15 defined the main purpose of social enterprises: "*to solve the social problem it touches*". Also, SE27 expressed that social enterprises should be social impact orientated and should supply financing to ensure social impact: "*The first goal of a social enterprise should be social impact. If there is social impact, the social entrepreneur should think about how to create resources there.*" On the other hand, SE18 stressed that the main purpose of social enterprises is to solve a social, environmental, and cultural problem: "*the main purpose of the social entrepreneur is to develop a solution to a social, environmental and cultural issue*". Like SE22, SE26 stated that social problems are actually abstract and therefore social entrepreneurs should be operating on at least one of the 17 Sustainable Development Goals of the United Nations. In addition, SE26 added that social enterprises that do not operate in relation to one of the UN's Sustainable Development Goals may not be dealing with a real social problem:

"...all companies benefit humanity in one way or another, but I think of social enterprises as structures that produce solutions to social problems and provide benefits. There are already the UN's sustainable development goals...a social enterprise should match one or more of the seventeen items here so that we can more easily call it a social enterprise. Otherwise, what the social enterprise does may not actually address a socially recognised wound." (SE26).

Similar to SE26, SE30 noted that numerous enterprises in the ecosystem started to refer to themselves as social enterprises. According to SE30, the enterprise's purpose is crucial in identifying whether it is a social enterprise or not. SE30 added that those enterprises whose primary aim is to generate social benefits can be classified as social enterprises.

"...with an increasing number of enterprises claiming to be social enterprises, the primary consideration that occurs to me when contemplating social entrepreneurship is the motivation behind the founding of an enterprise. What was the primary objective of the initial establishment? This inquiry is significant because, to be regarded as a social enterprise, the original purpose must have been to generate social benefits." (SE30).

Furthermore, establishing a social mission alone is insufficient. To gain trust and enhance funding prospects, social enterprises should systematically measure and evaluate the social impact of their actions while openly disclosing it to the public and their stakeholders. However, although most social entrepreneurs in the study acknowledged the significance of measuring social impact, only a small number (SE3, SE16, SE19, SE24, SE25, SE28, SE30, SE32, SE33, SE35) regularly measure their social impact and share it transparently with the public. Numerous social enterprises (SE1, SE2, SE7, SE8, SE8, SE10, SE11, SE12, SE13, SE14, SE15, SE18, SE20, SE22, SE23, SE26, SE27, SE29, SE31, SE34) have reported not having measured their social impact to date. For instance, SE14 expressed this deficiency in a sad tone: *"...unfortunately, we cannot measure our social impact"*. SE12, who stated that they have not yet been able to measure the social impact of their social enterprise, stated that the main element of being a social entrepreneur is to prove social impact: *"...in order to be a social entrepreneur, you need to be doing something that has a proven impact...since we take this job seriously, we will also work on measuring the impact we produce. You cannot manage something you cannot measure."* In the social entrepreneurship ecosystem, some social entrepreneurs regularly measure their social impact. For instance, SE28 have expressed that they have been measuring their social impact since their establishment: *"Since our establishment, we have ensured the*

recycling of 650,000 raw materials." Similarly, SE24, which develops educational modules for children with autism to communicate more easily, has expressed how they measure their social impact regularly:

"...we have calculated a 75% reduction in the cost of teaching words to children with autism. Our impact assessments are regular and objective. What benefits can individuals expect from purchasing our products today, and how do they impact the lives of children in the short and long term? We quantify all of these factors." (SE24).

b) Having a sustainable business model

All of the social entrepreneurs participating in the research stated that social enterprises should have a sustainable business model. In this way, they can make their social benefit sustainable. For instance, SE19 stated in a confident tone that social entrepreneurs should have a sustainable income model: *"...a social enterprise must be producing a product or service. It must sell the product or service it produces. It must be able to sustain itself with the product or service it sells..."*. SE30 stated that the sustainable income model of social enterprises makes social benefit sustainable: *"...social enterprises are structures that sustainably build an income model and use this income to increase social benefit."* Similarly, SE2 stated that social enterprises should have a sustainable business model while solving social problems: *"...social entrepreneurship is a solution proposal based on a specific problem. However, these solution proposals should have a certain sustainable income model or at least be self-sustainable and create social value as a result."* Similar to other participants, SE25 emphasised the importance of a sustainable business model in social entrepreneurship: *"...it is very important to have business sustainability in social entrepreneurship."* SE15 stated that the priority in social entrepreneurship is to provide social benefit and entrepreneurship is a tool that serves this purpose. In addition, SE15 defined social entrepreneurship: *"structures that focus on social and environmental benefit and use entrepreneurship as a tool."* SE11 defined a social entrepreneur: *"...a person who establishes an enterprise that can generate income in order to achieve social benefits"*. SE34 stated that social entrepreneurs should earn income from their social enterprises: *"... social entrepreneurs are the people who should make social benefit sustainable and at the same time earn income from it"*.

The concept of social entrepreneurship has emerged with the merger of two different concepts: social and entrepreneurship. While the word social emphasises the social mission and impact orientation of the social enterprise, the word entrepreneurship means that the social enterprise has a sustainable business model. In order to ensure the sustainability of social enterprises, both social and entrepreneurial dimensions should be given equal importance, while social enterprises in the ecosystem focus more on the social dimension. In other words, although social enterprises seek solutions to social problems, they have not established a sustainable business model. Therefore, they face many challenges, especially in ensuring their continuity. For instance, SE30 was displeased with a mentor who advised him to establish a revenue model during the initial years of his social enterprise. However, SE30 later acknowledged the importance of having a sustainable income model to achieve long-term social impact, with a slight smile:

"...I was very angry with a mentor who told me that I should make money from social entrepreneurship. What do you mean by making money? I thought he was a bad person, saying that a person cannot make money while doing something good, would be unethical. But then I realised, how can you do this job without making money? If you have no source of income, how can you make this work sustainable..." (SE30).

SE20, who has a lot of volunteering experience, stated that he initially believed it was wrong for social enterprises to make a profit when he did not know enough about the concept of social enterprises. However, SE20 expressed in a sad tone that he later realised that profit is necessary for sustainability:

"...before I entered the social entrepreneurship ecosystem or when I had very little knowledge about it, I thought that social entrepreneurship should not be for-profit. Unfortunately, I have since learned that being for-profit is necessary for a social enterprise to be sustainable. Without this, there is a high probability that the social entrepreneurship venture will be interrupted..."

c) Using most of profits for social impact

All of the social entrepreneurs who participated in the research considered one of the main characteristics of social entrepreneurship to be reinvesting a significant portion of profits for social benefit. For instance, SE2 stated that social enterprises must allocate profits towards social benefits: *"...if the enterprise can re-dedicate the profit or the benefit to the society, then yes, I can say that there is a social enterprise here."* Similarly, SE18 stated that profits should

be spent in line with the main mission of the social enterprise *"... in social enterprise, profits should be invested back into the main mission and spent accordingly..."*. Similar to SE18, SE4 also stated that one of the most important distinguishing features of social enterprises is to choose social impact when faced with a choice between profit and social impact: *"I think the most important distinctive thing about the definition of social entrepreneurship is to choose impact when you have to choose between profit and social impact."* SE24 also added that social enterprises should remember their raison d'être and mission when they have to choose between social impact and profit: *"...social enterprises do not exist to make a profit but to create social impact. Social enterprises make a profit so that they can improve their social impact..."* SE3 argued that the profits can be transferred to the assets and human resources of the social enterprise in order to realise the mission and enhance social benefit.

"...a social enterprise is not a profit-maximising, but when it does make a profit, it uses it to improve its own operations, thereby improving its social impact...a social entrepreneur is a person who transfers the revenue to the assets and human resources of the social enterprise in order to ensure sustainability." (SE3).

Social entrepreneurs in the ecosystem have varying opinions on the allocation of profits for social impact. For example, SE17 argued that all profits should be allocated to social impact: *"...the social enterprise should be making money on the one hand, but it should spend that money entirely on a social cause."* On the other hand, SE19 suggested that at least more than half of the profits should be reinvested back into social impact: *"...if the social enterprise makes a profit, at least fifty percent plus one of the profits should be reinvested back into that social enterprise and that social impact..."*.

d) Providing systemic transformation by offering innovative solutions to social problems

The majority of social entrepreneurs stated that the main purpose of social enterprises is to realise a major systemic transformation innovatively and creatively. For example, SE12 asserted that for a social enterprise to achieve systemic transformation, it needs to develop innovative solutions: *"The main goal of social entrepreneurship is to realise systemic transformation and I cannot think of it separately from social innovation."* Although the majority of social entrepreneurs verbalised that their ultimate goal was systemic transformation, in practice, very few social enterprises were actually able to initiate systemic transformation in their sector. Some social entrepreneurs (SE3, SE19, SE22, SE25, SE33 and SE35) have initiated

systemic transformation through their activities. For instance, SE25 and SE33, who believe that in order to achieve systemic transformation, they should first provide concrete examples to the beneficiaries and the sector, expressed how they initiated and progressed in systemic transformation:

"... we have a long-term goal of becoming an exemplary district in the field of rural education, as we think that it is very transformative to put forward concrete practices with proven impact in order to transform public policies." (SE25).

"...I didn't like the change we realised. OK, the farmers were getting information beforehand, but they still did not change their production methods...They still continued to produce in the same way. When we examined the data in this entire process, we saw that there was not much change...all this showed that for farmers to do something, their neighbours have to do something first. They need to see something. Then, we said let us create an environment to show them. I prepared such a project as a techno village. I said, let's make an application area that we can show to the farmer...Farmers come here, look at it and change their own way of business production... Company X was our first and largest sponsor, followed by 20 additional sponsors. The world's largest irrigation systems were installed. We have shown an example of technology-orientated efficient agriculture...thus we have started systemic transformation..." (SE33).

SE35 has learnt the concept of systemic transformation through training and financial support provided by the institutions that contribute to the development of the social entrepreneurship ecosystem. In addition, SE35 stated with a proud tone of voice that they were able to initiate a systemic transformation as a result of their struggle to make working conditions in the textile sector fairer:

"...for the first time in the world, a brand that is not legally responsible for the supply chain but is ethically responsible has paid the wages of the workers. This set an example for the entire world. The same brand has also transformed systematically. Now, it asks for monthly insurance documents from the workplace where it produces in Türkiye, it asks for documents showing that it pays the workers' wages... Therefore, with A, an organisation that supports social entrepreneurship, I learned about systemic transformation. When I engage in an activity, I think not only how to solve the immediate problem but also how to transform the system collectively..." (SE35).

4.4.1.2. Differences of social enterprises from commercial enterprises

The second category of the theme of defining social entrepreneurship is the differences of social enterprises from commercial enterprises. Emphasising the common characteristics and differences between social enterprises and similar concepts can lead to a better understanding of social enterprises. This section examines the common characteristics and differences between social enterprises, commercial enterprises, and associations in terms of their mission, funding sources, employees, and organisational structure. Participants in the research are generally able to distinguish the differences between associations, social enterprises, and commercial enterprises. Participants consider social enterprises to be somewhere in the middle of associations and commercial enterprises in terms of their mission and funding sources. For instance, SE32 stated that social enterprises are positioned between commercial enterprises and associations: "...social enterprises are located somewhere between commercial companies and charitable organisations..." SE11 expresses the commonalities and differences between social enterprises, commercial enterprises, and associations in terms of income generation and mission:

"...both social enterprises, commercial enterprises and associations have to raise funds somehow. The funding part is common; the association can collect this funding based on donations or volunteering. However, social enterprises and commercial enterprises are concerned about generating profit, because if they cannot generate profit, they cannot sustain themselves. However, while the commercial enterprise redirects its profit to increase its capital or distribute it to its partners...the social enterprise invests this profit in increasing the social impact..." (SE11).

a) Mission

As every organisation should have a mission, both commercial enterprises, associations and social enterprises have a mission. Commercial enterprises generally have an economic mission. Since commercial enterprises aim to make a profit, they produce products and services and conduct their activities with the principle of efficiency and effectiveness. However, as emphasised by all participants, social enterprises and associations have social missions. The main purpose of both is to solve a social problem by creating a positive social impact. In addition, while associations do not aim for profit, social enterprises may aim for profit like commercial enterprises, but the main purpose of the social enterprise is to provide social benefit

and impact. For instance, SE32 summarised the mission of social entrepreneurs as *"...in social entrepreneurship your social mission is at the forefront. So, the first rule is what you want to achieve socially in society or in nature..."*. Similarly, SE1 stated that the main difference between a social enterprise and a commercial enterprise is the mission: *"...while commercial enterprises strive more on profit maximisation, social entrepreneurs undertake social missions and their motivation in general is to solve a problem of society."* Similarly, SE27 emphasised that the most crucial difference between social enterprises and commercial enterprises in terms of mission is social impact: *"...the difference between social enterprise and commercial enterprise is that the priority is not profit maximisation but impact maximisation."* SE3 explained that social enterprises and commercial enterprises need to generate income, but the purposes for utilising the income differ: *"...commercial companies aim for existing managers or the company to make more money and spend accordingly, but social enterprises want to make money to create more social impact..."* SE2 stated that the main difference between social enterprises and commercial enterprises is the mission. SE2 added and argued that there are similarities between the two types of enterprises in many other areas: *"...I think the biggest difference is that social enterprises have a social mission. I see similarities in other areas, I don't see differences."* Similarly, SE22, who is active on gender inequality, stated that social entrepreneurs have a social mission, while commercial enterprises have a profit-based mission, and therefore their goals differ in this regard:

"...while annual targets in commercial companies are based on profitability, our annual targets are based on beneficiaries and social impact. For example, how many women have we reached? How much sustainable income did we provide and how much did we increase the average income per woman..." (SE22).

Another distinguishing feature between social enterprises and commercial enterprises in terms of mission is that the purpose of social enterprises is to directly solve a social problem (SE26, SE27, SE33 and SE35). Thus, social enterprises can be more easily distinguished from commercial enterprises that implement social responsibility projects and enterprises that present themselves as social enterprises. For instance, SE12 regretted that although commercial enterprises have a lot of budgets, they show interest in social problems in order to advertise themselves rather than to solve social problems: *"...companies are more interested in social responsibilities for publicity purposes..."* On the other hand, SE27 argued that social enterprises should operate directly to solve a social problem: *"...the social enterprise needs to produce a*

direct solution to a problem. For example, I produced trousers, but I donated some of the income from the trousers. This is not social entrepreneurship. Social enterprise directly solves the problem..." Similarly, SE26 and SE35 state that the purpose of the organisation and the activities carried out for this purpose constitute the essence of social entrepreneurship:

"...a company that produces cola also donates five percent of its income to build a school. While this may benefit education, it is still considered a donation rather than a direct contribution to quality education. In my opinion, a social enterprise is defined by the overlap between the benefit it creates and the purpose of its existence. Its existence should produce social value..." (SE26).

"...In Türkiye, nearly 9 thousand enterprises call themselves social enterprises. In my opinion, the definition of social enterprise differs. I believe that if you dedicate yourself to the solution of the problem you live in, if you want to solve it, if you create value, you are a social entrepreneur. Unfortunately, in Türkiye, some individuals label themselves as social entrepreneurs simply by donating 10% of their profits to charity. I mean, of course, that is also valuable, but I think that is not social entrepreneurship..." (SE35).

While social enterprises have significant differences from commercial enterprises in terms of mission, social enterprises and associations have a social mission. For instance, SE28 stated that social enterprises and associations have a social mission and common purpose: *"...our common purpose with associations is that we both seek good for society. Our common purpose is to benefit the society..."* SE27, who is an individual with disabilities and has civil society experience in the field of eliminating inequalities, argued in a regretful tone that associations cannot really solve a social problem or produce a solution because they do not have a sustainable income model: *"...the model of associations is to progress by collecting donations. It does not produce a solution there, it collects donations and helps... Social entrepreneurship, on the other hand, is about creating a social impact and providing a sustainable income model".*

b) Financing Source

Both commercial enterprises, associations and social enterprises need income and resources to sustain their activities. Although the need for income is a common feature of all three types, commercial enterprises, social enterprises, and associations differ from each other in terms of the source and financing of income. While social enterprises, like commercial enterprises, generate income and resources through sustainable business models, associations generate

resources and income through donations and charity. In this respect, while the sustainability of commercial enterprises and social enterprises depends on the realisation of a sustainable business model in accordance with market dynamics, associations can sustain their activities as long as they can convince donors and volunteers to donate to them. For instance, SE5 emphasised that social enterprises should generate income in an innovative way like commercial enterprises: *"...like a commercial enterprise, the social entrepreneur needs to make money in an innovative way and provide social benefit."* SE5 added and argued that it is natural for social entrepreneurs to become rich like commercial entrepreneurs because they find solutions to social problems, and they can have better living standards than commercial entrepreneurs: *"...you can get rich with that social problem. No problem...So if you make a lot of money, you do not have to give it all to social impact. You should have the best cars; you should live in the best houses. You should go on holiday to the best places. You are nothing less than a commercial entrepreneur. In fact, you have more. Then, you deserve it."* SE1 expressed the main difference between social enterprise and commercial enterprise in terms of income generation: *"...while the commercial enterprise is focused on profit, how can we increase profit, how can we find innovative elements for profit, social entrepreneurs think about how can we solve this problem? How can we find innovative ways to solve this problem?"* One of the main differences between social enterprises and commercial enterprises in terms of financing is where the income is allocated. While social enterprises spend their profits in order to improve the social problem, commercial enterprises use them more to make a profit. For instance, SE24 stated that the main difference between social enterprises and commercial enterprises is the use of income: *"... social enterprises exist to create impact. Not to make a profit. Social enterprises make a profit so that they can increase their social impact. But a commercial enterprise is about making more and more money, making its partners richer..."* Similarly, SE12 stated that social enterprises and commercial enterprises differ according to the purpose of using the income: *"...the benefit of your commercial enterprise earnings is for yourself, that is, you earn the money for yourself. A social enterprise needs to be managed like a commercial business. It has to generate a profit. But you should use the income to improve social problems"*.

Another difference between social enterprises and commercial enterprises in terms of financing is their willingness to share their revenue model with other actors in the ecosystem. By doing

so, the social enterprise aims to increase the social impact of its social problem. However, many commercial enterprises do not share the methods and techniques they have developed to gain a competitive advantage with other commercial enterprises. For instance, SE19 stated in a confident tone that social enterprises should share their business model with other social enterprises that want to work on that issue. SE19 added and emphasised in a sad tone that social enterprises do not share their business models sufficiently in the ecosystem:

"...social enterprises should share their business model with other social enterprises by inspiring them to do so. Therefore, social enterprises should not pursue intellectual property...for instance, we share our business model with social enterprises through a social licence agreement and they use our business model as it is..." (SE19).

Social enterprises and associations need to generate income to sustain their activities. Both organisations focus on solving social problems rather than prioritising profit. For instance, SE14 pointed out that the priority of associations and social enterprises is not profit, but social enterprises pay more attention to generating income in order to increase their social impact: *"Civil society and social entrepreneurship are not profit-orientated... social enterprises aim both to create a social impact and to generate income, as they can increase their social impact when they generate income."* However, social enterprises and associations differ significantly in terms of the source of their income. While social enterprises create a sustainable income model by using entrepreneurship tools, the main source of income for associations is unsustainable donations. For instance, SE6 stated that social enterprises generate income through entrepreneurship and differentiate themselves from associations: *"...what differentiates social entrepreneurship from associations is that the income model does not consist only of donations. In other words, the social enterprise should generate income through service or product. This income should be transferred to social benefit."* Similarly, SE11 emphasised that the existence of an income model is a prerequisite for being a social entrepreneur: *"... if there is no income model to finance it, this person is not a social entrepreneur but a philanthropist."* On the other hand, SE4 expanded the definition of social entrepreneurship and argued that associations that generate significant sustainable income are also social entrepreneurs: *"I also recognise associations with very effective market-based solutions as social enterprises because they have serious commercial activities."* SE12 and SE32 indicated that associations can provide social assistance through donations, while social enterprises use the income earned through entrepreneurship to achieve their social mission:

"...in associations, you rely on donations. People have to donate to you so that you can help society...for example, if you give scholarships to girls, you have only one source of income. That is, people or companies donate to you...in social entrepreneurship, you have an income model with the service and product you create, just like in commercial enterprise. You are not only dependent on donors. But you use all of this income only to further your social mission." (SE32).

"Social entrepreneurs are people who are concerned about a social problem and work to solve that problem. Social entrepreneurs have established businesses because they aim to solve the social problem within a system. Entrepreneur means doing business. If there is no business, it is volunteering..." (SE12).

c) Human resources

Both commercial enterprises, associations and social enterprises require human resources to achieve their mission. Since the main purpose of commercial enterprises is to make a profit, they use methods such as high salaries and prestigious titles to attract and retain the most highly talented human resources. For instance, SE15 argued that commercial enterprises are more efficiency-orientated than social enterprises: *"The characteristics of the people working in commercial enterprises and the people working in social enterprises are very different. Although the phenomenon of profit is present in both, since commercial enterprises aim directly at profit maximisation, commercial enterprises select their employees with a focus on efficiency..."* While commercial enterprises aim to work with qualified human resources, social enterprises can employ people who are directly affected by the social problem they are trying to solve. For instance, SE1 confidently pointed out that while commercial enterprises prioritise the qualifications of their employees in recruitment and dismissal, social enterprises can employ people who are affected by social problems in addition to the qualifications of their employees:

"...commercial enterprises care about the quality of their employees and want to employ the most qualified employees within their organisation. They can easily dismiss employees who they think are not qualified. But social entrepreneurs can build teams by including people affected by the social problem with a more collective spirit." (SE1).

Since almost all social enterprises in Türkiye are small enterprises, social enterprises suffer from similar problems as small enterprises in recruiting and retaining high-quality human resources. The income and opportunities offered by social enterprises to their employees are

not at a competitive level with commercial enterprises. For instance, SE27 stated that social enterprises do not have sufficient financing to attract and retain qualified human resources. SE27 added that people working in social enterprises should care deeply about social problems. Otherwise, people working in social enterprises can easily quit their jobs due to the heavy workload:

"...it is not easy to manage teams in social enterprises because you don't have a lot of resources like a commercial enterprise. You cannot allocate too much salary and allowances to the employees. Also, the work is very intense. For this reason, we choose the people who will join the team accordingly. Therefore, we prioritize selecting highly motivated individuals to join our team, especially those with a passion for working in the field of disability..." (SE27).

The human resources of associations generally consist of members and volunteers. In social enterprises, just like associations, human resources can work voluntarily. For instance, SE15 stated that individuals working in social enterprises usually have previous civil society experience: *"...we see that the people working in social enterprises have a civic field experience."* However, SE32 argued that it is wrong for social enterprises to recruit volunteers. SE32 argued that for individuals to see working in social enterprise as a career, the living standards of individuals working in social enterprises should be high: *"...we earn an income from our business model. We allocate our income to social impact and at the same time, I try to provide a quality life for my team. So, people should not just volunteer here. We want them to work with the discipline and determination of a professional working in the best companies".*

The motivations of individuals working in social enterprises, commercial enterprises and associations can also differ from each other. While individuals working in commercial enterprises are motivated more for individual purposes, individuals working in social enterprises and associations are often motivated by the desire to benefit from a social problem and find meaning in their work. For example, SE1 pointed out that social enterprises are motivated to solve a social problem whereas commercial enterprises focus on individual achievements: *"...entrepreneurs prioritise individual achievements and goals, whereas social entrepreneurs undertake more social missions, and their overall motivation is to solve a social problem."* Similarly, SE15 argued that the social impact of the social enterprise increases the motivation of the employees, as individuals working in social enterprises care about social problems. However, SE15 added that employees working in commercial enterprises are not

concerned about creating a social impact: *"...the employees of commercial enterprises do not have a concern for strengthening well-being or developing social impact practices. But since social enterprises already exist to solve a problem, we see that their employees have the motivation to solve that problem."* SE22, who has worked in the private sector for many years, argued that those working in social enterprises are aware of their responsibilities, whereas those working in large commercial enterprises do not feel meaningful in their work: *"...in social enterprise, everyone is aware of their responsibilities and what they are doing. But in commercial enterprises, there is no motivation because you are a tiny part of a huge operation. You do not realise what you are doing..."* Similarly, SE25 stated that employees in social enterprises have higher intrinsic motivation because they see their work as meaningful. Therefore, it is a great chance to manage them:

"...it is a great chance to be a manager in a social enterprise in terms of motivating as you do not need to convince the employees why they are doing that work with any other things. Additionally, the belief that the work is meaningful enables me to continuously work with internal motivation as a manager" (SE25).

d) Organisational structure

Both commercial enterprises, associations and social enterprises need to have a strong organisational structure to conduct their activities. All three organisational structures are affected by a number of factors such as the field of activity, environment, technology, and size. However, another factor that distinguishes social enterprises from commercial enterprises and associations is the organisational structure and management. Social enterprises create a more humane working environment compared to commercial enterprises and associations. Social enterprises pay more attention to open communication and feedback than commercial enterprises and associations. For instance, SE27 expressed in a satisfied tone that there is a friendship with the employees based on open communication: *"...we have a more open communication with the team. We are primarily friends and friends with the team. We are not such hurtful, rude people. This approach promotes a more pleasant and productive working environment..."* Similarly, SE18 argued that social entrepreneurs aim to create an alternative work environment so that they and their employees can enjoy their work: *"...social enterprises definitely try to create more humane working conditions compared to commercial enterprises...since their founders are looking for alternatives, they often have a desire to create*

alternative work environments..." SE14 also noted that social entrepreneurs prioritize employee happiness and strive to improve working conditions through flexible arrangements: "...we work three days a week from the office and two days from home so that our employees are happy and can spare time for themselves..."

Since social enterprises are in the form of small businesses, they cannot pay high wages like commercial enterprises to retain employees. For example, SE27 stated with a slight laugh that the number of employees was very small in the early years of the social enterprise: *"...at the beginning, the mentors were telling us to be managers, we realised that there are two of us, who are we going to manage..."* SE24 argued that social enterprises may not be able to retain their employees because they cannot pay as high wages as commercial enterprises: *"...social enterprises are not able to pay as high a salary to their employees as commercial enterprises. Therefore, it is more difficult to retain people..."* However, social enterprises have some advantages and strategies to retain their employees. For instance, SE22 argued that employees' participation in decision-making is higher in social enterprises than in commercial enterprises as employees usually have suggestions for solving social problems: *"...since everyone working in social enterprises has a solution proposal, employee participation is higher..."* Similarly, SE25 stated that they consider the opinions of employees and stakeholders in all major decisions affecting the activities of the social enterprise: *"...participation in decision-making processes is very important for us. We take all our major decisions in a very participatory way. We always talk and negotiate with the team..."* Similarly, social entrepreneurs attempt to increase their employees' motivation and commitment to the organisation by enabling them to participate more in decisions, granting various personal rights, and using a more horizontal hierarchy. For instance, SE22 stated that participation in decisions is quite limited in commercial enterprises compared to social enterprises. SE22 added that developing ideas and knowing that their ideas are appreciated motivates employees: *"...we are human, and we have minds, just pressing a button does not work. In the private sector, since employees do not participate in decisions and the list of things to be done goes down from top to bottom, employees start to lose meaning. But since you are working on a social problem in a social enterprise in a more comfortable environment, you feel that you are doing a meaningful job."* SE23 expressed that they attach importance to the ideas of their employees and offer them partnerships to retain them in the

social enterprise: *"We partnered our first employee in our tenth month, both because we had difficulty attracting people and to further increase their motivation."* Similarly, SE24 stated that the management style of their social enterprise is democratic. SE24 added in an enthusiastic tone that they encourage their employees to participate in decisions, thus increasing their commitment to the social enterprise:

"We are managed in a more democratic structure. The salary difference between managers and employees is almost negligible. All employees have the right to participate in decisions. When we make decisions, we discuss them together around a table. Since we work to create social impact, we must consider everyone's opinions...when employees feel and understand that their opinions are important, their commitment to the company also increases..." (SE24).

Social enterprises, like commercial enterprises and associations, must have a hierarchy in order to be managed. However, many factors determine the type of hierarchy, such as the number of employees, the year of establishment, the personal characteristics of the founder, and the field of activity. The participants in the study stated that the hierarchy in social enterprises is generally more horizontal than in commercial enterprises and associations. For instance, SE16 argued that they consider the opinions of their employees and that there is almost no hierarchy in their social enterprise: *"...I do not act for the employees, I act with the employees. There is almost no hierarchy in the social enterprise..."*. Similar to SE16, SE25 stated that the hierarchy in their social enterprise is horizontal: *"...the good thing about the model we have established in our social enterprise is that there is almost no hierarchy..."*. SE11 argued that social enterprises should adopt a more horizontal hierarchy than commercial enterprises and associations in order to retain their human resources: *"...in social enterprises, human relations and management style should be a more horizontal hierarchy. Managers should be polite to employees. There are many partners, there are volunteers. Otherwise, it is difficult to recruit and retain human resources"*. SE14 emphasised that there is a horizontal hierarchy in social enterprises, but that he is the final decision maker: *"...there is a horizontal hierarchy, but the final decision makers should always be in the company. So, I make the final decisions..."*. In contrast to all the other participants, SE19, who is older, argued that social enterprises can be managed not only by a horizontal hierarchy but also by a vertical hierarchy and that there is no definite rule in this regard: *"...there is no rule. A social enterprise can be managed in any way. It can be hierarchical. It can also be managed by non-hierarchical systems. It can also be*

voluntarily...". Similar to SE19, SE18 argued that social enterprises can be managed in many different ways: "...there are also social enterprises that are run like a commercial enterprise. For example, there are social enterprises that are managed with a full hierarchy such as managers, chief executives, and directors. There are also social enterprises with horizontal relations and more of a community consciousness. There are also social enterprises that have the characteristics of both types of social entrepreneurship...". The age and perspective of social enterprise founders have an impact on the management style and organisational structure of the social enterprise. In general, social entrepreneurs under the age of forty prefer a more horizontal hierarchy and open communication and are more prone to teamwork. For instance, SE3, who is 28 years old, argued that there should be a horizontal hierarchy in social enterprises:

"...our employees know that I am the founder and manager of this enterprise. But I never think of myself as their boss because that would be wrong. There is a hierarchy, but it is a horizontal hierarchy. I define the employees as people who support the impact, I want to create...". (SE3).

However, most of the social enterprises participating in the research are newly established and do not have a large number of employees. Therefore, as the number of employees increases in the coming years, social enterprises can implement more vertical hierarchies. Participants with experience working in the private sector and associations stated that commercial enterprises and associations in Türkiye generally have a vertical hierarchy, with power concentrated in a central area. They also added that the opinions of employees and volunteers are not sufficiently considered when making decisions. For instance, SE15 claimed that commercial enterprises often have a vertical hierarchy in order to make a profit: "... commercial enterprises adopt a vertical hierarchy in management to maximise profit...". SE10 argued that individuals working in civil society feel a hierarchy, although not as high as in commercial enterprises, whereas in social enterprises hierarchy is almost non-existent: "... in civil society, although we say that we do not operate with the logic of a company, there is a hierarchy. Employees feel the hierarchy, although not as much as in companies. In a social enterprise, there is no hierarchy ...". In addition, the important level of hierarchy in volunteering and limited participation in decision-making have caused many volunteers in civil society to leave the field of civil society. For instance, SE17, who is very experienced in the field of civil society, stated that associations do not take into account the opinions of volunteers, there is a vertical hierarchy, and participation

in decision-making is limited. In addition, SE17 added in a sad and angry tone that this situation distances volunteers from civil society:

"Volunteers are the most fundamental resource for the development of projects. For this reason, I think that there should not be any hierarchy between volunteers and managers in civil society. Managers should cooperate with volunteers, give them responsibility, listen to them and act with them. When the opposite happens, when you put that hierarchy vertically, volunteers turn their backs and leave, and it is not possible to develop the expected social impact." (SE17).

4.4.1.3. Essential characteristics of social entrepreneurs

The third and final category of the theme of defining social entrepreneurship is the main characteristics of social entrepreneurs. Understanding social entrepreneurship requires an understanding of the basic characteristics of social entrepreneurs. Similar to the definition of social entrepreneurship, all of the research participants defined social entrepreneurs as individuals who seek solutions to social problems with a sustainable business model and seek to achieve systemic change. For instance, SE17 defined a social entrepreneur as *"a person who takes an initiative to find a solution to a social problem and spends his/her income for his/her social initiative in order to ensure sustainability"*. Similarly, SE12 defines a social entrepreneur as *"a person who cares about a social problem and works to solve it"*. SE1 defined a social entrepreneur as *"a person who is not indifferent to social problems, has the motivation to solve social problems, uses entrepreneurial skills to solve these problems and encourages people to solve these social problems"*. In summary, social entrepreneurs are social leaders who recognise social problems and use their entrepreneurial skills to solve social problems and motivate people to do the same. As a result of the analysis of the interview documents and videos, the main characteristics of social entrepreneurs are listed below in nine sub-categories.

a) Being a good entrepreneur

Social entrepreneurs need to be good entrepreneurs in order to be successful. In other words, social entrepreneurs should have all the characteristics of a good entrepreneur. Only under this condition, a social entrepreneur can generate sustainable income and be successful. For instance, SE32, who has a background in entrepreneurship, emphasised that a successful entrepreneur can be a successful social entrepreneur because entrepreneurs and social entrepreneurs have many similarities:

"... if you decide to start a social enterprise while you are successfully progressing in the private sector, you are likely to be successful again because you are doing similar things. Similarly, you need to be disciplined, you need to know finance. Also, sometimes you need to negotiate with people and convince them. So, I'm using many of the skills I used in my old venture here...I'm working with the discipline, innovation and determination of an ambitious entrepreneur." (SE32).

Similarly, SE12 emphasised that entrepreneurial knowledge and experience are vital for the success of social enterprises. SE12 also stated that good intentions alone are not enough to be a social entrepreneur: *"...the fact that I know advertising, marketing and sales enabled me to grow the social enterprise fast. If I did not know them, it is not enough to set out with good intentions. Network, resources, opportunities, knowledge, and experience are very important for the success of social enterprise..."*.

b) Social responsibility awareness

In addition to being a good entrepreneur, another basic characteristic of social entrepreneurs is a high awareness of social responsibility. All participants stated that social entrepreneurs should have a high sense of social responsibility. For instance, SE1 emphasised that social entrepreneurs should not be indifferent to social problems: *"...a social entrepreneur should have a high sense of social responsibility and social sensitivity"*. Similarly, SE22 stated that social entrepreneurs should have a prominent level of social awareness: *"... I think that people with higher social awareness are in the social entrepreneurship ecosystem..."*. SE10 stated that social problems should motivate the behaviour of the social entrepreneur: *"The social entrepreneur should take action to solve a social problem. In other words, the social problem should drive and motivate the social entrepreneur"*. SE9 expressed the basic characteristics of social entrepreneurs: *"...I think that social entrepreneurs are responsible for their environment, care about all relevant parties of the society and do not hesitate to intervene with problems and they are willing to spend time, energy, and labour on this issue"*.

All participants emphasised that social entrepreneurs should have an intense sense of social responsibility. However, SE34 stated that the perception that social entrepreneurs are extremely good people, superheroes, does not reflect reality: *"...I don't accept superheroes, I'm not a hero,*

I'm just doing my job...". Similarly, SE23 pointed out that there is a prejudice that social entrepreneurs have superior morals and are better than other people:

"The idea that social entrepreneurs have moral superiority bothers me a lot. There is a perception that social entrepreneurs are better people than other people. There is no such thing. I think what makes people social entrepreneurs are conditions and education. For example, a social entrepreneur may not be a better person than a person who opens a pet shop..." (SE23).

c) Inclusive social leadership

Some participants (SE1, SE10, SE13, SE15, SE18, SE30) emphasised that social entrepreneurs should have inclusive social leadership characteristics. Since social entrepreneurs seek to solve a social problem, they may need to work with actors with different characteristics who are affected by or cause the social problem. In addition, social entrepreneurs may need to come together with people with quite distinctive characteristics and convince them to solve social problems. All of these requirements are possible if social entrepreneurs have inclusive social leadership characteristics. For instance, SE18 stated that social entrepreneurs are social leaders. SE18 also stated that social entrepreneurs should have characteristics such as effective communication, facilitation and change-making: *"...social leaders should be able to communicate effectively with the team and all stakeholders. They should facilitate and provide opportunities to realise people's capacities".* Similar to SE18, SE15 stated that social entrepreneurs should have the characteristics of a social leader: *"...social entrepreneurs should have social leader characteristics. They should know how to walk hand in hand with people to solve a social problem..."*.

SE1 stated that one of the most crucial elements in a social entrepreneur is bringing together people with different mindsets and respecting differences: *"We have to respect everyone's values... bringing together different target groups and respecting differences are the most important elements in social entrepreneurship in my opinion".* Similarly, SE10 emphasised that characteristics such as unity and inclusiveness should be present in social entrepreneurs: *"...thoughts like I founded this social enterprise, this is my organisation are incompatible with social entrepreneurship. Social entrepreneurs should be unifying, they should be social leaders who respect different opinions".*

d) Patience, resilience, fighting spirit

Another important characteristic of social entrepreneurs is patience and resilience in the face of challenges (SE1, SE2, SE4, SE5, SE6, SE7, SE8, SE14, SE20, SE21, SE25, SE27, SE30, SE31, SE33, SE35). Some of the challenges arise from work stress, deficiencies in the organisational structure, and bureaucratic obstacles, while others stem from the social environment and culture (see Theme 4). For instance, SE20 expressed the challenges he experienced in the social entrepreneurship process: *"...social entrepreneurship is a path full of needles and thorns, a difficult process..."*. Similarly, SE4 pointed out that social entrepreneurs may receive negative comments from family and friends, especially during the start-up phase. SE4 also stated that social entrepreneurs should have the determination and persistence to sustain their business: *"...my friends, family and many people around me told me that my social enterprise would not work. You can be a successful social entrepreneur by ignoring these comments and continuing to struggle..."*. Similarly, SE7 stated that social entrepreneurs should show determination to realise their ideas: *"...social entrepreneurs need to focus on their work with determination"*. Similarly, SE30 stated that the first four years of his social enterprise were incredibly challenging. SE30 also stated that he overcame this process by showing patience and resilience:

"...it was hard to invest and work for 4 years without earning any money, in a business that I didn't know whether it would succeed or not. I can say that it was the most mentally difficult period of my life... I can say that I was exhausted. Having the perseverance that the business can improve and come to a better place took me out of that process...". (SE30).

Similar to SE30, SE8 emphasised the need for patience in convincing the social environment: *"...you try to convince everyone, starting with your own family, that you can do this job. So, you have to be very patient and convincing..."*. SE14 stated that social entrepreneurs should be resilient to stress: *"...in our job, you need to be able to fight all kinds of stress"*. SE21 emphasised the need to be patient against difficulties since entrepreneurship progresses through trial and error. SE21 also stated in an enthusiastic tone that social entrepreneurs should keep struggling without giving up:

" You have to be a little patient and not give up in the face of obstacles. Because entrepreneurship is a bit of a trial-and-error process... So, when a job is over, it is very important to find the strength to carry on and start again". (SE21).

SE25 emphasised that social entrepreneurship is a challenging process, as social entrepreneurs are concerned with both generating sustainable income and creating social impact. For this

reason, SE25 added that social entrepreneurship requires a lot of resilience: *"...we are concerned about the financial sustainability of the enterprise. We are also concerned about the social impact. We are working with two huge concerns. So, it is a very difficult process, and it requires a lot of resilience"*. Similar to SE25, SE30 argued that social entrepreneurs need to be combative and resilient: *"... they need to be patient, they need to give time. They should not give up. I mean, social entrepreneurs should definitely be resilient..."*. Similar to the thoughts above, SE13 indicated that social entrepreneurs should be patient and resilient in order to be successful: *"...the social entrepreneur needs to be patient and not get frustrated too quickly..."*. SE33 stated that she maintained her resilience despite the difficulties she experienced: *"...if you aim to focus on something and achieve it, you have to overcome a lot of difficulties..."*. SE5 defined social entrepreneurs using the metaphor of warriors. When I asked him what he meant by this metaphor, he answered as *"social entrepreneurs are fighters and do not run away from difficulties"*. SE5 also stated that social entrepreneurs have a fighting spirit. SE6 emphasised in a confident tone that the resilience and patience of social entrepreneurs stem from their social values and motivation to solve social problems:

"...since many social entrepreneurs embark on their journey with a value and motivation greater than money, they do not quit their business at points where an entrepreneur who normally embarks on the journey with money motivation can easily quit, they continue to struggle... So, I think all social entrepreneurs have serious resilience and patience." (SE6).

e) Critical and innovative thinking

Social entrepreneurs' ability to follow innovations, and think critically and innovatively enables them to initiate systemic transformation. For instance, SE9 stated that social entrepreneurs think innovatively: *"...I think social entrepreneurs are innovative and innovative"*. Similar to SE9, SE8 emphasised that social entrepreneurs are open-minded people: *"Social entrepreneurs are open-minded people who follow innovations..."*. Social enterprises need to develop a new and innovative approach to bring about systemic change. Social entrepreneurs can develop new and innovative solutions by thinking critically and analytically, and by analysing and observing problems and solutions. For instance, SE32 emphasised that for social enterprises to solve a problem, they must first analyse and understand the problem properly: *"...social entrepreneurs should understand the problem they are trying to solve well. If they do not understand it well, they will not be very successful anyway..."*. SE34 highlighted the importance of critical thinking

for social entrepreneurs: *"I always say that if I can criticise the field I am advocating in the same way, if I can examine it with its pros and cons, then I am more objective and I can carry out my own work more easily"*.

f) Strong communicator

Some participants (SE3, SE5, SE8, SE12, SE14, SE21, SE22, SE22, SE30, SE34, SE35) believe that social entrepreneurs with effective communication skills can directly affect the success of the social enterprise. Social entrepreneurs have to constantly convince their employees that the vision and mission of the enterprise are true. For instance, SE22 stated that it is effective communication skills that underpin the success of the social enterprise: *"...I think that my strong communication skills and my ability to communicate in different areas are effective in the success of my social enterprise..."*. In addition, social entrepreneurs' effective communication skills may enable them to persuade their external beneficiaries and resource providers more easily. For instance, SE14 highlighted that social entrepreneurs need to explain themselves very well to their beneficiaries: *"...you have to explain yourself very well to your environment using strong communication"*. Similarly, SE21 stated that effective communication skills are crucial for social entrepreneurs to effectively convey their work and activities to beneficiaries and employees: *"...the most important characteristic of a social entrepreneur is to have good communication. You are perceived as unsuccessful when you cannot explain your work and activities to the other party in the right way. Therefore, communication is a very important element for both self-expression and team relations"*. Similar to SE21, SE30 emphasised that successful social entrepreneurs must have good communication skills in order to promote themselves and establish good relations with their employees:

"... Successful social entrepreneurs need to be very good communicators... They need to know the dynamics of communication well to introduce themselves to external stakeholders and to establish good relationships with internal employees..." (SE30).

g) Strong teamwork

The majority of the participants have found more effective and creative solutions to social problems by utilising the ideas of their team members (SE2, SE4, SE7, SE21, SE33, SE34). For instance, SE33 emphasised the importance of a good team behind the success of his social enterprise: *"Even if you see me alone at the peak, I could not have done it without a great*

team...". SE21 noted that social entrepreneurs should be respectful of different ideas and have a good understanding of teamwork: *"One of the most important things in social enterprise is teamwork..."*. SE7, on the other hand, argued that social entrepreneurs should be exceptionally good team players and that people who do not respect other people's ideas cannot be social entrepreneurs: *"You need to be a great team player. For example, when I talk to some people, some people put forward their own ideas and dictate them. Can a social entrepreneur bring people together like that? I do not think so"*. In addition, SE2 stated that social entrepreneurs should keep the motivation of the team constantly high: *"...social entrepreneurs should have the energy and power to keep the motivation of the team alive at all times..."*.

h) Self-efficacy

Another important quality of social entrepreneurs is self-efficacy. Self-efficacy enables social entrepreneurs to improve themselves on issues are unfamiliar with. For instance, SE33 stated in both the interview and the videos that she set out on a path she did not know at all in order to find a solution to social problems: *"...if I don't know, I will learn, but I have to do something for this social problem..."*. SE4, on the other hand, after the accounting problems in her social enterprise, although she did not know this field, she started to buy and read books and started to master the field. SE4 also added that self-efficacy is an especially important concept: *"...self-efficacy is very important for social entrepreneurs. I can do this, I can learn this... for example, I used to say don't involve me in finance. Then I realised that it is not possible without knowing, I sat down and read, I can learn everything about finance..."*. SE32 emphasised the self-efficacy realised in herself after her first experience abroad:

"...I travelled to Cambodia on my own. It was a very risky thing to go alone to an incredibly poor country where I did not speak the language. But when I went there and struggled a little bit, I realised that everything is actually possible." (SE32).

I) Risk-taking

Social entrepreneurs conduct their activities by taking risks just like entrepreneurs. Some of the participants consider social entrepreneurs as brave people because of the risks they take (SE10, SE12, SE21). For instance, SE12 expressed that she made some sacrifices by leaving her entrepreneurial life and turning to social entrepreneurship. SE12 also claimed that being a social entrepreneur requires bravery: *"It takes courage to give up some things and become a social*

entrepreneur". Similarly, SE10 stated in a proud tone that social entrepreneurs are courageous because they do not hesitate to take responsibility after identifying a problem: "... *social entrepreneurs seem brave and courageous to me because they take responsibility...*". Similarly, the participants took risks and became social entrepreneurs despite many negative perceptions in their social environment and family.

4.4.2. Core values of social entrepreneurs

The theme of core values of social entrepreneurs is related to four categories: the importance of values, the factors shaping values, the core values of social entrepreneurs and the reflection of values on social enterprise.

4.4.2.1. The importance of values

Values are especially important as they guide the behaviour of social entrepreneurs. For example, SE1 stated in an enthusiastic tone that values are the determining factor of activities in social entrepreneurship and that it would be better to stop activities than to act against values: *"I would stop the activities rather than go against my own values or put them in the second plan. I do not think that a social enterprise will ever reach a good point by putting values on the back burner"*. Like SE1's opinion, SE6 emphasised that she started to feel uncomfortable when she had to exhibit behaviours that contradicted her values: *"...when I do not reflect my values in my behaviour, I start to be unhappy. I start to feel uncomfortable about something..."*. SE13, on the other hand, argued that not only do social entrepreneurs act in accordance with their values, but that social enterprises strengthen the values of social entrepreneurs: *"...social entrepreneurship strengthens the values I have"*. The fact that the human resources within the social enterprise have similar values has strengthened these values within social entrepreneurship. For instance, SE27 stated that having shared values with the employees facilitated the establishment of his social enterprise: *"We all had the same values, that's why the social enterprise was established"*. Similar to SE27, SE29 stated that values were very important in her social enterprise. SE29 also added in a confident tone that the employees in the social enterprise have common values:

"...we are together with people who gather around values...people who come to us collaborate with us because they are already concerned about a problem, otherwise they can

work in many places. Therefore, the issue of values is at the forefront in our human relations. Everyone collaborates with us for the values they really believe in..." (SE29).

4.4.2.2. Factors shaping values

The main factors shaping the participants' values are family, social environment, education, and experience. These factors are also closely related to the fourth theme of the thesis, which is the key factors affecting being a social entrepreneur. Social entrepreneurs' values are shaped by the values of their families, the extent to which these values are fostered in educational institutions and the social environment, and their experiences. Family values play a crucial role in the formation and shaping of social entrepreneurs' values, as they deeply affect them from their childhood. Generally, the families of social entrepreneurs have values such as benevolence, sharing and kindness. These family values played a significant role in the formation of social entrepreneurs' values (SE4, SE5, SE6, SE7, SE8, SE11, SE12, SE14, SE15, SE18, SE20, SE28, SE30, SE33). For instance, SE30 argued that his mother's values of helping and sharing played an especially vital role in shaping his own values: *"...my mother was a very helpful person, and she always taught us. When I was little, she used to tell me how important it was to help and share. I think my mother had a serious influence on me in this regard."* Similarly, SE4 stated that her mother had a high value of benevolence and that she used her mother as a role model: *"...my mother is an NGO in her own right...there is no one she has not married, employed, educated...my mother is an incredible figure, she is very exemplary in living for society, living for people, helping others...I have always taken my mother as an example throughout my life..."*. Similarly, SE14 expressed in a confident tone that his family's values and upbringing played a vital role in the emergence of his own social values:

"...my parents always advised us that even if people do bad things to you, keep doing good things to them. They always helped everyone in need. These situations have seriously affected my values... when I see someone in a tough situation, I am motivated to help them by internalising it. I think this comes from the values I received from my family." (SE14).

SE11 stated that his family engaged in volunteering and association. In addition, SE11 argued that his family's benevolent value influenced him to initiate his social enterprise: *"...volunteering or association is something that runs in the family...we did not call it social impact in the family, we called it charity, alms, zakat. My family helps others a lot. The idea of both maintaining family values and starting a business both appealed to me and impressed*

me.". Similarly, SE5 expressed with a wistful feeling that his family's values were remarkably effective in creating his own enterprise:

"...when my father was alive, he made an effort for many children to study. He gave them incredible opportunities. My father helped many people to find jobs. In the same way, my mother married people who wanted to get married and found jobs for those who were looking for work... I am very lucky to have such parents. I saw this from my parents, and they were doing this for free. Today, I know social entrepreneurship and I keep their values alive as a social entrepreneur." (SE5).

SE20 explained that since children regard their parents as role models, they are likely to have similar values to their parents' values: *"...since children's role models are their parents, children tend to do what their parents do... the fact that my parents were as understanding and helpful as possible towards the people around them has ingrained these values in me ..."*. Similarly, SE28 stated that her family's upbringing and values had a profound effect on her later life: *"...I was raised with the mission of doing social welfare and social good... my family has deeply influenced my purpose of existence in life"*. Family values play an especially vital role in forming and shaping the values of social entrepreneurs. The values of social entrepreneurs are usually first received from their families. Although the values they receive may transform over time through the education system, the social environment, and the influence of their experiences, they generally preserve the values that come from the family. Although families are the source of these values that lead their children to become social entrepreneurs, they oppose to their children becoming social entrepreneurs due to reasons such as insufficient knowledge about social entrepreneurship and cultural perceptions of entrepreneurship as risky. For instance, SE5 provides a striking example below of how his family does not want him to become a social entrepreneur.

"My family values have definitely influenced me. Despite all my successful work in social entrepreneurship, my mother still does not want me to become a social entrepreneur. For example, I trained the staff of the Ministry of Youth and Sports in Ankara on social entrepreneurship at an event attended by department heads, deputy directors and staff. A week later, my mother told me, 'There is a job. Would you apply for a job at eight in the morning and five in the evening?'" (SE5).

While family values have crucial importance in the development of social entrepreneurs' values, social entrepreneurs' education, the extent to which these values are nurtured in their social

environment, and their experiences also shape the values of social entrepreneurs in the following period. For instance, SE8 explained how his family and environment affected the development of his values: *"...as a family, we are a very helpful family. My father works more for others and helps those who need help immediately. My mother is the same way ... I think both the family and the environment have a lot of advantages in developing my values."* Just like family values, educational life is also especially important in shaping the values of social entrepreneurs. For instance, SE35 stated that through reading his awareness increased, he started to understand the world more easily and his social values developed: *"... reading was something that differentiated me... I was aware that something was missing in my mind, so as a human being, I was questioning and reading to solve things, to understand the world. This is how I developed social awareness"*. Similarly, SE28 emphasised that education nurtured her social values and was a crucial factor in her becoming a social entrepreneur: *"...the biggest reason why I became a social entrepreneur was the subject I studied and the desire to do something for this world as a human being"*. Similarly, SE4 stated that in addition to family values, university education has improved her social values considerably: *"Graduating from such a university has a great impact on the development of my social values. On the first day you start university, they say, 'Yes, you owe this state, we owe this society. How will you repay this debt?' All of our professors there were incredibly idealistic. They were pioneers in social work and volunteering, they influenced us a lot..."*. Similarly, SE12 emphasised the importance of family and education in improving social values:

"...there was always a habit of helping others from the family. My family was sensitive to social issues. The school also supported that and then I worked in an environmental club at the university. I was always sensitive... So, I think family and education are very important in the development of social values." (SE12).

Most of the social entrepreneurs participating in the research received a highly qualified education. They have shaped the values they have acquired from their families through education. The research data show that the social values of social entrepreneurs who received a scholarship education have developed further. Social entrepreneurs who received a scholarship education have a greater social responsibility to provide similar opportunities to those in need like themselves, by comparing their lives before and after education. For instance, SE6 expressed in a hopeful voice that her life had changed thanks to her qualified education and that she wanted to offer similar opportunities to others: *"... my life has changed thanks to*

the fact that I received a scholarship and had the opportunity for a better education. Therefore, I am trying to do something so that others can have similar opportunities...". Similarly, SE25, who started her education life in the village and graduated with a Master's in International Education Policy from one of the most prestigious universities in the world, emphasised the importance of social values: *"...thanks to scholarships, I have had a qualified educational life. We endeavour to provide this opportunity to other students in rural areas."*. Similarly, SE34 stated that she had received a scholarship throughout her education and that this had enabled her to receive a qualified education. SE34 also added that she would not have been able to experience many things if she had not been given such an opportunity, so she tries to provide equal opportunities for students:

"...I have had scholarships throughout my educational life...so when I was studying there on a scholarship, I realised that if I hadn't been in such an experiential environment, I mean, when I thought about what would happen, like playing the violin or going to the theatre, it worried me a lot. That is why my social enterprise works more on providing equal opportunities..." (SE34).

4.4.2.3. Core values of social entrepreneurs

The majority of the social entrepreneurs participating in the research have collectivist and social values such as goodness, benevolence, touching human life, justice and equality. These values of social entrepreneurs directly motivate them to initiate and sustain their social enterprises. Table 4.3 shows the core values of social entrepreneurs. Since social entrepreneurs have more than one value, they are also nicknamed with different values. For example, SE1 has the values of touching human life, social benefit, collectivism, and altruism, as well as respect for humans and nature, family, and trust.

Table 4.3. Core Values of Social Entrepreneurs

Values	Social Entrepreneur
1. Touching Human Life, Social Benefit, Collectivism, and Altruism (20/35)	SE1, SE3, SE4, SE5, SE7, SE9, SE11, SE14, SE15, SE17, SE20, SE21, SE24, SE27, SE29, SE30, SE32, SE33, SE34, SE35
2. Equality and Justice (17/35)	SE2, SE3, SE8, SE14, SE15, SE18, SE19, SE22, SE23, SE24, SE25, SE27, SE31, SE32, SE33, SE34, SE35
3. Goodness, Benevolence, and Empathy (16/35)	SE4, SE6, SE7, SE8, SE9, SE10, SE14, SE16, SE18, SE20, SE27, SE28, SE30, SE31, SE33, SE34
4. Inclusion, Cooperation, and Sharing (15/35)	SE5, SE6, SE7, SE8, SE12, SE13, SE14, SE17, SE18, SE19, SE25, SE27, SE31, SE33, SE34
5. Diligence and Perseverance (13/35)	SE4, SE5, SE6, SE7, SE8, SE9, SE13, SE16, SE21, SE25, SE28, SE33, SE35
6. Respect for Human and Nature (12/35)	SE1, SE8, SE12, SE13, SE16, SE19, SE20, SE23, SE28, SE31, SE33, SE35
7. Transparency, Sincerity, and Honesty (12/35)	SE2, SE4, SE5, SE6, SE16, SE17, SE22, SE24, SE27, SE33, SE34, SE35
8. Wealth and Prosperity (9/35)	SE3, SE5, SE20, SE21, SE23, SE26, SE28, SE31, SE32
9. Family and Trust (8/35)	SE1, SE3, SE10, SE15, SE20, SE21, SE26, SE34
10. Freedom and Independence (7/35)	SE6, SE11, SE18, SE23, SE25, SE34, SE35

The values of the participants are explained in detail in the following section.

a) Touching human life, social benefit, collectivism, and altruism

The most important values of the social entrepreneurs participating in the research are touching human life, providing social benefit, collectivism and altruism (SE1, SE3, SE4, SE5, SE7, SE9, SE11, SE14, SE15, SE17, SE20, SE21, SE24, SE27, SE29, SE30, SE32, SE33, SE34, SE35). For example, SE11 emphasised that the most important value for himself is to be beneficial to people: *"...the most important value for me is to be useful to people"*. Similarly, SE24 stated that he always wanted to work in a job that would benefit people throughout his life because of his values: *"...I have always wanted to do something that would be useful for people...I would love to contribute to people's lives to some extent."* SE27 explained the most important values in life: *"...to produce solutions for someone and to change something in your life for the better"*. Similarly, SE4 stated that her most important value is to prioritise society rather than the individual: *"...I think the most important value is to prioritise a sense of community, a sense of society... my main motivation has always been to provide social benefit"*. Similarly, SE7 stated

that touching people's lives is an especially important value: *"...we are happy if we can make a person's life better..."*. SE3 emphasised that his life purpose is to do useful work for society: *"...if I have come to life, it must have a purpose. My purpose in life is to do something to ensure that the society lives in a much more prosperous life instead of increasing my wealth."*. Similarly, SE29 stated that he constantly considers whether any activity he undertakes is beneficial to society: *"When I realise any project, a business plan, a meeting, the first thing that comes to my mind is its benefit to the society, I have always thought about this aspect... This is an especially important value for me..."*. Similar to SE29, SE30 indicated that he wanted to do socially beneficial work from an early age. SE30 also stated in an excited and enthusiastic tone that doing socially useful work is the biggest motivation in his life:

"Since childhood, I had an instinct to do something useful for the society...what excites me the most is to change society. I mean, for example, buying something, owning something, being powerful. It does not mean much to me. I do not get excited, but when I do a campaign and provide something to a thousand students, it keeps me up at night. I can't sleep when I'm working on it. I get excited...One of my biggest motivations in life is to contribute to social transformation." (SE30).

Social entrepreneurs participating in the research have been happy when they realise their values of touching human life, providing social benefit and collectivism. Social entrepreneurs who behave according to their values are happier and more motivated. For instance, SE14 stated that touching someone else's life made him happy and motivated: *"...acting for the sake of someone else has always given me joy, peace, happiness and motivation. It is a very nice feeling to be able to see the change I have created in people, even if it is small..."*. SE35, on the other hand, stated that since he has more collectivist values, his happiness depends on the happiness of others and therefore he considers happiness as a social phenomenon rather than an individual one:

"...my happiness actually depends on the happiness of others. I started to believe that happiness is a social phenomenon, in other words, I concluded that an individual cannot be happy in an unhappy society. If you want to be happy, you have to make the society you live in happy..." (SE35).

Similarly, SE5 expressed in an excited tone how being able to touch people's lives motivates him and that this is his *raison d'être* in life:

"... my main motivation is to be able to touch people's lives... touching people's lives is the biggest thing that motivates me, my raison d'être in life... experiencing the pleasure of being able to touch the lives of people I have never met positively made me step into social entrepreneurship." (SE5).

SE17 stated that to benefit society, it is necessary to examine what the society really needs with an emic approach rather than an ethical approach. SE17 also added that an emic approach to social problems is an important value: *"... it is wrong to take steps only for what one knows to be right. In order to understand the basic social needs of the society, it is an important value to be closer to the people experiencing that problem".*

b) Equality and justice

Most of the social entrepreneurs who participated in the research stated that the values of equality and justice values are dominant (SE2, SE3, SE8, SE14, SE15, SE18, SE19, SE22, SE23, SE24, SE25, SE27, SE31, SE32, SE33, SE34, SE35). For instance, SE14 stated that injustice bothers him a lot and that justice is an important value for him: *"...injustice bothers me a lot. Justice is an important value for me ...".* Similarly, SE2 stated that the value of justice is especially important for her, and she considers not being unfair as justice: *"... I attach great importance to the value of justice, not being unfair is actually what I mean by justice".* Similarly, SE15 emphasised that the values of justice and equality are especially important for both himself and his social enterprise: *"... being fair, acting fairly, acting with an egalitarian approach are my most important values. I attach great importance to the fairness of our activities in our social enterprise".* SE8 emphasised that his most important value is justice: *"...my most important value is justice. Injustice towards others is something that bothers me a lot, and I have left both of my previous jobs because of injustice towards others..."*.

Social entrepreneurs' values of equity and justice differ according to the field of activity of their social enterprise. For instance, a social entrepreneur operating in the field of education interprets the values of equality and justice as equality and justice in education. For instance, SE16 stated that equality and justice are important values for him. In addition, SE16 added that in his work as a teacher, he gives grades to students and students give him grades: *"...equality and justice are very important values for me. For example, when I give grades to students as a teacher, the students also give me grades so that the system can be fair, and the average of the*

grades given by each child measures my teaching performance in that class". Similarly, a social entrepreneur operating in the field of gender equality evaluates equality and justice from the perspective of gender equality. For instance, SE10 stated that she attaches immense importance to justice. SE10 also added that she fights for women and children to have access to their fundamental rights: *"...the value I care about is justice... striving for children and women to achieve their basic rights is my main motivation".* Similar to SE10, SE22 stated that she strives for gender equality and the provision of fair and equal services to disadvantaged groups: *"...I strive for gender equality and development of vulnerable communities in terms of income and ensuring justice and equality".* Similarly, SE24 stated that not living in a fair system affects children the most negatively and that he feels responsible for this issue: *"We live in an unfair system, unfortunately, children are the most affected. I feel responsible".*

c) Goodness, benevolence, and empathy

Some of the social entrepreneurs also have the values of kindness, benevolence, and empathy (SE4, SE6, SE7, SE8, SE9, SE10, SE14, SE16, SE18, SE20, SE27, SE28, SE30, SE31, SE33, SE34). For instance, SE28 emphasised that his most important value was goodness: *"...my greatest value is to do good and to leave this world in a nice way for future generations. The most important thing is to do good and leave a good mark in this world".* SE30 stated that he has had the desire to do good since his childhood: *"...I have always had the desire to do something good since childhood..."*. SE14 stated that he endeavoured to be a good person: *"We try to be a good person. I need to treat people well".* SE6 stated that she considers the value of goodness as a sum of the values of honesty and justice and that it is a particularly important value for her: *" Goodness is also an important value for me, but I see goodness as a sum of values such as justice and honesty".* Similarly, SE9 expressed the value of goodness and its reflection on his social enterprise with a confident tone of voice:

"We are trying to be good. If you are good, we are good. If you are bad, sorry, that is your problem, we are still good. For me, the ability to remain good in the face of bad is an important value. Because when I ask people what the alternative is too good, some people say bad. Can the alternative of good be bad? The alternative of good is better." (SE9).

The value of benevolence and empathy is another social entrepreneurial value close to the value of goodness. For instance, SE18 stated that the value of empathy is to see life through the eyes of others, and this is one of the core values that cause her to take action to help others: *"One of*

my most important values is to feel intense empathy...when I see an event, a person or a problem, I feel intense empathy for it and so I can take action". Similarly, SE20 stated that he really wants people to empathise with each other and that it is an important value for him: "Empathy is a very important value. I see that people are very dissatisfied, they do not understand each other. I would like everyone to have a high level of empathy... I would like people to be more understanding and to smile at each other". SE12 emphasised that social entrepreneurs are benevolent: "...I see that they are very helpful". Similarly, SE7 stated that benevolence is an important value for him: "...I wonder how I can help the person next to me, I always think about it". Similarly, SE4 stated that he liked helping people very much: "I love being able to directly help and support people...". SE18 emphasised that helping is an important principle in her life. SE18 also stated that helping people makes her happy: "...I feel happy when I help someone else. I have adopted helping others as a principle for myself. I feel unhappy when I cannot help someone in need".

d) Inclusion, cooperation, and sharing

Some of the social entrepreneurs have values of inclusion, cooperation and sharing (SE5, SE6, SE7, SE8, SE12, SE13, SE14, SE17, SE18, SE19, SE25, SE27, SE31, SE33, SE34). For instance, SE12 emphasised that working together despite differences is an important value: "It is a very important value to be able to work together despite differences". Similarly, SE6 stated that she believed in the power of cooperation despite differences: "...being together despite differences is the key to finding creative solutions. Therefore, respect for differences and inclusion are among my most important values...". Similarly, SE25 emphasised that inclusion and cooperation are important values that social entrepreneurs should have: "...treating people equally and listening to their ideas is an important value. You can also call it inclusiveness...social entrepreneurs need to hear the voices of the groups they influence and really respond to their expectations and needs". SE7 stated that inclusion and cooperation are important values: "... what I always care about is to include the other side... It is very important that people feel comfortable to express their ideas to find effective solutions to social problems". SE27 explained that inclusiveness is a crucial element for solving problems in the right way, and how this is reflected in his social enterprise:

"If you are doing something for disabled people, you should not do it without asking someone who is disabled. Otherwise, you will be wrong ... you should do it for everyone, not

just for one person. For example, if you do it only for the blind, you are not including the physically disabled. So, if you do it, do it for everyone. That is the most important value of us and our social enterprise." (SE27).

Another value of social entrepreneurs close to the values of inclusion and cooperation is the value of sharing. For instance, SE18 stated that sharing is important to her and that she has always been a sharer throughout her life: *"...I have lived my whole life by sharing everything. Sharing is an important value of mine"*. Similarly, SE8 stated that he considers social entrepreneurs as people with high sharing values: *"I define social entrepreneurs as people who are willing to share their labour, time, knowledge and experience with others"*. Like SE8, SE17 stated in a confident tone that social entrepreneurs should have a remarkably high sharing value and that they can achieve sustainable success by reflecting this value to their social enterprise:

"...I think that sharing information, problems, ideas, and suggestions is crucial for ensuring the sustainability of organisations, both in business and civil society. Sharing is even more important in social enterprises as people want to see that they are taken seriously." (SE17).

e) Diligence and perseverance

Some of the social entrepreneurs have the values of diligence and perseverance (SE4, SE5, SE6, SE7, SE8, SE9, SE13, SE16, SE21, SE25, SE28, SE33, SE35). In the third category of the first theme of the research findings, there is a direct link between patience, resilience and fighting spirit, which are analysed under the main characteristics of social entrepreneurs, and the values of diligence and perseverance of social entrepreneurs. For this reason, to avoid repetition in this section, there are some prominent quotations from participants regarding the values of diligence and perseverance of social entrepreneurs. For instance, SE16 stated that one should be determined and persevering against all kinds of bad situations that one might encounter: *"... the most important value in my life is that no matter what happens to me, I can say welcome and keep going. I do not wear myself out because of why this happened to me..."*. Like SE16, SE9 emphasised that making an effort is an important value: *"...it is an important value for each social entrepreneur to willingly make a sustained effort"*. SE35, on the other hand, expressed in a proud tone how the values of diligence and perseverance were useful in the computer learning process:

"When I attended the course, I did not learn much because I lacked computer knowledge. While others were asking for codes, I was asking the instructor which key to use to type a particular sign. However, someone trusted me and gave me a course as a gift. At night, I tried to write or read on the computer until the morning. Within a year, I had become a programmer despite having no prior knowledge of computers." (SE35).

f) Respect for human and nature

The value of respect for human and nature includes values such as freedom of belief, freedom of thought, tolerance, respect for fundamental human rights and freedoms, and love of nature (SE1, SE8, SE12, SE13, SE16, SE19, SE20, SE23, SE28, SE31, SE33, SE35). For instance, SE1 stated that respect for faith is a fundamental human value and social entrepreneurs should respect faith: *"...I think that people should fulfil their beliefs and others should respect that. No activity in daily life should cover up or undermine one's beliefs"*. Similarly, SE12 stated that being tolerant and respectful are basic human values: *"...being tolerant and respectful is the basis of being a better person and respecting human beings"*. SE13, on the other hand, emphasised that the basic condition for respecting people is to behave in accordance with basic human values and ethics: *"...basic human values and ethics are the sine qua non of respecting people"*. Similarly, SE8 stressed that human beings deserve respect because they are human: *"...it is very important to value people because they are human"*. SE23 stated that respect for human beings is an important value and one of the main objectives of his social enterprise: *"People deserve a humane life and we aim to achieve this in our social enterprise"*. SE16, on the other hand, expressed in a sincere tone of voice that respect for people, life and living things is an especially important value:

"...I have never shouted at anyone in my life, and I have never intentionally offended anyone in my life, because I am afraid of hurting people. I am afraid of breaking someone's heart... So, I think respect for people, respect for life, vitality and everything that exists is the most important value." (SE16).

In addition to the value of respect for human beings, social entrepreneurs also attach importance to the value of respect for nature. For instance, SE12 stated that being sensitive to nature is an important value. SE12 also added that respect for nature is an important goal of the social enterprise: *"...being sensitive to nature, respecting and loving animals and plants is a very important value. Therefore, we aim for a world where nature is not slaughtered and where*

there is justice and equality...". Similarly, SE28 stated that respect for nature is an important value and she believes that we can have a clean and beautiful world for future generations thanks to this value: *"... my greatest desire is to protect our world against the climate crisis and to leave a beautiful legacy for future generations..."*. Similarly, SE19, who has been fighting for the protection of nature for many years, stated that he loves nature very much and that the main reason for establishing his social enterprise is the value of respect for nature:

"...I have been a birdwatcher since I was very young. I have a close relationship with nature, and I love nature very much. I lose myself in nature. Therefore, I work to prevent the destruction of nature and to prevent the extinction of living creatures, especially birds. This was my main motivation for establishing my social enterprise... When I wake up in the morning, I want to hear a lot of birds singing. When I breathe, I want to breathe clean air..." (SE19).

g) Transparency, sincerity, and honesty

Some social entrepreneurs have the values of transparency, sincerity, and honesty (SE2, SE4, SE5, SE6, SE16, SE17, SE22, SE24, SE27, SE33, SE34, SE35). Less than half of the social entrepreneurs mentioned transparency and accountability as values. In practice, even fewer social enterprises are truly transparent and accountable. For instance, SE16 noted that many social enterprises are not transparent: *"...openness and transparency are very important values. A social enterprise should be transparent, but unfortunately most social enterprises are not"*. SE5 stated that for a social enterprise to be successful, it needs to convince its beneficiaries. SE5 argued that the way to convince the beneficiaries is for the social entrepreneur to be transparent and sincere: *"...if your beneficiaries are not convinced, you cannot be successful. So, you have to be sincere, you have to be transparent. You should share all your financial statements..."*. Similarly, SE24 stated that the social entrepreneur should reassure the beneficiaries by being sincere and transparent: *"...our ethical values are at the forefront. First of all, we have to be very reliable because we have responsibilities towards the society. We have to be reliable and transparent"*. Likewise, SE22 stated that the activities of social entrepreneurs should be transparent and reportable: *"... I attach great importance to social entrepreneurs being transparent. Social enterprises should share their activities with the public in a transparent way"*. SE35 argued that consumers and beneficiaries can force social entrepreneurs to be transparent by not buying their products and services: *"Fashion consumers*

can shape the sector by making the right choices about the products they consume. For example, if they buy a brand's product, they should investigate and demand its transparency."

The social entrepreneurs also have the values of sincerity and honesty. For instance, SE5 stated that the two most important values in his life are sincerity and honesty: *"My most important values are sincerity and honesty. I would not want to spend time with a person who is not sincere in my private life or business life. I would not want to work with them either"*. SE2 stated that being honest and sincere not only towards others but also towards oneself is an important value, and it enables people to realise what they can and cannot do: *"... honesty is one of the values I attach importance to. When you are honest, you realise what you can and cannot do, you know your limits...without sincerity and honesty, we cannot get a positive result in any relationship or business environment"*. Similar to SE2, SE6 emphasised that being honest with oneself is an important value: *"I want to be a person who takes action against the problems that I put in my head or in my heart. I can say that being honest with myself and my essence and reflecting this in my actions is my main motivation"*.

h) Wealth and prosperity

Some social entrepreneurs stated that the primary value of many people around them who consider themselves as social entrepreneurs is actually wealth and prosperity (SE3, SE5, SE20, SE21, SE23, SE26, SE28, SE31, SE32). Some social entrepreneurs believe that social entrepreneurs should have the value of wealth and prosperity. For instance, SE5 argued that social entrepreneurs, like commercial entrepreneurs, should value wealth and prosperity and have a better standard of living: *"...you can be rich with that social problem. There is no problem...So if you earn a lot, you do not have to spend it all on social impact. You should have the best cars and live in the best houses. You should go on holiday to the best places. You are nothing less than a commercial entrepreneur. You have even more, so you deserve it"*. In addition, SE3 explained why the value of money and wealth is important as a social entrepreneur: *"The more money you can earn, the more social impact you can have"*. For this reason, SE3 stated that he sees earning money and wealth as a means, rather than an end, to both sustain his life and increase his social impact. Similarly, SE6 stated that one of the important reasons for establishing her social enterprise was the value of wealth and prosperity:

"...I honestly thought I could make more money than I would normally make working somewhere else".

Social entrepreneurs mostly prefer the values of wealth and prosperity to live a more comfortable life without experiencing financial difficulties. For instance, SE28 stated that her main goal is not to make money, she must sustain her social enterprise: *"...my first goal has never been to earn money. Yes, money is a very important factor in ensuring the continuity of my social enterprise. But my greatest value is to do good and to leave this world beautifully for future generations."* Wealth and prosperity values emerge as an important value of low-income social entrepreneurs who have just started their social enterprises. For instance, SE21 emphasised the importance of being able to live without financial hardship: *"...it is very important to be able to live without financial hardship..."*. SE26, on the other hand, emphasised that wealth and prosperity values are especially important, especially in terms of meeting basic needs. SE26 also added that the priority of these values may change after the basic needs are satisfied: *"...money is very critical to the extent that you can buy what I need. If I cannot meet my needs, some things do not happen. So, money is also important, but it is very important up to a certain level. After a certain time, it falls to the second, third, or even fourth place."*. Similarly, SE23, who comes from a financially disadvantaged family, expressed a desire for economic comfort in life:

"...I want to have money, I want to be very comfortable financially, I want to be comfortable financially so that I can do what I really want to do, and I value financial comfort and wealth..." (SE23).

Similar to SE23, SE20, who comes from a family with a low-income level, stated that the main reason for wanting to be a social entrepreneur was economic and social:

"About eight years ago, I was very surprised when I realised that Mark Zuckerberg had made a huge fortune from the company he founded. How could he make so much money? I thought you would have an original idea that would appeal to many people. Then I built social entrepreneurship around that idea. I started my social enterprise because I believe that doing something useful for people can be meaningful." (SE20).

I) Family and trust

Some social entrepreneurs prioritise the values of family and trust (SE1, SE3, SE10, SE15, SE20, SE21, SE26, SE34). For instance, SE1 emphasised that family is a value that should not be neglected in any work: *"...family is a value that should not be neglected and should be protected and valued in all phases of one's life"*. Similarly, SE10 emphasised that her family are particularly important to her: *"My family is very important to me, they are my everything"*. SE26 stated that the time he spends with his family is very precious: *"...I always put my family first. There is no compensation for the time I cannot spend with my family. So, happiness in my family, peace in my family, spending time with them is more important to me than many things..."*. SE20 also emphasised that family provides a sense of security: *"...my family always makes me feel peace and trust"*.

Social entrepreneurs consider trust to be a crucial value, similar to family values. For instance, SE15 stated that trust is an especially important value for both the social enterprise and its beneficiaries: *"...We put a lot of emphasis on having safe spaces in all the work that we do. It is extremely critical that people feel safe"*. SE3, on the other hand, stated that trust in the people working in their social enterprise is a very important value for them:

"...after a certain age, the issue of trust is very important. You know very good people. Trust is very important in such matters. Sometimes you need to trust a person because you need to take your hands off all the operations..." (SE3).

j) Freedom and independence

Some social entrepreneurs have the value of freedom and independence (SE6, SE11, SE18, SE23, SE25, SE34, SE35). For instance, SE18 stated that the value of independence is important to her and that she feels uncomfortable when it is lacking: *"Independence is an important value for me. I feel uncomfortable when there are people or institutions that limit me, my behaviour, and my thoughts"*. Similar to SE18, SE11 emphasised that the values of independence and freedom are very important to him: *"...independence and freedom are important values for me"*. SE23 stated that no one should interfere with his way of life: *"... my way of life must not be touched. People can live the way they want; I value that very much"*. SE6, on the other hand, explained in an enthusiastic tone that she does not like to be restricted in her working life and therefore the values of freedom and independence are important to her:

"... I am a person who likes autonomy, I want there to be no approval mechanism in front of my creativity. The only limit to what I want to do is my own capacity and limits. That's why those values of freedom and independence are prioritised for me." (SE6).

4.4.2.4. The reflection of values on social enterprise

Social entrepreneurs' values are directly related to their social entrepreneurship activities and these values are directly reflected in their social enterprises. Social entrepreneurs' values directly motivate them to initiate and sustain their social enterprises. For instance, SE1 stated that his values influenced his social enterprise: *"My values manifest themselves in my social enterprise"*. SE13 emphasised the impact of values on social enterprise: *"...the values of social entrepreneurs directly shape their enterprises..."*. Similarly, SE5 expressed in an enthusiastic tone that his values were remarkably effective in the realisation of his social enterprise: *"I can provide social benefit thanks to my values. If I did not have these values, I would not be able to do anything in the field of social entrepreneurship. I can do these things because I have these values..."*. SE16 stated that his values affect his social enterprise: *"My personal values naturally affect my social enterprise"*. SE29 indicated that the values of the founders form the organisational culture of the social enterprise. SE29 also added that the social benefit created feeds his values: *"...all my initiatives have a social benefit. This social benefit feeds my values...there is a direct connection between my personal values and my social enterprise. My values form the organisational culture"*. Similar to SE29, SE3 emphasised that his values are at the centre of his social enterprise: *"My values are definitely very important. All my comments, thoughts, and ideas in life are at the centre of my social enterprise. When people start their own enterprises, somehow that enterprise reflects all the values of the founder..."*. SE25 stated that the driving factor in establishing his social enterprise was the value of justice: *"...when I started this enterprise, my motivation was always justice"*. SE6 explained how her values of justice, inclusion, and co-operation motivated her and influenced her social enterprise: *"...since I attach great importance to the value of justice, it motivates me to do something against inequality. My values of inclusion and co-operation motivate me to come up with a different idea... my value of honesty ensures that the social enterprise is transparent"*. SE14 emphasised that his values form the mission of his social enterprise: *"...since my social enterprise and I have similar values, both my motivation and the motivation of the organisation are very similar"*. SE19

confidently expressed that the values of social entrepreneurs and the activities of their social enterprise are compatible:

"...of course, people's values directly affect their initiatives. I observe that the values of people who are social entrepreneurs and who run social enterprises are generally compatible with the social enterprises that they are running." (SE19).

SE24 stated that he has established a valued partnership with his social enterprise and that he has been doing this job for years because he feels that he belongs: *"The reason why my social enterprise has been running for so many years is because of this valued partnership, I feel that I belong..."*. Similarly, SE25 emphasised that the core values of social entrepreneurs are similar to the mission of the social enterprise: *"...it is very important that the mission and values of the social enterprise overlap with the mission and values of the person...when I think about the initiatives that I find effective and inspire me, they have definitely already internalised those missions and values. I think that people with those values create those social enterprises."* In contrast to other participants, SE22 argued that there are people who see the economic opportunities in the social entrepreneurship ecosystem. They present themselves as social entrepreneurs. SE22 also argued that these people hide their economic values within the social enterprise: *"...there are social entrepreneurs who see the social entrepreneurship ecosystem as an opportunity and come from a very commercial background..."*.

Table 4.4. The Impact of Values on Social Enterprise

<i>The Value of the Social Entrepreneur</i>	<i>Impact on Social Enterprise</i>
Goodness, Benevolence, Empathy	Social Problem Identification and Focusing
Core Value: Equality and Justice, Social Benefit	Solution to a Social Problem: A Solution to Inequality of Opportunity (Mission of Social Enterprise)
Inclusion, Co-operation, and Sharing	Creative Ideas, Innovation
Wealth and Prosperity	Sustainable Business Models
Diligence and Perseverance	Withstanding Adverse Conditions
Sincerity and Honesty	Transparency and Accountability
Respect for Human and Nature	Trust, Courtesy, Adherence to Legal and Ethical Values

Table 4.4 shows how social entrepreneurs' values affect their social enterprises. As Schwartz (2012) notes, people have many values, but they usually give more importance to some values

than others (Schwartz, 2012). Similarly, social entrepreneurs have many values, but they give more importance to some values than others. In this study, the value that social entrepreneurs attach the most importance to is called the core value. Social entrepreneurs' core value constitutes the mission of their social enterprise. For instance, for some social entrepreneurs, this core value may be justice, while for others it may be respect for the environment. While the mission of the social enterprise of the social entrepreneur with the core value of justice is to provide equal opportunities, the mission of the social enterprise of the social entrepreneur with the core value of respect for the environment is to protect the environment. Values such as goodness, benevolence, and empathy help the social enterprise to recognise and focus on the problem. The social entrepreneur's values of inclusion, cooperation and sharing enable the emergence of creative ideas in social enterprise. The social entrepreneur's values of wealth and prosperity enable the emergence of sustainable business models. Similarly, the social entrepreneur's values of diligence and perseverance help the social enterprise to continue its activities under challenging conditions. The social entrepreneur's values of sincerity and honesty enable the social enterprise to be transparent and accountable. Finally, the social entrepreneur's value of respect for people and nature leads the social enterprise to act in accordance with legal and ethical values.

4.4.3. Value-based social entrepreneurship

Since there is no commonly accepted and agreed definition of social entrepreneurship, it is unclear how many of the enterprises operating in the field of social entrepreneurship in the Turkish ecosystem are actually social entrepreneurs. In order to eliminate this uncertainty and complexity in the Turkish ecosystem, this thesis proposes a new approach centred on the values of social entrepreneurs. Social entrepreneurs who are aware of their social and economic values and act in accordance with these values are called value-based social entrepreneurs. Value-based social entrepreneurs are entrepreneurs who establish a sustainable income model to solve social problems. In addition, the values that are most important to social entrepreneurs are called core values. In this context, the core value of social entrepreneurs constitutes the mission of the social enterprise. The opposite of value-based social enterprises is the concept of mimetic organisation, which is borrowed from DiMaggio and Powell (1983) to explain isomorphism. DiMaggio and Powell (1983) argue that organisations become isomorphic to each other under the force of three institutional pressures: coercive, normative, and mimetic. Since social

entrepreneurship is not a legal entity in Türkiye (British Council, 2019; Dupain et al., 2022), it is difficult to say that coercive isomorphism has a serious impact. Similarly, since the social entrepreneurship ecosystem has only recently emerged (Efeoğlu, 2023), the rules and norms of the field are still emerging. Therefore, it is also difficult to explain the social entrepreneurship ecosystem with normative isomorphism. Mimetic isomorphism, on the other hand, can be used to explain entrepreneurs who do not know exactly what they need to do to be successful and imitate values that are not intrinsic to them. Based on the research data, social enterprises can be categorised into three different classes: value-based social enterprises, mimetic social enterprises, and value-conflicted social enterprises. Figure 4.1 shows the types of entrepreneurs in the social entrepreneurship ecosystem.

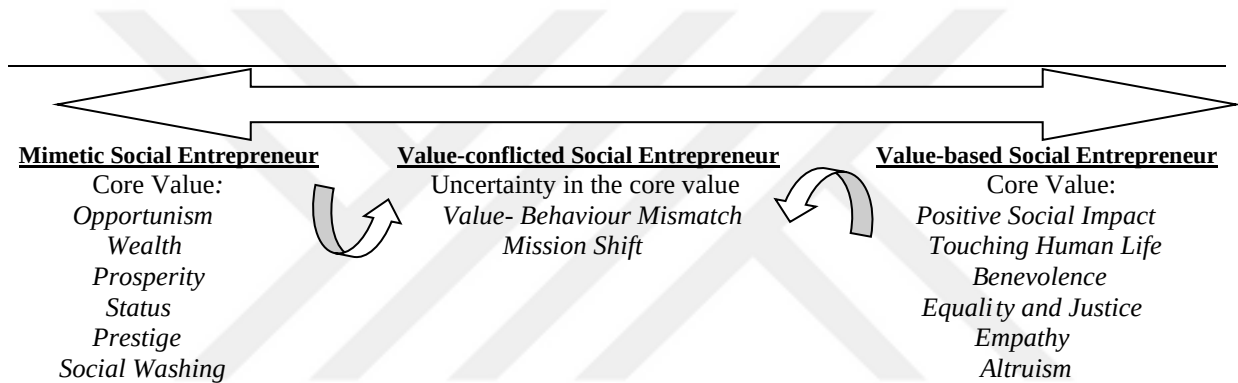


Figure 4.1. Types of Entrepreneurs in the Social Entrepreneurship Ecosystem

According to Figure 4.1, value-based social entrepreneurs and mimetic social entrepreneurs are at opposite poles. The values of entrepreneurs at both poles are in constant conflict with each other. While value-based social entrepreneurs prioritise social values such as touching human life, helping, providing social benefit, equality and justice, mimetic social entrepreneurs imitate these values and conceal opportunistic and economic values such as wealth, prosperity, gaining prestige, status, and ambition. Value-conflicted social entrepreneurs are torn between acting as value-based social entrepreneurs and acting as mimetic social entrepreneurs in their activities. There is a mismatch between the values of value-conflicted social entrepreneurs and their behaviour, just like mimetic social entrepreneurs. Value-conflicted social entrepreneurs often suffer from the risk of mission drift due to value conflict. As the arrows in Figure 1 show, value conflict can occur in the form of (1) a shift from social values to opportunistic values or (2) a shift from opportunistic values to social values. The transformation of the value-based

entrepreneur into a mimetic social entrepreneur is often influenced by the necessity to generate income at the expense of negative social impacts to ensure the sustainability of the social enterprise and the desire not to miss out on economic opportunities. This situation can often be experienced due to the need for enormous amounts of funding during the start-up phase of the social enterprise. Mimetic social entrepreneurs emphasise social values because they are more likely to mask their opportunistic intentions for social purposes. Mimetic social entrepreneurs emphasise social values by using strategies such as fundraising, gaining reputation, impact washing, reassurance, and public relations activities. However, the core values of mimetic social entrepreneurs are opportunistic and economic. In both cases, there is a mismatch between the social entrepreneur's values and behaviours. These three dominant types of entrepreneurs in the social entrepreneurship ecosystem are discussed in detail below.

4.4.3.1. Value-based social entrepreneur

The priority of value-based social entrepreneurs is to solve social problems. Therefore, the core values of value-based social entrepreneurs consist of values related to creating positive social impact. In addition, value-based social entrepreneurs also have the values of having income and welfare at a level that can sustain their lives. They also need a sustainable income model to sustain the social impact of their social enterprises. Value-based social entrepreneurs usually learned about the term social entrepreneurship and that they were social entrepreneurs after they had started their social enterprises (SE8, SE10, SE12, SE14, SE16, SE21, SE22, SE24, SE26, SE27, SE29, SE30, SE31, SE33, SE35). Therefore, these entrepreneurs were motivated by solving social problems. For instance, SE10 stated that she learnt what social entrepreneurship is after establishing her social enterprise: *"...after establishing the social enterprise, I learnt what social entrepreneurship is. In summary, I learnt that what I am doing is social entrepreneurship after being involved in it..."*. Similar to SE10, SE12 stated that she learnt that she became a social entrepreneur afterwards and that her main purpose was to solve a social problem: *"I did not set out to become a social entrepreneur, I became a social entrepreneur on my own while thinking about a need I saw and what I could do to improve it"*. SE30, whose initial aim was to produce a positive social impact, stated that he learnt that he became a social entrepreneur afterwards like the other participants. In addition, SE30 stated that he was angry with a mentor who told him that he should make money from this business, but later he learnt about social entrepreneurship and agreed with him:

"When I started the business, I thought it was a social responsibility. I had no idea about the concept of social entrepreneurship. I learnt what social entrepreneurship was a year after I started the business. In fact, I was even very angry with a mentor who told me that I should make money from this business. What does it mean to make money? A person cannot make money while doing something good. I thought it was unethical. But then I realised, how can I do this work without making money? How can I make this work sustainable if I have no source of income..." (SE30).

Similarly, SE16 expressed in a surprised tone that he learnt that the enterprise he established was a social enterprise after receiving an award in the field of social entrepreneurship:

"...there is a competition for social entrepreneurship. We are the first winners of this competition... When I went and met him for the first time, the director said that you are a social entrepreneur. I said I don't know what social entrepreneurship means. I learnt what social entrepreneurship was when they told me that I was a social entrepreneur. My concern was to find solutions to the basic problems of the education system..." (SE16).

Similar to SE16, SE35 stated that he learnt that he was a social entrepreneur when an international organisation that is very active in the ecosystem told him that he was a social entrepreneur: *"...I realised that I was a social entrepreneur when they actually labelled me because the word social entrepreneur was not an expression that had a definition for me before."* Similarly, SE22 stated that she did not know about social entrepreneurship when she established her social enterprise and that she aimed to solve a social problem: *"...I didn't know I was a social entrepreneur for a while, I didn't set out on this journey to become a social entrepreneur, I just took action on a problem that I knew and experienced and wondered if there was a solution...So I wondered what could be done here..."*. Similarly, SE24 claimed that his social values have always been very high compared to his commercial values: *"While there are people who can do this job in good companies and make two, three times the money we make here, we chose not to do that and chose to contribute to this country"*. In addition, SE24 explained that his social values are extraordinarily strong, and he thought that he could earn money by doing a job that would feed these values, and thus his social enterprise emerged:

"...I was actually a social entrepreneur without knowing that I was a social entrepreneur. In other words, I never dreamed of joining big companies and working as a software developer to earn a lot of money. I always wanted to do something social, I always wanted to do something that would be useful for people... I wanted to do projects that would

improve children's education processes. But we needed money to do this. The organisers of the competitions told us that we were social entrepreneurs..." (SE24).

The most important reason why social entrepreneurs learnt that they are social entrepreneurs later is that social entrepreneurship is not sufficiently known and does not have a legal status. In addition, social entrepreneurs who learnt that they are social entrepreneurs later are social value-based social entrepreneurs. Although they are few in number, some value-based social entrepreneurs knew about social entrepreneurship before establishing their social enterprise and established their social enterprise by making plans in this direction. For example, SE25 stated that she established her social enterprise knowing about social entrepreneurship and that this helped her a lot:

"...I took a course on social entrepreneurship in the second semester of my Masters. During that course, my idea of establishing a social enterprise was shaped. When I was establishing my social enterprise, I established it knowing that it was a social enterprise... and I benefited a lot...it was very useful for me to set up an enterprise with a business plan, purpose, goal, and strategy from the very beginning." (SE25).

4.4.3.2. Mimetic social entrepreneur

Mimetic social entrepreneurs prioritise opportunistic and economic values such as wealth, prosperity, prestige, status, and ambition over social values. The main difference that distinguishes mimetic social entrepreneurs from commercial enterprises is that they disguise their commercial objectives under the name of providing social benefit. In other words, while a commercial enterprise determines its mission based on commercial value and shares it with society in this way, mimetic social enterprises define their mission as social purpose and behave like a commercial enterprise in their practices and decisions. Mimetic social entrepreneurs emphasise social values for reasons such as finding funds, benefiting from grants and supports, gaining a reputation in the ecosystem and in the eyes of consumers, and reassurance. By using social values as advertising, mimetic social entrepreneurs use social washing to make a profit rather than to solve a social problem. Some of the social entrepreneurs who participated in the research stated that there are mimetic social entrepreneurs around them who engage in social value washing (SE2, SE4, SE10, SE11, SE12, SE14, SE15, SE16, SE17, SE18, SE19, SE22, SE23, SE24, SE26, SE27, SE28, SE29, SE30, SE32, SE35). For instance, SE22 stated that there are entrepreneurs in the ecosystem who regard social entrepreneurship as an opportunity to

achieve their commercial goals: "... there are also social entrepreneurs who see the social entrepreneurship ecosystem as an opportunity and come from a very commercial place...". Similar to SE22, SE26 argued that there are social entrepreneurs who wash their social impact and whose main purpose is to provide commercial benefits: *"There are people who set up a social enterprise but do it purely for money, whose social benefit is purely for show. Some people do it because it is fashionable and to make money from it. Some are not social enterprises but claim to be social enterprises. So, I think the distinction between being a social entrepreneur and not being a social entrepreneur is all about the values of the individual"*. Similarly, SE25 noted that social entrepreneurship has become a fashion and therefore many entrepreneurs have started to call themselves social entrepreneurs: "... there is a trend of social entrepreneurship. Social entrepreneurship has become such a fashionable thing and I see such tiny little social enterprises that do not actually create a serious impact and do not pay much attention to the sustainability of that impact...". SE16 stated that social entrepreneurship has started to become a fad and that unethical behaviour has become widespread:

"There are also fraudsters in the social entrepreneurship ecosystem in Istanbul. There are also liars, there are also those who exploit goodness...For example, I know that a C-Plus executive of a large holding company defrauded his own holding company and used the money he spent on himself by saying that he was doing social entrepreneurship... Right now, social entrepreneurship is in fashion, and he is becoming a fashion icon... There are many unethical things in the field of social entrepreneurship. Ethical rules are not developed in Türkiye. We applaud people who commit fraud in another project as if they have done nothing wrong. For example, a board member of a holding company comes out as a social entrepreneur. Then I say, if he is a social entrepreneur, I must not be a social entrepreneur. So, there is something strange." (SE16).

SE32 argued that some mimetic social entrepreneurs make money by exploiting the emotions of their consumers: "...not every social enterprise is particularly good. Unfortunately, we live in a world where our emotions are exploited a lot. Not every social enterprise solves a social problem. There are a lot of social enterprises that do something that is not especially useful and completely build their entire product marketing on this, washing the social impact... It is a bit unfair to call them social enterprises". SE15, on the other hand, stated in a sad tone that the main value of social enterprises should be to create social impact, otherwise, social impact-washing enterprises that are no different from commercial enterprises emerge:

"...social enterprises should definitely have a social impact value. It needs to be able to think social impact-oriented and demonstrate their impact value. Otherwise, examples of enterprises that call themselves social enterprises but are no different from traditional enterprises emerge..." (SE15).

Mimetic social entrepreneurs engage in social value washing by emphasising social values for reasons such as finding funds, benefiting from grants and support, and gaining a reputation. In other words, mimetic social entrepreneurs try to legitimise their social enterprises by pretending to solve social problems and imitating value-based social entrepreneurs in order to make money faster and for advertising purposes. In this way, they can benefit from the opportunities that social entrepreneurs can benefit from, such as funds, grants, training and international travel. For instance, SE11 stated that there are many international funders for the development of the sector and that he has been able to travel to many countries around the world. SE11 also stated that some social entrepreneurs pretend to have values they do not believe in to get funding:

"Since social entrepreneurship is something new, there are many programmes that support it financially and emotionally. For example, I went to Indonesia, America, and Spain because I am a social entrepreneur. I participated in many programmes. I participated in the projects of the European Union and the US foundations. I did things that I would not normally do in my twenties. There are so many programmes and so many supporters. But is it abused? It is. Some people convince the juries with non-existent projects and fake presentations and participate... some social entrepreneurs pretend to believe in a value they don't believe in just to get funding. " (SE11).

Similarly, SE14 noted that a certain group participates in all social entrepreneurship activities: *"...there is a young group. They are present in all social entrepreneurship activities..."*. SE10, on the other hand, regretfully stated that not all social entrepreneurs around him actually have social values and that their main purpose is to make money instead of solving social problems: *"...Some people think like this: 'If I make a candle, maybe it might not sell, but if I say that I am focusing on a social problem, it might sell. So let me find a problem for myself.' This attitude does not seem very sincere to me..."*. Similarly, SE24 argued that there are too many mimetic social entrepreneurs who win awards in social entrepreneurship competitions, but do not produce any social impact, and instead engage in social impact washing:

"...there are too many social impacts washing, PR and reputation building enterprises. Some of them are competition entrepreneurs. These are the people who go to competitions and

win awards, but actually do nothing for that business and pretend to be social entrepreneurs. If you wear the social entrepreneurship post in competitions, your job is very comfortable. We have to somehow remove these harmful companies from the ecosystem..." (SE24)

Mimetic social entrepreneurs reduce the trust in social enterprises in the field through social impact washing. Funders make funding conditions more difficult due to decreased trust. The presence of mimetic social entrepreneurs in the ecosystem can lead to some serious dangers, such as value-based social entrepreneurs and start-up social enterprises struggling to find funding. For instance, SE27 stated that mimetic social entrepreneurs have started to cause severe damage to the social entrepreneurship ecosystem and reduce trust in social enterprises:

"There are some social entrepreneurs, and they are starting to cause a lot of damage to the social entrepreneurship ecosystem. There are social enterprises that say they are doing great things, but there is nothing and they are marketing themselves very well. They prioritise the income model and forget about the social impact. They forget about the users. There is a big problem... If it does not touch the user and does not really produce solutions if it pretends to produce, I think it is not a social entrepreneur... they are damaging the ecosystem. For example, the brand says it is accessible for disabled people, but it is not. A social entrepreneur like me went to the brand and said, 'We have done this for you. You have become accessible. But the user in the field knows that it is not. As an expert, I know that the brand is not accessible. How do I explain this to the company? It is very dangerous there. It lowers the trust in social enterprises.'" (SE27).

Similar to SE27, SE17 emphasised that due to the lack of transparency and accountability, many organisations exploit the environment and society and cause a serious loss of trust: *"...I think transparency and accountability are very important in Turkey. Unfortunately, many organisations exploit the environment and society by announcing that they are doing great things. Since they are not transparent and accountable, there is a serious loss of trust..."*. SE28 stated that they have difficulties in finding funding because mimetic social entrepreneurs reduce the trust in social entrepreneurs:

"...organisations are worried about whether they should really give an award to this social enterprise. There is a lack of trust because there are too many people labelling themselves as social entrepreneurs. There is a lack of trust that they have created... This lack of trust in social entrepreneurs is one of the main reasons why the contracts are so long, and tendering processes are so long..." (SE28).

Based on the research data, three main perspectives can help to understand whether social entrepreneurs in the social entrepreneurship ecosystem are really operating for social impact. The first one is the core values of the social entrepreneur. Social entrepreneurs can be divided into two main categories in terms of their values: mimetic and value-based social entrepreneurs. Value-based social enterprises operate for social impact. The second perspective is the existence of coercive authority institutions. These are organisations that provide awards and support in the field of social entrepreneurship. Actors in the field try to fulfil the conditions set by these institutions to benefit from grants, support, and training. The third perspective is that the social enterprise measures its social impact and shares it transparently with its partners. By analysing these three perspectives, it is possible to understand whether an entrepreneur is a value-based social entrepreneur who actually creates social impact. In addition, the fact that social entrepreneurs openly share their income, expenses and mission can develop a collective understanding of ethics and differentiate social enterprises from commercial enterprises. For instance, SE28 stated that they received a lot of criticism about establishing the revenue model in the competitions they participated in and received awards: *"... we received an award in social entrepreneurship from a leading institution in Türkiye, but the biggest criticism of our social enterprise is the revenue model and where are you going to make money from? We have a lot of difficulties in this regard"*. SE27, on the other hand, argued that ecosystem regulatory institutions are still at the beginning of the road and need to develop: *"...hopefully these institutions will develop, but you give your documents to these institutions, they make you a member, but is the work you do really worth the user or not? Unfortunately, they do not have a system that follows up yet"*. Similarly, SE24 noted that an important way to distinguish between mimetic and value-based social entrepreneurs in the ecosystem, and to identify value-based social entrepreneurs who are really focused on social impact, is whether the social impact of that initiative is measured:

"The first rule of being a social enterprise is to create social impact. Does the social enterprise have an impact report? Does it talk about its social impact? If the answer to these questions is yes, then it is a social enterprise. But if it wears the mask of social entrepreneurship and does not produce any social impact for its beneficiaries, then it is not a social enterprise. It is a commercial enterprise..." (SE24).

4.4.3.3. Value-conflicted social entrepreneur

The third type of enterprise in the social entrepreneurship ecosystem is the value-conflicted social enterprise. In these enterprises, social entrepreneurs are caught between market conditions and their mission in their decision-making and may experience a value conflict. The nature of entrepreneurship is to act pragmatically, to see, identify and act on opportunities. These opportunistic values may tend to conflict with the social values inherent in social entrepreneurship. The values of social entrepreneurs may prevent opportunistic and pragmatic behaviour. At the same time, market conditions may force social entrepreneurs to behave contrary to their values. Social entrepreneurs who have to behave contrary to their values experience value conflict. For instance, while social entrepreneurs' primary value is to provide social impact, they also need income to ensure the sustainability of the social enterprise. In this respect, the needs and desires of the social entrepreneur contradict each other in the decisions taken by the social entrepreneur, and this situation leads to the emergence of value conflict. In this sense, although value conflict is one of the most common phenomena encountered by social entrepreneurs, there are very few studies on this subject. Most of the social entrepreneurs around them who participated in the research stated that there are social entrepreneurs who experience value conflict (SE1, SE2, SE4, SE6, SE8, SE11, SE15, SE18, SE24, SE25, SE26, SE30, SE31, SE32, SE34).

One of the factors that causes social entrepreneurs to experience value conflict is to exhibit behaviour that is contrary to their core values. This is a phenomenon that can lead to a mission shift in the social enterprise. Conflict of values arises when social entrepreneurs direct their behaviour towards values such as wealth and welfare rather than social values. For instance, SE4 stated that her social values are constantly in conflict with her pragmatic behaviour, and sometimes she has to prioritise pragmatic behaviour: *"All the social entrepreneurs I know are people who are constantly conflicted between pragmatic values and social values. They are also people who are trying to understand what the right balance between these two is...We talk a lot among ourselves. We say let us be pragmatic once in a while. But when things get better, we immediately change this pragmatic behaviour."* SE2, who experienced a conflict of values, stated that she forced herself to avoid acting profit-orientated from time to time: *"...sometimes I try to avoid the greed of selling more products"*. Although the values of social entrepreneurs

experiencing value conflict are social, their behaviours are shaped and guided by market values, not social values. For instance, SE15 argued that there are organisations that were founded with social values but have mission drift and behave like a commercial enterprise: *"There are many social enterprises that experience mission drift. There are organisations that have become private companies. ..."*. SE13 noted that social enterprises sometimes experience a conflict of values by acting for commercial purposes rather than for social impact: *"... sometimes social enterprises can completely put social impact aside and focus entirely on financial sustainability..."*.

Value-conflicted social entrepreneurs have usually just started their social enterprise and need funding. For example, SE2, who recently started her social enterprise, stated that a social enterprise can turn into a commercial enterprise as a result of value conflict: *"...a social enterprise can turn into a commercial enterprise..."*. SE30, on the other hand, stated that he could not be angry with those who turned their social enterprise into a commercial enterprise due to the difficult economic conditions, but it is important to maintain the social impact: *"On the one hand, life is difficult. For example, I cannot be angry if someone starts a social enterprise to provide benefits and then turns it into a commercial enterprise after five years. Because life is hard. Economic conditions are difficult. But I think it is important not to lose sight of the social impact. Let us make this benefit sustainable for the social enterprise..."*. Similarly, SE24 said that social entrepreneurs sometimes have to behave in ways that contradict their values to make money and that he can understand these enterprises, but what they are doing is not ethical:

"Social entrepreneurs are forced to exhibit behaviours that contradict their values. For example, you want to solve a problem and you have to work with the actor of that problem. Instead of solving the problem, they just use you to justify themselves and nothing changes. Unfortunately, social enterprises often have to do this kind of thing to make money... we also receive cooperation offers to correct the bad brand image, but we reject them very comfortably. Since we are an enterprise that can survive with the money we earn and we have no financial ambitions, we can easily say no. But I can understand the initiatives that cannot take this attitude, but I think what they are doing is not right. A social entrepreneur needs to have strong ethical values." (SE24).

Similarly, SE15 explained that although some of their collaborations with the private sector did not coincide with their own values, they did so because they had to earn money and generate income:

"... the organisation we cooperate with is definitely an organisation that does things that are different from our values... it is a large holding company that trades in arms. They do not advertise it as an arms trade. They promote it as strengthening the defence industry. This is an approach that we are against. But since it is an incredibly large holding and they bring in serious income, we continue to collaborate with them because it strengthens our social impact." (SE15).

Similarly, SE18 pointed out in a reproachful tone that operating in the social entrepreneurship ecosystem is very corrosive and therefore the core values of social entrepreneurs can change over time:

"... doing business in the social entrepreneurship ecosystem is very corrosive. For example, you see a social entrepreneur who is very idealistic. After a year, you see that they are worn out and devastated from doing business in the ecosystem. For example, you come side by side with two private sector organisations or two municipalities. They hit you in such a way that there is no value or anything else. You try to stand up, you try to make money, you try to sell the product or service you have..." (SE18).

SE11 stated that social entrepreneurs may miss commercial opportunities because they always try to act with the mission of social benefit in their decision-making. In addition, SE11 expressed the conflict of values and confusion he experienced by stating that engaging in commercial activities could enable him to become a larger social enterprise and benefit society by providing more employment opportunities and paying more taxes:

"In social entrepreneurship, thoughts such as "I should not do this activity, it is too commercial and capitalist" put a brake on you. So, you give up on activities that you can contribute more to by paying taxes and providing employment. If I were a wild capitalist, I could provide a social benefit by paying salaries to 100 people and paying 50-60 times more taxes than I pay now. Those taxes are ultimately distributed back to the public by the state." (SE11).

The fact that social enterprises have social impact integrity is an element that can reduce value conflict in their activities. Social impact integrity refers to the fact that social enterprises consistently pursue and act in accordance with their purpose of social impact in all their activities. For instance, SE1 highlighted the importance of impact integrity in social enterprises:

"... a social enterprise should not eliminate one problem and at the same time cause another problem...". Similarly, SE4 stressed the importance of impact integrity for social enterprises:

"...social enterprises should have impact integrity. If you work like a profit-driven, aggressive market actor on one the one hand and invest the money you earn on the social side, there is no point. You cannot account for the negative impact you create on the commercial side." (SE4).

4.4.4. Key factors affecting being a social entrepreneur

The fourth theme of the research is the main factors affecting social entrepreneurship. As a result of the interviews with the participants and the videos analysed, the key factors that push people to become social entrepreneurs and engage in such activities are presented in six categories: a) socio-economic factors, b) cultural and institutional structures, c) family, education, and social environment, d) values and personality, e) experiences and, f) the search for meaning in work.

4.4.4.1. Socio-economic factors

The socio-economic position of the social entrepreneurs plays a crucial role in becoming a social entrepreneur. The majority of the social entrepreneurs participating in the research (except SE1, SE2, and SE5) consist of people belonging to the middle and upper economic groups. In addition, the majority of the social entrepreneurs who participated in the research have a good knowledge of foreign languages and are well educated. Therefore, the income level and cultural capital of social entrepreneurs is a key factor for social entrepreneurs to engage in social entrepreneurship activities. For instance, SE25 stated that they should utilise their economic and cultural advantage for the benefit of society: *"... many of the founders of social enterprises actually come from economically and socially more advantaged groups. They are somehow better educated, or they do not come from an extremely poor background. Most of the social entrepreneurs I know are more middle-class and well-educated... I think it is very important to be able to use these advantages for the benefit of society"*. Similarly, SE11 argued that the vast majority of social entrepreneurs are from middle and high-income and socially influential families:

"...Unfortunately, 99% of successful entrepreneurs in both entrepreneurship and social entrepreneurship are not people who have experienced a problem and achieved success by struggling with that problem. They are all people who live very comfortable lives. It is not

possible for a person who does not live a comfortable life to be successful in such jobs. Mark Zuckerberg's family is very rich. Bill Gates' family is also very rich...so are social enterprises. Muhammad Muhammad Yunus' family was not poor. Bill Drayton had a wealthy family. People who live with a problem also have a problem solving that problem. They will solve that problem, sustain their lives, and learn something at the same time. There are very few examples of that." (SE11).

However, there are also social entrepreneurs in the lower economic segment. Especially young people who are looking for meaning in their work have a great interest in social entrepreneurship. However, the search for meaning at work is often directly influenced by the economic and social position of the individuals. Although many young people are interested in social entrepreneurship, they cannot participate in social enterprises sufficiently due to economic reasons. In particular, low-income earners reduce economic risk by starting smaller and continuing their current jobs when entering social entrepreneurship. The research findings show that people who are at least economically able to sustain their lives can engage in activities by protecting their social values and become value-based social entrepreneurs. For instance, SE11 suggested that people who do not have enough income to sustain their lives may give up the social impact they would create as a social entrepreneur after a while:

"We are human, we have an ego. If you cannot sustain your life, you may give up social impact after a certain point. A social enterprise can start to act like a commercial enterprise." (SE11).

Social entrepreneurs from the middle and upper classes, and older social entrepreneurs, can act in a more value-centred manner as they are mostly able to guarantee their survival. On the other hand, the primary goal of young people from the lower income groups who want to become social entrepreneurs is to reach an income level where they can sustain their lives. For instance, SE2, who owns both an enterprise and a social enterprise, explained that she does her social enterprise as a side job because she cannot earn enough income from her social enterprise to sustain her life:

"...I would like to do my social enterprise as a full-time job rather than as a side job if it earns me and my teammates enough money to sustain our lives. However, what is important for me right now is to be able to sustain my own life due to the difficult life conditions..." (SE2).

SE9 stated that he thinks that social entrepreneurs are open-minded and have a prominent level of awareness: *"Social entrepreneurs are people who care about global and social problems and*

find solutions to these problems through business modelling...". SE23 stated in a sad tone that Türkiye has a high human resource potential in terms of social entrepreneurship, but very few people dare to engage in social entrepreneurship due to the economic conditions: "...if the economic conditions were better and people felt safe, many more people would dare to become social entrepreneurs".

4.4.4.2. Cultural and institutional structures

In Türkiye, no culture supports both entrepreneurship and social entrepreneurship. The main characteristics of the generally dominant culture are protecting the existing, anti-innovation, anti-productivity, anti-risk-taking, and a culture that produces individuals who cannot think critically (SE4, SE5, SE6, SE9, SE11, SE16, SE22, SE25, SE27, SE30). However, the existence of a collectivist culture and the potential for the formation of a structure that supports social entrepreneurship in subcultures can nurture and develop the social values of social entrepreneurs. However, the dominant culture in Türkiye is anti-entrepreneurial. For instance, SE16 explained the culture in Türkiye with the metaphor of "crab basket". SE16 expressed, with a surprised expression on his face, that innovation and productivity are tried to be blocked by people who are in the same situation as him, and therefore they themselves are the biggest obstacle to progress and development:

"... you know crabs, put them in a bucket like this. There is no need to cover the bucket. They all pull each other down. They pull the one who tries to get out down immediately. Unfortunately, people in Türkiye are like that. Just when you are trying to do something good, they always bring an obstacle in your way. That is why, when I am going to do something good, I never talk about it before I realise it. We have experienced this many times before..." (SE16).

SE25 stated that the most crucial factor that families attach the most importance to their children's business life is security and that this is due to the culture that does not support entrepreneurship and risk-taking:

"...In rural areas of Türkiye, unless you work in the public sector, your life is not considered guaranteed. When someone gets a job in the private sector, they are underestimated and do not satisfy the families. Since the families' greatest desire is for their children to become civil servants, it prevents social entrepreneurship." (SE25).

SE22 stated that culture does not support social entrepreneurship. SE22 also stated that many people in her social circle told her that she would fail in what she was doing: *"Now you are*

trying to exist on your own. You cannot find anyone around you like yourself. Everyone around you claims that you made a mistake in your career choice". Similar to SE22, SE27 stated that no one in their close social circle supported them:

"In the beginning, the family, mentors, academics we know closely, etc. always said that you cannot do it. No one said you can... In general, we already have a cultural context of "you can't". They answer the question "How can we do it?" as "You can't do it". Therefore, unfortunately, there is no culture in Türkiye that is suitable for social entrepreneurship." (SE27).

Similar to SE27, SE4 explained that the people around her constantly stated that her social enterprise would fail, and therefore the social entrepreneur should decisively walk on the path she believes in:

"...stubbornness is a prerequisite...people around us were constantly saying 'there is no way your solution will work', 'who will buy a venue membership in this crisis when everyone has cut everything? As soon as we started working, all of our offices were full. At least ninety out of one hundred people said that it is not possible to find anyone...my friends, family, and many people around me keep telling me 'No way, no way'. In Türkiye, there is already an incredibly dominant culture of 'no way'..." (SE4).

SE30 emphasised that there was strong resistance to his social enterprise from his family and social circle for years and that this resistance started to break down when he started to earn money:

"... My father said something like: 'Son, are you an idiot, you are helping these people and are these people going to pay your rent'. My friends said, 'Are you an idiot? This business will not work. Twenty-nine out of thirty people around me said that I could not be a social entrepreneur and that the business would not work. An exceptionally large part of them, including my family, said it was nonsense until the end of the fourth year when this business started to make money, grow, and become famous. When this business came to such a meaningful place. Then people started to be prouder and more supportive." (SE30).

The high cultural collectivist values in Türkiye lead to a positive perception of social entrepreneurship. However, since doing good is perceived as charity in cultural values and norms, earning income from social entrepreneurship activities creates a negative perception in society. For instance, SE11 stated that the society perceives earning money from social entrepreneurship as a mistake: *"Social entrepreneurship is not fully understood in Türkiye. There is a perception that earning money from charity is haram, shameful, sinful"*. SE9

emphasised that social entrepreneurship needs time for cultural acceptance and adoption: *"...cultural processes do not happen all of a sudden. I think it will be more culturally accepted as social entrepreneurs gain confidence and recognition"*.

Another macro variable that is effective in the emergence of social entrepreneurship is the existence of institutional structures. Many factors such as government policies, the support provided by public institutions, and the existence of regulatory institutions in the social entrepreneurship ecosystem are effective in the emergence of social enterprises. For instance, competitions and award programmes in the social entrepreneurship ecosystem develop the ecosystem, especially for newly established social enterprises. Through these competitions and awards, social entrepreneurs gain self-confidence, network, benefit from training, gain funding and promote their social enterprises. For instance, SE2 expressed how useful social entrepreneurship competitions and awards have been for them:

"...I have been involved in various programmes when I needed resources, both to provide advertisement for my social enterprise and to increase its impact in certain periods. These were programmes that support social entrepreneurs, such as competition programmes and training programmes. I had a small income from these programmes, and I invested it in my social enterprise." (SE2).

Increasing the number of organisational structures that support social entrepreneurs and social enterprises can lead to the emergence of new social enterprises. For instance, SE18 pointed out that there is a profoundly serious need for institutional structures to support social enterprises in the ecosystem: *"There is a need to establish support structures for social enterprises. There is a need to establish support structures, financing systems, union structures"*. Similarly, SE27 stated that the lack of support mechanisms is a major disadvantage for social enterprises: *"...support mechanisms do not support organisations like us...the lack of support mechanisms is a huge disadvantage"*. SE28 stated that support structures should not only come from social enterprise associations or public authorities but also from the private sector:

"There are too many big organisations, and all of these organisations should support social entrepreneurship. If the support from the private sector increases, social entrepreneurship can be supported more so that social entrepreneurship can be more present in our lives". (SE28).

The concentration of social entrepreneurship in certain centres reduces the possibility of actors in regions outside these centres becoming social entrepreneurs. For instance, metropolises, especially Istanbul, offer much greater opportunities in social entrepreneurship as in entrepreneurship. In this respect, SE2, who lives far from the centre, stated that she has to constantly remind herself to the ecosystem.

"The elite groups have embraced social entrepreneurship more in Türkiye. I am not someone who is very much outside these groups and my social enterprise is not an unknown social enterprise among these groups. The fact that these groups buy the products and services of certain social enterprises and are their natural advocates puts my own social enterprise in a situation that pushes it back in that competitive process. They do not say anything negative about my social enterprise, but because they support another social enterprise, I miss the competitive advantage...being far away from the ecosystem, being in a region where there are not many opportunities for social entrepreneurship, affects me very negatively." (SE2).

4.4.4.3. Family, education, and social environment

The research findings show that social entrepreneurs' family, education level, experience abroad and social environment have a significant impact on their engagement in social entrepreneurship activities. This category is explained in detail in the section of the second theme on the factors shaping the values of social entrepreneurs. The values and behaviours of the family directly affect social entrepreneurs to engage in social entrepreneurship. A family that emphasises the importance of social values and sets an example with its behaviour can reinforce the social values of social entrepreneurs. In addition, families that are open to entrepreneurship and innovation support social entrepreneurship. While children who grow up in an entrepreneurial family are likely to become more entrepreneurial, families who are engaged in professions that are far from entrepreneurship emerge as an inhibiting factor for social entrepreneurship activities. For instance, SE8 proudly stated that his father with entrepreneurial values motivated him to establish his social enterprise:

"My father is an entrepreneur, and his experience has been invaluable in establishing our social enterprise. He always encourages me to try new things and reminds me that there is nothing to lose... His support gave me the confidence to step out of my comfort zone. In the process of becoming a social entrepreneur, moral support is more valuable than financial support. My father supported me when I entered this process. I think my family and social environment had a great influence on my becoming a social entrepreneur." (SE8).

Research findings show that social entrepreneurs' education, experience abroad, and social environment are closely related to their intention to start a social enterprise (SE4, SE12, SE23, SE24, SE25, SE32, SE34). An education system that emphasises the importance of social values can improve social entrepreneurs' values. Similarly, a circle of friends and a generation that prioritises social benefit can develop the social values of social entrepreneurs. For instance, SE12, SE25 and SE32 stated that their interest in social entrepreneurship was related to their qualified education and experience abroad.

"...I am the daughter of an educated family...During my high school years, I won a summer school. A summer school in the USA helped me gain confidence in myself and was one of the main factors in becoming a social entrepreneur. Then I graduated from Boğaziçi University, did my MBA in the USA and lived in the USA for 8 years." (SE12).

"...I went to Robert College, where I did board school. Then I went to Boğaziçi University, but I froze my enrolment and went to France with the European Voluntary Service Programme... Then I went to Harvard University, where I did my Master's degree in International Education Policy with scholarships. I decided to work on rural education. After I returned, I established my social enterprise in the field of rural education." (SE25).

"There is such a thing as social entrepreneurship, I went to the USA to apply for a master's degree...I finished my master's degree there and established my social enterprise." (SE32).

4.4.4.4. Values and personality

The most important individual elements that characterise social entrepreneurs are their values and personality traits. The social values of social entrepreneurs are a key factor in becoming a social entrepreneur (see Theme 2). Similarly, the fact that the personality of social entrepreneurs is suitable for entrepreneurship can positively affect them to engage in social entrepreneurship activities. Social entrepreneurs should be good entrepreneurs and should have personality traits such as patience, resilience, fighting spirit, and risk-taking (see 4.4.1.3. Essential Characteristics of Social Entrepreneurs).

4.4.4.5. Experiences

A crucial factor in the emergence of social entrepreneurs is the experience of social entrepreneurs. As a result of interviews with social entrepreneurs and analyses of Internet videos, the experiences that influence becoming a social entrepreneur can be divided into three groups: (1) civil society and volunteering experience, (2) entrepreneurship experience, and (3) experience of being exposed to a social problem.

a) Civil society and volunteering experience

All participants except SE6, SE12, SE16, SE16, SE24, SE26, SE30 and SE33, who participated in the research, worked in civil society and volunteered before establishing their social enterprise. Social entrepreneurs who did not participate in civil society stated that they did not participate because they did not trust civil society. This shows that social entrepreneurs and people working in civil society have common values in recognising and solving social problems. The experience of civil society and volunteering has helped to develop some of the characteristics of social entrepreneurs. In this sense, the experience of civil society and volunteering is a crucial factor that reveals social entrepreneurship.

Although not all social entrepreneurs have a civil society background, most of the social entrepreneurs participating in the research have worked in civil society organisations. Having experience in civil society organisations has contributed significantly to the development of social entrepreneurs' social awareness and perspective. For instance, SE9 stated that civil society organisations improved the perspective of social entrepreneurs: *"I think that having worked in civil society organisations enables social entrepreneurs to evaluate events from a broader perspective"*. The experience of civil society and volunteering enabled social entrepreneurs to be aware of and exposed to social problems. In addition, the experience of civil society and volunteering allowed them to strengthen their social capital by coming together with people with common values. In addition, social entrepreneurs who have worked in the field of civil society have important characteristics that can affect the success of social entrepreneurship such as persuading people, tolerating differences, and writing projects. Volunteering and civil society provided social entrepreneurs with social networks. For instance, SE23 stated that working in civil society increased both his awareness of social problems and

his social network: *"Since I have been working in the field of civil society, I have become more interested in social problems. Therefore, my desire to seek solutions and raise awareness about those social problems has increased. I also established my social enterprise by using the social environment I gained while working in civil society..."*. Similarly, SE7 argued that people working in civil society organisations can establish social enterprises together: *"Thanks to civil society organisations, people can meet and establish a social enterprise"*. Similarly, SE3 stated that one of the main factors underlying the establishment of his social enterprise was his experience in civil society and volunteering, and that he learnt many important concepts through civil society: *"...if I have established a social enterprise, it was entirely possible thanks to civil society organisations. My acquaintance with words such as volunteering, impact, and rural development was entirely thanks to civil society organisations"*. SE1 stated that his civil society and volunteering experience enabled him to receive training on many issues that could be useful in his social enterprise. In addition, SE1 stated that his civil society experience enabled him to meet different people, increased his awareness on social issues, and therefore was an important trigger for him to become a social entrepreneur:

"During my volunteering period, I received communication and creative drama training. Volunteering also allowed me to participate in programmes outside the city, where I met people from different cultures. This experience made me reflect on my own sensitivities and what I want from life. The following process triggered social entrepreneurship in a positive sense" (SE1).

SE2 stated that her experience in civil society had helped her to persuade people: *"...I think that my ability to persuade people has improved thanks to civil society. At the same time, I know how to convince people to volunteer in my team, and how to do manage volunteers. These competencies have been especially useful to me in social entrepreneurship..."*. Similarly, SE25 pointed out that some of the competencies she needed for social entrepreneurship were developed thanks to civil society projects: *"...thanks to civil society projects, I developed the competence in bringing people together, planning, projecting and executing something by focusing on social impact... I think my early acquaintance with civil society was highly effective in establishing my social enterprise"*. SE11 stated that his civil society experience contributed to his social enterprise in terms of managing volunteers and learning teamwork: *"...associations and foundations have a working tradition of about 1,000 years. You see how these activities are carried out and how they convince people. For example, you see that there are small power*

struggles in the associations. Of course, this provides you with a wonderful experience in human management and communication with volunteers while establishing your social enterprise".

Major problems in civil society, such as lack of rights for volunteers, bureaucratic and cumbersome structures, financial dependence on grants, low social trust due to lack of transparency and political reasons, and inability to create sustainable social impact, have led people with experience in civil society to social entrepreneurship as an alternative approach. The problems of civil society are a factor affecting the emergence of social entrepreneurship. For instance, SE10, who has a lot of civil society experience, emphasised that the rights of volunteers in civil society are defeated: *"Civil society usually claims to be rights-based, but in the background, it exploits the rights of the volunteers in such a way that people get civil society fatigue after a certain period of time! In other words, they can say "Enough is enough, I will no longer work in civil society any more, I am exhausted!"*. SE12, who stated that she did not work in civil society because she did not trust civil society, argued that civil society organisations are both very cumbersome and trust-destroying institutions: *"...civil society organisations are too cumbersome and too old, so you cannot work with the dynamism you want. There is no trust in institutions. There is no trust even in non-governmental organisations. That is why social entrepreneurs are so valuable"*. Similarly, SE27 pointed out that civil society is very bureaucratic and cumbersome and that they cannot find a solution once they have identified the problems: *"Before we started the social enterprise, we definitely did not want to deal with the cumbersome systems, bureaucracy and audits of associations because we came from the association sector... civil society organisations generally identify the problem and then leave it there. So, unfortunately, there is no solution ... that is why we structured the organization as a social enterprise without knowing that it was a social enterprise..."*. SE17 pointed out that civil society organisations are not sufficiently trusted in society because they are not transparent and accountable: *"...In Türkiye, mainly families do not trust civil society organisations. Therefore, especially when young people go to university, families warn them not to get involved in an association or a foundation. This distrust actually stems from the lack of transparency in civil society organisations..."*. SE23 stated that there is a vertical hierarchy in civil society organisations and that volunteers are suppressed: *"...civil society is really bad*

in terms of hierarchy... I have witnessed many civil society managers who think they are kings and try to crush volunteers...". SE15 indicated that he experienced problems in civil society, in terms of both the sustainability of social impact and financial sustainability. SE15 also stated that the problems he experienced in civil society led him to look for an alternative model and to start his social enterprise:

"...I have worked in different civil society organisations both professionally and voluntarily, but something was missing and wrong for me. There were serious deficiencies in both impact sustainability and financial sustainability. For example, I realised that the work was more project-oriented. Those working in civil society completed the projects in some way, but they did not think much about how the impact of the project would continue. So, the main purpose of civil society organisations is to collect funds. In terms of financial sustainability, what will happen if there are no funds, civil society organisations will close down. Therefore, it is necessary to create an alternative financial model. It cannot be done only with grants and funds. These thoughts and the problems I experienced in civil society pushed me to establish a social enterprise." (SE15).

b) Entrepreneurship experience

Entrepreneurial experience contributes significantly to the creation of a successful social enterprise. Some of the social entrepreneurs who participated in the research have entrepreneurial experience (SE3, SE5, SE6, SE9, SE11, SE12, SE17, SE19, SE22, SE24, SE33). However, most social entrepreneurs do not have entrepreneurial experience. A social entrepreneur with entrepreneurial experience has important skills such as building a sustainable business model, identifying opportunities by analysing the external and internal environment, learning how to make a profit, building beneficial partnerships, and networking. For instance, SE12 emphasised that social entrepreneurs should have entrepreneurial characteristics:

"I think it is very important for a social entrepreneur to manage a business that can make a profit like a commercial entrepreneur, to manage teams, to manage cash flow. Like all businesses, a social enterprise needs to be a business that can make a profit so that it is sustainable..." (SE12).

In the Turkish context, since social entrepreneurs are mostly involved in the ecosystem voluntarily, they do not sufficiently comprehend the 'enterprise' dimension. This situation causes problems for social enterprises in terms of access to finance and the creation of sustainable income models. In addition, this situation blurs the differences between social

entrepreneurship and civil society as individuals who present themselves as social entrepreneurs do not reflect the basic characteristics of social entrepreneurship. For instance, SE8 strikingly stated that he did not like entrepreneurship: *"...while business and enterprise alone are repulsive to me, social enterprise is very attractive to me"*.

c) Experience of being exposed to a social problem

Social entrepreneurs have acquired a strong motivation to solve social problems as a result of their own or a person in their social environment being exposed to social problems. Being exposed to social problems or witnessing others in their social environment being exposed to social problems is an important triggering force for social entrepreneurs to establish their social enterprise. Almost all of the social entrepreneurs (except for SE4, SE5, SE11, SE14, SE17) stated that they decided to establish their social enterprise after being exposed to a social problem. For instance, SE15 emphasised that social entrepreneurs act to solve the social problems they experience: *"...social entrepreneurs develop and integrate their business model into their lives based on the social problems they have lived and experienced"*. Similarly, SE19 argued that people who have personally experienced a social problem are more motivated to solve that problem: *"... people who have personally experienced a problem have more motivation to solve that problem. This is a clear issue. My situation is no different. The problem I faced was the decline and extinction of the biodiversity of birds. So, I spent years trying to solve it. I still have not solved it, but I continue to struggle with determination..."*. SE1 explained that he established a social enterprise to find a solution to the social problem he had experienced: *"...I was also a student. I think that most of the students were not in a good financial situation, and I saw this during my own student years. I had to take action to solve this problem of the students"*. Similarly, SE30 stated that his student years were difficult and therefore he started his social enterprise to support students: *"...my student years were financially difficult... So, as I knew that students were experiencing financial difficulties, the idea of the social enterprise emerged when I was thinking about how I could support them"*. Similarly, SE13 stated that although she was interested in science as a child, it was difficult for her to access materials, so she started a social enterprise with this purpose: *"...my main motivation was my own childhood. I was a child who was curious about science, but access to materials was always a problem. I wanted to make a different application. Therefore, I established my social enterprise"*. SE27, on the other hand, explained that he constantly

encountered obstacles in business and social life due to his disability, which is why he established his social enterprise: *"...we are blocked at some point, or we have problems in some area of our lives. Our employment is hindered, and our social life is hindered. We have obstacles in education. Our first motivation to start our social enterprise was that we are disabled, and we had to do something"*. SE35 stated that he started to struggle for workers' rights after he learnt that he was infected with silicosis while working as a sand grinder and had six months to live:

"The doctors told me at a young age that you have a fatal disease, and you will die in 6 months. It was a trauma for me. I was seriously traumatised by such a diagnosis... I was dying because I was working...I had never heard of a person who got sick and died because of working in a job. That year, we established the Denim Sandblasting Workers Solidarity Committee and started to fight for it..." (SE35).

SE5, on the other hand, argued that in order to be a social entrepreneur, it is not necessary to experience the problem directly, it is enough to understand and realise that the problem exists: *"...you cannot be a social entrepreneur if you do not have a problem. This does not necessarily mean that you will experience the problem you are trying to solve. For example, I was not affected by the problem in the area where my social enterprise operates, I always had access to the book, but I did something about that problem"*. Social entrepreneurs are usually close to the social problem they are trying to solve. The fact that social entrepreneurs have seen the problem first-hand has increased their awareness of that problem and led them to solve it. While some social entrepreneurs were motivated directly by the problems that happened to them, others were motivated and acted because of their increased sensitivity to the problems that happened to others. For instance, SE12 explained that the event that led her to establish a social enterprise was the domestic violence experienced by the women in her immediate neighbourhood: *"... what triggered me was seeing domestic violence around me six years ago. I tried to help the women a lot, I thought about giving them money and so on, but unfortunately, we could not go beyond dressing them. At that point, I realised that the problems we are experiencing now cannot be solved right now. Only by investing in children can we change this society and order"*. Similarly, SE10 stated that she had noticed that the prisons were failing to adequately reintegrate prisoners who had completed their sentences back into society: *"...there were people around me who had fallen into the justice system. I wanted to do something about it because I saw how these prisons were not really rehabilitating people, on the contrary, they*

were isolating them from society and how many problems these people had in adapting...". SE9 stated that encountering social problems, and values from his family enabled him to become a social entrepreneur: "... both my awareness increased when I encountered problems and the values, I received from my family made me a social entrepreneur".

4.4.4.6. The search for meaning

A crucial factor in social entrepreneurs becoming a social entrepreneur is the search for meaning in work (SE3, SE5, SE6, SE7, SE8, SE9, SE10, SE12, SE15, SE16, SE17, SE21, SE22, SE23, SE25, SE26, SE29, SE31, SE33, SE34). Perceiving one's work as meaningful is especially important for the sustainability of that work. In addition, individuals who perceive their work as meaningful have high job satisfaction and productivity. In most cases, however, the search for meaning in work is directly affected by the economic and social position of the individual. For instance, for someone with a high economic and intellectual level, meaning in work is important, whereas, for poorer individuals with a low intellectual level, the existence of work is more important than meaning.

The fact that working conditions in the public and private sectors in Türkiye are not good enough has led social entrepreneurs with experience of working in these sectors to search for and question the meaning of work. For instance, SE22 stated that while working in the private sector, she experienced a loss of meaning at work because her opinion was not valued. In addition, SE22 stated that she has found a more meaningful job by starting her social enterprise: *"...we are human, and we have a mind. Just pressing a button does not work. You want to develop an idea, but since employees in the private sector are not involved in decisions and the list of things to do goes down from the top to the bottom, you lose meaning, and you question yourself. But in a social enterprise, you create meaning through the problem you are trying to solve".* Similarly, SE5 explained that although he had been remarkably successful in his entrepreneurial life, he felt that something was missing because he could not create social impact, and therefore he established his social enterprise: *"I founded an advertising agency and suddenly the agency grew and reached 12 employees. We started to provide services to the most important brands in Türkiye. But I felt that something was missing inside me. We earn money, which is very good, but something was missing because I could not provide social benefit".* For instance, SE6 explained in a confident tone that although she had a very good position in an

international cigarette company, she started to question her life, to search for meaning, and she decided to quit her job and become a social entrepreneur because she did not feel that she was doing meaningful work:

"... I started to question my life, what am I doing, why am I spending my life selling cigarettes? Why don't I do something more meaningful, something that creates more value, why can't I contribute to my own country, why am I trying to solve things that are not really problems when there are so many problems in the world that need to be solved? I did not want to be a person who only criticised. I wanted to be a person who could take action against the problems I put in my head and heart. After that, I started to do a little research on what I could do that would be beneficial. At that time, I met the concept of social entrepreneurship, and the idea of my social enterprise was born, and I implemented it..." (SE6).

Similar to SE6, many social entrepreneurs who previously worked in the private sector stated that they did not feel that they belonged to the private sector and that something was missing. For instance, SE31 stated that his work in the private sector was meaningless: *"...when I graduated, I worked in one of the best design offices I could have ever wanted to work in. I did not want to be a person who spends two weeks deciding what colour the shelf of a fridge should be".* Similarly, SE34 explained that after working in the private sector for three years, she started to realise that her job was meaningless: *"...I am getting older and what I really want in life is to work in the private sector and advance my career a lot and become a C-level manager and earn good money or do I want something else. Something inside me started to bother me..."*. SE26, on the other hand, stated that although he had the chance to advance in the private sector, he did not have enough time for himself and his family, could not be productive enough and his professional satisfaction gradually decreased:

"...I wanted to get out of the dynamics of corporate life. I looked for a way out... Many things in corporate life start to feel wrong over time. I started to feel that I didn't belong at work... My path was very open where I worked. I was offered a managerial position when I left, but I wanted to make a change, I wanted to take the initiative, I wanted to be really useful for something... The company pays a salary, but my job satisfaction started to decrease after a while. Wearing the same clothes every day, coming to work every morning, and leaving work every evening, I was a little overwhelmed. Then my daughter was born. I realised that I started to spend very little time with her, so I said, I wanted to make use of my own time..." (SE26).

Similarly, SE29 explained that she did not like the working conditions in the private sector, which working under these conditions made her exhausted and her work less meaningful, and that is why she started social entrepreneurship:

"... I realised that I cannot work in the private sector because I do not fit into many frameworks. There is mobbing in the private sector. My values didn't fit. I have been in and out of many jobs. I am against full-time work... Sadly, there is no flexibility in the private sector, and ideas are not valued. There are also patterns in the system. Because as the years pass, the system starts to become set and you cannot do contribute to the system. Frankly, I do not want to do the work that the machine can do. As a result, the meaning of the work is lost. I became a social entrepreneur to do something meaningful." (SE29).

Similar to SE29, SE15 regretfully expressed that while working in the private sector, he received low wages, had harsh working rules and had to deal with problems that were not really needed instead of solving a real problem. SE15 explained that he turned to social entrepreneurship as a result of questioning the purpose of life and searching for meaning at work:

"... you are locked in the plaza while a tonne of things are happening outside. You are doing something for brand A to make more money... people are being killed on your street or hungry people are begging, and you close your eyes to the world in that plaza. At the end of the day, all the money you make is to pay your rent... There are a lot of cultural and artistic practices that you cannot take part in them... You work from 8 am to 5 pm under the whip of the manager for shelter... for what? Blue collar, white collar, it makes no difference. People want to get rid of the work that they don't feel they belong to and that is damaging because work covers a large part of our lives... I founded a social enterprise to do meaningful work." (SE15).

4.4.5. The benefits and challenges of being a social entrepreneur

Being a social entrepreneur has various challenges and benefits. Table 4,5 summarises the challenges and benefits of being a social entrepreneur. According to Table 4.5, the first challenge for social enterprises is the low social awareness of social entrepreneurship. This may be due to the lack of a legal definition of social entrepreneurship and a cultural structure that does not support entrepreneurship. In addition, low social awareness of social enterprises reduces the trust of social enterprises in their activities with the private sector and civil society organisations. Bureaucratic procedures increase in transactions and activities to increase trust. In addition, since social enterprises are generally newly established small enterprises, they have

serious problems in attracting and retaining qualified human resources as employees. They generally cannot afford to pay the salaries of qualified human resources. Another problem related to wages in social enterprises is the problem of finding funding and implementing the business model. The characteristics of the participants show that the vast majority of social entrepreneurs have a civil society background and experience. However, very few social entrepreneurs have entrepreneurial experience. In other words, since the Turkish ecosystem consists mostly of civil society-based social entrepreneurs who are not fully familiar with entrepreneurship, social entrepreneurs face serious problems in terms of sustainability and income generation. Despite these problems, social entrepreneurship is not without its advantages. Since it is a subject that attracts national and international attention, there are many support and grant programmes. Social enterprises can more easily find funds to finance themselves in the start-up phase, and they can function as pioneers in the ecosystem. In addition, the founders of social enterprises are usually well-educated and have international experience. Their social circles usually consist of elite people in this sense. Another important benefit is that since social entrepreneurs behave according to their values, their spirituality is stronger, and they are more resistant to difficulties.

Table 4.5. Benefits and Challenges of Being a Social Entrepreneur

<i>Challenges</i>	<i>Benefits</i>
✓ Insufficient awareness of social entrepreneurship and lack of legal status, ✓ Negative attitudes and perceptions of family and social environment, ✓ Difficulty in finding financing and inability to establish a business model, ✓ Finding qualified human resources, ✓ Bureaucratic barriers and taxes, ✓ A culture that does not support entrepreneurship,	✓ High spiritual satisfaction and intrinsic motivation ✓ High potential of human resources, ✓ Social acceptance and respectability of social benefit, ✓ Ability to quickly become a pioneer enterprise in the ecosystem, ✓ Being a current issue of international and national interest,

The challenges and benefits of being a social entrepreneur are presented in detail below.

4.4.5.1. Challenges of being a social entrepreneur

The main challenges and disadvantages of being a social entrepreneur from the perspective of the participants are presented in detail under six sub-categories below. Some of these categories are similar to the challenges of being an entrepreneur, while others are unique to being a social entrepreneur.

a) Insufficient awareness of social entrepreneurship and lack of legal status

The first of the challenges faced by the social enterprises participating in the research is that social entrepreneurship has low public awareness and is not sufficiently known. The lack of a legal definition of social entrepreneurship is another important reason why social entrepreneurship is not sufficiently known. Therefore, these two challenges are included under the same sub-category (SE1, SE2, SE3, SE5, SE6, SE8, SE9, SE11, SE12, SE14, SE15, SE18, SE22, SE23, SE24, SE26, SE27, SE28, SE29, SE30, SE31, SE34). The low level of public awareness and recognition of social entrepreneurship leads to a lack of understanding of social entrepreneurs in their relations and activities with the private sector and civil society organisations. In other words, one of the main disadvantages of being a social entrepreneur is that social entrepreneurship is not sufficiently known and understood in the business world and social environment because it is a new concept. Social entrepreneurs are perceived by business actors as people who carry out social responsibility projects, while civil society actors perceive them as commercial entrepreneurs. For instance, SE15 stated that the awareness of social entrepreneurs is low, and they are not sufficiently understood by the actors in the ecosystem: *"...the biggest challenge I face is that social entrepreneurship is not well known. It is confused with corporate social responsibility (CSR). Another challenge is that the third sector looks at us with prejudice because we do commercial activities. In summary, we have an understanding problem"*.

Similarly, SE2 stated that she had difficulties because social entrepreneurship is not well known: *"It is a serious problem for me that there are not many people who know, understand and comprehend social entrepreneurship in the region where I live"*. SE24 pointed out that actors in the ecosystem have difficulty in understanding social entrepreneurship: *"They ask us: are you a foundation, an association, a company? We are in the middle of the two. Some get angry with us because we sell products. Some get angry with us because they ask why we do*

not do this more commercially...". Similarly, SE30 expressed the difficulty of explaining social entrepreneurship to the actors in the ecosystem: *"...social entrepreneurship is still not fully known. It is an important challenge for the social entrepreneur to explain social entrepreneurship to both brands and civil society organisations..."*. Similarly, SE14 stated that it is difficult to explain social entrepreneurship to stakeholders:

"In certain periods, the brands and stakeholders we work with may have difficulty in understanding our story. Sometimes some brands treat us like a commercial enterprise, while others treat us like an NGO... For example, there is a very good project. We do it almost voluntarily. There are requests such as 'You should support us too'. We say that just as a business does not do work for free, neither do we. But they say this is a social responsibility project. People have such strange expectations, which is sometimes difficult... In this sense, in general, social entrepreneurs have great difficulty in explaining themselves..." (SE14).

Like other participants, SE3 stated that social entrepreneurship is not sufficiently known. However, unlike other participants, SE3 emphasised that social entrepreneurs are very valuable in the eyes of investors and actors who know about social entrepreneurship: *"...It's a bit of a paradox, on the one hand, when you enter the business world, they start to look down on you, but when you enter the world of people who know this word and have heard or seen its definition in some way, you suddenly start to rise..."*. Similarly, SE22 stated that social entrepreneurship is not sufficiently known in the local ecosystem, but they can communicate more easily due to the high awareness of social entrepreneurship in international areas:

"If there is a person who does not know the concept of social entrepreneurship, you can be positioned in any way. Some people say: 'Are you an association then? Do you collect donations?' We say no. Then they say this is a very good social responsibility project. People get confused. Especially the private sector has problems understanding our current business model... Even as an individual, because I am a social entrepreneur, the relationship of trust I can establish with the United Nations and my access to them is very easy. But in the domestic market, it is just as difficult for me to explain my problem just because I am a social entrepreneur..." (SE22).

Emphasising that social entrepreneurship is a less known concept compared to entrepreneurship, SE28 explained that there is a problem of trust between stakeholders since social entrepreneurship is not fully known, and therefore the procedures become exceptionally long and bureaucratic:

"In Türkiye, traditional entrepreneurship is known, but social entrepreneurship is a very new and unknown concept...it takes a lot of time to convince both the investors and the organisations we are in the process of cooperating with. For example, while it would take us one or two months to close a business if we were a normal traditional entrepreneur, our sales processes take six months. We have to meet with different departments. We have to prove our impact to different departments. It takes us a lot of time and effort..." (SE28).

Another challenge for social entrepreneurship is the lack of legal status. As social entrepreneurship does not have a legal entity, it is not well understood by actors and the government. For instance, SE27 stated that social enterprises do not have their own legal entity: *"The legal personality of social entrepreneurship is very problematic in Türkiye. It is not understood because it is a new concept"*. Since social entrepreneurship does not have its own legal entity, many social entrepreneurs stated that they established both an association and a commercial enterprise and continued their activities in this way. For instance, SE15 explained that they had to legally establish both a company and an association: *"We became social entrepreneurs. There is no law for social entrepreneurship in the country. So, we had to establish both a company and an association separately... because of excessive taxes, you cannot officially transfer the money you earn to your association"*. Similarly, SE34 explained that they had great difficulty in deciding whether to be a legal association or a legal company during the start-up phase of the social enterprise: *"... In Türkiye, social enterprises do not have a legal entity. They either have to be an association or a company. We are of two minds at first...for example, my social enterprise is legally a foundation, but with its economic activities, it is actually a social enterprise..."*. SE5 stated that social entrepreneurs usually have to establish both a company and an association due to taxes:

"The disadvantage of social entrepreneurship in Türkiye is this: since there is no legislation, you need to establish a company first. Then you need to establish an association, or you need to establish an association first and then establish a company. In other words, you have to have an association and a company because a company cannot carry out a social responsibility project without paying taxes from the income it generates. The company pays the tax for the social responsibility project and is penalised..." (SE5).

SE15 stated that the legal entity and legal structure of social enterprises should be established by taking into account the opinions of all actors in the ecosystem. Otherwise, he said, the legal entity of social enterprises could do more harm than good to the ecosystem.

"I think there is no need to rush to make legislation immediately. The lack of legislation prevents social entrepreneurship from being recognised and prevents access to resources. But some countries are doing very good work without legislation. I am not in favour of legislation on social entrepreneurship because it may be prepared by people who do not know what social entrepreneurship is. If this happens, it will do more harm than good to the ecosystem..." (SE15).

b) Negative attitudes and perceptions of family and social environment

Negative attitudes and perceptions of the family and social environment are another important challenge for social entrepreneurs (SE1, SE3, SE5, SE6, SE7, SE8, SE14, SE15, SE17, SE19, SE20, SE21, SE22, SE23, SE24, SE25, SE26, SE27, SE28, SE29, SE30, SE32, SE33, SE34). The values of the families of social entrepreneurs have developed in the direction of helping society. Although social entrepreneurs have been influenced by these family values, generally, during the establishment phase of the social enterprise, families have adopted an attitude that prevents their children from becoming social entrepreneurs. For instance, SE5 proudly stated that his family's values had positively affected him, but sadly stated that his family did not want him to become a social entrepreneur:

"My family values have definitely influenced me. Despite all my successful work in social entrepreneurship, my mother still does not want me to become a social entrepreneur. For example, I trained the staff of the Ministry of Youth and Sports in Ankara on social entrepreneurship at an event attended by department heads, deputy directors and staff. A week later, my mother told me, "There was a job. Would you apply for a job at eight in the morning and five in the evening?" (SE5).

The fact that families do not support their children to become social entrepreneurs may be because social entrepreneurship is not sufficiently known in the society and the society's cultural risk-averse behaviour is high. In addition, the existence of institutional gaps in the field of social entrepreneurship may have increased families' negative perceptions of social entrepreneurship. Therefore, if a family structure, educational life, and social environment can be provided that glorifies and develops social values from childhood, individuals may be more interested in social entrepreneurship and social problems.

Families and social circles are generally more concerned with job security and pay than with the quality of work. For this reason, social entrepreneurs generally cannot find the support they expect from their family and social environment in the first years of establishing their social

enterprise. Some families have even developed an attitude against their children becoming social entrepreneurs. For instance, SE1 stated that his family had a negative attitude towards social entrepreneurship: *"Your family and society may see you as someone who works for others but does not benefit themselves. Your family and society will judge you on whether or not you make a lot of money from your business. In the first years when I established my social enterprise, my family and close circle thought that I was working for others and doing useless work"*. Similarly, SE22 stated that her family's negative attitude towards her as a social entrepreneur still persists: *"...because the company I used to work for was very big, it seemed like a very secure job to my family and everyone around me. That is why there is still resistance from my family in case of any problem I experience in social entrepreneurship, such as whether you should go back to your old job or something like that..."*. The attitudes of the family towards their children's social entrepreneurship activities are especially important, especially in terms of the moral support that new social entrepreneurs need. For instance, SE6 stated that she felt lonely because she could not get support from her family and close environment while establishing her social enterprise:

"...I had a very comfortable life while working in the private sector. My family and my ex-husband could not understand my motivation to leave such a comfortable life and try to do something else that was unpredictable. It was a difficult process, in fact, not being supported at a time when I needed their support the most made me feel a little lonely." (SE6).

Similarly, SE22 stated that she started to question her social entrepreneurship activities due to negative criticisms from her family and social environment and that she felt lonely:

"...because there was constant resistance from my family and social circle, I started to question what I was doing. I wondered if I was doing something wrong. Everyone around me said that I was doing something wrong. This caused a feeling of loneliness in me... in the end, I started to think that I probably did something wrong. I realised that I could not handle this job on my own and I experienced a sense of extinction and exhaustion..." (SE22).

However, over time, as social entrepreneurs established their businesses and earned money, the attitudes of families and the social environment towards social entrepreneurship began to change. Families and the social environment began to support social enterprises. For instance, SE21 stated that when she first started social entrepreneurship, her family and social environment considered social entrepreneurship as a hobby. However, as she started to earn

money over time and people became interested in the conferences she organised, she stated that the attitudes of her family and social environment changed:

"People around me saw social entrepreneurship as a hobby. In the beginning, my family had a negative attitude. But during this process, my family, and the people around me became aware that social entrepreneurship can also be a business and that you can earn money from it... When I started to appear on stages, give speeches, meet with different businesspeople, my family and my close circle started to say that social entrepreneurship can also make money, and then things started to change gradually..." (SE21).

Similar to SE21, SE25 stated that being on television was very important in changing the attitude of her family and social circle towards social entrepreneurship in a positive way:

"...I think the breaking point was that I was on television. In Türkiye, being on television is like a very big deal. It is as if perceptions change at that moment. I started to receive supportive comments such as how important he is doing something, and how sublime he is doing something. But before that, I heard a lot of comments such as 'It would be a pity if she could not earn proper money because she has such a qualified education.'" (SE25).

Similarly, SE7 explained that initially, his family and social environment did not trust social enterprises. In addition, SE7 explained that over time, people started to trust social enterprises as they saw the social impact of the social enterprise: *"At first, people who will step into social enterprise face great difficulties in getting support from their social environment. People do not trust you; they ask what are you doing in a social enterprise. But as the social enterprise produces social impact, people start to trust it, so the support starts to increase"*. SE14 stated that his family and social environment changed their initial negative attitudes. SE14 reported that the main factors that changed the attitudes of his family and the people around him were the fact that the social enterprise made money and the social impact it created. In addition, SE14 stated that being in the news, winning awards, speaking at conferences and seminars were also effective in changing these attitudes:

"...When they saw us being interviewed in the news, speaking at seminars and conferences and winning awards, the initial negative attitudes of my family and those around me changed. They are now much more supportive because they see the social impact of the social enterprise. They also see the value that people give us. They also see that I earn an income from this work..." (SE14).

SE24, who set out to solve a problem within the family, explained that his family had concerns about his work, but these concerns decreased over time and the initial negative attitudes became positive:

"Since I started by solving a family problem, I actually started with a little more support, but they said: 'This job will not retire you. Get a permanent job, get a less stressful job.' I still hear that from my family, 7 years on. Frankly, I do not think that these discourses will end because we are not the children of a generation that grows up as entrepreneurs. However, I have received profoundly serious support from my environment. The existence of competitions and the interest of the media motivate us and my family a lot. It motivates not only us but also the people around us. Being my friend has also become cool. Being my mum and dad also became cool after a while." (SE24).

c) Difficulty in finding financing and inability to establish a business model

Social entrepreneurs can be divided into two groups according to their origins: civil society and entrepreneurship. Among the values of those from the entrepreneurial background, making money is an important value as well as solving social problems, while for those from the civil society background, values aimed at producing social impact are more dominant. The fact that civil society social entrepreneurs do not fully comprehend entrepreneurship causes them to have difficulties in providing a sustainable income model. Civil society social entrepreneurs try to continue their activities through donations and grants, which are the habits of civil society. For this reason, the vast majority of civil society social enterprises and some entrepreneurship-based social enterprises have serious difficulties in finding financing and creating an income model (SE1, SE2, SE3, SE4, SE5, SE6, SE7, SE8, SE9, SE13, SE14, SE15, SE18, SE19, SE20, SE23, SE24, SE26, SE27, SE28, SE30, SE32, SE33, SE35). In the Turkish context, since social entrepreneurs are mostly involved in the ecosystem voluntarily, they do not sufficiently comprehend the entrepreneurship dimension. This situation creates problems in terms of access to finance and creating sustainable income models. In addition, this situation blurs the difference between social entrepreneurship and foundations, as individuals who introduce themselves as social entrepreneurs do not represent the basic characteristics of social entrepreneurship. For instance, SE8 strikingly stated that he did not like entrepreneurship: *"...business and enterprise alone are unattractive to me, whereas social enterprise is very attractive to me"*. SE1, on the other hand, emphasised the difficulty of accessing finance and

establishing the business model: *"Accessing financial resources can be very difficult in the beginning... Once you have found the resources, there is a business model that you propose. The problem is to implement it in the way you want to"*. Similarly, SE28 explained how they had difficulties in establishing the financing and revenue model: *"...the biggest problem we faced was to establish the business model. If you are a social entrepreneur, it is very difficult to find a way to earn money. We had a lot of difficulties in establishing a revenue model..."*. Similarly, SE15, the owner of an early-stage social enterprise, explained that they had problems with employee wages due to the lack of access to large resources: *"We are an early-stage social enterprise, which is a social enterprise that is constantly renewing its financial model and trying to generate income. The fact that early-stage social enterprises cannot access large resources is a big problem. For example, we need to get wages to make a living, but this is a bit difficult..."*. SE19 emphasised that he needed sources of funding to grow his business: *"Social enterprises have difficulties in financing... The financial resources and grants required to grow this business are our biggest problem"*. Similarly, SE30 stated that it is difficult to find funding: *"It is very difficult to create resources..."*. SE4, on the other hand, stated that banks do not want to give loans to social entrepreneurs because they do not know enough about social entrepreneurship. SE4 also stated in a sad tone that banks do not care about social impact when giving loans:

"The bank is obliged by international agreements to give the loan to social enterprises and the bank has no risk, but the bank does not want to give the loan. For example, the employee at the bank branch says that this loan is not good. The bank is asking for a lot of additional documents that are not normally included in this loan agreement. The bank employee says I will give you another loan... SMEs with a good economic situation can get a loan. Most social entrepreneurs can only get loans with great difficulty... Access to finance is a huge disadvantage for social entrepreneurs." (SE4).

SE18 stated that social entrepreneurs usually use their own personal capital as they cannot find a source of finance: *"Access to financial resources during the establishment process is a serious problem. In Türkiye, there are extremely limited sources of financing that directly support the field of social entrepreneurship and most of the time social entrepreneurs start this journey with their own capital"*. Similarly, SE9 stated that he financed his social enterprise from his own capital: *"...our revenue model continues with our own capital"*.

d) Finding qualified human resources

As social enterprises are generally small and newly established enterprises, they have serious problems with the recruitment and retaining of qualified human resources (SE1, SE2, SE4, SE6, SE7, SE9, SE14, SE15, SE16, SE23, SE24, SE26, SE27, SE30, SE31). Social entrepreneurs often cannot afford to pay the wages of skilled employees. For instance, SE14 criticised many social enterprises pay their employees extremely low wages: *"Almost all social enterprises underpay their employees. They try to motivate people on the basis that we are working for social good. This attitude seems strange to me...I think social entrepreneurs should not pay minimum wage to their employees; they should pay more"*. Similarly, SE30 stated that social enterprises have difficulties in attracting qualified human resources due to financial difficulties: *"...our incomes are always limited because we are social enterprises. Because the wages we can afford to pay are lower than in the private sector, we are not as advantageous as private companies when it comes to recruiting talented employees..."*.

Similarly, SE6 explained that financial difficulties prevented her from recruiting the desired quality of employees in her social enterprise: *"... I feel that I have a little bit of difficulty in recruiting the right people to the team. It is often a problem that I employ people who are not committed enough and people who are not qualified enough. Unfortunately, I cannot employ people with higher skills with less financial support"*. On the other hand, SE1 stated that the people working in social enterprises should be qualified and social impact orientated: *"...when you want to add qualified people to the team, these qualified people may be reluctant to be included in your team if their social impact orientation does not predominate. For this reason, you need to employ people who are both qualified and have a high awareness of social impact and volunteerism"*. SE4 noted with a sad tone that young people are very interested in social entrepreneurship, but young people cannot be involved in this field due to the financial constraints of social enterprises: *"...young people seem to be very interested in social entrepreneurship, but unfortunately, I do not see an entry from young people into the field because young people have livelihood problems and social enterprises cannot pay the wages that meet their expectations"*. SE15 pointed out that social enterprises should pay fair wages to their employees, otherwise, social enterprises will become contradictory to their purpose.

However, SE15 stated in a regretful tone that most of the newly established social enterprises do not have the financial freedom to pay their employees the wages they deserve.

"...if social enterprises pay their employees unfair wages, then what they do is not in line with their purpose. Because if what it advocates is to solve a problem, it should provide fair and equal wages within itself. In addition, if it does not implement internal policies that will protect the well-being of its employees, then something is wrong. But in newly established social enterprises like ours, they cannot pay their employees the wages they deserve. In other words, they want to give but cannot. We cannot give it right now because we cannot access the resources..." (SE15).

Although social enterprises cannot financially pay wages like corporate firms, they can apply various strategies to recruit and retain qualified employees. For instance, SE26 stated that they try to motivate their employees by giving them shares in the social enterprise and making them partners: *"...in social enterprises, you may not always be able to pay a salary as competitive as the private sector, but there are enterprises that give early-stage share options. In other words, saying that when this business grows, you will also get a financial return from it can motivate people..."*. Similarly, SE23 stated that they made their employees partners in the social enterprise in their tenth month and thus tried to retain the employees: *"We made our first employee a partner in our tenth month, both because we had difficulty attracting people and to further increase their motivation"*.

e) Bureaucratic barriers and taxes

Another important challenge faced by social entrepreneurs is the excessive bureaucratic work and high taxes (SE1, SE2, SE4, SE10, SE11, SE12, SE14, SE16, SE24, SE25, SE27, SE33). For instance, SE1 stated that they lost about two years waiting for the result of bureaucratic procedures: *"...we wanted to assign state-funded master trainers to the social enterprise. A protocol between the university and the Ministry of National Education was required for this. We tried to ensure the implementation of this protocol and we failed in this regard. We have been dealing with bureaucratic affairs for nearly two years and failed..."*. Similarly, although SE4 has a lot of experience as a social entrepreneurship trainer, she expressed the excessive bureaucratic procedures she encountered after establishing her social enterprise: *"Although I managed an incubation programme that supported social entrepreneurs for years, I was quite shocked when I established a social enterprise. Because there is an incredible bureaucracy in*

Türkiye. Especially in terms of financial consultancy and legal support, there is an incredible process bureaucracy." SE25, on the other hand, regretfully indicated that with the growth of his social enterprise, she started to move away from the main work that motivated her and had to deal with more bureaucratic work: *"...what motivated me at first was to do something directly in the field and I was taking a much more active role in the fieldwork. Then, as the social enterprise grew, I started to move away from the field and I started to deal with more tedious work, bureaucracy"*. Similarly, SE16 stated that bureaucratic barriers prevented them from doing the work they really wanted to do, and the main reason for this was that people did not trust each other.

"...if there was trust, people could establish serious relationships with each other and do a lot of good things without a written contract. But right now, everyone wants to commit to everything... Bureaucratic barriers prevent them from focusing on what they really need to do. Instead of thinking about how to manage the social enterprise, you think about how not to be wrong in these procedural works. This is a big problem. I mean, for instance, we lost a person with great intellectual capacity who could do great work. He is only dealing with bureaucratic affairs..." (SE16).

Since social enterprises do not have their own legal entity, they pay too much tax. For instance, SE27 stated that they pay high taxes because the social enterprise does not have a legal entity of its own: *"There is no definition of this social entrepreneurship and there is no legal entity. Therefore, since we are a company, we pay taxes like crazy"*. SE12 on the other hand argued that it is unfair for social entrepreneurs to pay taxes like commercial enterprises: *"Social enterprises should have a different status. Because these people and these enterprises are organisations for social impact. There is nothing as absurd as an initiative for social impact paying tax. We have such a huge handicap"*. Similarly, SE4 expresses that the taxes they pay are excessive: *"We are shocked by the tax burden we have to pay"*. SE14 argued that the taxes they have to pay are too high and therefore there should be special tax exemptions for social enterprises: *"...taxes are too high. Social enterprises should be provided with tax exemptions through a regulation"*. In contrast to other participants, SE11 suggested that if social enterprises were given tax exemptions, some companies might engage in tax avoidance behaviour by claiming to be social enterprises: *"There will be a lot of people who will abuse the tax exemption because the social enterprise will benefit a certain amount. Many people will evade tax by*

passing their company off as a social enterprise". For this reason, SE11 stated that the tax exemption for social enterprises should be thoroughly analysed by the competent authorities.

f) A culture that does not support entrepreneurship

In Türkiye, no culture supports both entrepreneurship and social entrepreneurship. The main characteristics of the generally dominant culture are protecting the existing, anti-innovation, anti-productivity, anti-risk-taking, and a culture that produces individuals who cannot think critically (SE4, SE5, SE6, SE9, SE11, SE16, SE22, SE25, SE27, SE30). However, the existence of a collectivist culture and the potential for the formation of a structure that supports social entrepreneurship in subcultures can develop the social values of social entrepreneurs. For detailed information on this sub-category, please refer to the category 4.4.4.2. Cultural and institutional structures under Theme 4.

4.4.5.2. Benefits of being a social entrepreneur

The main benefits and advantages of being a social entrepreneur from the perspective of the participants are detailed below under five sub-categories.

a) High spiritual satisfaction and intrinsic motivation

Since social entrepreneurs behave according to their values, their spirituality is stronger, and they show greater resistance to difficulties. All interviewees stated that they never regretted being a social entrepreneur and that they would choose this career again. For instance, SE1 expressed his thoughts on this issue in a confident tone of voice: *"It contributes a lot to your life motivation when you start to think that you are bringing a solution to a social problem"*. In addition, when asked by the researcher if he would be a social entrepreneur again if he had the chance today, SE1 answered confidently: *"One hundred per cent I would choose to be a social entrepreneur again"*. The intrinsic motivation of social entrepreneurs is quite high. SE12 expressed that nothing else can give the satisfaction and happiness of touching the lives of others:

"... I think that the satisfaction that comes from contributing to the lives of others is the main source of happiness. I graduated from Boğaziçi, got an MBA in the USA, got a job, got married, and had a child. None of these things gave me the satisfaction that social enterprise provides. I feel very satisfied with social enterprise because it provides a benefit not only for me

but for others. I opened such a window for myself, and the air filled in through this window and I am very happy." (SE12).

SE25 stated that she had a higher intrinsic motivation because she perceived her work as meaningful: *"... you can work with a constant internal motivation because you think that the work you do is very meaningful, which makes everything easier"*. Similarly, SE3 stated that the meaningfulness of his work motivated him: *"... the fact that the money I earn has a meaning motivates me to create more social impact"*. Similarly, SE11 explained that being a social entrepreneur makes him feel peaceful because he can help people and provides moral satisfaction: *"It makes me feel good conscientiously, it gives me peace of mind and I am happy to be doing this work"*. Similarly, SE14 emphasised that working for the benefit of others gives him peace of mind: *"Working for someone else has always given me joy, peace, happiness, and motivation. It is a genuinely nice thing to be able to see the change in people, it satisfies me..."*. Similarly, SE26 stated that benefiting society provided a great motivation for him: *"... there is a feeling of happiness that comes from being useful to society. These are very valuable"*. SE28 stated that she has never regretted being a social entrepreneur: *"I am very happy on this path, I have never regretted it"*.

Since value-based social entrepreneurs act for their social values and behave in accordance with their values, their spirituality is stronger, and they show greater resistance to difficulties. In this sense, the intrinsic motivation of social entrepreneurs is quite high. For instance, SE6 stated that although her work is difficult, her sense of satisfaction is high: *"It is not an easy journey, but still, when I look at it, I see that I have created my dream job. I have no regrets at the moment... I am very happy, satisfied, and proud right now"*. SE6 also emphasised in a confident tone that the resilience and patience of social entrepreneurs stem from their social values and motivation to solve social problems:

"...since many social entrepreneurs set out with a value or motivation greater than money, they do not give up their business at points where an entrepreneur who normally sets out with a money motivation can easily give up, they resist...For this reason, I think that all social entrepreneurs have serious resilience and patience." (SE6).

Society's appreciation of social entrepreneurs for providing social benefits provides moral satisfaction to social entrepreneurs. For instance, SE4 proudly explained that they are appreciated by society for doing socially beneficial work: *"Actually, people appreciate us for*

doing some kind of community work. So, you are more appreciated. You get more moral support". Similarly, SE5 stated that he is incredibly pleased to hear from people that his work is particularly important: *"It makes me very happy to hear from people that what I do is very important"*.

b) High potential of human resources

The majority of the social entrepreneurs participating in the research (except SE1, SE2, and SE5) are economically belonging to the middle and top groups. In addition, the majority of the social entrepreneurs who participated in the research know a good level of foreign language and are well educated. Therefore, the income level and cultural capital of social entrepreneurs is a crucial factor in social entrepreneurship activities. For example, SE25 stated that they should use their economic and cultural advantage for society: *"... many of the founders of social enterprises actually come from economically and socially more advantaged groups. They are somehow better educated, or they do not come from an extremely poor background. Most of the social entrepreneurs I know are more middle-class and well-educated... I think it is very important to be able to use these advantages for the benefit of society"*. Similarly, SE22 noted that social entrepreneurs in the ecosystem are generally well-educated and well-equipped people: *"...when we look at the ecosystem, better-equipped people are taking part in this field day by day. Also, they are really high-quality people, they are open-minded people who have studied in very good educational institutions and travelled to many places."* Similarly, SE9 stated that he thinks that social entrepreneurs are open-minded and have a prominent level of awareness: *"Social entrepreneurs are people who care about global and social problems and find solutions to these problems through business modelling..."*.

c) Social acceptance and respectability of social benefit

Although social entrepreneurship is not culturally supported in Türkiye, there is a collectivist social structure in the same culture. Therefore, values such as kindness and benevolence have social acceptance and respectability. For instance, SE29 emphasised that collectivist values play a significant role in social activities: *"...in terms of social benefit, we are a society where our collectivism continues, and we support each other. In other words, we are not a very individualistic society. So, when something is to be done, it may be easier to find and call someone than in other countries and societies"*. Similarly, SE12 stated that there are many

people in the society who are willing to help, but they do not know how to help *"...when you come out with real sincere people, there are people out there who want to do good. But some people do not know how to do good. When you offer them an opportunity, they immediately hug and help you"*. Likewise, SE5 indicated that social benefit and social entrepreneurship is an important phenomenon for the society:

"... In Türkiye, social benefits are incredibly well received by the society. When you explain this when you say who will take the lead in this work, that sharing, that hospitality that exists in our culture is reciprocated. Maybe the people do not apply it in practice in a very common way, but when we explain it, they listen, respect you and embrace you..." (SE5).

As social entrepreneurship is socially accepted and respected, there is also a prestige aspect of being a social entrepreneur. For instance, SE30 stated that he was respected by society for being a social entrepreneur: *"It is good to be visible. I have been on nearly thirty TV programmes and newspapers, I have made speeches, and I have received over twenty awards. These are the good things that social entrepreneurship offers in terms of prestige..."*.

d) Ability to quickly become a pioneer enterprise in the ecosystem

As the field of social entrepreneurship has only recently started to develop in Türkiye, social enterprises are rapidly becoming pioneering and leading social enterprises in the field in which they are active. For instance, SE22 stated that they are a pioneering social enterprise in their field of activity, which both imposes a responsibility and motivates them: *"... since the field is very new, it has only existed for a few years, we are actually positioned as a pioneering social enterprise in the field. Since we are the pioneer of the field, it is sometimes problematic and tiring to tell problems, but on the other hand, it has a separate motivation because we are the ones who trigger transformation"*. SE29 expressed that due to the newly emerging field of social entrepreneurship, many successful ideas from abroad can be implemented in Türkiye for the first time and easily: *"I think we are at an advantageous point in terms of production. Many businesses can be taken as examples from other countries and moved here. Because they are not here yet"*. Similarly, SE5 indicated that it is ideal to establish a social enterprise as there are very few social enterprises in the ecosystem *"...if you want to establish a social enterprise, Türkiye is a great place. Both people are close to it and there are so many problems waiting for a solution. No matter which problem you are looking for a solution to, you are a leader, a pioneer in your field..."*. Similarly, SE14 stated that there is a field of application for social

enterprises with the following words: *"...in fact, if you believe in and trust what you do, there is a serious field of application"*.

e) Being a current issue of international and national interest

An important advantage of working in the field of social entrepreneurship is that it is an area of international interest. The field of social entrepreneurship is seriously supported by important international organisations such as the United Nations and the European Union. International organisations provide many support and grants for the development of the field of social entrepreneurship. For instance, SE4 emphasised the international importance of social entrepreneurship as *"one of the most important advantages of social entrepreneurship is that it attracts much international attention..."*. Similarly, SE11 expressed how he developed himself by travelling to many parts of the world since the field of social entrepreneurship is just developing and there are many international support programmes:

"Since social entrepreneurship is a new thing, there are many programmes that provide financial and moral support. For example, because I am a social entrepreneur, I have been to Indonesia, US, and Spain. I have participated in many programmes. I have participated in projects of the European Union and US foundations. In your twenties, you do things that you would not normally do. There are so many programmes and supporters..." (SE11).

National and international support and grants for the development of social entrepreneurship, organising competitions and award ceremonies, and providing social entrepreneurship training are significant activities that feed the ecosystem. For instance, SE26 stated that there is a great deal of support from national and international organisations for the development of social entrepreneurship:

"... big organisations are taking serious steps to keep the concept of social entrepreneurship alive. From EU funds to the private sector, serious budgets are allocated to support social entrepreneurship. For example, on the one hand, İbrahim Bodur Social Entrepreneurship Awards are organised every year. On the other hand, organisations such as İmece continue to provide grants. Different organisations are gradually beginning to understand social entrepreneurship." (SE26).

Summary

This chapter is about the findings of the phenomenological study on the values of social entrepreneurs in Türkiye and how these values affect their social entrepreneurship activities. Firstly, the research problem and the research question are restated. Thus, how values affect social entrepreneurial activity is explored. Then, to make the research findings more meaningful for the readers, the role, interests, and experience of the researcher in the research are presented. Then, the characteristics of the thirty-five social entrepreneurs who participated in the research are presented. Next, the themes that emerged because of the analysis of the semi-structured interviews and video data are presented to the reader by strengthening them with participant quotations. The following section discusses the results and limitations of this study, suggestions for future research and general conclusions about the phenomenon under investigation.

5. DISCUSSION AND IMPLICATIONS

This chapter of the dissertation discusses the relationship between the findings of the dissertation and previous research. It then explains the contributions of the research results to practice and theory. Next, the chapter also addresses the limitations that should be considered when interpreting the research data and provides suggestions for future research. Finally, the chapter concludes by summarising the achievements resulting from the research.

5.1. Discussion of Result

Social entrepreneurs' desires and attitudes towards solving social problems are closely related to their personal values (Kruse et al., 2019; Murphy & Coombes, 2009; Sotiropoulou et al., 2021). Therefore, understanding social entrepreneurship requires consideration of the personal values that drive social entrepreneurs' actions (Shin & Park, 2019). However, there is quite limited academic work on the in-depth discussion of values and how values motivate social entrepreneurs (Conger, 2012; Kruse et al., 2019; Kunttu et al., 2017). This gap is significant. Personal values are fundamental to understanding a person's attitudes and behavioural motivations because they influence perception (Bardi & Schwartz, 2003; Fayolle et al., 2014; García-Álvarez & López-Sintas, 2001; Gorgievski et al., 2018; Homer & Kahle, 1988; M. Kim, 2020; Meglino & Ravlin, 1998; Roccas et al., 2002; Schwartz, 1992; Tuulik et al., 2016; I. Woodward & Shaffakat, 2016). Underlying assumptions and values need to be uncovered to learn what behaviours mean for individuals (Homer & Kahle, 1988; Schneider, 1988). Hence, personal values determine how to act as a driver of behaviour (Bosch, 2013; Hemingway, 2005; Kruse et al., 2019; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021). Moreover, personal values are closely related to social entrepreneurship motivation (Braga et al., 2014, p. 20; Kirkley, 2016; Stirzaker et al., 2021) and social entrepreneurs' values could provide key explanations for their motivation to engage in social enterprises (Conger, 2012; Kruse et al., 2019; Sotiropoulou et al., 2021). Understanding the values of social entrepreneurs could also explain why people with certain values participate in social enterprises more than others (Sotiropoulou et al., 2021; Van Ryzin et al., 2009). Thus, examining the values of social entrepreneurs can make significant contributions to the creation of new social enterprises and to solving social problems (Bernardino et al., 2018). This dissertation aims to explain how

social entrepreneurs' values influence their social enterprise activities. Focusing on the experiences of social entrepreneurs can also help to explore the challenges faced by social entrepreneurs in the Turkish context. This can provide policymakers, entrepreneurs, and investors with value-based strategies to revitalize the social entrepreneurship ecosystem.

The dissertation's findings are discussed below under five main themes: a) defining social entrepreneurship, b) core values of social entrepreneurs, c) value-based social entrepreneurship, d) key factors affecting being a social entrepreneur, and e) the benefits and challenges of being a social entrepreneur.

5.1.1. Defining social entrepreneurship

The theme of defining social entrepreneurship is related to what the participants understand from social entrepreneurship and how they define social entrepreneurship. Defining social entrepreneurship is challenging due to the abstract and evolving nature of the concept, as well as the diversity of social enterprises in the field. However, the findings of the dissertation show that social entrepreneurs emphasise four common characteristics of social entrepreneurship. The most emphasised characteristic of social entrepreneurship is that social enterprises should have a social mission and focus on social impact. This finding is consistent with various studies indicating that the most fundamental characteristic of social enterprises is having a social mission (Alvord et al., 2004; Aquino et al., 2018; Austin et al., 2006; Battilana & Lee, 2014; Kickul & Lyons, 2020; Lumpkin et al., 2013; Praszkie & Nowak, 2011; Weerawardena & Mort, 2006; Wu et al., 2020; Zahra et al., 2008). Moreover, missions that include a social dimension tend to be stronger than commercial missions in driving sound behaviour (Campbell & Yeung, 1991).

The findings of the dissertation have shown that many enterprises in the ecosystem have started to call themselves social enterprises. Therefore, the purpose of establishment is especially important in determining whether an enterprise is a social enterprise or not. Enterprises whose founding purpose is to provide social impact can be social enterprises. Similarly, social enterprises must measure and continuously evaluate the social impact of their activities. Transparently sharing their social impact with the public and beneficiaries can increase trust and improve funding opportunities. However, although the majority of social entrepreneurs

stated that social impact measurement is important, very few social entrepreneurs regularly measure their social impact and share it transparently with the public. Young (2006) explains that this is because social values are private and contain elements that are not easily comparable (R. Young, 2006). Due to these challenges in measuring social values, more research efforts are required to measure the impact and effectiveness of social enterprises (Goyal et al., 2016; Mair & Marti, 2006). In response to this need, the Social Enterprise Journal has dedicated a special issue to the challenges of measuring social impact. The journal is accepting studies in this field until 31 March 2024 (Ćwiklicki et al., 2024).

The concept of social entrepreneurship has emerged by combining two concepts: social and entrepreneurship. While the word social emphasises the social mission and impact orientation of the social enterprise, the word entrepreneurship means that the social enterprise has a sustainable business model. Another common feature in the definition of social entrepreneurship is that social enterprises should have a sustainable business model to ensure their sustainability. However, the dissertation results indicate that social entrepreneurs within the ecosystem are attempting to find solutions to social problems. Nevertheless, they encounter numerous challenges due to their inability to establish a sustainable business model, which hinders their long-term viability. The dissertation's findings are in line with previous studies that suggest social entrepreneurs often encounter difficulties in generating income and building a business model (Alvord et al., 2004; Austin et al., 2006; J. L. Thompson, 2002).

Another common feature in the definition of social entrepreneurship is that the ultimate goal of social enterprises is to initiate systemic transformation by providing innovative solutions to social problems. Kickul and Lyons (2020) also argue that social enterprises aim to create systemic transformation (Kickul & Lyons, 2020). Although the majority of the social enterprises in the study expressed a desire for systemic transformation, in practice, as in the category of providing a business model, very few social enterprises (SE3, SE19, SE22, SE22, SE25, SE33 and SE35) were actually able to initiate systemic transformation in their sector. Initiating and sustaining systemic transformation can be challenging and time-consuming. Some authors argue that social enterprises, operating within a capitalist system, are inevitably influenced by it (Mandel, 1975). As a result, social enterprises are subordinated to the wider

forces and relations of production that develop under capitalism, and therefore cannot change them. As a result, it is exceedingly difficult for social enterprises to initiate a serious 'systemic transformation'. In particular, they are forced to maximise profits and adopt the same forms of organisation as other capitalist enterprises to survive in a competitive market (Cornforth, 2014).

Emphasising the commonalities and differences between social enterprises and related concepts can lead to a better understanding and definition of social enterprises. Therefore, this study analyses the similarities and differences between social enterprises, commercial enterprises, and associations, focusing on their mission, funding sources, employees, and organisational structures. Participants were generally able to distinguish the differences between associations, social enterprises, and commercial enterprises. Commercial enterprises have an economic mission to produce products and services efficiently and effectively to make a profit. On the other hand, social enterprises and associations have social missions and aim to solve social problems by creating positive social impacts. In addition, while associations are non-profit-oriented, social enterprises can be profit-oriented like commercial enterprises, but the main purpose of the social enterprise is to provide social benefit and impact. Another distinguishing feature between social enterprises and commercial enterprises in terms of mission is that the purpose of the establishment and existence of social enterprises is to directly solve a social problem.

Thus, social enterprises can be more easily distinguished from commercial enterprises that implement social responsibility projects and from mimetic social enterprises that present themselves as social enterprises. Dorado (2006) argues that the main differences between social enterprises and commercial enterprises are in the definition of opportunities, obtaining financial resources and organisational structure (Dorado, 2006). According to Perrini and Vurro (2006), while commercial entrepreneurs focus on profits for business owners, social entrepreneurs focus on achieving their social mission. In other words, while social enterprises serve their stakeholders, commercial enterprises serve their shareholders (Perrini & Vurro, 2006). Lepoutre et al. (2013) distinguish social enterprises from commercial enterprises and associations in terms of the predominance of a mission, the significance of innovation and the role of earned income (Lepoutre et al., 2013, p. 694). On the other hand, Peredo and McLean

(2006) argue that the main difference between social enterprises and commercial enterprises is the commitment of social enterprises to provide social value. Peredo and McLean (2006) suggest that distinguishing between the remaining aspects is challenging (Peredo & McLean, 2006). Santos (2012) also argues that the main distinguishing feature of social entrepreneurship is the creation of value for the benefit of society rather than individual gain (F. M. Santos, 2012). Battilana & Lee (2014) also emphasise that social value creation is at the centre of social entrepreneurship (Battilana & Lee, 2014). As stated by Austin et al. (2006), social entrepreneurs have a strong commitment to developing a social mission (Austin et al., 2006). Similarly, Wu et al. (2020) have empirically supported the idea that the primary distinction between social and commercial entrepreneurship is the 'social' orientation (Wu et al., 2020).

Secondly, both commercial enterprises, associations and social enterprises need income and resources to sustain their activities. Although the need for income is a common feature of all three types, commercial enterprises, social enterprises, and associations differ from each other in terms of the source and financing of income. The findings of the thesis show that social enterprises, like commercial enterprises, generate income and resources through sustainable business models, while associations try to continue their activities by generating resources and income through donations and charity. In this respect, while the continuity of commercial enterprises and social enterprises depends on the realisation of a sustainable business model in accordance with market dynamics, associations can continue their activities as long as they can convince donors and volunteers to donate to them. Concerning the source of financing, the vast majority of business and social entrepreneurs need financial resources from their early days and often have to rely on personal savings or personal loans to launch their ventures (J. Cope, 2011; Lumpkin et al., 2013). The main difference, however, is related to access to sources. Commercial enterprises that are likely to generate cash flows are attractive candidates for bank loans or private capital, whereas social enterprises are less attractive and poorly understood by institutions established for capitalist purposes. Social enterprises therefore have much less access to these traditional forms of capital than commercial enterprises (Austin et al., 2006). To raise funds, social enterprises need to convince funders, volunteers and community leaders of the importance of the social problem they want to solve, and that the social enterprise can solve it (Austin et al., 2006). The resources that social entrepreneurs can mobilise reflect, to some

extent, the level of social acceptance of the opportunity (Lumpkin et al., 2013). Also, commercial entrepreneurs take more personal financial risk than social entrepreneurs (Shaw & Carter, 2007). However, the non-financial risk assumed by social entrepreneurs is higher because social entrepreneurs use their network of personal relationships and credibility to gain support for their organizations (Shaw & Carter, 2007). In addition, in terms of financing, one of the main differences between a social enterprise and a commercial venture is where the revenue is distributed. While social enterprises spend their profits to improve the social problem, commercial enterprises use their profits to make more profit. This finding is consistent with other studies in the literature. For instance, Lumpkin et al. (2013) noted that commercial entrepreneurship is often driven by self-oriented desires such as wealth accumulation or self-employment, while social entrepreneurship is collective value oriented such as wealth sharing or community development. Thus, profit-related goals are often subordinated to the social mission (Lumpkin et al., 2013). In this sense, in social enterprises, unlike commercial ventures, creating economic value is not the end of organizational endeavours, but a means to create social impact (Ojeda, 2021). The use of finance in social enterprises is primarily for the creation of social value rather than for the personal wealth of shareholders (Wu et al., 2020). The results of the thesis show that another difference between social enterprises and commercial enterprises in terms of financing is that social enterprises share their revenue model with other actors in the ecosystem to scale up the social impact of the social problem they want to solve. However, many commercial enterprises do not share the methods and techniques they have developed to gain a competitive advantage with other commercial enterprises. Social enterprises and associations need to generate income to sustain their activities. Social enterprises and associations, on the other hand, differ significantly in terms of the source of their income. While social enterprises create a sustainable income model by using entrepreneurial tools, the main source of income for associations is unsustainable donations.

Thirdly, both commercial enterprises, associations and social enterprises need human resources to carry out their activities. However, the findings of the thesis show that since the primary purpose of commercial enterprises is to make a profit, they try to attract and retain the most qualified human resources they can find by using methods such as high salaries and prestigious titles to attract and retain qualified human resources. Social enterprises, on the other hand, can

sometimes include in their human resource pool people who are directly affected by the problem they are trying to solve. Commercial enterprises may prioritize the qualifications of their employees in recruitment and termination, while social enterprises may consider whether the employees are affected by the social problem in addition to their qualifications. The human resources of associations, however, generally consist of members and volunteers. In social enterprises, just like associations, human resources can work voluntarily. The findings of the research indicate that those working in social enterprises are usually people with previous civil society experience. Research findings suggest that since almost all social enterprises in Türkiye are small businesses, they face similar problems as small businesses in finding and retaining qualified human resources (A. B. Carroll, 1999; I. O. Williamson, Cable, & Aldrich, 2002). Social enterprises are not able to compete with commercial enterprises in terms of the income and benefits they provide to their employees. This result of the study is consistent with Santos (2012) who argues that social entrepreneurs often face difficulties in recruiting and retaining skilled staff and in raising capital because they cannot compete with commercial enterprises on wages (F. M. Santos, 2012). Despite these challenges, social enterprises have some advantages and strategies to retain their employees. Thus, social entrepreneurs try to increase their employees' motivation and commitment to the organization by allowing them to participate more in decisions, granting them various personal rights, and using a more horizontal hierarchy. They also give them partnerships to keep them in the social enterprise. This result is consistent with research findings (Dupain et al., 2022; Perrini & Vurro, 2006) which show that social entrepreneurs typically employ more democratic or participatory decision-making processes than their commercial counterparts. The findings of the study show that employees in social enterprises, commercial enterprises and associations can also be analysed in terms of their motivations. While employees in commercial ventures are motivated more for individual goals, employees in social enterprises and associations are motivated more to benefit from a social problem and do something meaningful. These results of the study are consistent with the results of Shaw and Carter's (2007) study (Shaw & Carter, 2007), which states that commercial entrepreneurs are motivated by the need for high achievement and autonomy, while social entrepreneurs are motivated by social goals. Similarly, Townsend and Hart (2008) supported this motivational element as a distinction between commercial and social entrepreneurs (Townsend & Hart, 2008).

Fourth, in terms of organizational structure, commercial enterprises, associations and social enterprises can be compared. Organizational structures are influenced by several factors such as organizational strategy (Chandler, 1969; Child, 1972; Mintzberg, 1980), environment (T. Burns & Stalker, 1994; Lawrence & Lorsch, 1967), technology (J. D. Thompson, 2017; the late J. Woodward, 1981), size (Inkson et al., 1970). In addition, many factors determine the type of hierarchy, such as the number of employees, the year of establishment, and the personal characteristics of the founder. However, another factor that distinguishes social entrepreneurs from commercial enterprises and associations is the organizational structure and management of employees. The data from the research participants showed that commercial enterprises and associations in Türkiye generally have a vertical hierarchy, where power is concentrated in a centralized area and therefore the opinions of employees and volunteers are not sufficiently considered when making decisions. Compared to commercial enterprises and associations, social enterprises strive to create a more humane working environment and strive for more open communication and feedback. Also, social entrepreneurs try to increase employee motivation and commitment to the organization by allowing employees to participate more in decisions, granting various personal rights, and using a more horizontal hierarchy. It should be noted that most of the social enterprises participating in the study were newly established and did not have many employees (Dupain et al., 2022). Therefore, they will be able to implement more vertical hierarchies as the number of employees increases in the coming years. This result is consistent with research findings (Dupain et al., 2022; Perrini & Vurro, 2006) showing that social entrepreneurs typically employ more democratic or participatory decision-making processes than their commercial counterparts. Moreover, in terms of organizational structure, social enterprises are often agile. Unlike governments or large corporations, social enterprises are not reactive, nor are they tied down by cumbersome rules and processes. Social enterprises are agile and strategic, much like small commercial enterprises. They solve problems quickly and decisively (Kickul & Lyons, 2020). For instance, like commercial entrepreneurs, social entrepreneurs have effective communication skills, which can help them to persuade their external beneficiaries and resource providers more easily. This conclusion of the thesis has been emphasised in various studies (Zoltan J. Acs et al., 2013; Dees, 1998; Lumpkin et al., 2013; Perrini & Vurro, 2006). In addition, social entrepreneurs exhibit many of the qualities of

entrepreneurs such as ambition, charisma, leadership, maximisation of scarce resources and vision (Shaw & Carter, 2007).

In addition to being a good entrepreneur, another key characteristic of social entrepreneurs is a high sense of social responsibility. Moreover, since social entrepreneurs act to solve a social problem, they may need to work with actors with different characteristics who are affected by or cause the social problem. They may also need to come together with people with quite distinctive characteristics and persuade them to solve social problems. All these requirements are possible only if social entrepreneurs have inclusive social leadership characteristics. The findings of the study show that one of the most important characteristics that social entrepreneurs should possess is patience and resilience in the face of challenges. Some of these challenges stem from the stress of the work, deficiencies in the organizational structure and bureaucratic obstacles, while others stem from the social environment and culture. For instance, social entrepreneurs need to have the determination and persistence to continue, as social entrepreneurs may hear negative comments from family and friends, especially during the start-up phase. As Lambing and Kuehl (2006) argue, entrepreneurs have important characteristics such as passion for business, tolerance for obstacles, perseverance, confidence, determination, the need to succeed (Lambing & Kuehl, 2006). Also, entrepreneurs are passionate about their business ideas as well as being resilient and persistent even in adverse conditions (Martin & Osberg, 2007; Renko, 2013; Yu et al., 2022). Another finding of the research on the key characteristics of social entrepreneurs is that social entrepreneurs need to be able to follow innovations and think critically and innovatively to initiate systemic transformation. In order for social enterprises to initiate a systemic transformation, they need to approach their field of activity in a new and innovative way. Social entrepreneurs can develop new and innovative solutions by thinking critically and analytically about their field of activity, examining, and observing the problems and the solutions applied to the problems. In addition, the findings of the study show that social entrepreneurs' effective communication skills will directly affect the success of the social enterprise. Social entrepreneurs must constantly convince their employees that the vision and mission of their venture is the right one. Considering all these characteristics of social entrepreneurs, social entrepreneurs can be defined as individuals who seek solutions to social problems with a sustainable income model and try

to realise systemic transformation. Social entrepreneurs are defined in this thesis as social leaders who behave in accordance with their values, recognize social problems and try to solve these problems by using their entrepreneurial skills and motivate people to do the same.

5.1.2. Core values of social entrepreneurs

The second theme of the study is related to the values of social entrepreneurs and the impact of these values on their social enterprises. The findings of the study provide empirical evidence that social entrepreneurs' values are shaped by four key elements: family, social environment, education, and experience. These elements are also closely related to the fourth theme of the study, the major factors that influence becoming a social entrepreneur. The values of social entrepreneurs are shaped by the values of their families and the extent to which these values are nurtured in their educational institutions and social environment. The values of the family play a particularly vital role in the formation and shaping of the values of social entrepreneurs since they deeply affect social entrepreneurs from their childhood. According to Kağıtçıbaşı (2007), the family is a first-hand determinant of a child's character and behaviour. The family naturally reflects its values, passions, and excitement to the child. The experiences the child witnesses in the family leave deep traces in the child's subconscious. It is in this environment that the child acquires the first signs of acquiring economic and social skills (Kağıtçıbaşı, 2007). The first gains regarding values are acquired in the family during the preschool period and their effects continue throughout life (Balat Uyanık & Dağal Balaban, 2006). In other words, personal values are relatively constant throughout human life (Bardi et al., 2009). However, research has shown that personal values can be changed through education (Myyry et al., 2013). Personal values can change through deliberate actions by teachers or unintentionally through interaction with peers and similar socialising processes (Racko et al., 2017). Generally, the families of social entrepreneurs have universal values such as benevolence, sharing, and kindness, and these values play a significant role in the formation of social entrepreneurs' values. Another important result of the research is that although families are the source of these values that lead their children to become social entrepreneurs, they have a negative attitude by objecting to their children becoming social entrepreneurs due to reasons such as insufficient knowledge of social entrepreneurship (British Council, 2019; Dupain et al., 2022; European Commission, 2015, 2019; Tracy, 2013), cultural perception of entrepreneurship as risky (Bozkurt, 2006; S. Sargut, 2001).

The values of the family play a vital role in the emergence of the values of social entrepreneurs, but in the following period, the education received by social entrepreneurs, how much social values are nurtured in their social environment and the experiences they have also shape their values. Most of the social entrepreneurs who participated in the research received a highly qualified education. This finding is similar to the demographic characteristics of social entrepreneurs in the European Social Enterprise Monitor (ESEM) Report (Dupain et al., 2022). Social entrepreneurs have shaped the values they have acquired from their families through education. One of the remarkable results of the research in this context is that social entrepreneurs who have received scholarship education have more developed social values. Social entrepreneurs who received scholarship education have a greater social responsibility to offer similar opportunities to those in need like themselves by comparing their lives before and after education.

Another significant result of the research is that most social entrepreneurs have collectivist, universal and social values such as goodness, benevolence, touching human life, justice, and equality. In other words, people who have self-transcendence values according to Schwartz's (1992) universal values theory and social values among Rokeach's (1973) terminal values are more likely to start and sustain social enterprises. Rokeach (1973) divided terminal values into personal and social values (Rokeach, 1973). Individuals who are guided by personal values are egocentric or intrinsically oriented, whereas individuals who are guided by social values are community-centred or interpersonally oriented, such as true friendship and a peaceful world (Schwartz, 1992). The results of the study revealed that social entrepreneurs have social values among Rokeach's (1973) terminal values. In addition, social entrepreneurs have self-transcendence values based on Schwartz's (1992) core values theory. Self-transcendence values consist of universalism and benevolence. Universalism means understanding, tolerance, appreciation, and protection of the goodness of all people and nature. Benevolence aims at the well-being of other people through everyday interaction. Both universalism and benevolence characterise the individual who seeks the welfare of others, which is directly related to the creation of social value. Thus, self-transcendence values motivate individuals to prioritise the well-being of others, including personal acquaintances, co-workers, communities, and the

world at large, over their own selfish interests (Schwartz, 1992, 2003, 2011, 2012). The dominant values of the social entrepreneurs in this study are self-transcendence values. This result is consistent with various research results (Conger, 2012; de Magdalene, 2023; Hemingway, 2005; Kruse et al., 2019; Kunttu et al., 2017; S. C. Santos, Neumeyer, Caetano, & Liñán, 2021; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021). The most emphasised values of the social entrepreneurs who participated in the research are touching human life, social benefit, collectivism, and altruism. This result is similar to Conger's (2012) suggestion that entrepreneurs who focus on social good have values associated with universalism and benevolence, such as broad-mindedness, wisdom, benevolence, and social justice (Conger, 2012). Similarly, Bargsted et al. (2013) showed that the most important values that distinguish social entrepreneurs in Chile from commercial enterprises and associations are benevolence, universalism, and self-direction (Bargsted et al., 2013). Miller et al. (2012) and Renko (2013) emphasise the importance of individuals' altruistic values and prosocial motivations in determining social entrepreneurship (Miller et al., 2012; Renko, 2013).

Social entrepreneurs who participated in the research achieved moral satisfaction when they actualized universal and social values such as touching human life, providing social benefit, collectivism, and goodness. In this context, social entrepreneurs who exhibit behaviours in accordance with their values are happier and more motivated. This result of the thesis is in line with the study indicating that matching personal goals with the chosen career increases perceived career fit and satisfaction (Downes et al., 2017). Individuals behave in accordance with their personal value structures because they find behaviours consistent with their values rewarding or because they require a degree of consistency between their beliefs and actions (Bardi & Schwartz, 2003; Gorgievski et al., 2018; Rokeach, 1973; Schwartz et al., 2000). Similarly, the results of the study are in line with studies suggesting that people are also deeply motivated to help others and may derive pleasure from helping others (Aknin & Whillans, 2021; Crocker, Canevello, & Brown, 2017; Lyons et al., 2007).

The social and universal values of social entrepreneurs are directly linked to their social entrepreneurship activities. In addition, these social and universal values directly affect their social enterprises. Based on research on entrepreneurship (Bolzani & Foo, 2018; Espíritu-

Olmos & Sastre-Castillo, 2015; Fayolle et al., 2014; Gorgievski et al., 2018; Holland & Shepherd, 2013; Hueso et al., 2021; Liñán et al., 2016; Yang et al., 2015) and the results of research on social entrepreneurship (Bosch, 2013; Conger, 2012; de Magdalene, 2023; Hemingway, 2005; Kruse et al., 2019; Kunttu et al., 2017; S. C. Santos, Neumeyer, Caetano, & Liñán, 2021; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021) support this conclusion of the thesis. In this context, the values that individuals have, i.e. their central goals in their lives, directly affect their decisions to initiate and sustain social entrepreneurship activities. This result supports the results of other studies indicating that personal values play a crucial role in shaping the intention to engage in social entrepreneurship (Ascigil, 2012; Sophie Bacq & Alt, 2018; Bargsted et al., 2013; Bosch, 2013; Conger, 2012; de Magdalene, 2023; Garçon et al., 2022; Hemingway, 2005; Kruse et al., 2019; Kunttu et al., 2017; S. C. Santos, Neumeyer, Caetano, & Liñán, 2021; Sastre-Castillo et al., 2015; Sotiropoulou et al., 2021; Stephan & Uhlaner, 2010). Social entrepreneurs' values directly motivate them to initiate and sustain their social enterprises. Similarly, although social entrepreneurs have many values, they attach more importance to some values than others. In this study, the value that social entrepreneurs attach the most importance to is called core value. The core value that social entrepreneurs hold constitutes the mission of their social enterprise. For instance, for some social entrepreneurs, this core value may be justice, while for others it may be respect for the environment. While the mission of the organization of a social entrepreneur with the core value of justice is to provide equal opportunities, the mission of the organization of a social entrepreneur with the core value of respect for the environment is to protect the environment. Values such as kindness, benevolence and empathy help the social enterprise to recognize and focus on the problem. Social empathy, for instance, encourages individuals to work for the common good of society and to reduce injustice through empathic feelings and thoughts (Segal, 2007). Social empathy is an emotional state which applies to a social system and enables individuals to understand the experiences of people from different societies, communities, and cultures (Gerdes & Segal, 2009). Entrepreneurs with a prominent level of social empathy have a better understanding of inequalities and injustices. This understanding can lead to the recognition of opportunities (Mair & Marti, 2009). Moreover, empathic individuals are more likely to behave in ways that benefit others, which may lead to social entrepreneurial intentions (Sophie Bacq & Alt, 2018; Mair & Noboa, 2006). This view is based on the study of psychology that links high levels of empathy

with more helping behaviour, i.e. voluntary actions taken to benefit other individuals or groups (Davis et al., 1999). The values of inclusiveness, collaboration and sharing that social entrepreneurs possess enable creative ideas to emerge in social enterprise. The social entrepreneur's wealth and prosperity values enable the emergence of sustainable business models. Social entrepreneurs preferred the value of wealth and prosperity to live a more comfortable life without having to make a living. In addition, the values of hard work and perseverance of social entrepreneurs help the social enterprise to continue its activities in difficult conditions. Lambing and Kuehl (2006) argue that entrepreneurs have important characteristics such as passion for business, tolerance for obstacles, perseverance, confidence, determination, determination, the need to succeed (Lambing & Kuehl, 2006). Also, entrepreneurs should be resilient and persistent even in adverse conditions (Martin & Osberg, 2007; Renko, 2013; Yu et al., 2022). The social entrepreneur's values of sincerity and honesty enable the social enterprise to be transparent and accountable. Less than half of the social entrepreneurs surveyed mentioned transparency and accountability as values. In practice, far fewer social enterprises are truly transparent and accountable. Finally, the social entrepreneurs' value of respect for people and nature is manifested in the form of the social enterprise acting in accordance with legal and ethical values.

5.1.3. Value-based social entrepreneurship

The third theme of the study, value-based social entrepreneurship, proposes an innovative approach to define social entrepreneurship that focuses on the values of social entrepreneurs. First, the actors in the ecosystem who introduce themselves as social enterprises are analysed. Thus, the actors in the ecosystem are categorized into three different classes: value-based social entrepreneurs, mimetic entrepreneurs, and value-conflicted social entrepreneurs. Social entrepreneurs who are aware of their social and economic values and act in accordance with these values are called value-based social entrepreneurs. Value-based social entrepreneurs are entrepreneurs who build sustainable revenue models to solve social problems. The priority and founding purpose of value-based social enterprises is to solve social problems that exist in the field in which they operate. The opposite of value-based social enterprises is the concept of mimetic organization, which we borrow from the work of DiMaggio and Powell (1983) to explain isomorphism. DiMaggio and Powell (1983) argue that organizations resemble each other under the influence of three institutional pressures: coercive, normative, and mimetic

isomorphism (DiMaggio & Powell, 1983). Since social entrepreneurship is not a legal entity in Türkiye (British Council, 2019; Dupain et al., 2022), it is difficult to say that coercive isomorphism has a serious impact. Similarly, since the social entrepreneurship ecosystem has only recently emerged (H. G. Efeoğlu, 2023), the rules and norms of the field are still emerging. For this reason, it is also difficult to explain the social entrepreneurship ecosystem with normative isomorphism. Mimetic isomorphism, on the other hand, can be used to explain entrepreneurs who do not know exactly what they need to do to be successful and imitate values that are not intrinsic to them. Most of the new institutionalist theorists argue that environmental expectations and organizational interests are often at odds and therefore organizations achieve this isomorphism through ceremonial and mythical practices (DiMaggio & Powell, 1983; Meyer & Rowan, 1977; Lynne G. Zucker, 1977). These theorists claim that ceremonial and mythical practices enable the organization to gain legitimacy by showing that it conforms to the institutional environment, even if it does not actually do so (Meyer & Rowan, 1977). While value-based social entrepreneurs prioritize social values such as touching human lives, helping others, and providing social benefit, equality and justice, mimetic social entrepreneurs imitate these values and try to hide their inherent opportunistic and economic values such as wealth, prosperity, prestige, status, and ambition. Social entrepreneurs who experience value conflict are torn between acting as value-based social entrepreneurs and acting as mimetic social entrepreneurs. There is a mismatch between the values of value-conflicted social entrepreneurs and their behaviours, just like mimetic social entrepreneurs. Social entrepreneurs in this field often face the risk of mission drift due to value conflict. Value conflict can take the form of (1) a shift from social values to opportunistic values or (2) a shift from opportunistic values to social values. Value-based social entrepreneurs are often driven by the necessity to generate income at the expense of negative social impact to ensure the sustainability of the social enterprise and the desire not to miss economic opportunities. This situation can often occur due to the need for a lot of funding during the establishment phase of the social enterprise. In the shift towards social values, mimetic social entrepreneurs need to legitimize themselves in the ecosystem by trying to disguise their opportunistic intentions with more social purpose. Here, mimetic social entrepreneurs emphasise social values by using strategies such as finding funds, gaining reputation in the eyes of consumers, impact washing, reassurance, and PR activities. However, their core values are opportunistic and economic. In both cases, there is a mismatch

between the social entrepreneur's values and behaviour. These results of the thesis are similar to Muldoon et al.'s (2022) suggestion that some social entrepreneurs may be looking for support for themselves by insincerely fixing problems, not interested in doing good. Muldoon et al. (2022) argue that some individuals may engage in social entrepreneurial activities for reasons such as providing justification for unethical behaviour, gaining favour with powerful stakeholders, and gaining tax advantages. They may also lie about the conditions to get extra funding for social entrepreneurship projects. For instance, someone seeking grants to build and support a school may manipulate figures to exaggerate the need for funding (Muldoon et al., 2022).

The results of the thesis show that value-based social entrepreneurs generally learned the term social entrepreneurship and that they were social entrepreneurs from competitions held by organizations that support social entrepreneurship after establishing their social enterprises. Therefore, it can be said that these entrepreneurs set out with the motivation to solve social problems. The most important reason for social entrepreneurs to learn that they are social entrepreneurs later may be that social entrepreneurship is not sufficiently known and does not have a legal status (British Council, 2019; Dupain et al., 2022).

Mason (2012) asserts that imitating successful social enterprises can increase the legitimacy of the social enterprise in the eyes of key stakeholders who believe it will deliver sustainable social benefits (Mason, 2012). Mimetic social entrepreneurs can also benefit from the same opportunities that value-based social entrepreneurs can benefit from, such as funding, grants, training, and travel abroad. However, by engaging in social impact washing, mimetic social enterprises reduce trust in social enterprises in the field. Increasing concerns of funders and grantmakers about whether social enterprises are actually solving social problems have led them to tighten their funding conditions. This can make it difficult for value-based social entrepreneurs, especially those new to the field, to find funding. Moreover, as Martin & Osberg (2007) point out, social entrepreneurship is an attractive phenomenon because it holds a high promise for solving serious problems. However, including too many 'non-entrepreneurial' activities in the definition risks discrediting and diluting its essence (Martin & Osberg, 2007). Our research findings support this argument but also point out that social entrepreneurs who

are "social entrepreneurs" purely for their own benefit, i.e. mimetic social entrepreneurs, will also discredit social entrepreneurship.

The third type of social entrepreneur is the social entrepreneur who experiences value conflict. One of the factors that cause social entrepreneurs to experience a conflict of values is to exhibit behaviours contrary to their core values. This is a phenomenon that may cause mission drift in social enterprise. A conflict of values can arise when a social entrepreneur prioritises values such as wealth and welfare over their social values. Mission drift is defined as the process of organizational change in which an organization deviates from its primary purpose or mission (Cornforth, 2014). Mission drift occurs when there is a change in an organisation's preferences, behaviour, values, or identity (Copestake, 2007). Social enterprises may deviate from their social mission in pursuit of revenue and market survival, resulting in profitable but less socially effective choices (Battilana, 2018). In other words, as social enterprises pursue different social and financial goals, they can often experience mission drift (Cornforth, 2014; Golbspan Lutz et al., 2023). According to Cornforth (2014), the high dependency on a resource provider and the demands of competing organisational environments can lead to mission drift (Cornforth, 2014). Social entrepreneurs who experience value conflict usually have a newly established social enterprise and need funding. The nature of entrepreneurship is to be pragmatic, to see, recognise and act on opportunities. These opportunistic values may tend to conflict with the social values inherent in social entrepreneurship. The values of social entrepreneurs may prevent opportunistic and pragmatic behaviour. But at the same time, market conditions may force social entrepreneurs to behave contrary to their values. That is, the challenge of harmonising multiple conflicting objectives leads to the risk of mission drift for social enterprises (Dennis R. Young & Kim, 2015). Therefore, social entrepreneurs may experience tensions when trying to bring together competing organisational logics (Battilana & Dorado, 2010; McQuilten, Warr, Humphery, & Spiers, 2020). Battilana and colleagues (2015) argue that a paradox exists between the social mission and economic productivity of social enterprises. They suggest that social pressure has a positive relationship with social performance, but also indirectly undermines social performance by negatively affecting economic productivity (Battilana et al., 2015). Moreover, realising a social mission through market activities can create tensions in management and governance practices. Therefore, leaders should constantly manage these

tensions to maintain their dual long-term goals and not deviate from their social mission (Battilana, 2018; Golbspan Lutz et al., 2023; Ramus & Vaccaro, 2017). Instability can arise when social enterprises prioritize either business or social goals too heavily, leading to mission drift or commercial failure respectively (D.R. Young et al., 2012). Ramus and Vaccaro (2007) argue that both stakeholder engagement and social balance sheet strategies should be used simultaneously to avoid mission drift. Stakeholder engagement helps a social enterprise's internal actors rationalise and embody previously abandoned pro-social values, while the social balance sheet reinforces this embodying process by demonstrating the social enterprise's reasserted social commitment to external audiences (Ramus & Vaccaro, 2017).

Three main perspectives can be used to understand whether social entrepreneurs in the social entrepreneurship ecosystem are truly operating for social impact. The first one is to analyse the core values of the social entrepreneur. Social entrepreneurs can be categorised into two main categories: mimetic and value-based. Value-based social entrepreneurs operate for real social impact. The core values of value-based social entrepreneurs are universal and social values such as touching human life and providing social benefit. Mimetic social entrepreneurs, on the other hand, are commercial entrepreneurs whose core values are wealth and prosperity that wash social impact. In addition, social enterprises need to have social impact coherence. Social impact coherence refers to the fact that social enterprises consistently pursue and act in accordance with the social impact that is their purpose in all their activities. The second method that can be used to understand whether social entrepreneurs really operate for social impact is the existence and practices of coercive authority institutions. These institutions are those that provide awards, grants, and prestige in the field of social entrepreneurship. Actors in the field try to comply with the conditions set by these institutions to benefit from support such as grants and training. For this reason, coercive authority organisations should establish rules that will increase the number of value-based social enterprises. The third way to understand whether social entrepreneurs really operate for social impact is whether the social enterprise measures and transparently shares its social impact with its stakeholders. By looking at these three elements, it can be easily understood whether an entrepreneur is a value-based social enterprise that produces social impact or a mimetic social enterprise.

5.1.4. Key factors affecting being a social entrepreneur

As a result of the research, the main factors that lead people to become social entrepreneurs are a) socio-economic factors, b) cultural and institutional structures, c) family, education and social environment, d) values and personality, e) experiences and f) the search for meaning in work. The first factor that leads to becoming a social entrepreneur is the socio-economic position of social entrepreneurs. Entrepreneurship is deeply embedded in and inseparable from social and economic structures (Fortunato & Alter, 2015). Therefore, entrepreneurs are directly affected by the socio-economic and socio-cultural structure they live in (Balaban & Özdemir, 2008; Korkmaz, 2000). The findings of the study show that social entrepreneurs generally consist of people belonging to the middle and upper groups in economic terms. In addition, most social entrepreneurs know a proficient level of foreign language and are well educated. As a result of the research, the income level and cultural capital of social entrepreneurs is a crucial factor in social entrepreneurship activities. There are studies that support this finding of the thesis. For instance, Shane (2003) argues that the social status and social networks of individuals influence their entrepreneurial activities. Social status can assist entrepreneurs in persuading others that their opportunities are valuable and provide them with access to specialised information. Meanwhile, social networks can facilitate access to resources and furnish the necessary information to seize opportunities (Scott Andrew Shane, 2003). Therefore, people with strong social status and social networks are likely to be both entrepreneurs and social entrepreneurs. However, there are also social entrepreneurs from lower economic backgrounds. Especially young people who are looking for meaning in work have a great interest in social entrepreneurship. In addition, the search for meaning at work is often directly influenced by the economic and social position of individuals. Although many young people are interested in social entrepreneurship due to economic reasons, they cannot participate in social enterprises sufficiently. Young people with low economic status who participate in social entrepreneurship try to reduce the risk they take by starting smaller and starting social entrepreneurship as a hobby while continuing their current jobs. The primary goal of young people from the lower income group and those who want to become social entrepreneurs is to reach an income level where they can sustain their lives. Social entrepreneurs who are in the middle and upper class and at an advanced age can act more values centred as they are mostly able to ensure their survival. The lower income group and young people, on the

other hand, try to focus on their values after an income that can at least cover basic living expenses to reflect their values in their lives. Based on the research findings, people who have the economic freedom to at least survive economically can engage in activities by protecting their social values and can be value-based social entrepreneurs.

Various research results are consistent with the results of the thesis. For instance, Sastre-Castillo et al. (2015) argue that older people with better economic status may focus on social projects that create more personal satisfaction than younger people (Sastre-Castillo et al., 2015). However, Van Ryzin et al. (2009) argue that since young people are more idealistic about social issues, they are more likely to be social entrepreneurs than older people (Van Ryzin et al., 2009). Similarly, Yunus (2009) supports this view by suggesting that younger generations are more sensitive to global concerns than previous generations due to their high sensitivity to social problems (Yunus & Weber, 2009). For these reasons, it is particularly important in future research to better understand how aspiring social entrepreneurs can be nurtured and supported in various sectors such as academia, government, business and the non-profit sector (Fraizer, 2009).

The second factor that influences becoming a social entrepreneur is the lack of a culture that supports both entrepreneurship and social entrepreneurship in Türkiye. Individuals are greatly influenced by the culture of the society they live in (Ersoy, 2010). Culture has a direct impact on the attitudes and behaviours of individuals (Hofstede, 1980). Some socio-cultural values and norms may be more favourable to direct or inhibit entrepreneurship (Krueger, Liñán, & Nabi, 2013, p. 704). Similarly, Busenitz and Lau state that some cultures are more open to entrepreneurial types than others. The authors stated that in cultures that support entrepreneurship, certain values such as individualism, uncertainty avoidance, power distance and time orientation support new ventures and business start-up efforts (Busenitz & Lau, 1996, p. 31). In addition, social entrepreneurship addresses social problems that are not adequately addressed by the state, civil society, or the market. Therefore, countries with higher levels of social problems are expected to have a higher rate of social entrepreneurship. However, more developed countries with a higher level of traditional entrepreneurial activity also tend to have a higher level of social entrepreneurial activity (Lepoutre et al., 2013). Similarly, while

culturally social entrepreneurial activity is expected to be more common in collectivist countries, in practice social entrepreneurial activity tends to be more common in western developed countries with individualistic characteristics. This may be because the people who initiate an enterprise activity are usually individuals who do not share dominant cultural values, regardless of the specific cultural characteristics of that country. In other words, "cultural dissatisfaction" of individuals who do not share dominant cultural values could be a source of entrepreneurial activity (Fayolle et al., 2014; Noorderhaven, Thurik, Wennekers, & van Stel, 2004). The main characteristics of the dominant culture in Türkiye are protecting the existing, anti-innovation, anti-productivity, anti-risk-taking, and a culture that nurtures individuals who cannot think critically. In Türkiye, the social culture in general is dominated by a high range of power and centralised decision-making mechanisms. Also, strong leadership dominated by paternalistic values is at the forefront and participation and delegation are quite limited (Aycan, 2001). Similarly, the level of uncertainty avoidance is high in Turkish society. Sargut (2001) claims that the high level of uncertainty avoidance is due to the concept of lifelong employment and the high prestige attributed to security in Türkiye (S. Sargut, 2001). Bozkurt (2006) argues that the high tendency to avoid uncertainty and risk in the dominant culture in Türkiye negatively affects entrepreneurship (Bozkurt, 2006). In societies where the power gap is high, more bureaucracy, more formal and vertical communication habits, a more centralised distribution of power and organisational structure, and more fatalistic behavioural attitudes can hinder the exchange of entrepreneurial ideas and the development of entrepreneurship, and kill the flexibility needed for innovation (Fiş & Wasti, 2009; K. L. Newman & Nollen, 1996; Scott Shane, 1993; Scott A. Shane, 1992). Equivalently, Morrison (2000) states that culture embodies the motives that initiate and mobilise entrepreneurship. For instance, the high tolerance for personal failure in democratic cultures encourages people to try innovations and take initiative. In these societies, the affirmation of doing new things, change and initiative naturally reinforces entrepreneurial tendencies (Aytaç & İlhan, 2007; Morrison, 2000). On the other hand, the fact that there is a collectivist culture in Türkiye and that there is a potential for the formation of a structure that supports social entrepreneurship in subcultures can nourish and develop the social values of social entrepreneurs. Aytaç & İlhan (2007) suggest that the subculture in which the individual is located affects the individual's entrepreneurial activity (Aytaç & İlhan, 2007, p.

115). However, since doing good is perceived as a charity in cultural values and norms, earning income from social entrepreneurship activities creates a negative perception in society.

Another macro variable that is effective in the emergence of social entrepreneurship is the existence of institutional structures. Many factors such as government policies, support provided by public institutions, and the existence of regulatory institutions in the social entrepreneurship ecosystem are important in the emergence of social enterprises. Stephan et al. (2015) found that government support is essential for developing social enterprises and encouraging the establishment of social enterprises. In line with the research results, the authors stated that the government can encourage social entrepreneurship by providing "tangible and intangible resource support for social entrepreneurs" (Stephan et al., 2015). Qualitatively implemented policies can both increase the number of entrepreneurs already engaged in mitigating social problems and increase the power of these entrepreneurs (Kaesehage et al., 2019). Santos (2012) suggests that governments have three main intervention tools to overcome negative externalities: market creation, regulation, and taxation (F. M. Santos, 2012). The proper use of state policy and regulatory mechanisms can promote the development of social entrepreneurship and solve different environmental problems (Bozhikin et al., 2019). Governments can establish a legal framework and standards for social enterprises to operate effectively and efficiently (Pearson & Helms, 2013). Governments can also provide financial support to social entrepreneurs and social entrepreneurial organisations (S. Teasdale, Lyon, & Baldock, 2013; J. L. Thompson, 2002). For instance, Bacq et al. (2013) found that in both Belgium and the Netherlands, the activities of newly established social enterprises are fully subsidised by governments (Sophie Bacq, Hartog, & Hoogendoorn, 2013). Governments can also provide tax incentives for social enterprises in the form of reduced taxes and fees and in-kind resources such as land, equipment, and professional skills (Griffiths, Gundry, & Kickul, 2013). Social enterprises thus operate in a better environment and are easily distinguishable from typical for-profit enterprises (Bozhikin et al., 2019). To increase social entrepreneurial behaviour, policymakers should promote social justice and the principle of helping the needy. This will trigger a moral obligation for individuals to become social entrepreneurs. Additionally, policymakers should increase support opportunities for the establishment of social enterprises by expanding incubation centres and venture investment (Iqbal et al., 2023).

Early-stage social entrepreneurs in particular need support to overcome barriers. Business incubators are a widely used model that aims to support and promote entrepreneurship by assisting early-stage entrepreneurs (Bøllingtoft & Ulhøi, 2005). Business incubators provide entrepreneurs with access to knowledge, information, and resources to overcome the challenges of the entrepreneurial process (Ojeda, 2021). Municipalities could also assist social enterprises in obtaining resources, coordinating with other organizations, and implementing their programs (Korosec & Berman, 2006). Municipalities and community leaders could support social entrepreneurs through the provision of land, equipment, financial support, or professional expertise (Onyx & Leonard, 2010). Municipalities could collaborate with social entrepreneurs and connect them with local communities by sharing their networks. This collaboration can be mutually beneficial for both parties involved (Nel & McQuaid, 2002). Similarly, the competitions and award programmes that exist in the social entrepreneurship ecosystem develop the ecosystem, especially for newly established social enterprises. Through these competitions and award programmes, social entrepreneurs gain self-confidence, create a network, benefit from the trainings offered, gain a small amount of funding, and promote their social enterprises. Increasing the number of institutional structures that support social entrepreneurs and social enterprises can enable new social enterprises to emerge. In addition, the concentration of social entrepreneurship in certain centres reduces the likelihood of actors in regions outside these centres becoming social entrepreneurs. For instance, big cities such as İstanbul, Ankara and İzmir offer much greater opportunities in social entrepreneurship as in entrepreneurship. The British Council (2019) report shows that social entrepreneurship activities are mostly found in Istanbul, Ankara, and Izmir, and only in 23 provinces out of 81 provinces in Türkiye (British Council, 2019). The results of a study conducted to reveal why entrepreneurship develops at different levels among regions in Türkiye indicate that it is not possible for entrepreneurs to develop in a region or country without creating the infrastructure and social facilities they need (Güven, 2022). For this reason, policies should be implemented to strengthen institutional structures and ensure balanced distribution to develop social entrepreneurship.

The findings of the study show that the third factor affecting social entrepreneurship is the family, education, experience, and social environment of social entrepreneurs. Mair & Noboa

(2006) and Aytaç & İlhan (2007) argue that an individual's social environment, family, teachers, close friends, the books he/she reads, the stories he/she listens to, etc. influence that person to engage in entrepreneurial activities (Aytaç & İlhan, 2007, p. 115; Mair & Noboa, 2006). In addition, an entrepreneur's choices and behaviours are influenced by his/her education (Debarliev et al., 2022; Murray & Palladino, 2021), family background (Elliott, 2019; Huang & Xin, 2022) and social environment (Kah et al., 2022). Aldrich & Yang (2014) stated that family, education level and work experience are effective in the success of an entrepreneur (Aldrich & Yang, 2014). Similarly, Shane & Eckhardt (2003) argue that the contributions of social networks, education and training and familial influence are very important for entrepreneurs to discover opportunities and engage in entrepreneurial activities (Scott Shane & Eckhardt, 2003). In addition, people with better education and career experience are more likely to take advantage of opportunities, as education and previous work experience provide knowledge and skills to take advantage of opportunities (Scott Andrew Shane, 2003). One of the meaningful results of the thesis is that the values and behavioural patterns of the family directly affect the social entrepreneurs to engage in social enterprise. A family that emphasises the importance of social values and sets an example with its behaviours can nurture the social values of social entrepreneurs. In addition, families that are open to entrepreneurship and innovation support social entrepreneurship. Thus, children who grow up in an entrepreneurial family are likely to become more entrepreneurial, while families who are engaged in professions that are far from entrepreneurship emerge as an inhibiting factor in social entrepreneurship activities. These findings are consistent with Shane's (2003) findings that Children with entrepreneurial parents are more likely to benefit from entrepreneurial opportunities than those without (Scott Andrew Shane, 2003). Similarly, the desire for autonomy and entrepreneurial activity in the workplace increases in individuals who have a role model who has previously founded their own company (Dada, 2018; Hailemariam et al., 2019). The findings of the research show that there is a strong relationship between the education, international experience, and social environment of social entrepreneurs and their social enterprises. Şahin & Palta (2020) suggest that the structure of basic institutions such as family and education in Türkiye, which limits the development of individuality, has a negative impact on the development of entrepreneurship (Şahin & Palta, 2020). Therefore, an education system that emphasises the importance of social values can nurture the social values of social

entrepreneurs. Furthermore, promoting the teaching of social entrepreneurship is crucial for building a fairer and more caring society (Ndou, 2021). Educational organisations and universities have a significant role in supporting social entrepreneurs and social enterprises (Litzky, Godshalk, & Walton-Bongers, 2010). However, Taatila (2010) argues that while the higher education sector places great emphasis on the transfer of academic knowledge, it often neglects the psychological development of students and the cultivation of entrepreneurial orientation (Taatila, 2010). Therefore, universities should support the development of students' entrepreneurial skills and train them to be sensitive to contemporary challenges (Radko, Belitski, & Kalyuzhnova, 2023). It is necessary to increase the number of activities where university students can acquire the necessary skills for social entrepreneurship (Gökbunar et al., 2018). For example, the university should offer courses, programmes, and degrees that promote entrepreneurship as a career path (Tracy, 2013). Thus, by nurturing individuals' social values through education, more social entrepreneurs can emerge (Koe Hwee Nga & Shamuganathan, 2010). Although Acs et al. (2020) state that post-secondary education in particular plays an important role in teaching and developing entrepreneurial skills (Z. J. Acs et al., 2020), the results of this thesis show that instead of waiting for university education for social entrepreneurship, it is crucial that the social values that mobilise social entrepreneurs are embedded in the educational curriculum and teachers themselves as soon as children start school. Understanding the values of social entrepreneurs can increase the likelihood that education and training providers at all levels will develop effective training consistent with those values (Garçon et al., 2022; S. C. Santos, Neumeyer, Caetano, & Liñán, 2021; Sotiropoulou et al., 2021). Social entrepreneurship trainers should make more efforts to ensure the alignment between the personal values of social entrepreneurs and the values that empower the social entrepreneur (Kruse et al., 2019). Therefore, training activities can be designed to contribute to changing the value structure of participants in a social direction (Hueso et al., 2021). In addition, social entrepreneurship trainings can be organised in a way to promote the United Nations Sustainable Development Goals, problem solving and sustainable opportunity development (S. C. Santos, Neumeyer, Caetano, & Liñán, 2021). Similarly, a circle and generation of friends who prioritise social benefit can nurture the social values of social entrepreneurs. Therefore, strategies and policies that consider the values and experiences of social entrepreneurs should be formulated to develop the social entrepreneurship ecosystem in

Türkiye. These policies should also consider the interrelatedness of the components of the social entrepreneurship ecosystem to be successful (Metin, 2023). In this context, individuals may be more interested in social entrepreneurship and social problems if a family structure, educational life, and social environment that glorifies and develops social benefit values from childhood can be provided.

The fourth factor that creates social entrepreneurs are values and personality traits. The emergence of social entrepreneurship can be explained by the characteristics and values of social entrepreneurs (Hemingway, 2005; Koe Hwee Nga & Shamuganathan, 2010). The social and economic values of social entrepreneurs are a crucial factor in becoming social entrepreneurs. Research results show that social entrepreneurs have collectivist, social and universal values such as touching human life, justice, and equality, and these values directly motivate them to initiate and sustain their social enterprises. These results are in line with the results of studies investigating the difference between the values of social entrepreneurs and commercial entrepreneurs using Schwartz's (1992) theory of universal values (Conger, 2012; Sastre-Castillo et al., 2015). For instance, Conger (2012) stated that entrepreneurs with self-transcendent value types associated with universalism and benevolence, such as broad-mindedness, wisdom, benevolence, social justice, etc., place more emphasis on creating social benefits rather than making profits (Conger, 2012). Similarly, Kaesehage et al. (2019) showed in their study that personal experiences, lay knowledge and personal values are very important in the decisions of entrepreneurs regarding climate change (Kaesehage et al., 2019). Yujuico (2008) argues that social entrepreneurs generally have a strong sense of justice. A strong sense of justice causes social entrepreneurs to be altruistic, morally angry in the face of injustice and sensitive to equality issues (Yujuico, 2008). Similarly, the fact that social entrepreneurs' personalities are suitable for entrepreneurship may positively affect them to engage in social entrepreneurship activities (Koe Hwee Nga & Shamuganathan, 2010). Social entrepreneurs should be good entrepreneurs and should have personality traits such as patience, endurance, fighting spirit, and risk-taking (Roberts & Woods, 2005). Shaw & Carter (2007) state that social entrepreneurs share many of the qualities of entrepreneurs, such as ambition, charisma, leadership, maximising scarce resources and having a vision (Shaw & Carter, 2007). Similarly, Acs et al. (2013) reported that social entrepreneurs exhibit some of the personality traits

attributed to entrepreneurs such as creativity, innovation, risk-taking, active pursuit of goals and the ability to capitalise on relevant opportunities (Zoltan J. Acs et al., 2013).

Another crucial factor in the emergence of social entrepreneurship is the experiences of social entrepreneurs. This result is similar to various research results (Aldrich & Yang, 2014; Cooper & Dunkelberg, 1986; Mair & Noboa, 2006; Scott Shane, 2000; Scott Andrew Shane, 2003). Another important contribution of this thesis to the literature is to categorise the experiences that influence social entrepreneurship into three groups: (1) civil society experience, (2) entrepreneurship experience and (3) exposure to a social problem. Firstly, the majority of the social entrepreneurs in the research had volunteered in civil society organisations before establishing their social enterprises. In this sense, having experience in civil society organisations contributes significantly to social entrepreneurs' social awareness and perspective development. Social entrepreneurs and people working in civil society have common values in recognising and solving social problems. This result of the thesis is similar to the findings of Sousa-Filho & Almeida (2023) that previous participation in volunteer activities is a factor that increases social entrepreneurial intention (Sousa-Filho & Almeida, 2023). In addition, the civil society experience of social entrepreneurs allows them to strengthen their social capital by coming together with people with similar values. Also, social entrepreneurs who have worked in the field of civil society have important gains that can affect the success of social entrepreneurship, such as persuading people, tolerating differences, and receiving project writing training. Volunteering and civil society provide social networks for social entrepreneurs. However, some social entrepreneurs do not participate in civil society because they do not trust civil society. The challenges faced by the civil society sector include volunteers not receiving adequate recognition, bureaucratic and cumbersome structures, financial dependence on grants, lack of transparency leading to low trust, and insufficient creation of sustainable social impact. These issues have prompted individuals with civil society experience to explore social entrepreneurship as an alternative approach. Social entrepreneurship can be considered as a factor affecting the emergence of social entrepreneurship in the problems that exist in civil society (Sönmez et al., 2016). In other words, the failure of existing markets and institutions to meet social needs and aspirations (Chalmers, 2021; Short et al., 2009; Stephan et al., 2015) and the disappointment of non-profit business models in solving social problems

(Phillips et al., 2015) have caused practitioners and policymakers to focus more and more on social entrepreneurship (Ali et al., 2023).

As a result of the study, the second experience that influences social entrepreneurs is entrepreneurial experience. Having entrepreneurial experience significantly helps to establish a successful social enterprise. Similarly, Shane (2000) states that the entrepreneur's previous experiences and ability to apply certain skills influence how they perceive future opportunities (Scott Shane, 2000). Mair & Noboa (2006) argue that entrepreneurial experience gives the social entrepreneur a sense of self-efficacy that provides the necessary level of comfort to move forward. When transitioning to starting and growing a social enterprise, many successful social entrepreneurs benefit from having self-confidence and the support of an established network of resource providers (Mair & Noboa, 2006). Very few of the social entrepreneurs who participated in the research had entrepreneurial experience. Entrepreneurs with previous entrepreneurial experience have less difficulty coping with adversity than those starting a new business for the first time. While experienced entrepreneurs apply previously learnt methods and practices in their new venture, inexperienced entrepreneurs should seek independent and impartial external advice from mentors or business incubators (Aldrich & Yang, 2014; Bøllingtoft & Ulhøi, 2005; Drucker, 2014). A social entrepreneur with entrepreneurial experience has important competencies such as establishing a sustainable business model, identifying opportunities by analysing the situation, learning how to make a profit, establishing beneficial partnerships, and increasing the social environment. In the Turkish context, social entrepreneurs are mostly involved in the ecosystem voluntarily and therefore do not have a sufficient understanding of the "enterprise" part. This situation causes problems for social enterprises in terms of access to finance and creating sustainable income models (Z. J. Acs et al., 2020; GEM, 2023; Metin, 2023). In addition, this situation blurs the differences between social entrepreneurship and civil society as individuals who present themselves as social entrepreneurs do not reflect the basic characteristics of social entrepreneurship. Therefore, policymakers should promote the provision of training in social entrepreneurship and entrepreneurship, particularly in the civil society sector.

The third experience that influences social entrepreneurs is that social entrepreneurs have acquired a strong motivation to solve social problems after they or someone around them has been exposed to social problems. Being exposed to social problems or seeing others around them exposed to social problems is a notable triggering force for social entrepreneurs to establish their social enterprise. This result of the thesis is similar to the ideas of Mair and Noboa (2006). The authors suggest that social entrepreneurs have both internal and external motivators. Internal motivation arises from personal values that foster empathy with the plight of others and from the self-confidence that comes from having had relevant experience. External motivation comes from the encounter with a social problem and the support of others who share their concern about that problem. These forces together provide the social entrepreneur with the impetus to act (Mair & Noboa, 2006). Social entrepreneurs are often motivated by their exposure to social problems, such as witnessing homelessness or the suffering of a friend with an incurable disease. They use their altruism and channel their anger towards addressing social injustice (Mair & Noboa, 2006). Almost all the social entrepreneurs who participated in the research stated that they decided to establish their social enterprise after being exposed to a social problem. This result is consistent with the findings of the British Council's 2019 Türkiye report that social entrepreneurs set up their social enterprises after being directly exposed to a social problem (British Council, 2019). However, in addition to the findings of the report, the results of this thesis also showed that social entrepreneurs can be influenced by the social problems they see in their environment and establish social enterprises through indirect experience. Similar to the results of the thesis, Yitshaki & Kropp (20016) stated that social entrepreneurs have a sense of compassion towards people suffering in their communities, which may stem from either a basic sense of empathy based on personal experiences or a degree of sympathy that is not related to comparable experiences (Yitshaki & Kropp, 2016). In addition, Barendsen and Gardner (2004) stated that the life experiences of social entrepreneurs are also a motivating factor for social entrepreneurs. Therefore, people who have experienced difficulties in their past lives participated in social actions, and have a higher sensitivity towards society are more likely to engage in social entrepreneurship activities (Barendsen & Gardner, 2004; Büyükaslan & Kızıldağ, 2017).

The last factor that is effective in the emergence of social entrepreneurs is the search for meaning in work. It is crucial for the continuity of a job that the individuals perceive their work as meaningful. Furthermore, job satisfaction and productivity are higher for those who find meaning in their work. Job meaningfulness strongly connects employees to their jobs, and they can perform better thanks to reduced anxiety levels, stress, and negative behaviours (Duffy, England, Douglass, Autin, & Allan, 2017). In addition, social entrepreneurs are highly committed to their goals because they have deep meaning (Bornstein, 2007). Similarly, social entrepreneurs are often passionate because they have chosen an issue that has deep meaning for them. Whether this meaning is learnt from personal experience or someone else's experience, it generates a strong motivation to discover a resolution to the identified issue (Kickul & Lyons, 2020). However, often the search for meaning at work is directly influenced by economic and social position. For instance, for someone with a high economic and intellectual level, meaning at work is important, whereas, for poorer and less intellectual individuals, the priority is the existence of work rather than meaning. In the Turkish context, working conditions in the private and public sectors are not sufficiently developed, employees do not have the right to participate in decisions, and harsh working hours have caused social entrepreneurs who have experience working in these areas to search for meaning and questioning at work. Many social entrepreneurs established their social enterprises thinking that they started working in an environment where they did not feel they belonged and that something was missing. In addition, since individuals who work with a calling are passionate about their work and contribute to making the world a better place (Wrzesniewski, McCauley, Rozin, & Schwartz, 1997), social entrepreneurs are people with a calling. Bellah (1989) argues that work lived as a calling has intrinsic meaning and value, rather than being solely dependent on a resulting product or benefit. A person's calling connects them to their colleagues and the general community because they see their work as a contribution to the common good. According to Bellah, the distinctive motivation of a calling is to improve the world (Bellah, 1989, p. 102). Thus, when any work is done solely for reasons of financial or personal achievement, it is unlikely to evoke a transcendent sense of meaning or purpose. However, if the work activity is intrinsically motivating or if one finds the activity interesting and attractive, it can create meaning in work for employees (Amabile, Hill, Hennessey, & Tighe, 1994).

5.1.5. The benefits and challenges of being a social entrepreneur

The last theme of the study shows that being a social entrepreneur has various difficulties and conveniences. The first of the challenges faced by social enterprises is the low social awareness of social entrepreneurship. This may be attributed to the absence of a legal definition of social entrepreneurship and a cultural structure that does not support entrepreneurship. This result of the thesis is in line with the results of other studies that indicate that awareness of social entrepreneurship in Türkiye is low (British Council, 2019; Dupain et al., 2022; European Commission, 2015, 2019; Tracy, 2013). Another important challenge faced by social entrepreneurs due to the low social awareness of social entrepreneurship is the negative attitudes and perceptions of the family and their environment towards their work. The attitudes of the family towards the social entrepreneurship activity of their children are especially important in terms of the moral support that new social entrepreneurs need. Although the values of the families of social entrepreneurs have developed in the direction of helping the social and social entrepreneurs have been influenced by these values of their families, families generally adopt an attitude that prevents their children from becoming social entrepreneurs during the establishment phase of the social enterprise. The fact that families do not support their children to become social entrepreneurs is because social entrepreneurship is not sufficiently known in the society (Tracy, 2013) and that the society has a high risk-averse behaviour culturally (Bozkurt, 2006; S. Sargut, 2001). In addition, the existence of institutional gaps in the field of social entrepreneurship (British Council, 2019; Dupain et al., 2022; European Commission, 2019; Mair & Marti, 2009; Tracy, 2013) may have increased the negative perceptions of families towards social entrepreneurship. Families and the social environment generally attach more importance to job security and remuneration than the quality of the work. For this reason, social entrepreneurs often do not find the support they expect from their family and social environment in the first years of establishing their social enterprises. Some families have even developed an attitude against their children becoming social entrepreneurs. However, as time passes, as social entrepreneurs earn money and see that people value them, the attitudes towards social entrepreneurship by families and the social environment have started to change and support social enterprises. It can be said that appearing on television, being interviewed in the news, receiving awards, and being invited as a speaker at conferences and seminars are also effective in changing the attitudes of the family and social environment. Another important

contribution of this thesis to the literature and practice is that it provides empirical evidence that social entrepreneurship will be supported more as its recognition and awareness at the social level increases. In this respect, it will be important for national and local policymakers to implement policies and strategies that will promote social entrepreneurship at the social level and increase its awareness. The media can significantly influence the public in this context. By providing more coverage of successful social entrepreneurs, people's fear of failure can decrease while their perceived opportunities increase (Tracy, 2013).

Another challenge of social entrepreneurship is the lack of legal status. Since social entrepreneurship does not have a legal entity, social entrepreneurs are not sufficiently understood by actors in the field and the state. In this context, social entrepreneurs are perceived by entrepreneurship actors as people who carry out social responsibility projects, while civil society actors perceive them as commercial entrepreneurs. Since social entrepreneurship does not have its own legal entity, many social entrepreneurs have established both associations and commercial enterprises and continue their activities in this way. In addition, since social enterprises do not have their own legal personality, they pay taxes like commercial enterprises. This result of the research is similar to various research results (British Council, 2019; Dupain et al., 2022; H. G. Efeoğlu, 2023; European Commission, 2015, 2019; Tracy, 2013). The lack of a legal definition of social entrepreneurship is not unique to Türkiye. There is no legal definition of social entrepreneurship in countries such as Austria, Hungary, Sweden, Switzerland, and the Netherlands. The ESEM report, which analyses social entrepreneurship activities in 21 countries across Europe, shows that social enterprises use 158 different legal structures (Dupain et al., 2022). However, there are countries where there is awareness and legal definitions of social entrepreneurship (Dupain et al., 2022). For instance, a social entrepreneurship law has been enacted in the United Kingdom since 2005. In Denmark, the Social Economic Enterprises Act, proposed by the Social Enterprises Committee in 2013 and registered by the Danish Parliament in 2014, was adopted. In France, a law on social and solidarity economy was adopted on 31 July 2014. In Latvia, the law on social enterprise entered into force on 1 April 2018. In Bulgaria, the Law on social and solidarity economy was adopted in 2019. Social entrepreneurship laws were adopted in Serbia and Poland in 2022 (Dupain et al., 2022). In Türkiye, it is important to define social entrepreneurship and to provide a legal

basis for social enterprises (H. G. Efeoğlu, 2023). Therefore, policymakers should establish the definition and legal personality of social entrepreneurship by taking the ideas of social entrepreneurship actors at both local, national, and international levels. Thus, the development of the ecosystem can be ensured by introducing various tax exemptions for social enterprises (Çetindamar, 2002). However, providing tax exemptions could potentially increase the number of mimetic social entrepreneurs in the ecosystem. Therefore, with a value-based approach, the number and reliability of institutional structures in the ecosystem should be increased, and finally, regulations should be made that make it mandatory for social enterprises to measure their social impact and share their social impact balance sheets with the society. Ramus & Vaccaro (2007) suggest that both stakeholder engagement and social balance sheet strategies should be used simultaneously to avoid mission drift (Ramus & Vaccaro, 2017).

Small businesses have a disadvantage compared to medium and large businesses in terms of recruiting and attracting qualified employees (M. Carroll, Marchington, Earnshaw, & Taylor, 1999; I. O. Williamson et al., 2002). Also, small enterprises often face the challenge of many of the tasks associated with recruitment and maintaining high quality, such as recruitment, training, commitment, and satisfaction of the workforce, without having a specific individual or human resource manager (Ford & McLaughlin, 1985). Since social enterprises are usually newly established small businesses, they face serious problems in attracting and retaining qualified human resources as employees. In this context, they generally cannot afford the wages to be paid to qualified human resources. This result of the research is similar to Santos (2012). Santos (2012) argues that social entrepreneurs often struggle to compete with commercial companies in terms of wages, which can make it difficult for them to attract and retain qualified staff (F. M. Santos, 2012). Furthermore, Pelchat (2004) argues that having an unskilled labour pool of volunteers is disadvantageous because they lack the necessary concrete business competencies to help manage, grow and/or sustain the organisation (Fraizer, 2009; Pelchat, 2004). Therefore, although social enterprises are not financially able to pay wages like corporate firms, they can employ various strategies to recruit and retain qualified employees. For instance, they can apply strategies such as giving their employees shares in the social enterprise or trying to motivate their employees by making them partners in the social enterprise. In addition, social entrepreneurs try to increase the motivation and commitment of

their employees to the organisation by allowing them to participate more in decisions, granting various personal rights, and using a more horizontal hierarchy.

Another problem related to wages in social enterprises is the problem of finding funding and implementing the business model. When it comes to finding funding, social enterprises are not sufficiently understood by organisations established for capitalist purposes and are less attractive. Therefore, social enterprises have much less access to such traditional forms of capital (Austin et al., 2006). The most common challenges faced by social entrepreneurs are therefore those related to income generation (Alvord et al., 2004; J. L. Thompson, 2002). In order to raise funds, social enterprises have to convince funders, volunteers and community leaders of the importance of the social problem the social enterprise wants to solve, and that the social enterprise can solve it (Austin et al., 2006). In addition, social enterprises use their personal networks and credibility to raise funds (Bozhikin et al., 2019; Defourny & Nyssens, 2008; Shaw & Carter, 2007). Therefore, the resources available to social entrepreneurs reflect the level of societal acceptance of the opportunity (Lumpkin et al., 2013). Many social entrepreneurs have a civil society background and experience. However, very few social entrepreneurs have entrepreneurial experience. In other words, since there are more social entrepreneurs with civil society backgrounds in the Turkish ecosystem and they are not fully familiar with entrepreneurship, they face serious problems in sustainability and financial issues. Some social enterprises seek to sustain their activities through donations and grants, which is a civil society habit. In addition, this situation blurs the difference between social entrepreneurship and foundations as individuals who introduce themselves as social entrepreneurs do not reflect the basic characteristics of social entrepreneurship. For this reason, entrepreneurship and social entrepreneurship training should be provided by experts to civil society organisations to develop social entrepreneurship.

Another important challenge faced by social entrepreneurs is the excessive bureaucratic work. Social entrepreneurs are confronted with the bureaucracy and inefficiency of public institutions and other relevant organisations (Renko, 2013). Low public awareness of social enterprises (British Council, 2019; Dupain et al., 2022; European Commission, 2015, 2019; Tracy, 2013) reduces the trust of social enterprises in their activities with the private sector and civil society

organisations. Bureaucratic procedures increase in transactions and activities to increase trust. However, excessive bureaucracy and strict control mechanisms hinder creativity and innovation (Kanter, 1982). The first step to increase the entrepreneurship potential in Türkiye and to increase the number of entrepreneurs is to eliminate the bureaucratic barriers to entrepreneurship (Çetindamar, 2002; Tracy, 2013).

Although being a social entrepreneur has its challenges, it also has various conveniences. Firstly, since social entrepreneurs exhibit behaviours in line with their values and see their work as meaningful, their spirituality is stronger, and they show greater resistance to difficulties. All interviewees stated that they never regretted being a social entrepreneur and would choose this profession again. In this sense, the intrinsic motivation of social entrepreneurs is quite high. The results of the study showed that value-based behaviours bring inner satisfaction and spiritual peace to individuals. The results of the study in this context are similar to studies suggesting that people are also deeply motivated to help others and that they may enjoy helping others (Aknin & Whillans, 2021; Crocker et al., 2017; Grant, 2013).

In addition, an important advantage of operating in the field of social entrepreneurship is that social entrepreneurship is a phenomenon that attracts international attention (British Council, 2019; Dupain et al., 2022; European Commission, 2019; GEM, 2023). The field of social entrepreneurship is heavily supported by important international organisations such as the United Nations and the European Union. International organisations provide a lot of support and grants for the development of social entrepreneurship. Social enterprises can more easily find funds to finance themselves at the start-up stage and introduce themselves to the ecosystem. In addition, the founders of social enterprises are usually well-educated and have experience abroad. Their social circles usually consist of elite people. This finding of the research shows that social entrepreneurs have strong social capital. The term social capital refers to the role played by individuals, their social networks and the institutions present in a given socio-economic area. It encompasses situations in which individuals can utilize their membership in groups and networks to benefit. Social capital can be accumulated through purposeful actions and transformed into traditional economic gains. However, the capacity to do so depends on the nature of social commitments and relationships. (Sobel, 2002). Social networks and

relationships are crucial for social entrepreneurs in accessing resources, information, and opportunities (Burt, 2000). Therefore, social entrepreneurs should comprehend their ecosystem and establish networks to acquire resources, information, and support that will enhance their performance (Griffiths et al., 2013; Hindle, 2010).

Although social entrepreneurship is not culturally supported in Türkiye, there is a side that glorifies universal values in the same culture. In this context, values such as goodness and benevolence have social acceptance and respectability. If social awareness of social entrepreneurship can be increased, being a social entrepreneur provides prestige as social entrepreneurship has social acceptance and prestige. The impact of the media on the public can be significant in this context. By providing more coverage of successful social entrepreneurs, people's fear of failure may decrease, and their perceived opportunities may increase (Tracy, 2013). In addition, since stories about social entrepreneurs can be interesting and engaging, they can both raise awareness of social entrepreneurship at the societal level and motivate by encouraging social entrepreneurs (Martin & Osberg, 2007). In general, when the historical process and breakpoints are evaluated, the Turkish entrepreneurship ecosystem still needs success stories to achieve social transformation (Aka & Özdemirci, 2022). Also, since the field of social entrepreneurship has just started to develop in Türkiye, social enterprises are rapidly becoming pioneering and leading social enterprises in their field of activity. Since the social entrepreneurship ecosystem is new, many successful ideas abroad can be implemented in Türkiye for the first time and easily.

5.2. Implications

There are some practical and theoretical implications of this research. First, the research emphasises the importance of values in social entrepreneurship and provides empirical evidence on how social entrepreneurs are influenced by their values. Therefore, personal values should be considered when investigating the factors that influence social entrepreneurship (Kruse et al., 2019; Sastre-Castillo et al., 2015). Research results show that social entrepreneurs have collectivist, social and universal values such as touching human life, justice, and equality, and these values directly motivate them to initiate and sustain their social enterprises. As Schwartz (2012) states, people have many values, but they usually give more importance to some values

than others and these values can be labelled as core values (Schwartz, 2012). Similarly, although social entrepreneurs have many values, they attach more importance to some values than others. The dissertation revealed that the mission of the social enterprise constitutes the core value of social entrepreneurs. In addition, the values of social entrepreneurs such as kindness, benevolence and empathy help the social enterprise to recognise and focus on the problem. Social entrepreneurs' values of inclusiveness, cooperation and sharing enable creative ideas to emerge in the social enterprise. The wealth and welfare value of the social entrepreneur enables the emergence of sustainable business models. Similarly, the social entrepreneur's values of hard work and perseverance help the social enterprise to sustain its activities under challenging conditions. The values of sincerity and honesty of the social entrepreneur enable the social enterprise to be transparent and accountable. Finally, social entrepreneurs' values of respect for people and nature are manifested in the form of acting in accordance with legal and ethical values. These results seem to be in line with the results of studies investigating the difference between the values of social entrepreneurs and commercial entrepreneurs using Schwartz's (1992) theory of universal values (Conger, 2012; Sastre-Castillo et al., 2015). For instance, Conger (2012) showed that entrepreneurs with value types associated with universalism and benevolence, such as broad-mindedness, wisdom, benevolence, social justice, etc., place more emphasis on creating social benefits rather than generating profits (Conger, 2012). The results of the thesis indicated that people who exhibit behaviours in line with their values are happier and have higher moral satisfaction. The results of the study in this context are similar to studies suggesting that people are deeply motivated to help others and that they may enjoy helping others (Aknin & Whillans, 2021; Crocker et al., 2017).

Martin & Osberg (2007) suggest that due to the prominent level of attractiveness associated with social entrepreneurship, the definition of social entrepreneurship has become too inclusive of 'non-entrepreneurial' endeavours. This may ultimately discredit the concept of social entrepreneurship and lead to the loss of its true essence. Therefore, the authors stress the importance of a more precise definition of social entrepreneurship that enables the determination of the extent to which an activity qualifies as a social enterprise. (Martin & Osberg, 2007). Since social entrepreneurship requires the possession of social and economic values, an in-depth examination of values can help to determine whether social entrepreneurs

are truly social entrepreneurs. Also, social entrepreneurs must have opportunistic and economic values in terms of financial sustainability. Often opportunistic values and social values contradict each other. This situation creates dilemma and contradiction in the minds of social entrepreneurs and differentiates their behaviours. Since social entrepreneurs exhibit different behaviours and have different characteristics in the ecosystem, it becomes difficult to make a common definition of social entrepreneurship. Therefore, this research suggests that a value-based definition of social entrepreneurship can be made to address the gap pointed out by Martin & Osberg, (2007) by examining the values of social entrepreneurs in depth. A clear value-based definition of social entrepreneurship can further strengthen social entrepreneurship as a field of research and practice by clarifying concepts, dimensions, and activities (Wu et al., 2020). One of the most important contributions of this study to the existing body of knowledge is that it identifies three types of social entrepreneurs: value-based, mimetic, and value-conflicted by examining different actors in the social entrepreneurship ecosystem from a value-centred perspective. In addition, the research results guide practitioners and policymakers in distinguishing between these three types of social entrepreneurs. Value-based social entrepreneurs lead a happier and more meaningful life because they act in accordance with their social and economic values. In addition, value-based social entrepreneurs have stronger spirituality and show greater resilience against difficulties because they believe that they are doing meaningful work. Social entrepreneurs are appreciated by society because they provide a social benefit. Being appreciated by society provides moral satisfaction and increases the motivation of social entrepreneurs. Another significant contribution of the research results to the literature is that while the phenomenon of mission drift has always been examined in an organisation-specific manner (Battilana, 2018; Battilana & Dorado, 2010; Battilana et al., 2015; Golbspan Lutz et al., 2023; Ramus & Vaccaro, 2017; D.R. Young et al., 2012), for the first time in this thesis, empirical evidence is presented that changes in the founder's values are effective in mission drift. The primary reasons for using social entrepreneurs instead of social enterprises as the unit of analysis are as follows: a) social enterprises are generally newly established (Dupain et al., 2022) and the values, beliefs and mindset of the founders directly affect the organisational structure and mission due to culture (Aycan, 2001; Fiş & Wasti, 2009), b) social enterprises are generally small-scale (British Council, 2019; Dupain et al., 2022).

Another important implication of the research is that identifying the key factors that lead people to become and operate as social entrepreneurs, provides academics, practitioners, and policymakers with a deeper understanding of what needs to be done to develop social entrepreneurship. Similarly, by focussing on the experiences of social entrepreneurs, the research identifies the challenges and opportunities faced by social entrepreneurs and suggests value-based policies and strategies for academics, practitioners, and policymakers. The study also provides empirical evidence that negative attitudes and perceptions towards social entrepreneurship in the family and environment can change in a positive direction as awareness of social entrepreneurship increases. Policymakers and practitioners should increase awareness of social entrepreneurship by promoting social entrepreneurship more. In addition, if a family structure, educational life, and social environment that glorifies and develops social good values from childhood can be provided, it can be thought that individuals will be more interested in social entrepreneurship and social problems.

5.3. Limitations

This dissertation has limitations that should be considered when interpreting the results. Firstly, the results could not be generalised due to the small sample size and the nature of qualitative research (İ. E. Efeoğlu & Kılınçarslan, 2022). Also, interpretative phenomenological analysis is, by its nature, a researcher's interpretation. Therefore, readers may have doubts about the significance of the results. However, Smith et al. (2021) argue that the important thing in phenomenological analysis is not to reach a single correct interpretation, but to reach one of the reliable interpretations (Pringle et al., 2011; J. A. Smith et al., 2021). Besides, since snowball and criterion sampling were used to determine the participants, it is not possible to detect sampling errors. Snowball and criterion sampling should not be considered to be fully representative of the population under study (Sharma, 2017). However, the primary concern in purposive sampling is to reach participants who can provide in-depth information rather than representativeness and generalisability (L. Cohen et al., 2017). Therefore, social entrepreneurs who could provide in-depth information participated in the study. In addition, the research participants were analysed based on values, and it was concluded that there are three types of social entrepreneurship. There may be many different types of social entrepreneurship in the social entrepreneurship ecosystem. For instance, there may have been entrepreneurs who started

entrepreneurship with purely economic values and were later told by the authoritative institutions in the ecosystem that their work was a social enterprise. In this respect, the results of the study are limited to the social entrepreneurs interviewed. However, the results of the study can be interpreted as similar for social enterprises with similar contexts (Marshall, 1996). Secondly, since the social entrepreneurship ecosystem has just started to emerge in Türkiye, the social entrepreneurs who participated in the research and about whom documents were collected have problems accessing financing and have very few employees. Therefore, as the social entrepreneurship ecosystem starts to mature in the coming years and accordingly, as the number of employees of these social enterprises increases and they have access to more financing sources, changes in their values and management style may occur. The results of this study can therefore be a starting point for future studies on social entrepreneurs and their values in emerging economies. Thirdly, only social entrepreneurs were included as participants in the study. For this reason, the opinions of other actors in the ecosystem such as non-governmental organisations, volunteers, academics, and entrepreneurs who are experts in the field of social entrepreneurship can provide a better and more comprehensive understanding of the ecosystem.

5.4. Recommendations for Further Research

Social entrepreneurship is gaining importance because of its contributions to solving social problems (P. Gupta et al., 2020; Halberstadt et al., 2021; Hidalgo et al., 2021; Jeong & Yoo, 2022; Lepoutre et al., 2013; Peredo & McLean, 2006; Rakhmani & Bhinekawati, 2020). In the continuation of this pioneering study to understand the values of social entrepreneurs, research on the significance of values in social entrepreneurship should be continued. The development of new tools for determining the values of social entrepreneurs in this context can make significant contributions to both policymakers and practitioners and the relevant literature. In addition, the nature of entrepreneurship includes pragmatic behaviour, seeing, recognising, and acting on opportunities. These opportunistic values may tend to conflict with the social values inherent in social entrepreneurship. The values of social entrepreneurs may prevent opportunistic and pragmatic behaviour. At the same time, market conditions may force social entrepreneurs to behave contrary to their values (Battilana, 2018; Battilana & Dorado, 2010; Battilana et al., 2015; Golbspan Lutz et al., 2023; Ramus & Vaccaro, 2017; D.R. Young et al., 2012). For instance, while the main value of the social entrepreneur is to provide social impact,

there is also a need for income to ensure its sustainability. Therefore, the needs and desires of the social entrepreneur in the decisions to be taken by the social entrepreneur contradict each other and this situation leads to the emergence of a conflict of values. Although conflict of values is one of the most common phenomena encountered by social entrepreneurs, there are very limited studies on this subject. For this reason, in future studies on social enterprises with different contexts and different research methods, the issue of value conflict can be investigated in more depth. Also, since one of the important problems faced by social entrepreneurs is the problem of finding funding, future studies can investigate what are the necessary conditions for the emergence of social angel investors. As Austin et al. (2006) emphasise, social enterprises are poorly understood and less attractive to organisations established for capitalist purposes. Social enterprises therefore have much less access to such traditional forms of capital than commercial enterprises (Austin et al., 2006). Metaphorically, social enterprises are like electric cars that have just started to enter the market in a country. As electric cars can access energy and funding through the establishment of charging stations, there is a need for social angel investment for the social entrepreneurship ecosystem. In addition, as a result of this research, some research questions that are suggested to be answered in future research are given below.

- How does conflict of values affect the decisions of social entrepreneurs?
- What are the core values and experiences of staff and managers working in social enterprises? What tools can be developed to measure these values and experiences?
- What are the challenges and opportunities faced by staff and managers working in social enterprises?
- How can young people in developing economies be more easily involved in social enterprises?
- How do value-based, mimetic, and value-conflicted social entrepreneurship types affect each other and other actors in the ecosystem?
- How do the values of social enterprises influence social impact measurement?
- How do diverse cultures influence what makes social entrepreneurs?
- What are the differences between the values and experiences of social entrepreneurs in individualistic and collectivistic countries?

These and many other questions are waiting to be answered by researchers. Also, in future research, the values and experiences of social entrepreneurs can be analysed by using different research designs. For instance, examining value-based, mimetic, and value-conflicted social enterprises with a case study design may provide more concrete, understandable and useful information for practitioners.

5.5. Conclusion

This phenomenological research involves collecting, analysing, and interpreting the experiences of social entrepreneurs to gain an in-depth understanding of their values and experiences. The results provide empirical evidence on the core values of social entrepreneurs and how these values influence social enterprises. In this context, social entrepreneurs have collectivist, universal, and social values such as touching human life, justice, and equality, and these values directly affect social entrepreneurship activities. In addition, since there is no commonly accepted and agreed definition of social entrepreneurship, it becomes unclear how many of the actors in the ecosystem are truly social entrepreneurs. In this dissertation, an innovative approach centred on the values of social entrepreneurs is proposed to eliminate this uncertainty in the ecosystem. The actors in the ecosystem were analysed in a value-centred manner and three types of social entrepreneurs were identified as value-based social entrepreneurs, mimetic social entrepreneurs, and value-conflicted social entrepreneurs. The differences between these three types of social entrepreneurs were identified and thus contributed to the body of knowledge in social entrepreneurship research. The study also provides deep insights into both the key drivers of social entrepreneurship and the challenges and opportunities faced by social entrepreneurs and proposes value-based policies and strategies. Thus, this dissertation contributes to the body of knowledge in social entrepreneurship research that both practitioners and academics can benefit from.

REFERENCES

- Abu-Saifan, S. (2012). Social entrepreneurship: Definition and boundaries. *Technology Innovation Management Review*, 2(2), 22–27.
- Acs, Z. J., Szerb, L., Lafuente, E., & Markus, G. (2020). *The Global Entrepreneurship Index 2019*. Washington, DC: The Global Entrepreneurship and Development Institute.
- Acs, Z.J., Szerb, L., Autio, E., & Lloyd, A. (2017). *The Global Entrepreneurship Index 2017*. Washington, DC: The Global Entrepreneurship and Development Institute.
- Acs, Z.J., Szerb, L., Lafuente, E., & Lloyd, A. (2018). *The Global Entrepreneurship Index 2018*. Washington, DC: The Global Entrepreneurship and Development Institute.
- Acs, Zoltan J., Boardman, M. C., & McNeely, C. L. (2013). The social value of productive entrepreneurship. *Small Business Economics*, 40(3), 785–796. <https://doi.org/10.1007/s11187-011-9396-6>
- Adler, P. S., & Kwon, S.-W. (2002). Social capital: Prospects for a new concept. *Academy of Management Review*, 27(1), 17–40. <https://doi.org/10.5465/amr.2002.5922314>
- Ağca, V., & Yörük, D. (2006). Bağımsız girişimcilik ve iç girişimcilik arasındaki farklar: Kavramsal bir çerçeve. *Afyon Kocatepe Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 8(2), 155–173.
- Aka, S. P., & Özdemirci, A. (2022). Türkiye girişimcilik ekosisteminin kırılma noktaları ve 2001-2020 yılları arasındaki tarihsel süreci. *İktisat İşletme ve Uluslararası İlişkiler Dergisi*, 1(2), 195–227. <https://doi.org/10.58654/jebi.1211597>
- Akar, H., & Doğan, Y. B. (2018). The role of personal values in social entrepreneurship. *Universal Journal of Educational Research*, 6(1), 83–90. <https://doi.org/10.13189/ujer.2018.060107>
- Aknin, L. B., & Whillans, A. V. (2021). Helping and happiness: A review and guide for public policy. *Social Issues and Policy Review*, 15(1), 3–34. <https://doi.org/10.1111/sipr.12069>
- Aldrich, H. E., & Yang, T. (2014). How do entrepreneurs know what to do? Learning and organizing in new ventures. *Journal of Evolutionary Economics*, 24(1), 59–82. <https://doi.org/10.1007/s00191-013-0320-x>
- Ali, I., Balta, M., & Papadopoulos, T. (2023). Social media platforms and social enterprise: Bibliometric analysis and systematic review. *International Journal of Information Management*, 69, 102510. <https://doi.org/10.1016/j.ijinfomgt.2022.102510>
- Allport, G. W. (1961). *Pattern and growth in personality* (pp. xiv, 593). Oxford, England: Holt, Reinhart & Winston.
- Alvord, S. H., Brown, L. D., & Letts, C. W. (2004). Social entrepreneurship and societal transformation: An exploratory study. *The Journal of Applied Behavioral Science*, 40(3), 260–282.
- Amabile, T. M., Hill, K. G., Hennessey, B. A., & Tighe, E. M. (1994). The work preference inventory: Assessing intrinsic and extrinsic motivational orientations. *Journal of Personality and Social Psychology*, 66(5), 950–967. <https://doi.org/10.1037/0022-3514.66.5.950>
- Amit, R., Glosten, L., & Muller, E. (1993). Challenges to theory development in entrepreneurship research. *Journal of Management Studies*, 30(5), 815–834. <https://doi.org/10.1111/j.1467-6486.1993.tb00327.x>

- Aquino, R. S., Luck, M., & Schanzel, H. A. (2018). A conceptual framework of tourism social entrepreneurship for sustainable community development. *Journal of Hospitality and Tourism Management*, 37, 23–32. <https://doi.org/10.1016/j.jhtm.2018.09.001>
- Arslan, K. (2002). Üniversiteli gençlerde mesleki tercihler ve girişimcilik eğilimleri. *Doğuş Üniversitesi Dergisi*, 3(2), 1–11.
- Ascigil, S. F. (2012). Social entrepreneurship: From definition to performance measurement. *American Journal of Entrepreneurship*, 5(1), 26–37.
- Aşkın, A., Nehir, S., & Vural, S. Ö. (2011). Tarihsel süreçte girişimcilik kavramı ve gelişimi. *Girişimcilik ve Kalkınma Dergisi*, 6(2), 55–72.
- Aslan, G., Araza, A., & Bulut, Ç. (2012). Sosyal girişimciliğin kavramsal çerçevesi. *Girişimcilik ve Kalkınma Dergisi*, 7(2), 69–88.
- Audretsch, D. (2012). Entrepreneurship research. *Management Decision*, 50(5), 755–764. <https://doi.org/10.1108/00251741211227384>
- Austin, J., Stevenson, H., & Wei-Skillern, J. (2006). Social and commercial entrepreneurship: Same, different, or both? *Entrepreneurship Theory and Practice*, 30(1), 1–22. <https://doi.org/10.1111/j.1540-6520.2006.00107.x>
- Aycan, Z. (2001). Human resource management in Turkey - Current issues and future challenges. *International Journal of Manpower*, 22(3), 252–260. <https://doi.org/10.1108/01437720110398347>
- Aytaç, Ö., & İlhan, S. (2007). Girişimcilik ve girişimcikültür: Sosyolojik bir perspektif. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (18), 101–120.
- Bacq, S., & Janssen, F. (2011). The multiple faces of social entrepreneurship: A review of definitional issues based on geographical and thematic criteria. *Entrepreneurship and Regional Development*, 23(5–6), 373–403. <https://doi.org/10.1080/08985626.2011.577242>
- Bacq, Sophie, & Alt, E. (2018). Feeling capable and valued: A prosocial perspective on the link between empathy and social entrepreneurial intentions. *Journal of Business Venturing*, 33(3), 333–350.
- Bacq, Sophie, Hartog, C., & Hoogendoorn, B. (2013). A quantitative comparison of social and commercial entrepreneurship: Toward a more nuanced understanding of social entrepreneurship organizations in context. *Journal of Social Entrepreneurship*, 4(1), 40–68. <https://doi.org/10.1080/19420676.2012.758653>
- Baker, C., Wuest, J., & Stern, P. N. (1992). Method slurring: The grounded theory/phenomenology example. *Journal of Advanced Nursing*, 17(11), 1355–1360. <https://doi.org/10.1111/j.1365-2648.1992.tb01859.x>
- Baker, T., & Welter, F. (2020). *Contextualizing entrepreneurship theory*. Routledge. <https://doi.org/10.4324/9781351110631>
- Balaban, Ö., & Özdemir, Y. (2008). Girişimcilik eğitiminin girişimcilik eğilimi üzerindeki etkisi: Sakarya Üniversitesi İİBF örneği. *Girişimcilik ve Kalkınma Dergisi*, 3(2), 133–147.
- Balat Uyanık, G., & Dağal Balaban, A. (2006). *Değerler eğitimi etkinlikleri: Okul öncesi dönemde* (1. Baskı). Ankara: Kök Yayıncılık.
- Bardi, A., Calogero, R. M., & Mullen, B. (2008). A new archival approach to the study of values and value--Behavior relations: Validation of the value lexicon. *Journal of Applied Psychology*, 93(3), 483–497. <https://doi.org/10.1037/0021-9010.93.3.483>

- Bardi, A., Lee, J. A., Hofmann-Towfigh, N., & Soutar, G. (2009). The structure of intraindividual value change. *Journal of Personality and Social Psychology*, 97(5), 913–929. <https://doi.org/10.1037/a0016617>
- Bardi, A., & Schwartz, S. H. (2003). Values and behavior: Strength and structure of relations. *Personality and Social Psychology Bulletin*, 29(10), 1207–1220. <https://doi.org/10.1177/0146167203254602>
- Barendsen, L., & Gardner, H. (2004). Is the social entrepreneur a new type of leader? *Leader to Leader*, 2004(34), 43–50. <https://doi.org/10.1002/ltl.100>
- Bargsted, M., Picon, M., Salazar, A., & Rojas, Y. (2013). Psychosocial characterization of social entrepreneurs: A comparative study. *Journal of Social Entrepreneurship*, 4(3), 331–346. <https://doi.org/10.1080/19420676.2013.820780>
- Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of Management*, 17(1), 99–120.
- Baron, R. A. (1998). Cognitive mechanisms in entrepreneurship: Why and when entrepreneurs think differently than other people. *Journal of Business Venturing*, 13(4), 275–294. [https://doi.org/10.1016/S0883-9026\(97\)00031-1](https://doi.org/10.1016/S0883-9026(97)00031-1)
- Battilana, J. (2018). Cracking the organizational challenge of pursuing joint social and financial goals: Social enterprise as a laboratory to understand hybrid organizing. *M@n@gement*, 21(4), 1278–1305. <https://doi.org/10.3917/mana.214.1278>
- Battilana, J., & Dorado, S. (2010). Building sustainable hybrid organizations: The case of commercial microfinance organizations. *Academy of Management Journal*, 53(6), 1419–1440. <https://doi.org/10.5465/amj.2010.57318391>
- Battilana, J., & Lee, M. (2014). Advancing research on hybrid organizing – Insights from the study of social enterprises. *Academy of Management Annals*, 8(1), 397–441. <https://doi.org/10.5465/19416520.2014.893615>
- Battilana, J., Sengul, M., Pache, A.-C., & Model, J. (2015). Harnessing productive tensions in hybrid organizations: The case of work integration social enterprises. *Academy of Management Journal*, 58(6), 1658–1685. <https://doi.org/10.5465/amj.2013.0903>
- Baumeister, R. F. (2005). *The cultural animal: Human nature, meaning, and social life*. New York: Oxford University Press.
- Bayraktar, E., Bozkurt, E., & Özesmi, U. (2014). Sosyal girişimin lafzı ve ruhu. *Optimist, Girişim, İnovasyon, Yönetim*, 2(17), 110–112.
- Becker, G. S. (1994). *Human capital: A theoretical and empirical analysis with special reference to education*. The University of Chicago Press. Retrieved from <https://www.nber.org/books-and-chapters/human-capital-theoretical-and-empirical-analysis-special-reference-education-third-edition>
- Bellah, R. N. (1989). *Hábitos del corazón [Habits of the Heart]*. Madrid, Alianza.: Alianza Editorial Sa.
- Benzing, C., Chu, H. M., & Kara, O. (2009). Entrepreneurs in Turkey: A factor analysis of motivations, success factors, and problems. *Journal of Small Business Management*, 47(1), 58–91. <https://doi.org/10.1111/j.1540-627X.2008.00262.x>
- Bernardino, S., Santos, J. F., & Ribeiro, J. C. (2018). Social entrepreneur and gender: What's personality got to do with it? *International Journal of Gender and Entrepreneurship*, 10(1), 61–82.
- Berrone, P., Gelabert, L., Massa-Saluzzo, F., & Rousseau, H. E. (2016). Understanding community dynamics in the study of grand challenges: How nonprofits, institutional

- actors, and the community fabric interact to influence income inequality. *Academy of Management Journal*, 59(6), 1940–1964.
- Betil, İ. (2010). Sivil toplum, sosyal sermaye, sosyal girişimcilik. *Girişimcilik ve Kalkınma Dergisi*, 5(1), 21–25.
- Bøllingtoft, A., & Ulhøi, J. P. (2005). The networked business incubator—Leveraging entrepreneurial agency? *Journal of Business Venturing*, 20(2), 265–290. <https://doi.org/10.1016/j.jbusvent.2003.12.005>
- Bolzani, D., & Foo, M. D. (2018). The “why” of international entrepreneurship: Uncovering entrepreneurs’ personal values. *Small Business Economics*, 51(3), 639–666.
- Bornstein, D. (2007). *How to change the world: Social entrepreneurs and the power of new ideas*. Oxford University Press.
- Bosch, D. A. (2013). *A comparison of commercial and social entrepreneurial intent: The impact of personal values* (Regent University). Regent University. Retrieved from <https://www.proquest.com/openview/6b7ea4378b3fdcf0595aa06cf19281/1?pq-origsite=gscholar&cbl=18750&diss=y>
- Bourdieu, P. (1990). *The Logic of practice* (R. Nice, Trans.). Stanford: Stanford University Press.
- Bowen, H. R. (2013). *Social responsibilities of the businessman*. University of Iowa Press. <https://doi.org/10.2307/j.ctt20q1w8f>
- Bozhikin, I., Macke, J., & da Costa, L. F. (2019). The role of government and key non-state actors in social entrepreneurship: A systematic literature review. *Journal of Cleaner Production*, 226, 730–747. <https://doi.org/10.1016/j.jclepro.2019.04.076>
- Bozkurt, Ö. (2006). Girişimcilik eğiliminde kişilik özelliklerinin önemi. *Girişimcilik ve Kalkınma Dergisi*, 1(2), 93–111.
- Braga, J. C., Proença, T., & Ferreira, M. R. (2014). Motivations for social entrepreneurship – Evidences from Portugal. *Tékhné*, 12, 11–21. <https://doi.org/10.1016/j.tekhne.2015.01.002>
- Braithwaite, V., Makkai, T., & Pittelkow, Y. (1996). Inglehart’s materialism-postmaterialism concept: Clarifying the dimensionality debate through Rokeach’s model of social values. *Journal of Applied Social Psychology*, 26(17), 1536–1555. <https://doi.org/10.1111/j.1559-1816.1996.tb00085.x>
- Bridgstock, R., Lettice, F., Özbilgin, M. F., & Tatli, A. (2010). Diversity management for innovation in social enterprises in the UK. *Entrepreneurship & Regional Development*, 22(6), 557–574.
- British Council. (2019). Türkiye’de sosyal girişimlerin durumu | British Council. Retrieved 26 May 2021, from <https://www.britishcouncil.org.tr/programmes/education/social-enterprise-research>
- Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology & Health*, 21(1), 87–108. <https://doi.org/10.1080/14768320500230185>
- Bull, I., & Willard, G. E. (1993). Towards a theory of entrepreneurship. *Journal of Business Venturing*, 8(3), 183–195. [https://doi.org/10.1016/0883-9026\(93\)90026-2](https://doi.org/10.1016/0883-9026(93)90026-2)
- Burns, P. (2018). *New venture creation: A framework for entrepreneurial start-ups* (Second Edition). Bloomsbury Publishing.
- Burns, T., & Stalker, G. M. (1994). *The Management of innovation*. Oxford University Press. Retrieved from <https://academic.oup.com/book/4968>

- Burt, R. S. (2000). The network structure of social capital. *Research in Organizational Behavior*, 22, 345–423. [https://doi.org/10.1016/S0191-3085\(00\)22009-1](https://doi.org/10.1016/S0191-3085(00)22009-1)
- Busenitz, L. W., & Lau, C.-M. (1996). A cross-cultural cognitive model of new venture creation. *Entrepreneurship Theory and Practice*, 20(4), 25–40.
- Büyükaslan, H. D., & Kızıldağ, D. (2017). Dönüşüm ajanı olarak kadın sosyal girişimcilerin profilleri üzerine bir araştırma. *Uşak Üniversitesi Sosyal Bilimler Dergisi*, 10(IASOS Özel Sayısı-), 47–64.
- Bygrave, W., & Minniti, M. (2000). The social dynamics of entrepreneurship. *Entrepreneurship Theory and Practice*, 24(3), 25–36. <https://doi.org/10.1177/104225870002400302>
- Campbell, A., & Yeung, S. (1991). Creating a sense of mission. *Long Range Planning*, 24(4), 10–20. [https://doi.org/10.1016/0024-6301\(91\)90002-6](https://doi.org/10.1016/0024-6301(91)90002-6)
- Cantillon, R. (2015). *Richard Cantillon's essay on the nature of trade in general* (A Variorum Edition). London: Routledge, First Edition 1756. <https://doi.org/10.4324/9781315794686>
- Carroll, A. B. (1999). Corporate social responsibility: Evolution of a definitional construct. *Business & Society*, 38(3), 268–295. <https://doi.org/10.1177/000765039903800303>
- Carroll, G. R., & Hannan, M. T. (1989). Density delay in the evolution of organizational populations: A model and five empirical tests. *Administrative Science Quarterly*, 34(3), 411–430. <https://doi.org/10.2307/2393151>
- Carroll, M., Marchington, M., Earnshaw, J., & Taylor, S. (1999). Recruitment in small firms: Processes, methods and problems. *Employee Relations*, 21(3), 236–250. <https://doi.org/10.1108/01425459910273080>
- Casey, D., & Murphy, K. (2009). Issues in using methodological triangulation in research: Dymrna Casey and Kathy Murphy explore the advantages and disadvantages of using triangulation. *Nurse Researcher*, 16(4), 40–55. <https://doi.org/10.7748/nr2009.07.16.4.40.c7160>
- Çetindamar, D. (2002). *Türkiye’de girişimcilik*. İstanbul: Türk Sanayicileri ve İşadamları Derneği. Retrieved from Türk Sanayicileri ve İşadamları Derneği website: <https://scholar.google.com/scholar?cluster=11140293618177470466&hl=en&oi=scholar>
- Chakraborty, S., Thompson, J. C., & Yehoue, E. B. (2016). The culture of entrepreneurship. *Journal of Economic Theory*, 163, 288–317. <https://doi.org/10.1016/j.jet.2015.12.007>
- Chalmers, D. (2021). Social entrepreneurship’s solutionism problem. *Journal of Management Studies*, 58(5), 1363–1370. <https://doi.org/10.1111/joms.12676>
- Chandler, A. D. (1969). *Strategy and structure: Chapters in the history of the American industrial enterprise*. America: The MIT Press.
- Chatterjee, N., & Das, N. (2015). Key psychological factors as predictors of entrepreneurial success: A conceptual framework. *Academy of Entrepreneurship Journal*, 21(1), 102.
- Cheah, J. S. S., Loh, S., & Gunasekaran, A. (2023). Motivational catalysts: The dominant role between prosocial personality and social entrepreneurial intentions among university students. *Social Enterprise Journal*, 19(5), 555–574. (world). <https://doi.org/10.1108/SEJ-04-2023-0036>
- Chell, E., Nicolopoulou, K., & Karataş-Özkan, M. (2010). Social entrepreneurship and enterprise: International and innovation perspectives. *Entrepreneurship & Regional Development*, 22(6), 485–493. <https://doi.org/10.1080/08985626.2010.488396>

- Cherrier, H., Goswami, P., & Ray, S. (2018). Social entrepreneurship: Creating value in the context of institutional complexity. *Journal of Business Research*, 86, 245–258. <https://doi.org/10.1016/j.jbusres.2017.10.056>
- Child, J. (1972). Organizational structure, environment and performance: The role of strategic choice. *Sociology*, 6(1), 1–22. <https://doi.org/10.1177/003803857200600101>
- Cohen, L., Manion, L., & Morrison, K. (2017). *Research Methods in Education* (8th Edition). United Kingdom: Routledge.
- Cohen, W. M., & Levinthal, D. A. (1990). Absorptive capacity: A new perspective on learning and innovation. *Administrative Science Quarterly*, 35(1), 128–152. <https://doi.org/10.2307/2393553>
- Collins. (2023). *Entreprendre*. Retrieved from <https://www.collinsdictionary.com/us/dictionary/french-english/entreprendre>
- Conger, M. (2012). The role of personal values in social entrepreneurship. In *Patterns in social entrepreneurship research* (pp. 87–109). Edward Elgar Publishing.
- Cooper, A. C., & Dunkelberg, W. C. (1986). Entrepreneurship and paths to business ownership. *Strategic Management Journal*, 7(1), 53–68. <https://doi.org/10.1002/smj.4250070106>
- Cope, D. G. (2014). Methods and meanings: Credibility and trustworthiness of qualitative research. *Oncology Nursing Forum*, 41(1), 89–91. <https://doi.org/10.1188/14.ONF.89-91>
- Cope, J. (2011). Entrepreneurial learning from failure: An interpretative phenomenological analysis. *Journal of Business Venturing*, 26(6), 604–623. <https://doi.org/10.1016/j.jbusvent.2010.06.002>
- Copestake, J. (2007). Mainstreaming microfinance: Social performance management or mission drift? *World Development*, 35(10), 1721–1738. <https://doi.org/10.1016/j.worlddev.2007.06.004>
- Cornforth, C. (2014). Understanding and combating mission drift in social enterprises. *Social Enterprise Journal*, 10(1), 3–20. <https://doi.org/10.1108/SEJ-09-2013-0036>
- Crant, J. M. (1996). The proactive personality scale as a predictor of entrepreneurial intentions. *Management*, 29(3), 62–74.
- Creswell, J. W. (2017). Kuramların kullanımı. In *Araştırma deseni nitel, nicel ve karma yöntem yaklaşımları* (3rd ed., pp. 51–76). Eğiten Kitap.
- Creswell, J. W., Hanson, W. E., Plano, V. L. C., & Morales, A. (2007). Qualitative research designs: Selection and implementation. *The Counseling Psychologist*, 35(2), 236–264. <https://doi.org/10.1177/0011000006287390>
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39(3), 124–130.
- Crocker, J., Canevello, A., & Brown, A. A. (2017). Social motivation: Costs and benefits of selfishness and otherishness. *Annual Review of Psychology*, 68(1), 299–325. <https://doi.org/10.1146/annurev-psych-010416-044145>
- Ćwiklicki, M., Urmanaviciene, A., & Bassi, A. (2024). Challenges and limitations of social impact measurement in social and solidarity economy. *Social Enterprise Journal, Calls for papers*. Retrieved from <https://www.emeraldgrouppublishing.com/calls-for-papers/challenges-and-limitations-social-impact-measurement-social-and-solidarity-economy>
- Cypress, B. S. (2017). Rigor or reliability and validity in qualitative research: Perspectives, strategies, reconceptualization, and recommendations. *Dimensions of Critical Care Nursing*, 36(4), 253. <https://doi.org/10.1097/DCC.0000000000000253>

- Dacin, M. T., Dacin, P. A., & Tracey, P. (2011). Social entrepreneurship: A critique and future directions. *Organization Science*, 22(5), 1203–1213.
- Dacin, P. A., Dacin, M. T., & Matear, M. (2010). Social entrepreneurship: Why we don't need a new theory and how we move forward from here. *Academy of Management Perspectives*, 24(3), 37–57. <https://doi.org/10.5465/AMP.2010.52842950>
- Dada, O. (Lola). (2018). A model of entrepreneurial autonomy in franchised outlets: A systematic review of the empirical evidence. *International Journal of Management Reviews*, 20(2), 206–226. <https://doi.org/10.1111/ijmr.12123>
- Davis, M. H., Mitchell, K. V., Hall, J. A., Lothert, J., Snapp, T., & Meyer, M. (1999). Empathy, expectations, and situational preferences: Personality influences on the decision to participate in volunteer helping behaviors. *Journal of Personality*, 67(3), 469–503. <https://doi.org/10.1111/1467-6494.00062>
- De Dreu, C. K. W., & Nauta, A. (2009). Self-interest and other-orientation in organizational behavior: Implications for job performance, prosocial behavior, and personal initiative. *Journal of Applied Psychology*, 94(4), 913–926. <https://doi.org/10.1037/a0014494>
- de Magdalene, P. (2023). Antecedents of women's social entrepreneurship: Values development and the perceived desirability and feasibility of social venture creation. *International Journal of Gender and Entrepreneurship, ahead-of-print*(ahead-of-print). <https://doi.org/10.1108/IJGE-03-2023-0072>
- Debarliev, S., Janeska-Iliev, A., Stripeikis, O., & Zupan, B. (2022). What can education bring to entrepreneurship? Formal versus non-formal education. *Journal of Small Business Management*, 60(1), 219–252. <https://doi.org/10.1080/00472778.2019.1700691>
- Dees, J. G. (1998). *The meaning of social entrepreneurship*. Kauffman Center for Entrepreneurial Leadership.
- Dees, J. G. (2018). The Meaning of Social Entrepreneurship 1 , 2. In J. Hamschmidt & M. Pirson (Eds.), *Case Studies in Social Entrepreneurship and Sustainability* (1st ed., pp. 22–30; By Marina Kim). Routledge. <https://doi.org/10.4324/9781351278560-5>
- Defourny, J., & Nyssens, M. (2008). Social enterprise in Europe: Recent trends and developments. *Social Enterprise Journal*, 4(3), 202–228. <https://doi.org/10.1108/17508610810922703>
- Defourny, J., & Nyssens, M. (2010). Conceptions of social enterprise and social entrepreneurship in Europe and the United States: Convergences and divergences. *Journal of Social Entrepreneurship*, 1(1), 32–53. <https://doi.org/10.1080/19420670903442053>
- Diaz, F., & Rodriguez, A. (2003). Locus of control, nAch and values of community entrepreneurs. *Social Behavior and Personality: An International Journal*, 31(8), 739–747. <https://doi.org/10.2224/sbp.2003.31.8.739>
- Dibley, L., Dickerson, S., Duffy, M., & Vandermause, R. (2020). *Doing hermeneutic phenomenological research: A practical guide*. SAGE.
- DiMaggio, P. J., & Powell, W. W. (1983). The iron cage revisited: Institutional isomorphism and collective rationality in organizational fields. *American Sociological Review*, 48(2), 147–160. <https://doi.org/10.2307/2095101>
- Donaldson, L. (2001). *The contingency theory of organizations*. Thousand Oaks, California: SAGE Publications, Inc. <https://doi.org/10.4135/9781452229249>
- Dorado, S. (2006). Social entrepreneurial ventures: Different values so different process of creation, no? *Journal of Developmental Entrepreneurship*, 11(4), 319–343. <https://doi.org/10.1142/S1084946706000453>

- Downes, P. E., Kristof-Brown, A. L., Judge, T. A., & Darnold, T. C. (2017). Motivational mechanisms of self-concordance theory: Goal-specific efficacy and person–organization fit. *Journal of Business and Psychology*, 32(2), 197–215. <https://doi.org/10.1007/s10869-016-9444-y>
- Drucker, P. (2014). *Innovation and entrepreneurship*. Routledge, First Edition 1985.
- Dufays, F., & Huybrechts, B. (2014). Connecting the dots for social value: A review on social networks and social entrepreneurship. *Journal of Social Entrepreneurship*, 5(2), 214–237. <https://doi.org/10.1080/19420676.2014.918052>
- Duffy, R. D., England, J. W., Douglass, R. P., Autin, K. L., & Allan, B. A. (2017). Perceiving a calling and well-being: Motivation and access to opportunity as moderators. *Journal of Vocational Behavior*, 98, 127–137. <https://doi.org/10.1016/j.jvb.2016.11.003>
- Dupain, W., Scharpe, K., Gazeley, T., Bennett, T., Mair, J., Raith, M., & Bosma, N. (2022). *The state of social enterprise in Europe–European social enterprise monitor 2021–2022*. Euclid Network.
- Eckhardt, J. T., & Shane, S. A. (2003). Opportunities and entrepreneurship. *Journal of Management*, 29(3), 333–349. <https://doi.org/10.1177/014920630302900304>
- Edhlund, B., & McDougall, A. (2019). *NVivo 12 essentials: Your guide to the world's most powerful data analysis software*. Stockholm: Form & Kunskap AB.
- Efeoğlu, H. G. (2023). Türkiye’de sosyal girişimciliğin gelişimi ve kurumsallaşma önerileri. *Bölgesel Kalkınma Dergisi*, 1(2), 214–231.
- Efeoğlu, İ. E., & Kılınçarslan, Ö. (2021). Çalışma hayatında otizmli bireyler ve aileleri üzerine fenomenolojik bir araştırma. *Ankara Hacı Bayram Veli Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 23(1), 37–66.
- Efeoğlu, İ. E., & Kılınçarslan, Ö. (2022). Pandemic experiences of family physicians infected with the COVID-19: A qualitative study. *BMJ Open*, 12(4), e052955. <https://doi.org/10.1136/bmjopen-2021-052955>
- Elliott, R. M. (2019). Social entrepreneurship as a catalyst to break the poverty trap: An analysis of the motivational factors in South Africa. *Acta Commercii*, 19(2), 1–13. <https://doi.org/10.4102/ac.v19i2.652>
- Engel, Y., van Burg, E., Kleijn, E., & Khapova, S. N. (2017). Past career in future thinking: How career management practices shape entrepreneurial decision making. *Strategic Entrepreneurship Journal*, 11(2), 122–144. <https://doi.org/10.1002/sej.1243>
- Ercan, S., & Gökdeniz, İ. (2009). Girişimciliğin gelişim süreci ve girişimcilik açısından Kazakistan. *Bilig / Türk Dünyası Sosyal Bilimler Dergisi*, (49), 59–82.
- Ersoy, H. (2010). Kültürel çevrenin girişimcilik tercihine etkisi. *Organizasyon ve Yönetim Bilimleri Dergisi*, 2(1), 71–77.
- Espíritu-Olmos, R., & Sastre-Castillo, M. A. (2015). Personality traits versus work values: Comparing psychological theories on entrepreneurial intention. *Journal of Business Research*, 68(7), 1595–1598. <https://doi.org/10.1016/j.jbusres.2015.02.001>
- European Commission. (2015). A map of social enterprises and their ecosystems in Europe. Retrieved 27 May 2021, from https://ec.europa.eu/search/?queryText=A+map+of+social+enterprises&query_source=europa_default&filterSource=europa_default&swlang=en&more_options_language=en&more_options_f_formats=&more_options_date=
- European Commission. (2019). *Social enterprises and their ecosystems in Europe: Country fiche : Turkey*. LU: Publications Office. Retrieved from <https://data.europa.eu/doi/10.2767/709611>

- Evers, A. (2005). Mixed welfare systems and hybrid organizations: Changes in the governance and provision of social services. *International Journal of Public Administration*, 28(9–10), 737–748. <https://doi.org/10.1081/PAD-200067318>
- Fagenson, E. A. (1993). Personal value systems of men and women entrepreneurs versus managers. *Journal of Business Venturing*, 8(5), 409–430. [https://doi.org/10.1016/0883-9026\(93\)90022-W](https://doi.org/10.1016/0883-9026(93)90022-W)
- Fayolle, A., Liñán, F., & Moriano, J. A. (2014). Beyond entrepreneurial intentions: Values and motivations in entrepreneurship. *International Entrepreneurship and Management Journal*, 10(4), 679–689.
- Feather, N. T. (1995). Values, valences, and choice: The influences of values on the perceived attractiveness and choice of alternatives. *Journal of Personality and Social Psychology*, 68(6), 1135–1151. <https://doi.org/10.1037/0022-3514.68.6.1135>
- Fiş, A. M., & Wasti, S. A. (2009). Örgüt kültürü ve girişimcilik yönelimi ilişkisi. *METU Studies In Development*, 35((Muhan Soysal Special Issue)), 127–164.
- Flood, A. (2010). Understanding phenomenology. *Nurse Researcher*, 17(2), 7–15. <https://doi.org/10.7748/nr2010.01.17.2.7.c7457>
- Ford, R., & McLaughlin, F. (1985). Nepotism. *Personnel Journal*, 64(9), 57–60.
- Fortunato, M. W.-P., & Alter, T. (2015). Community entrepreneurship development: An introduction. *Community Development*, 46(5), 444–455. <https://doi.org/10.1080/15575330.2015.1080742>
- Foss, N. J., Klein, P. G., & Bjørnskov, C. (2019). The context of entrepreneurial judgment: Organizations, markets, and institutions. *Journal of Management Studies*, 56(6), 1197–1213. <https://doi.org/10.1111/joms.12428>
- Fraizer, L. (2009). *21st century social change makers and next generation social entrepreneurs* (PhD Thesis, Pepperdine University). Pepperdine University. Retrieved from <https://scholar.google.com/scholar?cluster=14800954768172307635&hl=en&oi=scholar>
- Gadamer, H.-G. (2013). *Truth and method*. Bloomsbury Academic.
- Gaglio, C. M., & Katz, J. A. (2001). The psychological basis of opportunity identification: Entrepreneurial alertness. *Small Business Economics*, 16(2), 95–111. <https://doi.org/10.1023/A:1011132102464>
- Galambos, L. (2021). The entrepreneurial culture: Mythologies, realities, and networks in nineteenth-century America. *Academy of Management Perspectives*, 35(4), 682–695. <https://doi.org/10.5465/amp.2019.0132>
- García-Álvarez, E., & López-Sintas, J. (2001). A taxonomy of founders based on values: The root of family business heterogeneity. *Family Business Review*, 14(3), 209–230. <https://doi.org/10.1111/j.1741-6248.2001.00209.x>
- García-Jurado, A., Pérez-Barea, J. J., & Nova, R. J. (2021). A new approach to social entrepreneurship: A systematic review and meta-analysis. *Sustainability*, 13(5), 2754. <https://doi.org/10.3390/su13052754>
- García-Lillo, F., Seva-Larrosa, P., & Sánchez-García, E. (2023). What is going on in entrepreneurship research? A bibliometric and SNA analysis. *Journal of Business Research*, 158, 113624. <https://doi.org/10.1016/j.jbusres.2022.113624>
- Garçon, M. M., Nassif, V. M. J., & Lima, T. J. S. de. (2022). Individual social entrepreneurial orientation in Brazil: Measurement and the predictive role of personal values and attitude toward social change. *Journal of Entrepreneurship in Emerging Economies*, 14(2), 340–360. <https://doi.org/10.1108/JEEE-02-2021-0074>

- Gartner, W. B. (1990). What are we talking about when we talk about entrepreneurship? *Journal of Business Venturing*, 5(1), 15–28. [https://doi.org/10.1016/0883-9026\(90\)90023-M](https://doi.org/10.1016/0883-9026(90)90023-M)
- GEM. (2022). *Global Entrepreneurship Monitor 2021/2022 Global Report: Opportunity Amid Disruption*. London: Global Entrepreneurship Monitor.
- GEM. (2023). *Global Entrepreneurship Monitor 2022/2023 Global Report: Adapting to a "New Normal"*. London: GEM.: GEM.
- Gerdes, K. E., & Segal, E. A. (2009). A social work model of empathy. *Advances in Social Work*, 10(2), 114–127.
- Germak, A. J., & Robinson, J. A. (2014). Exploring the motivation of nascent social entrepreneurs. *Journal of Social Entrepreneurship*, 5(1), 5–21. <https://doi.org/10.1080/19420676.2013.820781>
- Giddens, A., & Sutton, P. W. (2021). *Essential concepts in sociology* (Third Edition). Cambridge, MA: John Wiley & Sons.
- Gielnik, M. M., Spitzmuller, M., Schmitt, A., Klemann, D. K., & Frese, M. (2015). “I put in effort, therefore I am passionate”: Investigating the path from effort to passion in entrepreneurship. *Academy of Management Journal*, 58(4), 1012–1031. <https://doi.org/10.5465/amj.2011.0727>
- Gill, M. J. (2014). The possibilities of phenomenology for organizational research. *Organizational Research Methods*, 17(2), 118–137. <https://doi.org/10.1177/1094428113518348>
- Giorgi, A. (2000). Concerning the application of phenomenology to caring research. *Scandinavian Journal of Caring Sciences*, 14(1), 11–15. <https://doi.org/10.1111/j.1471-6712.2000.tb00555.x>
- Giorgi, A. (2008). Concerning a serious misunderstanding of the essence of the phenomenological method in psychology. *Journal of Phenomenological Psychology*, 39(1), 33–58. <https://doi.org/10.1163/156916208X311610>
- Gökbunar, R., Aktaş, H., & Kargin, M. (2018). Üniversitelerde sosyal girişimcilik: Fırsatlar ve öneriler. *Yönetim ve Ekonomi Dergisi*, 25(1), 155–170. <https://doi.org/10.18657/yonveek.356668>
- Golbspan Lutz, F., Petrini, M., & Aguilar Delgado, N. (2023). Beyond mission drift: Understanding the spaces of vulnerability in social enterprises’ missions. *Social Enterprise Journal*, ahead-of-print(ahead-of-print). <https://doi.org/10.1108/SEJ-11-2022-0104>
- Gollwitzer, P. M. (1996). The volitional benefits of planning. In P. M. Gollwitzer & J. A. Bargh (Eds.), *The Psychology of Action* (pp. 287–312). New York: Guildford. Retrieved from <http://kops.uni-konstanz.de/handle/123456789/10222>
- Gollwitzer, Peter M. (1999). Implementation intentions: Strong effects of simple plans. *American Psychologist*, 54(7), 493–503. <https://doi.org/10.1037/0003-066X.54.7.493>
- Gorgievski, M. J., Ascalon, M. E., & Stephan, U. (2011). Small business owners’ success criteria, a values approach to personal differences. *Journal of Small Business Management*, 49(2), 207–232.
- Gorgievski, M. J., Stephan, U., Laguna, M., & Moriano, J. A. (2018). Predicting entrepreneurial career intentions: Values and the theory of planned behavior. *Journal of Career Assessment*, 26(3), 457–475. <https://doi.org/10.1177/1069072717714541>

- Gouveia, V. V., Milfont, T. L., & Guerra, V. M. (2014). Functional theory of human values: Testing its content and structure hypotheses. *Personality and Individual Differences*, 60, 41–47. <https://doi.org/10.1016/j.paid.2013.12.012>
- Goyal, S., Sergi, B. S., & Jaiswal, M. P. (2016). Understanding the challenges and strategic actions of social entrepreneurship at base of the pyramid. *Management Decision*, 54(2), 418–440. <https://doi.org/10.1108/MD-11-2014-0662>
- Grant, A. (2013). In the company of givers and takers. *Harvard Business Review*, 91(4), 90–97.
- Gray, M. V. (2022). *The influence of entrepreneurship on social entrepreneurs' perceptions of social change and the influences of those perceptions on economic growth* (Ph.D.). Ann Arbor, United States. Retrieved from <https://www.proquest.com/docview/2637141125/abstract/6999862AD684825PQ/1>
- Greenwood, R., & Hinings, C. R. (1996). Understanding radical organizational change: Bringing together the old and the new institutionalism. *Academy of Management Review*, 21(4), 1022–1054. <https://doi.org/10.5465/amr.1996.9704071862>
- Griffiths, M. D., Gundry, L. K., & Kickul, J. R. (2013). The socio-political, economic, and cultural determinants of social entrepreneurship activity: An empirical examination. *Journal of Small Business and Enterprise Development*, 20(2), 341–357. <https://doi.org/10.1108/14626001311326761>
- Grilo, R., & Moreira, A. C. (2022). The social as the heart of social innovation and social entrepreneurship: An emerging area or an old crossroads? *International Journal of Innovation Studies*, 6(2), 53–66. <https://doi.org/10.1016/j.ijis.2022.03.001>
- Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, 3(1), 42–55. <https://doi.org/10.1177/160940690400300104>
- Guclu, A., Dees, J. G., & Anderson, B. B. (2002). The process of social entrepreneurship: Creating opportunities worthy of serious pursuit. *Center for the Advancement of Social Entrepreneurship*, 1, 1–15.
- Günlü, E. (2015). Sosyal girişimcilik olgusunun kavramsal analizi ve turizmde sosyal girişimcilik. *Sosyal ve Beşeri Bilimler Araştırmaları Dergisi*, 16(35), 23–42.
- Gupta, M., Hassan, Y., Pandey, J., & Kushwaha, A. (2021). Decoding the dark shades of electronic human resource management. *International Journal of Manpower*, 43(1), 12–31.
- Gupta, P., Chauhan, S., Paul, J., & Jaiswal, M. P. (2020). Social entrepreneurship research: A review and future research agenda. *Journal of Business Research*, 113, 209–229. <https://doi.org/10.1016/j.jbusres.2020.03.032>
- Güven, O. (2022). Türkiye’de girişimciliği etkileyen faktörler. *Finans Ekonomi ve Sosyal Araştırmalar Dergisi*, 7(2), 206–213. <https://doi.org/10.29106/fesa.1059614>
- Hailemariam, A. T., Kroon, B., van Engen, M., & van Veldhoven, M. (2019). Dreams and reality: Autonomy support for women entrepreneurs in Ethiopia. *Equality, Diversity and Inclusion: An International Journal*, 38(7), 727–742. <https://doi.org/10.1108/EDI-10-2017-0230>
- Halberstadt, J., Niemand, T., Kraus, S., Rexhepi, G., Jones, P., & Kailer, N. (2021). Social entrepreneurship orientation: Drivers of success for start-ups and established industrial firms. *Industrial Marketing Management*, 94, 137–149. <https://doi.org/10.1016/j.indmarman.2020.06.012>
- Hannan, M. T., & Freeman, J. (1977). The population ecology of organizations. *American Journal of Sociology*, 82(5), 929–964. <https://doi.org/10.1086/226424>

- Hannan, M. T., & Freeman, J. (1987). The ecology of organizational founding: American Labor Unions, 1836-1985. *American Journal of Sociology*, 92(4), 910–943. <https://doi.org/10.1086/228587>
- Harding, R. (2007). Understanding social entrepreneurship. *Industry and Higher Education*, 21(1), 73–84. <https://doi.org/10.5367/000000007780222723>
- Hayton, J. C., George, G., & Zahra, S. A. (2002). National culture and entrepreneurship: A review of behavioral research. *Entrepreneurship Theory and Practice*, 26(4), 33–52. <https://doi.org/10.1177/104225870202600403>
- Hébert, R. F., & Link, A. L. (1988). *The entrepreneur: Mainstream views and radical critiques*. Praeger, New York. Retrieved from <https://cir.nii.ac.jp/crid/1130000797652140032>
- Hébert, R. F., & Link, A. N. (1989). In search of the meaning of entrepreneurship. *Small Business Economics*, 1(1), 39–49. <https://doi.org/10.1007/BF00389915>
- Heidegger, M. (1996). *Being and time: A translation of Sein und Zeit*. SUNY Press.
- Hemingway, C. A. (2005). Personal values as a catalyst for corporate social entrepreneurship. *Journal of Business Ethics*, 60(3), 233–249. <https://doi.org/10.1007/s10551-005-0132-5>
- Hidalgo, G., Monticelli, J. M., & Bortolaso, I. V. (2021). Social capital as a driver of social entrepreneurship. *Journal of Social Entrepreneurship*. (world). <https://doi.org/10.1080/19420676.2021.1951819>
- Hindle, K. (2010). How community context affects entrepreneurial process: A diagnostic framework. *Entrepreneurship & Regional Development*, 22(7–8), 599–647. <https://doi.org/10.1080/08985626.2010.522057>
- Hirschi, A., & Fischer, S. (2013). Work values as predictors of entrepreneurial career intentions. *Career Development International*, 18(3), 216–231. <https://doi.org/10.1108/CDI-04-2012-0047>
- Hisrich, R., Langan-Fox, J., & Grant, S. (2007). Entrepreneurship research and practice: A call to action for psychology. *American Psychologist*, 62(6), 575–589. <https://doi.org/10.1037/0003-066X.62.6.575>
- Hockerts, K. (2015). The social entrepreneurial antecedents scale (seas): A validation study. *Social Enterprise Journal*, 11(3), 260–280. <https://doi.org/10.1108/SEJ-05-2014-0026>
- Hockerts, K. (2017). Determinants of social entrepreneurial intentions. *Entrepreneurship Theory and Practice*, 41(1), 105–130. <https://doi.org/10.1111/etap.12171>
- Hoffman, A. J. (1999). Institutional evolution and change: Environmentalism and the U.S. chemical industry. *Academy of Management Journal*, 42(4), 351–371. <https://doi.org/10.5465/257008>
- Hofstede, G. (1980). Culture and organizations. *International Studies of Management & Organization*, 10(4), 15–41. <https://doi.org/10.1080/00208825.1980.11656300>
- Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. SAGE Publications.
- Holland, D. V., & Shepherd, D. A. (2013). Deciding to persist: Adversity, values, and entrepreneurs' decision policies. *Entrepreneurship Theory and Practice*, 37(2), 331–358. <https://doi.org/10.1111/j.1540-6520.2011.00468.x>
- Homer, P. M., & Kahle, L. R. (1988). A structural equation test of the value-attitude-behavior hierarchy. *Journal of Personality and Social Psychology*, 54(4), 638–646. <https://doi.org/10.1037/0022-3514.54.4.638>
- Hoselitz, B. F. (1951). The early history of entrepreneurial theory. *Explorations in Economic History*, 3(4), 193.

- House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. SAGE Publications.
- Huang, J., & Xin, G. (2022). To get rich is glorious: Private entrepreneurs in China's anti-poverty campaign. *Journal of Chinese Political Science*, 27(2), 271–294. <https://doi.org/10.1007/s11366-021-09773-0>
- Hueso, J. A., Jaen, I., & Linan, F. (2021). From personal values to entrepreneurial intention: A systematic literature review. *International Journal of Entrepreneurial Behavior & Research*, 27(1), 205–230. <https://doi.org/10.1108/IJEBr-06-2020-0383>
- Hueso, J. A., Jaén, I., Liñán, F., & Basuki, W. (2020). The influence of collectivistic personal values on the formation of entrepreneurial intentions. *International Small Business Journal*, 38(5), 449–473.
- Husserl, E. (2012). *Ideas: General introduction to pure phenomenology*. Routledge.
- İlhan, S., & Aytaç, Ö. (2010). Türkiye’de kayırmacı eğilimlerin oluşmasında toplumsal ve kültürel yapının rolü. In *Yönetim ve Örgüt Açısından Kayırmacılık*. Beta Yayıncılık.
- Inglehart, R. (2016). *The silent revolution: Changing values and political styles among western publics*. Princeton University Press.
- Inkson, J. H. K., Pugh, D. S., & Hickson, D. J. (1970). Organization context and structure: An abbreviated replication. *Administrative Science Quarterly*, 15(3), 318–329. <https://doi.org/10.2307/2391622>
- Iqbal, M., Geneste, L., & Weber, P. (2023). Who wants to be a social entrepreneur? Exploring the antecedents interrelationship via modified Mair Noboa model. *Social Enterprise Journal*, 19(5), 536–554. <https://doi.org/10.1108/SEJ-12-2022-0115>
- Ivey, J. (2013). Interpretive phenomenology. *Pediatric Nursing*, 39(1), 27.
- Jack, S. L., & Anderson, A. R. (2002). The effects of embeddedness on the entrepreneurial process. *Journal of Business Venturing*, 17(5), 467–487. [https://doi.org/10.1016/S0883-9026\(01\)00076-3](https://doi.org/10.1016/S0883-9026(01)00076-3)
- Jaén, I., Moriano, J. A., & Liñán, F. (2013). Personal values and entrepreneurial intentions: An empirical study. In A. Fayolle, P. Kyrö, T. Mets, & U. Venesaar (Eds.), *Conceptual Richness and Methodological Diversity in Entrepreneurship Research* (pp. 15–31). Cheltenham: Edward Elgar Publishing.
- Jaén, Inmaculada, & Liñán, F. (2013). Work values in a changing economic environment: The role of entrepreneurial capital. *International Journal of Manpower*, 34(8), 939–960. <https://doi.org/10.1108/IJM-07-2013-0166>
- Jeong, E., & Yoo, H. (2022). A systematic literature review of women in social entrepreneurship. *Service Business*, 16(4), 935–970. <https://doi.org/10.1007/s11628-022-00512-w>
- Jones, M. B. (2007). The multiple sources of mission drift. *Nonprofit and Voluntary Sector Quarterly*, 36(2), 299–307. <https://doi.org/10.1177/0899764007300385>
- Kaesehage, K., Leyshon, M., Ferns, G., & Leyshon, C. (2019). Seriously personal: The reasons that motivate entrepreneurs to address climate change. *Journal of Business Ethics*, 157(4), 1091–1109. <https://doi.org/10.1007/s10551-017-3624-1>
- Kağıtçıbaşı, Ç. (2007). *Kültürel psikoloji: Kültür bağlamında insan ve aile* (A. Üskül & E. Uzun, Trans.). Evrim Yayınevi.
- Kah, S., O'Brien, S., Kok, S., & Gallagher, E. (2022). Entrepreneurial motivations, opportunities, and challenges: An international perspective. *Journal of African Business*, 23(2), 380–399. <https://doi.org/10.1080/15228916.2020.1838835>

- Kallio, H., Pietilä, A.-M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: Developing a framework for a qualitative semi-structured interview guide. *Journal of Advanced Nursing*, 72(12), 2954–2965. <https://doi.org/10.1111/jan.13031>
- Kanter, R. M. (1982). The middle manager as innovator. *Harvard Business Review*, 60(4), 95–105.
- Kantur, D. (2017). Sosyal girişimcilikte yerleşiklik: Coğrafi yayılım ve kültürel değerlerin rolü. *Journal of Entrepreneurship and Innovation Management*, 6(1), 173–196.
- Karadeniz, E. E. (2016). *Türkiye’de Girişimcilik GEM 2016*. Türkiye: KOSGEB.
- Karadeniz, E. E. (2019). *Türkiye’de girişimcilik ve uluslararası karşılaştırma 2018/2019 Global Entrepreneurship Monitor (GEM)*. İstanbul: Yeditepe Üniversitesi Yayınevi. Retrieved from Yeditepe Üniversitesi Yayınevi website: <https://gemconsortium.org/report>
- Kast, F. E., & Rosenzweig, J. E. (1972). General systems theory: Applications for organization and management. *Academy of Management Journal*, 15(4), 447–465. <https://doi.org/10.5465/255141>
- Kayalar, M., & Ömürbek, N. (2007). Girişimci adaylarının risk almaya yatkınlık özelliğinin cinsiyet bağlamında incelenmesi. *Atatürk Üniversitesi İktisadi ve İdari Bilimler Dergisi*, 21(1), 185–200.
- Kedmenec, I., & Strašek, S. (2017). Are some cultures more favourable for social entrepreneurship than others? *Economic Research-Ekonomska Istraživanja*, 30(1), 1461–1476.
- Kenny, T. (1994). From vision to reality through values. *Management Development Review*, 7(3), 17–20. <https://doi.org/10.1108/09622519410060375>
- Kickul, J., Janssen-Selvadurai, C., & Griffiths, M. D. (2012). A blended value framework for educating the next cadre of social entrepreneurs. *Academy of Management Learning & Education*, 11(3), 479–493.
- Kickul, J., & Lyons, T. S. (2020). *Understanding social entrepreneurship: The relentless pursuit of mission in an ever changing world* (3rd Edition). New York: Routledge.
- Kim, H. J. (2018). Reconciling entrepreneurial orientation and dynamic capabilities: A strategic entrepreneurship perspective. *The Journal of Entrepreneurship*, 27(2), 180–208. <https://doi.org/10.1177/0971355718781252>
- Kim, Minseong. (2020). A systematic literature review of the personal value orientation construct in hospitality and tourism literature. *International Journal of Hospitality Management*, 89, 102572. <https://doi.org/10.1016/j.ijhm.2020.102572>
- Kirkley, W. W. (2016). Entrepreneurial behaviour: The role of values. *International Journal of Entrepreneurial Behavior & Research*, 22(3), 290–328. <https://doi.org/10.1108/IJEBr-02-2015-0042>
- Kirzner, I. M. (1997). Entrepreneurial discovery and the competitive market process: An Austrian approach. *Journal of Economic Literature*, 35(1), 60–85.
- Kılınçarslan, Ö. (2019). *Aile işletmelerinin devamlılığında nepotizmin rolü ve nepotizm uygulamalarına yönelik bir araştırma*. Muğla Sıtkı Koçman University Institute of Social Sciences, Muğla.
- Kılınçarslan, Ö., & Avcı, U. (2021). Aile işletmelerinin devamlılığında nepotizm uygulamalarına yönelik bir araştırma. *Seyahat ve Otel İşletmeciliği Dergisi*, 18(1), 56–84. <https://doi.org/10.24010/soid.819806>

- Klarin, A., & Suseno, Y. (2023). An integrative literature review of social entrepreneurship research: Mapping the literature and future research directions. *Business & Society*, 62(3), 565–611. <https://doi.org/10.1177/00076503221101611>
- Kluckhohn, C. (1951). Values and value-orientations in the theory of action: An exploration in definition and classification. In T. Parsons & E. Shils (Eds.), *Toward a general theory of action* (pp. 388–433). Harvard University Press. <https://doi.org/10.4159/harvard.9780674863507.c8>
- Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations* (pp. xiv, 450). Oxford, England: Row, Peterson.
- Knight, F. H. (1921). *Risk, uncertainty and profit*. Boston, MA: Houghton Mifflin Company. Retrieved from <https://fraser.stlouisfed.org/files/docs/publications/books/risk/riskuncertaintyprofit.pdf>
- Kochargaonkar, A., & Boulton, J. (2014). Designing an innovation culture within an entrepreneurial environment. *Design Management Review*, 25(3), 10–16. <https://doi.org/10.1111/drev.10288>
- Koe Hwee Nga, J., & Shamuganathan, G. (2010). The influence of personality traits and demographic factors on social entrepreneurship start up intentions. *Journal of Business Ethics*, 95(2), 259–282. <https://doi.org/10.1007/s10551-009-0358-8>
- Korkmaz, S. (2000). Girişimcilik ve üniversite öğrencilerinin girişimcilik özelliklerinin belirlenmesine yönelik bir araştırma. *Hacettepe Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 18(1), 163–179.
- Korosec, R. L., & Berman, E. M. (2006). Municipal support for social entrepreneurship. *Public Administration Review*, 66(3), 448–462. <https://doi.org/10.1111/j.1540-6210.2006.00601.x>
- Krefting, L. (1991). Rigor in qualitative research: The assessment of trustworthiness. *The American Journal of Occupational Therapy*, 45(3), 214–222. <https://doi.org/10.5014/ajot.45.3.214>
- Krueger, N., Liñán, F., & Nabi, G. (2013). Cultural values and entrepreneurship. *Entrepreneurship & Regional Development*, 25(9–10), 703–707. <https://doi.org/10.1080/08985626.2013.862961>
- Kruse, P., Wach, D., Costa, S., & Antonio Moriano, J. (2019). Values matter, don't they? - Combining theory of planned behavior and personal values as predictors of social entrepreneurial intention. *Journal of Social Entrepreneurship*, 10(1), 55–83. <https://doi.org/10.1080/19420676.2018.1541003>
- Küçükaltan, D. (2009). Genel bir yaklaşımla girişimcilik. *Girişimcilik ve Kalkınma Dergisi*, 4(1), 21–28.
- Kunttu, A., Puumalainen, K., & Fellnhofer, K. (2017). Socially-oriented entrepreneurial goals and intentions: The role of values and knowledge. *Journal for International Business and Entrepreneurship Development*, 10(4), 337. <https://doi.org/10.1504/JIBED.2017.088711>
- Lambing, P. A., & Kuehl, C. R. (2006). *Entrepreneurship* (4th edition). Upper Saddle River, NJ: Pearson.
- Lawrence, P. R., & Lorsch, J. W. (1967). Differentiation and integration in complex organizations. *Administrative Science Quarterly*, 12(1), 1–47. <https://doi.org/10.2307/2391211>
- Leadbeater, C. (1997). *The rise of the social entrepreneur*. London: Demos.

- Lechner, C. M., Sortheix, F. M., Obschonka, M., & Salmela-Aro, K. (2018). What drives future business leaders? How work values and gender shape young adults' entrepreneurial and leadership aspirations. *Journal of Vocational Behavior*, 107, 57–70. <https://doi.org/10.1016/j.jvb.2018.03.004>
- Leibenstein, H. (1968). Entrepreneurship and development. *The American Economic Review*, 58(2), 72–83.
- Lepoutre, J., Justo, R., Terjesen, S., & Bosma, N. (2013). Designing a global standardized methodology for measuring social entrepreneurship activity: The Global Entrepreneurship Monitor social entrepreneurship study. *Small Business Economics*, 40(3), 693–714. <https://doi.org/10.1007/s11187-011-9398-4>
- Lessig, V. P. (1975). A measurement of dependencies between values and other levels of the consumer's belief space. *Journal of Business Research*, 3(3), 227–240. [https://doi.org/10.1016/0148-2963\(75\)90024-7](https://doi.org/10.1016/0148-2963(75)90024-7)
- Leviner, N., Crutchfield, L. R., & Wells, D. (2006). Understanding the impact of social entrepreneurs: Ashok's answer to the challenge of measuring effectiveness. In *Research on social entrepreneurship: Understanding and contributing to an emerging field* (pp. 89–104). Indianapolis: ARNOVA Occasional Paper Series. Retrieved from <https://www.ashoka.org/sites/default/files/2019-11/Research%20on%20Social%20Entrepreneurship%20-%20Understanding%20and%20Contributing%20to%20an%20Emerging%20Field.pdf#page=89>
- Liñán, F., Moriano, J. A., & Jaén, I. (2016). Individualism and entrepreneurship: Does the pattern depend on the social context? *International Small Business Journal*, 34(6), 760–776.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. California: SAGE Publications.
- Lindseth, A., & Norberg, A. (2004). A phenomenological hermeneutical method for researching lived experience. *Scandinavian Journal of Caring Sciences*, 18(2), 145–153. <https://doi.org/10.1111/j.1471-6712.2004.00258.x>
- Litzky, B. E., Godshalk, V. M., & Walton-Bongers, C. (2010). Social entrepreneurship and community leadership: A service-learning model for management education. *Journal of Management Education*, 34(1), 142–162. <https://doi.org/10.1177/1052562909338038>
- Llanos-Contreras, O., Alonso-Dos-Santos, M., & Ribeiro-Soriano, D. (2020). Entrepreneurship and risk-taking in a post-disaster scenario. *International Entrepreneurship and Management Journal*, 16(1), 221–237. <https://doi.org/10.1007/s11365-019-00590-9>
- Lopez, K. A., & Willis, D. G. (2004). Descriptive versus interpretive phenomenology: Their contributions to nursing knowledge. *Qualitative Health Research*, 14(5), 726–735. <https://doi.org/10.1177/1049732304263638>
- Louw, L., van Eeden, S. M., Bosch, J. K., & Venter, D. J. L. (2003). Entrepreneurial traits of undergraduate students at selected South African tertiary institutions. *International Journal of Entrepreneurial Behavior & Research*, 9(1), 5–26. <https://doi.org/10.1108/13552550310461027>
- Luca, M. R., & Robu, A. (2016). Personality traits in entrepreneurs and self-employed. *Bulletin of the Transilvania University of Braşov*, 9(58), 91–98.
- Lumpkin, G. T., Moss, T. W., Gras, D. M., Kato, S., & Amezcua, A. S. (2013). Entrepreneurial processes in social contexts: How are they different, if at all? *Small Business Economics*, 40(3), 761–783.

- Lyons, S. T., Duxbury, L., & Higgins, C. (2007). An empirical assessment of generational differences in basic human values. *Psychological Reports*, 101(2), 339–352. <https://doi.org/10.2466/pr0.101.2.339-352>
- Maio, G. R., Olson, J. M., Allen, L., & Bernard, M. M. (2001). Addressing discrepancies between values and behavior: The motivating effect of reasons. *Journal of Experimental Social Psychology*, 37(2), 104–117.
- Mair, J., & Marti, I. (2006). Social entrepreneurship research: A source of explanation, prediction, and delight. *Journal of World Business*, 41(1), 36–44.
- Mair, J., & Marti, I. (2009). Entrepreneurship in and around institutional voids: A case study from Bangladesh. *Journal of Business Venturing*, 24(5), 419–435.
- Mair, J., & Noboa, E. (2006). Social entrepreneurship: How intentions to create a social venture are formed. In J. Mair, J. Robinson, & K. Hockerts (Eds.), *Social Entrepreneurship* (pp. 121–135). London: Palgrave Macmillan UK. https://doi.org/10.1057/9780230625655_8
- Malerba, F., & McKelvey, M. (2020). Knowledge-intensive innovative entrepreneurship integrating Schumpeter, evolutionary economics, and innovation systems. *Small Business Economics*, 54(2), 503–522. <https://doi.org/10.1007/s11187-018-0060-2>
- Mandel, E. (1975). Self-management: Dangers and possibilities. *International*, 2(3), 3–9.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice*, 13(6), 522–526. <https://doi.org/10.1093/fampra/13.6.522>
- Martin, R. L., & Osberg, S. (2007). Social entrepreneurship: The case for definition. *Stanford Social Innovation Review*, 5(2), 28–39.
- Martin, R. L., & Osberg, S. R. (2015). Two keys to sustainable social enterprise. *Harvard Business Review*, 93(5), 86–94.
- Maslow, A. H. (1959). *New knowledge in human values*. (Underlining edition). New York, NY: HarperCollins.
- Mason, C. (2012). Isomorphism, social enterprise and the pressure to maximise social benefit. *Journal of Social Entrepreneurship*, 3(1), 74–95. <https://doi.org/10.1080/19420676.2012.665382>
- McClelland, D. C. (1961). *Achieving society*. Simon and Schuster.
- McConnell-Henry, T., Chapman, Y., & Francis, K. (2009). Husserl and Heidegger: Exploring the disparity. *International Journal of Nursing Practice*, 15(1), 7–15. <https://doi.org/10.1111/j.1440-172X.2008.01724.x>
- McDonald, H. P. (2004). *Radical axiology: A first philosophy of values*. Amsterdam: Rodopi.
- McGaha, K. K., & D’Urso, P. A. (2019). A non-traditional validation tool: Using cultural domain analysis for interpretive phenomenology. *International Journal of Social Research Methodology*, 22(6), 585–598. <https://doi.org/10.1080/13645579.2019.1621474>
- McQuilten, G., Warr, D., Humphery, K., & Spiers, A. (2020). Ambivalent entrepreneurs: Arts-based social enterprise in a neoliberal world. *Social Enterprise Journal*, 16(2), 121–140. <https://doi.org/10.1108/SEJ-03-2019-0015>
- Meglino, B. M., & Ravlin, E. C. (1998). Individual values in organizations: Concepts, controversies, and research. *Journal of Management*, 24(3), 351–389. [https://doi.org/10.1016/S0149-2063\(99\)80065-8](https://doi.org/10.1016/S0149-2063(99)80065-8)
- Méndez-Picazo, M.-T., Galindo-Martín, M.-A., & Castaño-Martínez, M.-S. (2021). Effects of sociocultural and economic factors on social entrepreneurship and sustainable

- development. *Journal of Innovation & Knowledge*, 6(2), 69–77. <https://doi.org/10.1016/j.jik.2020.06.001>
- Metin, B. (2023). Girişimcilik ekosistemi yaklaşımı kapsamında Türkiye’de girişimcilik: Güçlü ve zayıf Yönleri ilişkin bir değerlendirme. *Anadolu Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 24(3), 70–100. <https://doi.org/10.53443/anadoluibfd.1242246>
- Meyer, J. W., & Rowan, B. (1977). Institutionalized organizations: Formal structure as myth and ceremony. *American Journal of Sociology*, 83(2), 340–363. <https://doi.org/10.1086/226550>
- Mikulincer, M., Gillath, O., Sapir-Lavid, Y., Yaakobi, E., Arias, K., Tal-Aloni, L., & Bor, G. (2003). Attachment theory and concern for others’ welfare: Evidence that activation of the sense of secure base promotes endorsement of self-transcendence values. *Basic and Applied Social Psychology*, 25(4), 299–312. https://doi.org/10.1207/S15324834BASP2504_4
- Milfont, T. L., Duckitt, J., & Wagner, C. (2010). A cross-cultural test of the value–attitude–behavior hierarchy. *Journal of Applied Social Psychology*, 40(11), 2791–2813.
- Miller, T. L., Grimes, M. G., McMullen, J. S., & Vogus, T. J. (2012). Venturing for others with heart and head: How compassion encourages social entrepreneurship. *Academy of Management Review*, 37(4), 616–640. <https://doi.org/10.5465/amr.2010.0456>
- Mintzberg, H. (1980). Structure in 5’s: A synthesis of the research on organization design. *Management Science*, 26(3), 322–341. <https://doi.org/10.1287/mnsc.26.3.322>
- Mirghani, A. M., & El Ebrashi, R. (2023). Exploring the hybridity dilemma: The role of personal values. In D. Crowther & S. Seifi (Eds.), *Corporate social responsibility in difficult times* (pp. 59–75). Singapore: Springer Nature. https://doi.org/10.1007/978-981-99-2591-9_4
- Moizer, J., & Tracey, P. (2010). Strategy making in social enterprise: The role of resource allocation and its effects on organizational sustainability. *Systems Research and Behavioral Science*, 27(3), 252–266.
- Morris, M. H., Santos, S. C., & Kuratko, D. F. (2021). The great divides in social entrepreneurship and where they lead us. *Small Business Economics*, 57(3), 1089–1106. <https://doi.org/10.1007/s11187-020-00318-y>
- Morrison, A. (2000). Entrepreneurship: What triggers it? *International Journal of Entrepreneurial Behavior & Research*, 6(2), 59–71.
- Morse, J. M., Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2002). Verification strategies for establishing reliability and validity in qualitative research. *International Journal of Qualitative Methods*, 1(2), 13–22. <https://doi.org/10.1177/160940690200100202>
- Moss, T. W., Lumpkin, G. T., & Short, J. (2008). The dependent variables of social entrepreneurship research. *Babson College Entrepreneurship Research Conference*.
- Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications.
- Muldoon, J., Davis, P. E., Bendickson, J. S., McDowell, W. C., & Liguori, E. W. (2022). Paved with good intentions: Moral disengagement and social entrepreneurship. *Journal of Innovation & Knowledge*, 7(4), 100237.
- Murphy, P. J., & Coombes, S. M. (2009). A model of social entrepreneurial discovery. *Journal of Business Ethics*, 87(3), 325–336. <https://doi.org/10.1007/s10551-008-9921-y>
- Murphy, P. J., Liao, J., & Welsch, H. P. (2006). A conceptual history of entrepreneurial thought. *Journal of Management History*, 12(1), 12–35. <https://doi.org/10.1108/13552520610638256>

- Murray, A., & Palladino, R. (2021). "Developing human capitals in today's entrepreneurs: A practitioner perspective". *Journal of Intellectual Capital*, 22(4), 681–702. <https://doi.org/10.1108/JIC-08-2019-0202>
- Mwastika, C. (2021). Perceptions of entrepreneurship in Malawi: A country context understanding of entrepreneurship. *International Journal of Entrepreneurial Knowledge*, 9(2), 49–62. <https://doi.org/10.37335/ijek.v9i2.134>
- Myyry, L., Juujärvi, S., & Pessa, K. (2013). Change in values and moral reasoning during higher education. *European Journal of Developmental Psychology*, 10(2), 269–284. <https://doi.org/10.1080/17405629.2012.757217>
- Nabi, G., Liñán, F., Fayolle, A., Krueger, N., & Walmsley, A. (2017). The impact of entrepreneurship education in higher education: A systematic review and research agenda. *Academy of Management Learning & Education*, 16(2), 277–299. <https://doi.org/10.5465/amle.2015.0026>
- Naktiyok, A., & Kök, S. B. (2006). Çevresel faktörlerin iç girişimcilik üzerine etkileri. *Afyon Kocatepe Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 8(2), 77–96.
- Naktiyok, A., & Timuroğlu, M. K. (2009). Öğrencilerin motivasyonel değerlerinin girişimcilik niyetleri üzerine etkisi ve bir uygulama. *Atatürk Üniversitesi İktisadi ve İdari Bilimler Dergisi*, 23(3), 85–103.
- Ndou, V. (2021). Social Entrepreneurship Education: A Combination of Knowledge Exploitation and Exploration Processes. *Administrative Sciences*, 11(4), 112. <https://doi.org/10.3390/admsci11040112>
- Nel, E. L., & McQuaid, R. W. (2002). The evolution of local economic development in south Africa: The case of Stutterheim and social capital. *Economic Development Quarterly*, 16(1), 60–74. <https://doi.org/10.1177/0891242402016001007>
- Nelson, R. R., & Winter, S. G. (1985). *An evolutionary theory of economic change*. Harvard University Press.
- Newman, A., Obschonka, M., Schwarz, S., Cohen, M., & Nielsen, I. (2019). Entrepreneurial self-efficacy: A systematic review of the literature on its theoretical foundations, measurement, antecedents, and outcomes, and an agenda for future research. *Journal of Vocational Behavior*, 110, 403–419. <https://doi.org/10.1016/j.jvb.2018.05.012>
- Newman, K. L., & Nollen, S. D. (1996). Culture and congruence: The fit between management practices and national culture. *Journal of International Business Studies*, 27(4), 753–779. <https://doi.org/10.1057/palgrave.jibs.8490152>
- Nicholls, A. (2010). The legitimacy of social entrepreneurship: Reflexive isomorphism in a pre-paradigmatic field. *Entrepreneurship Theory and Practice*, 34(4), 611–633. <https://doi.org/10.1111/j.1540-6520.2010.00397.x>
- Noorderhaven, N., Thurik, R., Wennekers, S., & van Stel, A. (2004). The role of dissatisfaction and per capita income in explaining self-employment across 15 European countries. *Entrepreneurship Theory and Practice*, 28(5), 447–466. <https://doi.org/10.1111/j.1540-6520.2004.00057.x>
- OECD. (2021). Social entrepreneurship in Europe- An OECD-European Commission roject— OECD. Retrieved 26 May 2021, from <https://www.oecd.org/cfe/leed/social-entrepreneurship-oecd-ec.htm>
- Ojeda, D. P. (2021). *Design by social entrepreneurs: The analysis of four Chilean social entrepreneurs* (Ph.D.). Ann Arbor, United States. Retrieved from <https://www.proquest.com/docview/2497828071/abstract/BD86EE4D4AAE440EPQ/1>

- Onyx, J., & Leonard, R. (2010). The conversion of social capital into community development: An intervention in Australia's outback. *International Journal of Urban and Regional Research*, 34(2), 381–397. <https://doi.org/10.1111/j.1468-2427.2009.00897.x>
- Örücü, E., Kılıç, R., & Yılmaz, Ö. (2007). Üniversite öğrencilerinin girişimcilik eğilimlerinde ailesel faktörlerin etkisi üzerine bir uygulama. *Girişimcilik ve Kalkınma Dergisi*, 27–47.
- Osborne, J. W. (1994). Some similarities and differences among phenomenological and other methods of psychological qualitative research. *Canadian Psychology*, 35(2), 167–189. <https://doi.org/10.1037/0708-5591.35.2.167>
- Özdemir, M. (2010). Nitel veri analizi: Sosyal bilimlerde yöntem bilim sorunsalı üzerine bir çalışma. *Eskişehir Osmangazi Üniversitesi Sosyal Bilimler Dergisi*, 11(1), 323–343.
- Özdevecioğlu, M., & Cingöz, A. (2009). Sosyal girişimcilik ve sosyal girişimciler: Teorik çerçeve. *Erciyes Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, (32), 81–95.
- Özen, Ş. (2020). Yeni kurumsal kuram: Örgütleri çözümlemeye yeni ufuklar ve yeni sorunlar. In A. S. Sargut & Ş. Özen (Eds.), *Örgüt Kuramları* (4. Baskı). Ankara: İmge Kitabevi.
- Özeren, E., & Saatçioğlu, Ö. Y. (2016). Sosyal girişimcilikte inovasyon ve farklılıkları yönetmek: Çöp m adam örneği. *Journal of Entrepreneurship and Innovation Management*, 5(1), 71–96.
- Pant, P. N., & Lachman, R. (1998). Value incongruity and strategic choice. *Journal of Management Studies*, 35(2), 195–212. <https://doi.org/10.1111/1467-6486.00090>
- Pathak, S., & Muralidharan, E. (2018). Economic Inequality and Social Entrepreneurship. *Business & Society*, 57(6), 1150–1190. <https://doi.org/10.1177/0007650317696069>
- Patton, M. Q. (2014). *Qualitative research and evaluation methods: Integrating theory and practice* (Fourth). United States of America: SAGE Publications, Inc.
- Pearson, C. A. L., & Helms, K. (2013). Indigenous social entrepreneurship: The Gumatj clan enterprise in east Arnhem land. *The Journal of Entrepreneurship*, 22(1), 43–70. <https://doi.org/10.1177/0971355712469185>
- Pelchat, M.-C. (2004). Enterprising Asian NPOs: Social entrepreneurship in Taiwan. *Conference of Asian Foundations and Organizations*. Presented at the Conference of Asian Foundations and Organizations, Taiwan. Taiwan.
- Peredo, A. M., & McLean, M. (2006). Social entrepreneurship: A critical review of the concept. *Journal of World Business*, 41(1), 56–65. <https://doi.org/10.1016/j.jwb.2005.10.007>
- Perrini, F., & Vurro, C. (2006). Social entrepreneurship: Innovation and social change across theory and practice. In *Social entrepreneurship* (pp. 57–85). Springer.
- Perrini, F., Vurro, C., & Costanzo, L. A. (2010). A process-based view of social entrepreneurship: From opportunity identification to scaling-up social change in the case of San Patrignano. *Entrepreneurship and Regional Development*, 22(6), 515–534. <https://doi.org/10.1080/08985626.2010.488402>
- Peters, M. (2005). Entrepreneurial skills in leadership and human resource management evaluated by apprentices in small tourism businesses. *Education + Training*, 47(8/9), 575–591. <https://doi.org/10.1108/00400910510633125>
- Pfeffer, J., & Salancik, G. (1978). *The external control of organizations: A resource dependence perspective*. New York: Harper & Row. Retrieved from <https://www.gsb.stanford.edu/faculty-research/books/external-control-organizations-resource-dependence-perspective>

- Phillips, W., Lee, H., Ghobadian, A., O'Regan, N., & James, P. (2015). Social innovation and social entrepreneurship: A systematic review. *Group & Organization Management*, 40(3), 428–461. <https://doi.org/10.1177/1059601114560063>
- Pinillos, M.-J., & Reyes, L. (2011). Relationship between individualist–collectivist culture and entrepreneurial activity: Evidence from Global Entrepreneurship Monitor data. *Small Business Economics*, 37(1), 23–37. <https://doi.org/10.1007/s11187-009-9230-6>
- Pless, N. M. (2012). Social entrepreneurship in theory and practice-An introduction. *Journal of Business Ethics*, 111(3), 317–320. <https://doi.org/10.1007/s10551-012-1533-x>
- Postigo, Á., Cuesta, M., & García-Cueto, E. (2021). Entrepreneurial personality, conscientiousness, self-control, and grit: The psychological side of self-employment. *Anales de Psicología*, 37(2), 361.
- Powell, W. W., & DiMaggio, P. J. (2012). *The new institutionalism in organizational analysis*. University of Chicago Press. Retrieved from <https://books.google.com/books?hl=en&lr=&id=jbTbAgAAQBAJ&oi=fnd&pg=PR5&dq=info:DiGl3kE4QFUFJ:scholar.google.com&ots=pEmjD6Kj8L&sig=DjcdeMwjJtm8dsrLHd97VzueB-Y>
- Prabhu, G. N. (1999). Social entrepreneurial leadership. *Career Development International*, 4(3), 140–145. <https://doi.org/10.1108/13620439910262796>
- Praszkier, R., & Nowak, A. (2011). *Social entrepreneurship: Theory and practice*. Cambridge University Press.
- Presidency of the Republic of Türkiye. (2023). *Presidency of the Republic of Türkiye, Presidency of Strategy and Budget Directorate*. Retrieved from https://www.sbb.gov.tr/wp-content/uploads/2023/11/On-Ikinci-Kalkinma-Plani_2024-2028.pdf
- Pringle, J., Drummond, J., McLafferty, E., & Hendry, C. (2011). Interpretative phenomenological analysis: A discussion and critique. *Nurse Researcher*, 18(3), 20–24. <https://doi.org/10.7748/nr2011.04.18.3.20.c8459>
- Racko, G., Strauss, K., & Burchell, B. (2017). Economics education and value change: The role of program-normative homogeneity and peer influence. *Academy of Management Learning & Education*, 16(3), 373–392. <https://doi.org/10.5465/amle.2014.0280>
- Radko, N., Belitski, M., & Kalyuzhnova, Y. (2023). Conceptualising the entrepreneurial university: The stakeholder approach. *The Journal of Technology Transfer*, 48(3), 955–1044. <https://doi.org/10.1007/s10961-022-09926-0>
- Rakhmani, V. A., & Bhinekawati, R. (2020). The Impact of entrepreneurial orientation of social entrepreneurship towards social capital and organization performance: A case study of precious one. *International Journal of Business Studies*, 4(2), 56–68. <https://doi.org/10.32924/ijbs.v4i2.106>
- Ramus, T., & Vaccaro, A. (2017). Stakeholders matter: How social enterprises address mission drift. *Journal of Business Ethics*, 143(2), 307–322. <https://doi.org/10.1007/s10551-014-2353-y>
- Renko, M. (2013). Early challenges of nascent social entrepreneurs. *Entrepreneurship Theory and Practice*, 37(5), 1045–1069. <https://doi.org/10.1111/j.1540-6520.2012.00522.x>
- Rey-Marti, A., Ribeiro-Soriano, D., & Luis Sanchez-Garcia, J. (2016). Giving back to society: Job creation through social entrepreneurship. *Journal of Business Research*, 69(6), 2067–2072. <https://doi.org/10.1016/j.jbusres.2015.12.010>
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Texas: Christian University Press, Fort Worth.

- Riemen, D. J. (1983). *The essential structure of a caring interaction: A phenomenological study* (PhD Thesis). Texas Woman's University.
- Roberts, D., & Woods, C. (2005). Changing the world on a shoestring: The concept of social entrepreneurship. *University of Auckland Business Review*, 7(1), 45–51.
- Robinson, Jeffrey. (2006). Navigating social and institutional barriers to markets: How social entrepreneurs identify and evaluate opportunities. In J. Mair, J. Robinson, & K. Hockerts (Eds.), *Social entrepreneurship* (pp. 95–120). London: Palgrave Macmillan UK. https://doi.org/10.1057/9780230625655_7
- Robinson, Joy. (2014). The 7 traits of successful entrepreneurs. *Entrepreneur*, 42(1), 46–49.
- Roccas, S., Sagiv, L., Schwartz, S. H., & Knafo, A. (2002). The big five personality factors and personal values. *Personality and Social Psychology Bulletin*, 28(6), 789–801. <https://doi.org/10.1177/0146167202289008>
- Rohan, M. J. (2000). A rose by any name? The values construct. *Personality and Social Psychology Review*, 4(3), 255–277. https://doi.org/10.1207/S15327957PSPR0403_4
- Rokeach, M. (1973). *The nature of human values* (pp. x, 438). New York, NY, US: Free Press.
- Roschelle, J. (2000). Choosing and using video equipment for data collection. In R. A. Lesh (Ed.), *Handbook of research data design in mathematics and science education* (pp. 709–731). Mahwah, NJ: Lawrence Erlbaum Associates.
- Roundy, P. T. (2017). “Doing good” while serving customers: Charting the social entrepreneurship and marketing interface. *Journal of Research in Marketing and Entrepreneurship*, 19(2), 105–124. <https://doi.org/10.1108/JRME-03-2017-0009>
- Rubington, E., & Weinberg, M. (2011). *The Study of Social Problems* (Seventh Edition). New York, NY: Oxford University Press. Retrieved from <https://global.oup.com/ushe/product/the-study-of-social-problems-9780199731879>
- Sabahattin, P. (2021). *Türkiye Nasıl Kurtarılabilir? (How can Türkiye be saved?)*. BilgeSu Publisher.
- Şahin, H., & Palta, S. (2020). Türkiye’de girişimciliğin gelişimini etkileyen yapısal etmenler üzerine bir değerlendirme. *Yönetim ve Ekonomi Dergisi*, 27(3), 511–534. <https://doi.org/10.18657/yonveek.775325>
- Salimath, M. S., & Jones, R. (2011). Population ecology theory: Implications for sustainability. *Management Decision*, 49(6), 874–910. <https://doi.org/10.1108/00251741111143595>
- Sallan Gül, S., & Altındal, Y. (2016). Türkiye’de kadın girişimciliğinin serüveni: Başarı mümkün mü? *Süleyman Demirel Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 21(4), 1361–1377.
- Sandelowski, M. (1993). Rigor or rigor mortis: The problem of rigor in qualitative research revisited. *Advances in Nursing Science*, 16(2), 1.
- Santos, F. M. (2012). A positive theory of social entrepreneurship. *Journal of Business Ethics*, 111(3), 335–351. <https://doi.org/10.1007/s10551-012-1413-4>
- Santos, S. C., Neumeyer, X., Caetano, A., & Linan, F. (2021). Understanding how and when personal values foster entrepreneurial behavior: A humane perspective. *Journal of Small Business Management*, 59(3), 373–396. <https://doi.org/10.1080/00472778.2021.1888384>
- Santos, S. C., Neumeyer, X., Caetano, A., & Liñán, F. (2021). Understanding how and when personal values foster entrepreneurial behavior: A humane perspective. *Journal of Small Business Management*, 59(3), 373–396. <https://doi.org/10.1080/00472778.2021.1888384>

- Sargut, A. S., & Özen, Ş. (2020). Örgüt kuramlarına genel bakış: Karşılaştırmalı bir çözümleme. In A. S. Sargut & Ş. Özen (Eds.), *Örgüt Kuramları* (4. Baskı). Ankara: İmge Kitapevi.
- Sargut, S. (2001). *Kültürler arası farklılaşma ve yönetim*. Ankara: İmge Kitapevi.
- Sarioğlu, K. (2020). COVID-19 salgınının Türkiye'deki girişimciler ve faaliyetleri üzerinde etkileri: Nitel bir araştırma. *Girişimcilik ve Kalkınma Dergisi*, 15(2), 55–77.
- Sastre-Castillo, M. A., Peris-Ortiz, M., & Danvila-Del Valle, I. (2015). What is different about the profile of the social entrepreneur? *Nonprofit Management and Leadership*, 25(4), 349–369. <https://doi.org/10.1002/nml.21138>
- Saunders, B., Sim, J., Kingstone, T., Baker, S., Waterfield, J., Bartlam, B., ... Jinks, C. (2018). Saturation in qualitative research: Exploring its conceptualization and operationalization. *Quality & Quantity*, 52(4), 1893–1907.
- Schneider, S. C. (1988). National vs. corporate culture: Implications for human resource management. *Human Resource Management*, 27(2), 231–246. <https://doi.org/10.1002/hrm.3930270207>
- Schultz, T. W. (1975). The Value of the Ability to Deal with Disequilibria. *Journal of Economic Literature*, 13(3), 827–846.
- Schumpeter, J. (1980). *Theory of economic development*. New York: Routledge (First Edition 1911). <https://doi.org/10.4324/9781315135564>
- Schumpeter, J. A. (2013). *Capitalism, Socialism and Democracy*. Routledge.
- Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. P. Zanna (Ed.), *Advances in Experimental Social Psychology* (Vol. 25, pp. 1–65). Academic Press. [https://doi.org/10.1016/S0065-2601\(08\)60281-6](https://doi.org/10.1016/S0065-2601(08)60281-6)
- Schwartz, S. H. (2003). A proposal for measuring value orientations across nations. In *European Social Survey Core Questionnaire Development* (pp. 261–315). London: European Social Survey, City University London. Retrieved from https://www.europeansocialsurvey.org/sites/default/files/2023-06/ESS_core_questionnaire_human_values.pdf
- Schwartz, S. H. (2004). Mapping and interpreting cultural differences around the world. In H. Vinken, J. Soeters, & P. Ester (Eds.), *Comparing cultures, dimensions of culture in a comparative perspective* (pp. 43–73). Leiden, The Netherlands: Brill. https://doi.org/10.1163/9789047412977_007
- Schwartz, S. H. (2010). Basic values: How they motivate and inhibit prosocial behavior. In *Prosocial motives, emotions, and behavior: The better angels of our nature* (pp. 221–241). Washington, DC, US: American Psychological Association. <https://doi.org/10.1037/12061-012>
- Schwartz, S. H. (2011). Studying values: Personal adventure, future directions. *Journal of Cross-Cultural Psychology*, 42(2), 307–319. <https://doi.org/10.1177/0022022110396925>
- Schwartz, S. H. (2012). An overview of the Schwartz theory of basic values. *Online Readings in Psychology and Culture*, 2(1), 1–20.
- Schwartz, S. H., & Bilsky, W. (1987). Toward a universal psychological structure of human values. *Journal of Personality and Social Psychology*, 53, 550–562. <https://doi.org/10.1037/0022-3514.53.3.550>
- Schwartz, S. H., Sagiv, L., & Boehnke, K. (2000). Worries and values. *Journal of Personality*, 68(2), 309–346. <https://doi.org/10.1111/1467-6494.00099>

- Seale, C. (1999). Quality in qualitative research. *Qualitative Inquiry*, 5(4), 465–478.
- Seelos, C., Mair, J., Battilana, J., & Tina, D. M. (2011). The embeddedness of social entrepreneurship: Understanding variation across local communities. In C. Marquis, M. Lounsbury, & R. Greenwood (Eds.), *Communities and Organizations* (pp. 333–363). Emerald Group Publishing Limited. [https://doi.org/10.1108/S0733-558X\(2011\)0000033013](https://doi.org/10.1108/S0733-558X(2011)0000033013)
- Segal, E. A. (2007). Social empathy: A new paradigm to address poverty. *Journal of Poverty*, 11(3), 65–81.
- Şenturan, Ş., & Şentürk, N. (2016). GİRİŞİMCİLİĞİN GELİŞİMİ VE MİKROFİNANS UYGULAMALARININ ÖNEMİ. *Uluslararası Yönetim İktisat ve İşletme Dergisi*, 12(12), 812–822.
- Shafritz, J. M., & Ott, J. (1987). *Classics of organization theory* (2nd edition). Chicago, Ill: Dorsey Press.
- Shane, S., & Venkataraman, S. (2000). The promise of entrepreneurship as a field of research. *Academy of Management Review*, 25(1), 217–226. <https://doi.org/10.5465/amr.2000.2791611>
- Shane, Scott. (1993). Cultural influences on national rates of innovation. *Journal of Business Venturing*, 8(1), 59–73. [https://doi.org/10.1016/0883-9026\(93\)90011-S](https://doi.org/10.1016/0883-9026(93)90011-S)
- Shane, Scott. (2000). Prior knowledge and the discovery of entrepreneurial opportunities. *Organization Science*, 11(4), 448–469. <https://doi.org/10.1287/orsc.11.4.448.14602>
- Shane, Scott. (2009). Why encouraging more people to become entrepreneurs is bad public policy. *Small Business Economics*, 33(2), 141–149. <https://doi.org/10.1007/s11187-009-9215-5>
- Shane, Scott A. (1992). Why do some societies invent more than others? *Journal of Business Venturing*, 7(1), 29–46. [https://doi.org/10.1016/0883-9026\(92\)90033-N](https://doi.org/10.1016/0883-9026(92)90033-N)
- Shane, Scott Andrew. (2003). *A general theory of entrepreneurship: The individual-opportunity Nexus*. Edward Elgar Publishing.
- Shane, Scott, & Eckhardt, J. (2003). The individual-opportunity Nexus. In Zoltan J. Acs & D. B. Audretsch (Eds.), *Handbook of entrepreneurship research: An interdisciplinary survey and introduction* (pp. 161–191). Boston, MA: Springer US. https://doi.org/10.1007/0-387-24519-7_8
- Sharir, M., & Lerner, M. (2006). Gauging the success of social ventures initiated by individual social entrepreneurs. *Journal of World Business*, 41(1), 6–20. <https://doi.org/10.1016/j.jwb.2005.09.004>
- Sharma, G. (2017). Pros and cons of different sampling techniques. *International Journal of Applied Research*, 3(7), 749–752.
- Shaw, E., & Carter, S. (2007). Social entrepreneurship: Theoretical antecedents and empirical analysis of entrepreneurial processes and outcomes. *Journal of Small Business and Enterprise Development*, 14(3), 418–434. <https://doi.org/10.1108/14626000710773529>
- Shepherd, D. A., Patzelt, H., & Baron, R. A. (2013). “I care about nature, but ...”: Disengaging values in assessing opportunities that cause Harm. *Academy of Management Journal*, 56(5), 1251–1273. <https://doi.org/10.5465/amj.2011.0776>
- Shin, C., & Park, J. (2019). How social entrepreneurs’ value orientation affects the performance of social enterprises in Korea: The mediating effect of social entrepreneurship. *Sustainability*, 11(19), 5341. <https://doi.org/10.3390/su11195341>

- Short, J. C., Moss, T. W., & Lumpkin, G. T. (2009). Research in social entrepreneurship: Past contributions and future opportunities. *Strategic Entrepreneurship Journal*, 3(2), 161–194. <https://doi.org/10.1002/sej.69>
- Simon, M., Houghton, S. M., & Aquino, K. (2000). Cognitive biases, risk perception, and venture formation: How individuals decide to start companies. *Journal of Business Venturing*, 15(2), 113–134. [https://doi.org/10.1016/S0883-9026\(98\)00003-2](https://doi.org/10.1016/S0883-9026(98)00003-2)
- Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology*, 1(1), 39–54. <https://doi.org/10.1191/1478088704qp004oa>
- Smith, J. A., Flowers, P., & Larkin, M. (2021). *Interpretative phenomenological analysis: Theory, method and research*. London: Sage Publications Ltd. Retrieved from <https://www.torrossa.com/it/resources/an/5282221>
- Smith, W. K., Besharov, M. L., Wessels, A. K., & Chertok, M. (2012). A paradoxical leadership model for social entrepreneurs: Challenges, leadership skills, and pedagogical tools for managing social and commercial demands. *Academy of Management Learning & Education*, 11(3), 463–478.
- Smith, W. K., Gonin, M., & Besharov, M. L. (2013). Managing social-business tensions: A review and research agenda for social enterprise. *Business Ethics Quarterly*, 23(3), 407–442. <https://doi.org/10.5840/beq201323327>
- Sobel, J. (2002). Can we trust social capital? *Journal of Economic Literature*, 40(1), 139–154. <https://doi.org/10.1257/0022051027001>
- Sönmez, A., Arıker, Ç., & Toksoy, A. (2016). Dünya’da ve Türkiye’de sosyal girişimciliğin gelişimi. *Sosyal ve Beşeri Bilimler Araştırmaları Dergisi*, 17(37 Girişimcilik Özel Sayısı), 102–121.
- Sönmez, A., & Toksoy, A. (2014). Türkiye’de girişimcilik ve Türk girişimci profili üzerine bir analiz. *Yönetim ve Ekonomi Dergisi*, 21(2), 41–58. <https://doi.org/10.18657/yecbu.26416>
- Sotiropoulou, A., Papadimitriou, D., & Maroudas, L. (2021). Personal values and typologies of social entrepreneurs. The case of Greece. *Journal of Social Entrepreneurship*, 12(1), 1–27. <https://doi.org/10.1080/19420676.2019.1668827>
- Sousa-Filho, J. M. de, & Almeida, F. (2023). Factors affecting social entrepreneurial intentions in a Portuguese higher education institution. *International Journal of Innovation Science, ahead-of-print*(ahead-of-print). <https://doi.org/10.1108/IJIS-07-2022-0120>
- Spencer, A. S., Kirchhoff, B. A., & White, C. (2008). Entrepreneurship, innovation, and wealth distribution: The essence of creative destruction. *International Small Business Journal*, 26(1), 9–26. <https://doi.org/10.1177/0266242607084657>
- Stam, E., & van de Ven, A. (2021). Entrepreneurial ecosystem elements. *Small Business Economics*, 56(2), 809–832. <https://doi.org/10.1007/s11187-019-00270-6>
- Stephan, U., & Drencheva, A. (2017). The person in social entrepreneurship. In *The Wiley handbook of entrepreneurship* (pp. 205–229). John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781118970812.ch10>
- Stephan, U., & Uhlaner, L. M. (2010). Performance-based vs socially supportive culture: A cross-national study of descriptive norms and entrepreneurship. *Journal of International Business Studies*, 41(8), 1347–1364. <https://doi.org/10.1057/jibs.2010.14>
- Stephan, U., Uhlaner, L. M., & Stride, C. (2015). Institutions and social entrepreneurship: The role of institutional voids, institutional support, and institutional configurations. *Journal of International Business Studies*, 46(3), 308–331. <https://doi.org/10.1057/jibs.2014.38>

- Stern, P. C., & Dietz, T. (1994). The Value Basis of Environmental Concern. *Journal of Social Issues*, 50(3), 65–84. <https://doi.org/10.1111/j.1540-4560.1994.tb02420.x>
- Stevens, R., Moray, N., & Bruneel, J. (2015). The social and economic mission of social enterprises: Dimensions, measurement, validation, and relation. *Entrepreneurship Theory and Practice*, 39(5), 1051–1082. <https://doi.org/10.1111/etap.12091>
- Stirzaker, R., Galloway, L., Muhonen, J., & Christopoulos, D. (2021). The drivers of social entrepreneurship: Agency, context, compassion and opportunism. *International Journal of Entrepreneurial Behavior & Research*, 27(6), 1381–1402. <https://doi.org/10.1108/IJEBr-07-2020-0461>
- Suchek, N., Ferreira, J. J., & Fernandes, P. O. (2022). A review of entrepreneurship and circular economy research: State of the art and future directions. *Business Strategy and the Environment*, 31(5), 2256–2283. <https://doi.org/10.1002/bse.3020>
- Suchman, M. C. (1995). Managing legitimacy: Strategic and institutional approaches. *Academy of Management Review*, 20(3), 571–610. <https://doi.org/10.5465/amr.1995.9508080331>
- Suddick, K. M., Cross, V., Vuoskoski, P., Galvin, K. T., & Stew, G. (2020). The work of hermeneutic phenomenology. *International Journal of Qualitative Methods*, 19, 1609406920947600. <https://doi.org/10.1177/1609406920947600>
- Sullivan Mort, G., Weerawardena, J., & Carnegie, K. (2003). Social entrepreneurship: Towards conceptualisation. *International Journal of Nonprofit and Voluntary Sector Marketing*, 8(1), 76–88. <https://doi.org/10.1002/nvsm.202>
- Sutton, R. I., & Staw, B. M. (1995). What theory is not. *Administrative Science Quarterly*, 40(3), 371–384. <https://doi.org/10.2307/2393788>
- Taatala, V. P. (2010). Learning entrepreneurship in higher education. *Education + Training*, 52(1), 48–61. <https://doi.org/10.1108/00400911011017672>
- Tan, L. P., Le, A. N. H., & Xuan, L. P. (2020). A systematic literature review on social entrepreneurial intention. *Journal of Social Entrepreneurship*, 11(3), 241–256. <https://doi.org/10.1080/19420676.2019.1640770>
- Tan, W.-L., Williams, J., & Tan, T.-M. (2005). Defining the ‘social’ in ‘social entrepreneurship’: Altruism and entrepreneurship. *The International Entrepreneurship and Management Journal*, 1(3), 353–365. <https://doi.org/10.1007/s11365-005-2600-x>
- Taylor, S. J., Bogdan, R., & DeVault, M. (2015). *Introduction to qualitative research methods: A guidebook and resource* (4th ed.). United States of America: John Wiley & Sons.
- Teasdale, S., Lyon, F., & Baldock, R. (2013). Playing with numbers: A methodological critique of the social enterprise growth myth. *Journal of Social Entrepreneurship*, 4(2), 113–131. <https://doi.org/10.1080/19420676.2012.762800>
- Teasdale, Simon. (2010). How can social enterprise address disadvantage? Evidence from an inner city community. *Journal of Nonprofit & Public Sector Marketing*, 22(2), 89–107. <https://doi.org/10.1080/10495141003601278>
- Teece, D. J. (2016). Dynamic capabilities and entrepreneurial management in large organizations: Toward a theory of the (entrepreneurial) firm. *European Economic Review*, 86, 202–216. <https://doi.org/10.1016/j.euroecorev.2015.11.006>
- Thompson, J. D. (2017). *Organizations in action: Social science bases of administrative theory*. New York: Routledge. <https://doi.org/10.4324/9781315125930>
- Thompson, J. L. (2002). The world of the social entrepreneur. *International Journal of Public Sector Management*, 15(5), 412–431. <https://doi.org/10.1108/09513550210435746>

- Thomson Reuters Foundation. (2019). The best place to be a social entrepreneur 2019. Retrieved 26 May 2021, from Poll2019.trust.org website: [http://poll2019.trust.org/stories/item/?id=\\${mainContent.identifier}](http://poll2019.trust.org/stories/item/?id=${mainContent.identifier})
- Thornberry, N. (2001). Corporate entrepreneurship: Antidote or oxymoron? *European Management Journal*, 19(5), 526–533.
- Thornton, M. (2020). Turning the word upside down: How cantillon redefined the entrepreneur. *Quarterly Journal of Austrian Economics*, 23(3–4), 265–280.
- Thornton, P. H., & Ocasio, W. (1999). Institutional logics and the historical contingency of power in organizations: Executive succession in the higher education publishing industry, 1958-1990. *American Journal of Sociology*, 105(3), 801–843. <https://doi.org/10.1086/210361>
- Timmons, J. A., & Spinelli Jr., S. (2008). *New venture creation: Entrepreneurship for the 21st century* (7th Edition). McGraw-Hill.
- Tipu, S. A. A., & Ryan, J. C. (2016). Predicting entrepreneurial intentions from work values: Implications for stimulating entrepreneurship in UAE national youth. *Management Decision*, 54(3), 610–629. <https://doi.org/10.1108/MD-09-2015-0387>
- Tiwari, P., Bhat, A. K., & Tikoria, J. (2017). An empirical analysis of the factors affecting social entrepreneurial intentions. *Journal of Global Entrepreneurship Research*, 7(1), 9. <https://doi.org/10.1186/s40497-017-0067-1>
- Tobin, G. A., & Begley, C. M. (2004). Methodological rigour within a qualitative framework. *Journal of Advanced Nursing*, 48(4), 388–396. <https://doi.org/10.1111/j.1365-2648.2004.03207.x>
- Townsend, D. M., & Hart, T. A. (2008). Perceived institutional ambiguity and the choice of organizational form in social entrepreneurial ventures. *Entrepreneurship Theory and Practice*, 32(4), 685–700.
- Tracy, M. (2013). The state of entrepreneurship in Turkey. *Wilson Center for Social Entrepreneurship, Paper 11*, 1–49.
- Tsai, J.-M., Hung, S.-W., & Yang, T.-T. (2020). In pursuit of goodwill? The cross-level effects of social enterprise consumer behaviours. *Journal of Business Research*, 109, 350–361. <https://doi.org/10.1016/j.jbusres.2019.11.051>
- Tuohy, D., Cooney, A., Dowling, M., Murphy, K., & Sixsmith, J. (2013). An overview of interpretive phenomenology as a research methodology. *Nurse Researcher*, 20(6), 17–20. <https://doi.org/10.7748/nr2013.07.20.6.17.e315>
- Tuulik, K., Õunapuu, T., Kuimet, K., & Titov, E. (2016). Rokeach's instrumental and terminal values as descriptors of modern organisation values. *International Journal of Organizational Leadership*, 5, 151–161.
- Ulhøi, J. P. (2005). The social dimensions of entrepreneurship. *Technovation*, 25(8), 939–946.
- United Nations. (2023). Türkiye Sürdürülebilir Kalkınma Amaçları. Retrieved 21 November 2023, from <https://turkiye.un.org/tr/sdgs>
- Urban, B., & Kujinga, L. (2017). The institutional environment and social entrepreneurship intentions. *International Journal of Entrepreneurial Behavior & Research*, 23(4), 638–655. <https://doi.org/10.1108/IJEBr-07-2016-0218>
- Üsdiken, B., & Leblebici, H. (2001). Organization theory. In N. Anderson, D. S. Ones, H. K. Sinangil, & C. Viswesvaran (Eds.), *Handbook of industrial, work and organizational psychology* (pp. 377–397). London: SAGE Publications, Inc.

- Van der Zalm, J. E., & Bergum, V. (2000). Hermeneutic-phenomenology: Providing living knowledge for nursing practice. *Journal of Advanced Nursing*, 31(1), 211–218. <https://doi.org/10.1046/j.1365-2648.2000.01244.x>
- van Manen, M. (2017). Phenomenology in its original sense. *Qualitative Health Research*, 27(6), 810–825. <https://doi.org/10.1177/1049732317699381>
- van Praag, C. M. (1999). Some classic views on entrepreneurship. *De Economist*, 147(3), 311–335. <https://doi.org/10.1023/A:1003749128457>
- van Praag, C. M., & Versloot, P. H. (2007). What is the value of entrepreneurship? A review of recent research. *Small Business Economics*, 29(4), 351–382. <https://doi.org/10.1007/s11187-007-9074-x>
- Van Ryzin, G. G., Grossman, S., DiPadova-Stocks, L., & Bergrud, E. (2009). Portrait of the social entrepreneur: Statistical evidence from a US panel. *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations*, 20(2), 129–140. <https://doi.org/10.1007/s11266-009-9081-4>
- Verma, V. (2023). 20 Entrepreneurship Theories | LinkedIn. Retrieved 31 October 2023, from <https://www.linkedin.com/pulse/20-entrepreneurship-theories-vishal-verma/>
- Veroff, J., & Smith, D. A. (1985). Motives and values over the adult years. *Advances in Motivation and Achievement*, 4, 1–53.
- Watkins, L. J., & Gnoth, J. (2011). Japanese tourism values: A means–end investigation. *Journal of Travel Research*, 50(6), 654–668. <https://doi.org/10.1177/0047287510382297>
- Webster's Third New International Dictionary. (2023). *Entrepreneur*. Retrieved from <https://www.merriam-webster.com/dictionary/entrepreneur>
- Weerawardena, J., McDonald, R. E., & Mort, G. S. (2010). Sustainability of nonprofit organizations: An empirical investigation. *Journal of World Business*, 45(4), 346–356.
- Weerawardena, J., & Mort, G. S. (2006). Investigating social entrepreneurship: A multidimensional model. *Journal of World Business*, 41(1), 21–35.
- Weick, K. E. (1995). What theory is not, theorizing is. *Administrative Science Quarterly*, 40(3), 385–390. <https://doi.org/10.2307/2393789>
- Williams, C. C., & Nadin, S. (2011). Beyond the commercial versus social entrepreneurship divide: Some lessons from English localities. *Social Enterprise Journal*, 7(2), 118–129. <https://doi.org/10.1108/175086111111156592>
- Williamson, I. O., Cable, D. M., & Aldrich, H. E. (2002). Smaller but not necessarily weaker: How small businesses can overcome barriers to recruitment. *Managing People in Entrepreneurial Organizations*, 5(83), 83–106.
- Williamson, O. E. (1979). Transaction-cost economics: The governance of contractual relations. *The Journal of Law & Economics*, 22(2), 233–261.
- Woodward, the late J. (1981). *Industrial organization: Theory and practice* (2nd edition). Oxford ; New York: Oxford University Press.
- Woodward, I., & Shaffakat, S. (2016). Understanding values for insightfully aware leadership. *INSEAD Working Papers Collection*, No 5, 1–58.
- Wrzesniewski, A., McCauley, C., Rozin, P., & Schwartz, B. (1997). Jobs, careers, and callings: People's relations to their work. *Journal of Research in Personality*, 31(1), 21–33. <https://doi.org/10.1006/jrpe.1997.2162>
- Wu, Y. J., Wu, T., & Sharpe, J. (2020). Consensus on the definition of social entrepreneurship: A content analysis approach. *Management Decision*, 58(12), 2593–2619. <https://doi.org/10.1108/MD-11-2016-0791>

- Yang, K.-P., Hsiung, H.-H., & Chiu, Y.-J. (2015). The comfort zone of the value circumplex for entrepreneurship: A structural analysis. *Career Development International*, 20(6), 663–683. <https://doi.org/10.1108/CDI-07-2014-0087>
- Yazıcıoğlu, R. (2000). *Bu sistem değişmeli* (5. Baskı). İstanbul: Birey Yayıncılık.
- Yeşiltaş, M. D., & Kılıç, K. C. (2014). Girişimcilerin iş kurma ve geliştirme faaliyetlerinin sosyal ağ perspektifinde incelenmesi: Yapı müteahhitleri üzerine bir araştırma. *Çukurova Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 23(1), 119–132.
- Yitshaki, R., & Kropp, F. (2016). Motivations and Opportunity Recognition of Social Entrepreneurs. *Journal of Small Business Management*, 54(2), 546–565. <https://doi.org/10.1111/jsbm.12157>
- Yıldırım, A. (1999). Nitel araştırma yöntemlerinin temel özellikleri ve eğitim araştırmalarındaki yeri ve önemi. *Eğitim ve Bilim*, 23(112). Retrieved from <http://213.14.10.181/index.php/EB/article/view/5326>
- Yıldırım, A., & Şimşek, H. (2016). *Sosyal bilimlerde nitel araştırma yöntemleri* (10th Edition). Ankara: Seçkin Yayıncılık.
- Yılmaz, E., & Sünbül, A. M. (2009). Üniversite Öğrencilerine Yönelik Girişimcilik Ölçeğinin Geliştirilmesi. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (21), 195–203.
- Young, Dennis R., & Kim, C. (2015). Can social enterprises remain sustainable and mission-focused? Applying resiliency theory. *Social Enterprise Journal*, 11(3), 233–259. <https://doi.org/10.1108/SEJ-02-2015-0005>
- Young, D.R., Kerlin, J. A., Teasdale, S., & Soh, J. (2012). *Patterns in social entrepreneurship research* (J. R. Kickul & S. Bacq, Eds.). Edward Elgar Publishing.
- Young, R. (2006). For what it is worth: Social value and the future of social entrepreneurship. In A Nicholls (Ed.), *Social entrepreneurship* (pp. 56–73). Oxford, UK: Oxford University Press.
- Yu, W., Zhu, F., Foo, M. D., & Wiklund, J. (2022). What does not kill you makes you stronger: Entrepreneurs' childhood adversity, resilience, and career success. *Journal of Business Research*, 151, 40–55. <https://doi.org/10.1016/j.jbusres.2022.06.035>
- Yujuico, E. (2008). Connecting the dots in social entrepreneurship through the capabilities approach. *Socio-Economic Review*, 6(3), 493–513.
- Yüksel, H., Cevher, E., & Yüksel, M. (2015). Öğrencilerin girişimci kişilik özellikleri ile girişimcilik eğilimleri üzerine bir araştırma. *Çankırı Karatekin Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 5(1), 143–156.
- Yunus, M., & Weber, K. (2009). *Creating a world without poverty: Social business and the future of capitalism* (Illustrated edition). New York, NY: PublicAffairs.
- Zahra, S. A., Gedajlovic, E., Neubaum, D. O., & Shulman, J. M. (2009). A typology of social entrepreneurs: Motives, search processes and ethical challenges. *Journal of Business Venturing*, 24(5), 519–532. <https://doi.org/10.1016/j.jbusvent.2008.04.007>
- Zahra, S. A., Rawhouser, H. N., Bhawe, N., Neubaum, D. O., & Hayton, J. C. (2008). Globalization of social entrepreneurship opportunities. *Strategic Entrepreneurship Journal*, 2(2), 117–131. <https://doi.org/10.1002/sej.43>
- Zucker, L. G. (1987). Institutional theories of organization. *Annual Review of Sociology*, 13(1), 443–464. <https://doi.org/10.1146/annurev.so.13.080187.002303>
- Zucker, Lynne G. (1977). The role of institutionalization in cultural persistence. *American Sociological Review*, 42(5), 726–743. <https://doi.org/10.2307/2094862>
- Zulfiqar, S., Nadeem, M. A., Khan, M. K., Anwar, M. A., Iqbal, M. B., & Asmi, F. (2021). Opportunity recognition behavior and readiness of youth for social entrepreneurship.



APPENDIX

APPENDIX A: INTERVIEW GUIDE

Dear Participant,

This study aims to understand the experiences of social entrepreneurs in-depth and to recognize how the social entrepreneurs' values affect their motivation to participate in social enterprises. Participation in our research is **completely voluntary**.

The research will be shaped in the light of your experiences. The more correct and sincere you share your experiences with us, the more the scientific value of the research will be increased. In order for you to express your experiences more easily, **your name and your enterprise's name will not be used in the research**. Participants in the study will be named differently. Ethical approval was obtained from Adana Alparslan Türkeş Science and Technology University on 29.06.2022 that the data collection process of this research is in accordance with ethical guidelines.

I estimate that our interview will take about half an hour. In order to increase the scientific value of the research, **if you allow me, I would like to record our conversations**. The purpose is to prevent data loss. Audio recordings will be destroyed after the interviews are transcribed by the researcher.

Thank you for taking the time to contribute to our research. If you have any comments or suggestions that come to your mind after the interview and would like to add, you can contact us at the e-mail address given below.

Researcher's Res. Asst. Ömür KILINÇARSLAN okilincarslan@atu.edu.tr

Supervisor's Prof. Dr. İ. Efe EFEOĞLU e.efeoglu@atu.edu.tr

Demographic Information:

1. Could you tell me a little about yourself?

Name and Surname:

Education Level:

Age:

Social Entrepreneurship Experience:

Questions about the Organisation

2. What can you say about your organization's founding purpose, mission, and vision?
 3. When was your organisation established? How many people work within your organisation?
 4. What is your business model?
 5. What kind of social impact do you think you create?
-

Defining Social Entrepreneurship

6. What do you think is a social entrepreneur and social entrepreneurship? / What is the definition of social enterprise and social entrepreneur for you?
 7. Would you define your enterprise as a social enterprise? Why?
 8. What are the main differences between a social enterprise, a commercial enterprise, and a foundation?
 9. How do you think social enterprises differ from commercial enterprises and foundations in terms of management when you consider areas such as wages paid to employees, hierarchy, motivation, and communication?
 10. What would you say about the advantages and disadvantages of being a social entrepreneur?
 11. What are the most important characteristics of social entrepreneurs?
-

Becoming a Social Entrepreneur

12. How did you decide to become a social entrepreneur?
12. 1. What motivates you to establish a social enterprise?
12. 2. What were the main factors that pushed you to engage in a social enterprise activity?
13. How did your family and friends react when you decided to become a social entrepreneur?
14. How did your family, friends and education have an impact on your social entrepreneurship activities?
15. How did you feel when you started a social enterprise for the first time? Are you still maintaining these feelings? Do you have any regrets about this? Why?
16. Do you work or have you worked in any non-governmental organization/NGO?
- 16.1. How would you evaluate the impact of the non-governmental organization on your social entrepreneurship activities?
17. Did you have any entrepreneurial experience before your social enterprise? If yes, how did the entrepreneurial experience affect your social enterprise?
18. What were the most important problems you faced while starting a social enterprise? What did you do to overcome these problems?

Understanding Values

Values are defined as the goals that individuals desire in their lives (Schwartz, 1992). Values include personal judgmental factors about what is right, wrong, and desirable (Rokeach, 1973). People have many values, but they usually give more importance to some values than others (Schwartz, 2012)

- 19.** What are your most important values in your life?
- 20.** How do your values influence your social entrepreneurial activity?
- 21.** Are there similarities between your values and your social enterprise's values? What are they?
- 22.** What are the core values that make you a social entrepreneur?
- 23.** What values do you think a social entrepreneur should have?
- 24.** How do you act when you have to exhibit behaviours that are inconsistent with your values?

About the Research

- 25.** Are there any social entrepreneurs that we can interview within the scope of our research?
- 26.** What is your assessment of the interview questions? Is there anything you would like to add/remove from the questions?

