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Identity Construction In Social Entrepreneurship Education
The Use of Narrative Approaches to Explore Student Experience

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Identity Construction In Social Entrepreneurship Education: The Use of Narrative Approaches to Explore Student Experience

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"Wanting to be someone else is a waste of who you are"

Kurt Cobain

What about wanting to be who you are?

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I would like to warmly thank all those who believed in me and in this project and I hope that the result will be as high as the unconditional support I received from some for the benefit of the whole.

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Introduction

In the last twenty years, social entrepreneurship (SE) is gaining visibility by multiplying initiatives for the benefit of individuals and the planet (Phillips, Lee, Ghobadian, O'regan, & James, 2015). By definition, social entrepreneurs are committed to provide social value (Peredo & McLean, 2006). In the meantime, research on SE (Phillips et al., 2015) and its educational counterpart (Awaysheh & Bonfiglio, 2017) also started to develop their field. This thesis is an opportunity to take stock of this last, based on a rigorous literature review, to participate to the conversation in the field of social entrepreneurship education (SEE). To capture its controversies, key topics of interest and developments over time and space (i.e., influences from other communities) our first article (Solbreux, Pondeville, & Hermans, 2022) proposes a narrative review of thirteen years of literature on SEE. We find that researchers and educators in the SEE ecosystem have imported concepts from other communities to flesh out the three challenges identified by Tracey and Phillips (2007): managing accountability, managing double bottom line, and managing identity. This article is determinant to position our work that focusses on student identity construction and answers the call initiated by Tracey and Phillips when suggesting that it is a key topic in SEE.

Our ambition is to continue the work initiated by Smith and Woodworth (2012) on the identity construction of SE students through SEE, by proposing an innovative approach that goes beyond a deterministic view dear to mainstream entrepreneurship education (Krueger, N. F. 1993, Hoppe, M., Westerberg, M., & Leffler, E., 2017). In this tradition, identity work is envisioned to act on youths' intentions to engage in entrepreneurial activities after graduation (Boissin, Chollet, & Emin, 2009). What we study in this thesis is SEE as an opportunity for students to discuss how working on social and environmental injustices questions who they are and want to become including, but not limited to, becoming a social entrepreneur. To understand the complexity of what they are experiencing, we focus on the effects that such an approach may have on their perception of themselves (their identity) and their vision of the future in the context of SE. Specifically, we study student narratives of young adults who put themselves in the shoes of aspiring social entrepreneurs, take a stand on social and environmental issues, and in doing so reveal dimensions of their identity such as their values, motivations, dreams and hopes for the future. Our results do not feed the romanticized ideal of the entrepreneurial hero conveyed by the literature (Dey and Steyaert, 2010), but rather show a reading of the entrepreneurial experience linked to individual posture, i.e., the stance that students adopt in the face of situations. This posture shapes what they see as problems, solutions and successes and highlights the influential role of the collective in challenging, disrupting or supporting their SE journey. Our results are important for SEE because they highlight the underutilized richness of collective dimensions, an opportunity for students to open up to other understandings, to discover paths not yet taken, and to attempt with others what they might not have dared alone, revealing dimension of social entrepreneurship identities but not only.

To initiate this research, we followed the reflection of Plaskoff (2012) in SEE and his proposal of the social entrepreneur's identity development based on a continuum of personal moral values, beliefs, and sense of ethics in professional situations. His work is completed by authors in SEE such as Jensen (2014) and Zhu, Rooney, and Phillips (2016) that use social

identity theory (see Tajfel, Turner, Austin, and Worchel (1979)) and self-categorization theory (see Turner, Hogg, Oakes, Reicher, and Wetherell (1987)) to question students' identity perception via reflective thinking. Specifically, what sparked our curiosity was the concept of self-efficacy, highlighted as a key concept in SEE for students' identity construction (Smith & Woodworth, 2012). We discovered that this perspective inherited from mainstream entrepreneurship education does not perfectly challenge the complex vision of the society in which social entrepreneurs and therefore our students operate. In SEE, societal problems may be perceived as so immense that students may doubt their capacity to have an impact (Hockerts 2015, 2018). This questions the focus makes only on the concept of self-efficacy and open spaces for further reflection and between others the role of the collective (Landmann and Rohmann 2020). Inspired by other fields, among others the work in collective action (Thomas et al. 2020), we open a window of exploration to ask what SEE can learn from its collective dimension when working on students' identity construction in the face of social and environmental challenges?

The concept of identity as we understand it, was originally developed by Erikson (1968, 1993) and asks the fundamental question "who am I?". In this tradition, identity as a construct is situated and connects the individual to an ongoing social process that links the self and society (Hammack, 2008) (see figure1). This point is an invitation to a slight epistemological detour to position our work on identity construction in the context of the Anthropocene. Through the lens of structuralism and post-structuralism (Foucault, 1983), our students, as young adults, are evolving in a society that faces challenges of change and questioning of structures. In this context, the rules of capitalism, which are more and more openly criticized, may appear oppressive regarding the damage caused by industrialization and mass consumption. This can put youth in an uncomfortable position at an age when identity construction involves defining cultural values and accepting norms (Upreti, 2017). At a closer level, other structures can be experienced as oppressive by students, one thinks of the business school environment where the commercial logic remains central to management education (Akrivou & Bradbury-Huang, 2015), even if we recognize the efforts underway to integrate social and environmental logics. These global and local discourses create a master narrative that influences the construction of students' identity (Hammack, 2008). From this perspective, teaching SE can be seen as an opportunity to offer young adults a pathway to experiment with their ability to resist, influence, or accept social structures and authority. Clearly, our position as researchers is not to observe reality from the outside but to take part in the construction of knowledge putting student into situation and inviting them to narrate their experiences. Specifically, we want to be critical and question: how the development of solutions through a SE project can lead students to an individual and collective experience of identity integration? In this research, identity integration explores continuity over time and coherence in the context of identity construction. It is the "process of bringing together various aspects of oneself into a coherent whole, and the sense of continuity and wholeness of self that emerges as a result of these processes" (Mitchell, Adler, Carlsson, Eriksson, & Syed, 2021, p. 2) (see figure1). By narrating their self, individuals consciously construct an identity that provides a sense of integration, meaning, and purpose (Syed & McLean, 2017). Such a conceptualization of identity called “narrative identity”, is

fluid, everchanging, and influenced by social context, it is a selective and subjective account of how one became the person he or she currently is (Singer, 2004) (see figure1).

Concept of identity asks the fundamental question "who am I?" (Erikson ,1968, 1993)

Identity construction is contextual and connects the individual to an ongoing social process that links the self and society (Hammack, 2008). It involves defining cultural values and accepting norms (Upreti, 2017)

Identity integration is the process of "bringing together various aspects of oneself into a coherent whole, and the sense of continuity and wholeness of self that emerges as a result of these processes" (Mitchell, Adler, Carlsson, Eriksson, & Syed, 2021, p. 2)

Narrative identity is the "internalized and evolving story of the self that persons construct to make sense of their life. The story is a selective reconstruction of the autobiographical past and a narrative anticipation of the imagined future that serves to explain, for oneself and for others, how the person came to be who he or she is and where his or her life may go" (McAdams, 2011)

Figure 1. Identity and associated concepts

Narrative identity development, analysis and research methods have their roots in social psychology and are well documented (Adler et al., 2017; McAdams & McLean, 2013). The use of narrative practices offers robust methodologies (Bedell, 2020; Denborough, 2008; Epston, 1992) to accompany participants to express their implicit decision-making and construction of meaning (Raelin, 2007). To present how we operationalize these practices in education, our second paper (Solbreux, Hermans, & Pondeville, 2022) relates how we adapt narrative practices from psychology to pedagogy. Narrative practices were originally developed by White and Epston in Australia, building on the broader movement of French philosophers, to support indigenous peoples in their quest for identity recognition despite an oppressive dominant structure (Besley, 2002). Using narrative practices requires familiarity with a particular way of questioning participants. The goal is not to change the content of their life journey, but to offer them a form of expression that reveals sometimes unconscious perspectives (Raelin, 2007), as an example by making participants the protagonists of a romantic story or a comedy (Lieblich, Tuval-Mashiach, & Zilber, 1998, p. 16). It also requires the use of a specific semantic field (Berger & Luckmann, 1966) where it is common to use words such as: saturated description of problems, dominant stories, invitation to take a position (White & Epston, 2004).

Back to Erikson and the concept of identity integration (Mitchell et al., 2021), in our second paper we describe the practices we use to generate and collect students' stories along a 10-week SE course while they are working in team on a SE project. At this time of our research, we are at the verge of understanding if and how students experience identity integration in the context of SE? Our intention is to offer students the opportunity to question how their individual, team, and larger community experiences influence their perception of themselves as SE We ask for their perception of "who they are?" considering themselves - a complex

individuality rich in values and intentions; others - their teammates, in the exchange and interaction of group work; and the rest of the world - the environment in which their actions take place with the intention to have an impact. In our third paper (What imagined futures are made of: co-constructing narrative identities for social entrepreneurs-to-be), we empirically examine how students experienced intra- and interpersonal conversations through the collection of reflexive journals. To look at students' identity integration, we follow the proposal of Akrivou and Bradbury-Huang (2015) and use a multilevel framework called: Conversational Experiential Learning (Baker, Jensen, & Kolb, 2005). We discover how, at the very beginning of the course, students identify themselves as witnesses, resisters, victims, or perpetrators of social or environmental injustices. We understand how each initial posture is constructed on and nourished by a variety of fears, values and hopes. We observe which momentum becomes turning points to provide individuals a basis to explore alternative pathways. We learn how individuals, alone or in teams, develop and adopt strategies for overcoming obstacles, helping them gain confidence in their skills and develop a sense of self and collective efficacy (both at the team and community level). Our analysis reveals that working at the team level opens the door to different strategies: commitment to values, evaluation of resources, renegotiation of postures, or re-evaluation of self. We read how individuals make sense of collective action when imagining what futures are made of. More specifically, based on previous models proposed for teaching SE (Pache & Chowdhury, 2012; Zhu et al., 2016), we shed an operational light on the construction of social entrepreneurs' identities to not only bridge social and business logics; but also question students' personal intentions and moral values in relation to their SE project (McNally et al., 2020) and broader communities (Plaskoff, 2012). Through the lens of the CEL, we propose a model of scaffolding identity integration. This model suggests that narrative practices can help students develop: 1) their awareness of their personal values, intentions, motivations, and related actions at the micro level; 2) their abilities to influence and be influenced in collectives; and 3) their awareness of other positions of systemic influence, including those of absentees, on collective and individual actions and intentions.

These results contribute to question the collective dimensions of SEE (Doh, Tashman, & Benischke, 2019) when participants imagine an uncertain but positive future. By highlighting the role of collective on identity integration in SE context, we propose to dig into the opportunity to get inspired by collective action (Sarasvathy & Ramesh, 2019) and develop further research on the role of collective efficacy beliefs (Bandura, 2000) in SEE. We also revisit the use of narrative practices and provide an initial empirical examination of narrative practices in entrepreneurial teams, a call made by Lawrence and Maitlis (2012) and echoed by Beech (2017). In doing so, we open a bridge between research on narrative practices in organization theory and education (see Yip, Trainor, Black, Soto-Torres, and Reichard (2020)) to contributes to the SE literature.

In the next sections, we invite you to read the three articles that compose this thesis:

Solbreux, J., Pondeville, S., & Hermans, J. (2022). Social Entrepreneurship Education Literature: An Ecological Narrative Review. International Review of Entrepreneurship, 20(1).

Solbreux, J., Hermans, J., Pondeville, S., (2022) The collective narrative approach: scaffolding conversations for identity integration of social and sustainable entrepreneurship students, Entreprendre Innover, 52(1), 28-43.

Solbreux, J., Hermans, J., Pondeville, S., Dufays, F. What imagined futures are made of: co-constructing narrative identities for social entrepreneurs-to-be, Under revision (ABS 3).

Finally, in the conclusion section, we set out our perspective on this five year long work and look forward to the next stage of the research.

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Social Entrepreneurship Education Literature: An Ecological Narrative Review

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ABSTRACT: *In this paper, we provide a narrative review of thirteen years of literature about Social Entrepreneurship Education (SEE). To grasp its controversies, the main topics of interest and evolutions across time and space (i.e., influences from other communities), we build on a socioecological view of ecosystems and their underlying resilience processes. We find that researchers and educators from the SEE ecosystem imported concepts from other communities to flesh out the three challenges identified by Tracey and Phillips in 2007: managing accountability; managing the double bottom line and managing identity. We contribute to unveiling the tacit paradigms of the SEE ecosystem and their origins: the teaching intentions and the tools that are deemed adequate to achieve them, while remaining critical of the origin of such elements. This exercise highlights possible vulnerabilities that SEE educators could address in the future as well as promising research opportunities.*

KEYWORDS: Social Entrepreneurship, Education, Narrative Literature Review, Socio-Ecological System

Introduction

In 2007, Tracey and Philips published a seminal paper on teaching social entrepreneurship in higher education and called for a dedicated scientific conversation. They identified three main challenges: managing accountability about social impact, dealing with the double bottom line and its associated tensions, and managing students' identity through leadership (Tracey and Phillips 2007). Since then, social entrepreneurship education (SEE) has been gaining momentum (Awaysheh and Bonfiglio 2017), notably influenced by students' requests (Worsham 2012). Researchers and educators have developed their own concepts, tools, and methods nourished by inputs from adjacent communities. Inputs from mainstream entrepreneurship education (Rae 2010), education for sustainability (Klapper and Farber 2016) or education on innovation (Weber 2012) are adapted or transformed for appropriation inside SEE. Indeed, theoretical, methodological and pedagogical inputs in SEE are never entirely new but may be learned from different communities of practices (Capella-Peris, Gil-Gómez, Martí-Puig and Ruíz-Bernardo 2020). For instance, Kickul, Griffiths and Bacq (2010) show how the conversation quickly evolved from managing the double bottom line to a triple bottom line, calling for more attention to environmental challenges and sustainability issues. It means that eco-entrepreneurship education, or learning about and for ventures addressing environmental progress in their core business (Schaltegger 2002), is often implicitly included in social entrepreneurship courses (Fichter & Tiemann, 2018). Tools and inputs developed in other communities, such as sustainability education, are adopted and shaped to fit social entrepreneurship programs.

However, this appropriation might have consequences. As SEE scholars - both educators and researchers - import teaching intentions and tools from other fields of education,

misfit may arise (Mirabella and Young 2012). A market-based solution influenced by mainstream EE may conflict with the expectations of students who are seeking alternative models (Roundy 2017). This is important since social entrepreneurship may draw on different streams and ideologies (Jarrodi, Byrne and Bureau 2019). Consequences include limited transformation potential or even its dilution into mainstream ways of doing things (Driver 2012). Thus, it is time to identify the influences that helped SEE researchers and educators in structuring the field and to identify its specificities and remaining controversies.

Thirteen years after the contribution of Tracey and Phillips, we perform a narrative literature review (Hakala, O'Shea, Farny and Luoto 2020; Snyder 2019) that provides an overview of SEE evolution through its interactions with other research traditions, thereby hinting at the specificities of the field as well as its vulnerabilities. We explore the following questions: “Which teaching practices and paradigms have emerged from 13 years of building the SEE research community?” and “what are the key legacies from parent research ecosystems and their possible vulnerabilities”.

To grasp the SEE literature, its main topics of interest and evolutions across time and space (i.e., influence from other communities), we build on a socioecological view of ecosystems and their underlying resilience processes (Folke 2006; Holling 2001; Lans, Blok and Wesselink 2014). Specifically, the SEE literature provides cues about the ability of the researchers and educators to absorb changes and to develop their own solutions, i.e., new teaching ideas, methods and concepts, through adaptive cycles. As such, we describe the SEE ecosystems as a learning network with its own resilience capacity (Manring 2014). Moreover, we mobilize an extension of the adaptive cycle model, called "panarchy" (Holling and Gunderson 2002), which explores the interrelations between ecosystems. Indeed, the adaptive cycle model is a dynamic representation of the resilience capacity of an ecosystem when “disturbances” unbalance its equilibrium (Folke 2006; Holling 2001), and the panarchy model considers the origin of such disturbances.

In the next sections, we first describe the conceptual framework that allows us to examine the interrelations between related ecosystems. Then, we explain how we applied this framework to collect and analyse papers on SEE through a narrative review. Next, we synthesize the findings, in formulating six teaching objectives that SEE community identifies as consistent in a curriculum and three arenas of institutionalisation: the university, the business school and the faculty members. We discuss our results about how key legacies from parent research ecosystems influence the field and we highlight key challenges for future research as well as for educators involved in SE courses. We finally conclude this narrative review by some recommendations for policy makers.

Conceptual Model

The adaptive cycle model was first developed by Holling (2001) to explain the resilience of ecosystems through their ability to absorb disturbances. While the original application was environmental ecosystems, such as the Amazonian forest, the model was quickly applied to human collectives as "socioecological systems" (Folke, Carpenter, Elmqvist, Gunderson,

Holling and Walker 2002; Holling and Gunderson 2002) in which some agents resist disturbances while others act as agents of change, devising strategies to bring them forward. As an example, Westley, Tjornbo, Schultz, Olsson, Folke, Crona and Bodin (2013) use this model to describe the resilience of the Canadian Great Bear Rainforest (CGBF) ecosystem and how it evolved from a situation of intensive deforestation to more environmentally friendly practices. We use this case as an illustration to better understand resilience via the four phases of the adaptive cycle model: conservation, release, reorganization and exploitation (see Figure 1).

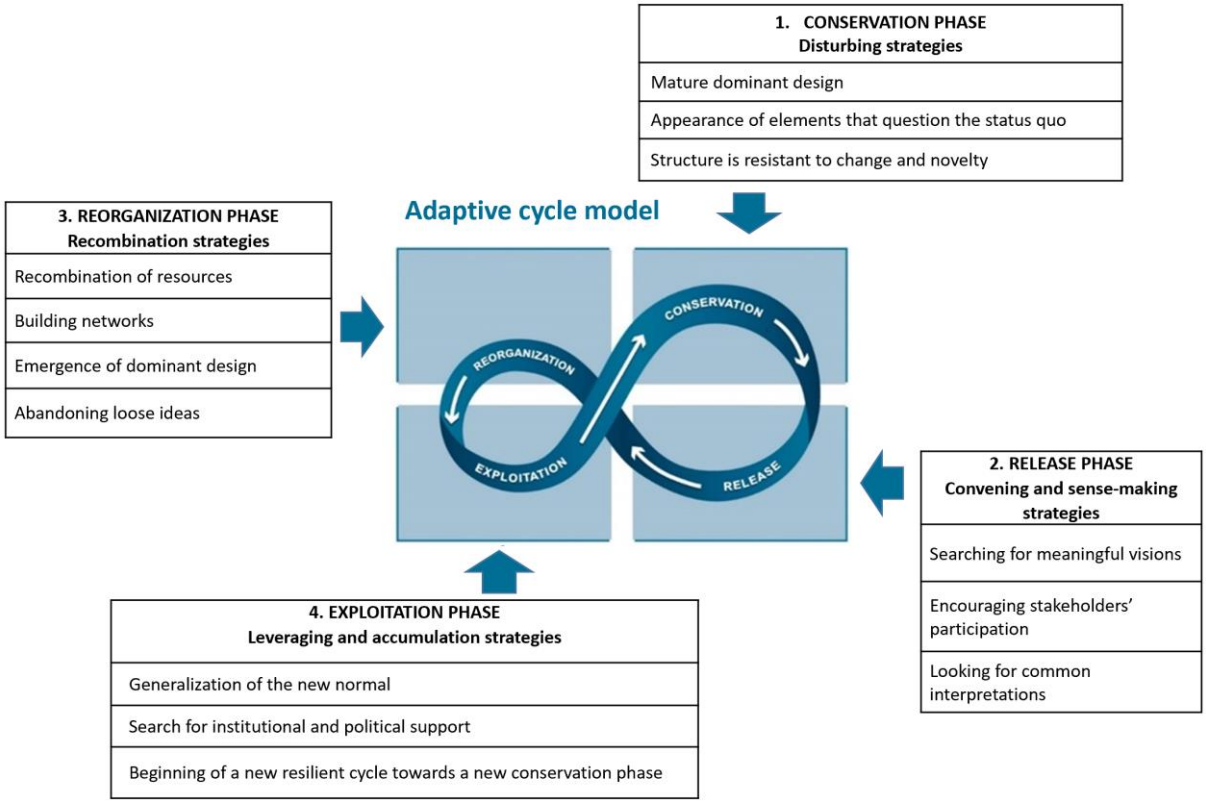

Fig. 1 Adaptive cycle model and its four phases (adapted from Holling & Gunderson, 2002; Westley et al., 2013)

In the conservation phase, disturbances appear in the ecosystem and question its status quo. While most members of the ecosystem resist changes and novelty, so-called agents of change "*pursue a strategy that involves anticipating, preparing for, and helping to create disturbances*" (Westley et al. 2013 : 11). For instance, Westley et al. (2013) describe the conservative position of Canadian west coast authorities who continued with their intensive deforestation of the CGBF despite scientists' arguments. However, new agents of change steadily increased disturbance as NGOs regrouped and strategized other ways to disrupt the logging operations.

Next, in the release phase, the ecosystem begins to accept the disturbances. The agents of change pursue convening and sense-making strategies to develop common interpretations and visions with the other stakeholders of the ecosystem. In the example of CGBF, activists worked to bring all parties together, to reduce hostilities and to encourage partnerships. Gradually, new collaborations and common objectives emerged between stakeholders (Westley et al. 2013).

In the reorganization phase, agents take one more step towards the transformation of their ecosystem. In this phase, agents of change build on the recombination of resources, shared vision and expertise to engage in "bricolage" (Baker and Nelson 2005). They build networks of partners and leverage pooled resources to experiment with innovative ideas and shape them into viable configurations (Westley et al. 2013). Sometimes they borrow established practices from other fields (Manring 2014) to address practical issues. This results in the emergence of a more integrated set of ideas that some authors call dominant design (Westley et al. 2013). It also brings the inevitable dismissal of loose ideas that do not pass the release phase (Westley 2013). In the CGBF example, the solution that emerged was a collective set of measures in the form of a five-point agreement that encompassed the objectives of the different stakeholders.

Finally, in the exploitation phase, the ecosystem generalizes the dominant design that emerges from the reorganization phase to enter a new conservation phase in which agents of change develop leveraging strategies to establish the new set of ideas as the "new normal" (Lewis, King and Perkins-Kirkpatrick 2017). They accumulate resources and search for institutional and political support. In the CGBF example, financial resources were collected to support social and environmental objectives. Stakeholders (activists and industry) entered into difficult negotiations with the provincial government to turn their five-point agreement into new laws (Westley et al. 2013).

With the CGBF, we illustrate the temporal dimension (Holling 2001) of the adaptive cycle model (see Figure 1), from initial disturbances caused by environmental activists and scientists to the stabilization of the cycle. Indeed, as the propositions of stakeholders are institutionalized into new regulations, the scene arises for a new conservation phase. However, ecosystems rarely evolve in isolation. To consider the interactions between ecosystems, Holling (2001) extends the adaptive cycle model to the "panarchy" framework (Allen, Angeler, Garmestani, Gunderson and Holling 2014). The panarchy shows how changes in a particular ecosystem may trigger disturbances in other ecosystems that are physically or socially distant (see Figure 2), thus integrating the resilience of an ecosystem into a spatial dimension. Two types of interconnections are considered: the revolt and the remember effects (Holling 2001).

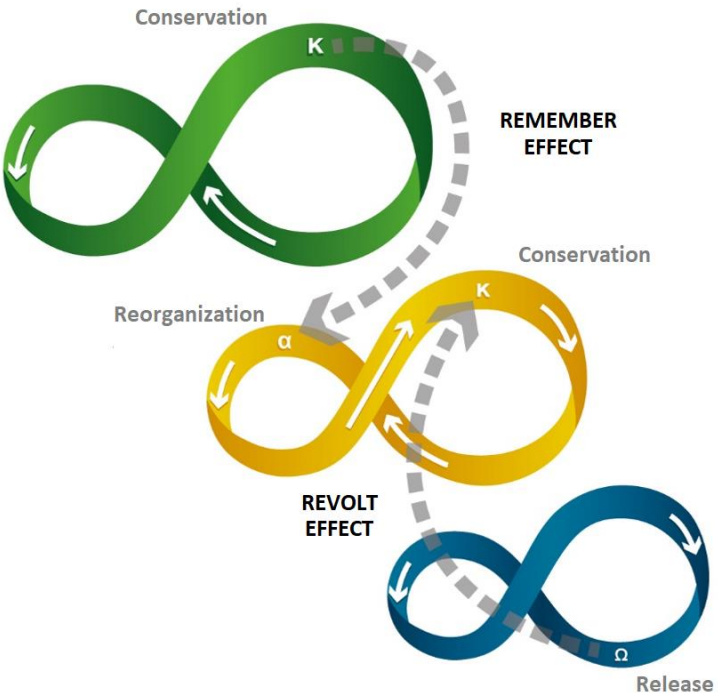

Figure 2. Panarchy, a model of nested adaptive cycles adapted from Holling and Gunderson (2002)

Assimilated to creative destruction, the revolt effect occurs when a critical change in the release phase of an ecosystem creates disturbances in the conservation phase of another ecosystem, which we refer to as the focal ecosystem. Imagine that some activists succeed in engaging in dialogue against the use of insecticides in their local community. In doing so, they incidentally start to question the policies and practices of general forest management. This was not their initial objective, but, by convening and sense-making in one ecosystem, they disturb another ecosystem (Holling 2001). The revolt effect explains the origin of novel ideas that challenge the status quo in the focal ecosystem. Agents might first resist these novel ideas and ignore their themes and recommendations. After a while they might begin to embrace them and start a new release phase.

The second effect is called the remember effect. It facilitates the reorganization phase of the focal ecosystem by drawing on the potential accumulated and matured in the conservation phase of other ecosystems. Specifically, focal ecosystem agents address their problems using ideas and practices established by other communities. For example, the institutionalization of global climate change measures, developed at a worldwide ecosystem level, has ultimately been used by local initiatives and regional regimes facing environmental challenges (Walker, Holling, Carpenter and Kinzig 2004). In other words, these local ecosystems took the opportunity of an institutionalized solution from another ecosystem to address their own specific issues.

In the next section, we describe how we mobilize the four phases of the adaptive cycle and the panarchy model to analyse the evolution of ideas and recommendations published in the SEE literature.

Methodology

The typical purpose of a narrative review is to provide an overview of a research area by tracking how a topic has developed over time and across research traditions (Snyder 2019). It contrasts with traditional systematic literature review and meta-analysis that seek to synthesize evidence in an additive way (Taylor & Spicer 2007). Building on the thematic analysis of research articles, it helps unveiling the key themes and scientific puzzles in the literature (Hakala et al. 2020). It is especially useful for topics that have evolved from various communities of researchers and educators with different disciplinary background (McColl-Kennedy, Snyder, Elg, Witell, Helkkula, Hogan and Anderson 2017; Snyder 2019), which fits with the aim of this article. Indeed, we want to explore "which teaching practices and paradigms have emerged from 13 years of building the SEE ecosystem?" and "what are the key legacies from parent research ecosystems and their possible vulnerabilities".

Even tough narrative reviews do not necessarily take a systematic approach (Snyder 2019; Wong, Greenhalgh, Westhorp, Buckingham and Pawson 2013), we wanted to draw a rich re-representation of the literature (Gond, Mena and Mosonyi 2020; Hakala, O'Shea, Farny and Luoto 2020) and thus opted for a tool-supported (Gaur and Kumar 2018; Vázquez-Carrasco and López-Pérez 2013) systematic method. We used QSR NVivo 12 as the qualitative data analysis software and data management tool, Endnote X9 as the personal reference database program and Adobe Acrobat Reader DC 2019 to read, search and index contents.

Data collection

For our data collection, we looked for relevant peer-reviewed articles (in English) in the Scopus database (containing >20,500 journals from 5,000 publishers) up to 2020. We selected keywords to restrict our literature review to articles that specifically and explicitly state SEE as their main research topic. As a result, our search aimed at papers focusing on both education and SE. In line with Saebi, Foss and Linder (2019) as well as other literature reviews in entrepreneurship (Grégoire, Corbett and McMullen 2011; Nabi, Liñán, Fayolle, Krueger and Walmsley 2017), we searched for articles containing ["education", "teaching" or "pedagog*"] and [social entrepr* or social business or social venture] in their title, abstract, or keywords. This resulted in 412 hits in Scopus (last search the 31th August 2021).

At this stage, and still in line with Saebi et al. (2019), we kept relevant journals for SEE in business school using the Academic Journal Guide 2018 by the Chartered Association of Business School (ABS). The ABS List is useful for this research as it focuses on journals deemed relevant for business schools and because it considers a large variety of disciplines that might inform SEE (psychology, economics, public administration, entrepreneurship, education, etc.). While Saebi et al. (2019) only selected articles from rank 4*, 4 and 3 journals, we decided to relax this criterion by including all indexed journals in the ABS List. Doing so, we enlarged our dataset to articles that ambition a significant contribution in management education and/or entrepreneurship. It allows us to select articles in line with our research goal: draw meta-narratives about SEE from the perspective of business school researchers and educators and identifying the parent communities that influenced them. The resulting list of journals (available on request) includes Academy of Management Learning & Education, Journal of Business

Ethics, Business & Society, Journal of Enterprising Culture, International Review of Entrepreneurship, etc. This represented 189 articles.

Then, we screened the articles to make sure that they focus on SEE. For instance, a paper such as Sadick, Li, Musah, Akeji and din Khan (2019) about social enterprises with "education" as their social mission would have been selected in the first round but it would have been dismissed from our final set as the focal is not about SEE. In other dismissed articles, authors addressed education as part of their recommendations or as a control variable. For those reasons, we ended up with a rejection rate greater than in traditional systematic literature reviews and built a set of 85 relevant articles that we uploaded respectively in a dedicated Endnote library and a new Nvivo project.

Data analysis

Next, we entered the main analysis task. According to Wong et al. (2013: 10), reviewers engaging in a narrative review "*seek to identify and map out specific meta-narratives (that is, unfolding stories of research traditions over time)*". Guided by our conceptual framework, we looked for narrative cues (extracts in the collected articles) that reflected the four phases of the adaptive cycles and the panarchy effects (Holling 2001). We focused on the teaching proposals (concepts and practices deemed adequate to teach SEE) employed within these studies as well as the arguments used by the authors to introduce them. Building on Westley et al. (2013) as well as Walker et al. (2004), we created a coding grid that provides a definition and examples for each phase of our conceptual model (see Table 1).

Cycle phase	Conservation	Release	Reorganization	Exploitation
Illustrations (verbatim)	"*Every faculty member had a research director who had to approve their new projects, including the development of new courses. My research director thought it might be "career suicide" to go down this road."* (Worsham 2012 : 445) *"There were only a few business schools with any form of engagement, including Case*	*"a second catalytic element was the Dean's recognition of the potential value of the opportunity and the criticality of leadership to its realization".* (Austin and Rangan 2019: 3) *"The high school administrators saw this as an incredible learning opportunity for their socially conscious students. The graduate–high school student mentoring relationships*	*Most of the research on SE pedagogy (e.g. Frank, 2005; Schlee et al., 2009) has studied the use of case studies, live projects and the development of business plans. Since social entrepreneurs have similarities with mainstream entrepreneurs (Harding, 2006), it can be assumed that some of the skills needed and appropriate learning methods are similar (Rae & Carswell, 2000). Thus, opportunity-centred learning*	"*To be a change maker university like Ashoka institutions, and really be engaged in the external community, an endowment or some sort of long-term financing needs to be centered on social entrepreneurshi p. You need someone to help with administration, student start-up funding, adjunct or guest-speaker pay, field trips, etc. The other*

	Western Reserve, Yale, Northwestern, and Stanford. Thus, while there was some inside and outside interest, there was no imperative for action."(Austin and Rangan 2019: 3)	*required in the Social Entrepreneurship & Community leadership course differentiates our service-learning project from those discussed to date in the literature* (Litzky et al. 2010: 144-145)	*(Rae, 2003) may be an appropriate pedagogic approach for SE as it has been shown to be for 'normal' entrepreneurs"*(Chang et al. 2014a: 460)	*option would be to get money through tuition by charging students for a program like in a study abroad option, but then you limit your impact because not all students can afford to participate*." (Thomsen et al. 2018: 217)
Disturbances pathway	Unconventional pedagogical proposals appear and question the status quo Can come from the release phase of another ecosystem, thereby reflecting a *revolt effect*	Pedagogical proposals disrupt or complement the ongoing practices Can be at the origin of a *revolt effect* in the conservation phase of another ecosystem	Pedagogical proposals are adapted or transformed to be synthetized in a coherent set of ideas	Pedagogical proposals become the new normal and are generalized across the ecosystem
Agent of change strategies	Disturbing strategies that anticipate, prepare for, and help to create disturbances - Questioning anterior publications - Critical essay - Unexpected recommendations	Convening and sense-making strategies: - Encouraging stakeholder participation - Looking for common interpretations - Searching for meaningful visions	Recombination strategies: - Facilitating partnerships - Building networks - Mobilizing resources and expertise	Leveraging and accumulation strategies: - Searching for institutional and political support - Generalizing the new normal

Ecosystem behavior	Build on a mature dominant design of expertise and practices. Strengthen its structure, which makes it also resistant to change and novelty.	Accept disturbances and proliferation of suggestions: - New interpretations of existing topics - Emergence of new topics - Deepening of associated concepts	Work on a new dominant design: - Experimenting with a promising idea - Articulating a coherent set of ideas - Abandoning loose ideas Can borrow inspiration in the conservation phase of other ecosystems, creating a *remember effect*	Embrace the new normal: - Mobilization and optimization of resources - Partnerships that strengthen the ecosystem resilience

Table 1. Panarchy analysis grid for the SEE literature

First, the conservation phase is characterized by the appearance of new pedagogical proposals in an ecosystem resistant to changes and novelty. Three types of narrative cues are considered to support this coding (see Table 1): excerpts about the nature of the disturbances (e.g., the authors present their proposal as unconventional), about the strategies mobilized by the authors of the disturbance (e.g., the authors question extant methods), and about the general behavior of the ecosystem (e.g., the authors suggest that they had to struggle with peers when developing their proposal). Accordingly, we identified proposals that are considered as disturbances and that question the status quo. As an example, we suggest that Dees experienced a phase of conservation in the early nineties when he proposed teaching social entrepreneurship at Harvard Business School (Worsham 2012). At that time, the school was resistant and flatly rejected the proposal - a "career suicide", according to Dees' research director (Worsham 2012 : 445). Therefore, this narrative passage was coded as evidence of a conservation phase (time) in the mainstream EE ecosystem (space) in which members resist new teaching proposals about social enterprises. When those disturbances are triggered by a conversation in another field, as referenced by the authors, we coded the disturbance as a "revolt" effect.

Based on the adaptive cycle model, the general behavior of the ecosystem can evolve from resisting to embracing changes (Holling 2001). The release phase is thus about emergent topics and ideas for the learning community. It includes new recommendations for educators as well as proposals about the way to reinterpret existing topics. As an example, teaching leadership in SEE was already recommended by Tracey and Phillips (2007), but its meaning steadily evolved towards community and transformational leadership in the early 2010s (Litzky, Godshalk and Walton-Bongers 2010) and subsequently to servant leadership (Awaysheh and Bonfiglio 2017). Extracts discussing the concepts and their importance for SEE are considered cues of sense-making and convening by agents of change (see Table 1). Moreover, sense-making inside the SEE ecosystem can trigger new disturbances in others, which can be considered revolt effects.

See, for instance, Rae (2010), who suggests that mainstream EE could also benefit from a conversation on "social value creation".

Note that we considered sense-making excerpts as "release cues" when the verbatim reflect convening at a conceptual level. Once it includes actual practices and experimentation with learners, we coded the verbatim as part of the reorganization phase, which is about attempts to articulate an inchoate curriculum into a more coherent whole through recombination strategies: experimentation with promising ideas, the search for expertise and resources and the dismissal of loose ideas (Allen et al. 2014; Westley et al. 2013). Typical cues include descriptions of teaching experiments and the emergence of partnership. Inputs coming from other communities are coded as remember effect. As an example, Parris and McInnis-Bowers (2017) show how innovation labs were adopted by SE teachers as learning environments where SE students could work on their empathy skills. The outcome of our analysis is thus the emerging teaching objectives of the SEE community.

Finally, the exploitation phase is about leveraging strategies from agents of change. We looked for cues about resource accumulation as well as efforts to secure institutional and political support in the service of the "new normal". See, for instance, Thomsen, Muurlink and Best (2018), where the authors call for a more authentic transition of universities as a way to provide SE students with a meaningful environment.

Through this analysis, we can grasp the evolution of the SEE research community. We searched for disturbances (conservation), emergent topics and concepts (release), experimentation and elaboration of practices (reorganization) and finally recommendations to institutionalize these changes (exploitation). Likewise, we looked for potential revolt or remember effects, thereby pinpointing interrelations and influences between ecosystems. In the next section, we present our findings.

Results

The results are organized as follows. First, we narrate the emergence of relevant themes from the SEE literature. For each emerging theme, we explore the scientific conversation around its release and its reorganization in terms of teaching objectives and associated learning practices. Then, we briefly describe SEE leveraging strategies in the exploitation phase, revealing the way members of the ecosystem are attempting to institutionalize their practices inside universities and business schools.

Emergent Topics and Reorganization

At the heart of our approach lies the idea that the SEE research community got together to become a resilient ecosystem in the grip of disturbances. Our analysis suggests that this ecosystem was born out of a revolt effect coming from the literature in mainstream EE. This occurred when Tracey and Phillips (2007) noted that the Academy of Management Learning and Education (AMLE) special issue on entrepreneurship education omitted the inclusion of social entrepreneurship as a key topic. The authors produced a disturbance by questioning the status quo in the EE ecosystem - in this case, the absence of publication about SEE in AMLE.

Their article signaled that SEE scholars, already practicing to meet students' demands (Worsham 2012), had to develop their own research ecosystem and elaborate their own paradigms. This action shed light on authors' voices about their SEE practices. It transforms initial rejection by the mainstream EE ecosystem – such as the rejection experienced by Greg Dees (Worsham 2012) – into a window of opportunity for developing their own community (Westley et al. 2013).

In response to the initial disturbance by Tracey and Phillips (2007), the SEE community began to federate and engage in a scientific conversation about its three key challenges, namely, managing accountability, double bottom line and identity (Tracey & Phillips, 2007).

Managing Accountability & Stakeholders

Tracey and Phillips (2007) recommend focusing on managing accountability by encouraging students to develop positive relationships with a wide variety of stakeholders. Based on our analysis, we found that authors in our dataset translated this concern into two main topics: impact measurement through system thinking and gaining legitimacy through partnerships.

System thinking quickly gains traction in the literature. Authors such as Weber (2012) and Ebrahim (2012) stress the importance of system thinking to help them understand how to make a real impact and keep track of it. This perspective recognizes that structural and institutional factors play a role in social injustice by marginalizing certain groups of people (Neal 2017). Furthermore, it urges lecturers to develop students' critical thinking to help them better grasp and address those macro-level factors (Driver 2012; Kwong, Thompson and Cheung 2012). It encourages students to not simply take actions in favor of a minority but to change the system that led to social injustice. Specifically, it is about acquiring a change-maker mindset (Alden Rivers, Armellini and Nie 2015; Smith, Besharov, Wessels and Chertok 2012) that favors impact through collective actions and helps in deconstructing the myth of the "heroic entrepreneur" (Fowler, Coffey and Dixon-Fowler 2019; McCarver and Jessup 2010; Pache and Chowdhury 2012). This system thinking approach also influences authors such as Parris and McInnis-Bowers (2017) who suggest to reframe "competition" into "replication" at the service of a greater impact at the system level (Elmes, Jiusto, Whiteman, Hersh and Guthey 2012; Rae 2010). Mueller, Nazarkina, Volkmann and Blank (2011) even suggest a revolt effect targeting the mainstream EE ecosystem and urge their colleagues from EE to enlarge their definition of value creation by taking the whole system into consideration.

To reorganize teaching around those emerging topics, educators invite students to experiment with various pedagogical practices, such as reading inspiring books (Miller, Wesley and Williams 2012), practicing individual internal deliberation on personal values/beliefs and social concerns, engaging in collective debate, facilitated dialogue, challenge discussions and collective problem explorations (Nga and Shamuganathan 2010), experimenting practical methods to create and evaluate environmental/social mission metrics (Smith et al. 2012), watching video showcases or other material created by field actors (Zietsma and Tuck 2012), and interacting in interdisciplinary teams (Thomsen, Muurlink and Best 2019) with the use of

simulation activities (Klapper and Farber 2016). In the field, students also learn by observing volunteer work and activist groups (Scheiber 2016), by working in teams on real-world problems or by acting as consultants on service-learning programs. Through these field practices, they collect data and develop learning about social impact and its measurement (Jensen 2014; Terjesen, Bosma and Stam 2016).

Given the convening about "system thinking" and its reorganization in terms reflexivity, we formulate the 1st objective as follows:

***Teaching Objective 1**: Raise Students' Awareness about Complex Processes Leading to Social Injustice and Environmental Degradation*

The conversation about managing accountability also triggered the emergence of another theme: the study of a partnership to generate legitimacy for social entrepreneurs, thus enabling impact and accountability. Some authors recommend a culture of dialogue, emotional intelligence, and meaningful engagement in a community (Kickul et al. 2010; Litzky et al. 2010). Other authors such as Howorth, Smith and Parkinson (2012) or Plaskoff (2012) discuss the added-value of situated learning (Lave and Wenger 1991), where learning takes place in a context and among and through other people. They focus on the importance of active listening skills as well as humility (Miller et al. 2012; Obrecht 2016; Worsham 2012). Related concepts are the need for an environment of trust (Howorth et al. 2012; Nandan and London 2013), multidiscipline (Kickul, Janssen-Selvadurai and Griffiths 2012a; Lans et al. 2014) and multicultural competencies (Kwong et al. 2012; Nga and Shamuganathan 2010).

To address those emerging themes, the SEE literature suggests that both team assignment and constructive collaboration with communities should be central.

Through SE team projects, students learn to deal with a diversity of views (Kickul et al. 2010) and may integrate other disciplines (Jensen 2014). To guide them, educators may propose exercises that work on emotional intelligence (Worsham 2012) as well as use peer assessment (Zhu, Rooney and Phillips 2016). To interact with local communities, teachers experiment with different tools associated with situated learning: service learning, problem-based approaches, consulting projects, community observation, taskforce meeting, interview and social entrepreneur shadowing, mentorship by community leader, social business incubation session, social business plan competition and empathy safari, internship (Chang, Benamraoui and Rieple 2014a; Chang, Benamraoui and Rieple 2014b; Mueller et al. 2011; Ngui, Voon and Lee 2017). In these learning contexts, students develop self-expression, self-actualization, interpersonal skills and meaningful engagement in their communities (Litzky et al. 2010). They are trained in normative competences (Halberstadt, Timm, Kraus and Gundolf 2019), where respectful listening and humility are success factors to build on what emerges from the collective (Worsham 2012). This also allows the construction of a community of practice by sharing norms, tools, and field stakeholders' traditions (Jensen 2014).

To prepare this fieldwork and to help students better understand the norms, values and predominant practices for each sector (Pache and Chowdhury 2012), courses may include ecosystem mapping exercises (Kickul et al. 2012a), deep analysis of stakeholders, role-playing

exercises (Kickul, Terjesen, Bacq and Griffiths 2012b), storytelling (Lawrence, Phillips and Tracey 2012; Plaskoff 2012) and live and video meetings with external stakeholders and partners (Hockerts 2018; Thomsen et al. 2018). Then, students share their creative solutions with the community to see how the social businesses respond to their proposal (Plaskoff 2012), thereby triggering dialogue with members of the community.

Given the conversation about accountability and the central role of community engagement at the service of this emerging theme, we formulate the 2nd objective as follows:

***Teaching Objective 2**: Reinforce Students' Culture of Dialogue and Potential for Networking*

Managing the Double Bottom Line & Tensions

Tracey and Phillips (2007)'s second recommendation is about managing the double bottom line and the associated tensions between social and commercial goals. We observed that the SEE literature makes sense of this challenge by convening on two complementary topics: managing the triple bottom line and innovation.

First, the topic rapidly shifted from the double to the triple bottom line (Nga and Shamuganathan 2010) by including both social and environmental concerns (Kickul et al. 2010). However, this shift did not change the early focus on tensions that dominated the conversation. From 2007 to 2012, this topic was associated with dark concepts such as mission drift, business failure and crisis (Mueller et al. 2011; Smith, Barr, Barbosa and Kickul 2008). Then, authors such as Miller et al. (2012) explicitly called for a more optimistic attitude. They suggested that hybridity is the distinctive challenge of SEE (Al Taji and Bengo 2019; Mitra, Kickul, Gundry and Orr 2019) and should be considered an opportunity to develop specific learning objectives for SE students, such as developing optimism and hopefulness.

Accordingly, issues about conflicting logics are turned into a focus on hybridity and bridging logics (Pache and Chowdhury 2012): adopting an abundance mentality (Smith et al. 2012) as well as harmonious systems of contained conflicts (Zhu et al. 2016). Interestingly, we observed that the controversy about tensions vs. bridging logics also favors revolt effects towards mainstream EE. See, for instance, Rae (2010), who calls upon EE researchers to better integrate social and environmental goal pursuit in their curriculum.

To address the triple bottom line in the classroom, Sara Harris invite students to engage in narrative practices such as storytelling and role-playing (Plaskoff 2012). According to her, narratives are powerful tools to prepare students to manage the "triple bottom line" because they engage students' minds, rational understanding and hearts in an immersive learning experience. Indeed, preparing students' bridging skills is crucial before sending them into the field (Awaysheh and Bonfiglio 2017; Howorth et al. 2012). This is in line with Toledano (2020) who uses religious parables to teach dilemmas for social entrepreneurs. See also Shockley and Frank (2010: 425) who use the mythical figure of Aeneas to put "*into fictional and imaginative practice elements of Schumpeterian and Kirznerian entrepreneurship theory*" while at the same

time illustrating the community orientation and private sacrifice for public benefit that, according to them, characterized SE.

Furthermore, students experiment facilitated discussion, reflective exercises (Awaysheh and Bonfiglio 2017) and divergent thinking exercises to acknowledge that there are multiple solutions to a problem (Smith et al. 2012). Teachers use both scientific reading and practitioners' case studies (see, for instance, Caseplace.org by the Aspen Institute) (Chang et al. 2014a; Miller et al. 2012) to sustain an abundance mentality and learn about paradoxical thinking: accepting, differentiating and integrating competing demands (Smith et al. 2012). Successful case studies illustrate innovative hybrid strategies, while failures are associated with the incapacity of bridging logics (Chang et al. 2014b; Pache and Chowdhury 2012).

Case studies are also opportunities for the development of moral imperative and ethics (Hockerts 2018) as students question their beliefs about others' behaviors (Baden and Parkes 2013). Then, by going "on the field" through service learning, entrepreneur shadowing, volunteering days and internships, students have the opportunity to experiment with logic combinations (Pache and Chowdhury 2012) and to internalize their moral compass in professional settings. However, authors acknowledge difficulties when students are confronted with real-life struggles and recommend sharing an "optimistic attitude", notably by helping students overcome obstacles and by communicating hopefulness (Kummitha and Majumdar 2015; Miller et al. 2012).

Given the convening on the triple bottom line, which shifted from tension to hybridity, as well as the importance of internalizing a moral compass when managing said hybridity, we formulate a 3rd teaching objective:

Teaching Objective 3*: Train Students to Shift Rapidly from Analytical Modes to Emotional Modes that Engage their Feelings and Value System*

As SEE members attempted to make sense of the triple bottom line, another key challenge emerged: developing an empathic entrepreneurial intention (Hockerts 2018; Zhu et al. 2016) and avoiding a paternalistic posture that could be more destructive than constructive (Parris and McInnis-Bowers 2017). To better understand how empathy can be put at the service of a SE project, educators turn to social innovation (Weber 2012), effectual principles (Yusuf and Sloan 2015) and design thinking (Parris and McInnis-Bowers 2017).

Some authors even called for partnership with other ecosystems to develop social and sustainable innovative projects. As expressed by Frances Westley, "*Some aspects of innovation theories are directly transferable from technical to social innovation including aspects of creation and diffusion*" (Weber 2012 : 417). Answering her call, members of the SEE ecosystem turn to innovation studies (García-Morales 2020; Rozenes and Kukliansky 2014), the environmental sciences (Lans et al. 2014) and the public sector (Pache and Chowdhury 2012) to reorganize their teaching practice and to empower students with creativity and innovation.

Students learn to craft solutions that support communities (Jensen 2014; Kickul et al. 2010) by combining technological competences and soft skills. Remember effects from these

ecosystems reinforce the importance of interdisciplinarity for social innovation (Weber 2012). Innovation labs and design-thinking courses are experimented with as learning environments where students suspend judgment and develop their empathy skills to envision new possibilities of action (Parris and McInnis-Bowers 2017). These teaching proposals inspired by other ecosystems are then combined with extant resources of the SEE ecosystem. As an example, Kickul et al. (2012a) show how students can continue to develop their ideas by collaborating with social innovation incubators. Likewise, Yunus Center, workshop and labs are presented as key partners for the education of young social entrepreneurs (Lawrence et al. 2012). Of course, traditional EE is also a source of inputs to sustain creativity and innovation. In particular, effectual principles (see Sarasvathy 2001) are presented as key in the early phases of a student project (Kummitha and Majumdar 2015; Parris and McInnis-Bowers 2017; Yusuf and Sloan 2015), while causal principles are applied to make decisions about the system, structure and process (Kummitha and Majumdar 2015).

Given the importance of creativity and innovation as tools for managing teams and for elaborating social business model, we formulate the 4th objective as follows:

***Teaching Objective 4**: Empower Students with Creativity and Innovation to Open up New Possibilities of Action*

Managing Identity & Leadership

Finally, Tracey and Phillips (2007) suggested that managing identity was a key topic for the nascent SEE community and recommended focusing on leadership.

We observe that the conversation first convened about what scholars meant by "identity". Identity was framed as a duality, such as the "commercial" vs. "social" enterprises (Smith et al. 2008) or even the professional vs. personal identity (Pache and Chowdhury 2012) of the social entrepreneurs. It slowly turned to a more complex understanding of the social entrepreneur's identity, which is based on a continuum of personal moral values, beliefs and sense of ethics in a professional situation (Plaskoff 2012). Researchers such as Jensen (2014) or Zhu et al. (2016) called for social identity theory (see Tajfel, Turner, Austin and Worchel 1979) and self-categorization theory (see Turner, Hogg, Oakes, Reicher and Wetherell 1987) to nudge students towards a SE identity via reflective thinking.

To support students in understanding and shaping their emerging identity as social entrepreneurs (Pache and Chowdhury 2012), the SEE ecosystem has experimented with various tools, from the selection of like-minded students (Smith et al. 2008) and team-building events (Pache and Chowdhury 2012) to more elaborate methods such as the use of reflective journals (Litzky et al. 2010; Zhu et al. 2016), wikis and reflective logs (Chang et al. 2014b), alone or in groups (Nandan and London 2013; Spais and Beheshti 2016). Building on effectuation theory, authors suggest that projects are more effective if students elaborate their opportunities based on their own personality, competences and networks (Pache and Chowdhury 2012; Parris and McInnis-Bowers 2017). According to Chang et al. (2014b), reflective tools allow for the

questioning of student thinking and motivations and keeping written traces of this reflective process. By doing so, students analyse their ability to apply the course concepts to other contexts and consider how their entrepreneurial encounters transformed their lives, careers and opinions about both SE itself and the prospect of becoming a social entrepreneur (Baden and Parkes 2013; Chang et al. 2014a).

Behind identity transformation lies the development of self-efficacy as a key element of identity (Smith and Woodworth 2012). Several authors such as Plaskoff (2012), Tiwari, Bhat and Tikoria (2017) and Cadenas, Cantú, Lynn, Spence and Ruth (2020) have explored how students can learn to act as social entrepreneurs and gradually perceive their self-efficacy (see Bandura 1997) through a transformative learning process (Spais and Beheshti 2016). They observe that the likelihood of project success and its observable social impact both positively influence the student's self-efficacy. This is tricky since societal problems might be perceived as so immense that students may question their ability to have an impact (Hockerts 2015, 2018). Likewise, emotional bonds with the project and personal experience with the problem tackle have a stronger influence on identity perception and self-efficacy (Hockerts 2017). As such, consulting projects may not be the most effective way to improve identity and self-efficacy, but they are considered a good starting point for new instructors in SEE (Smith and Woodworth 2012).

Interestingly, writing biographies of social entrepreneurs also helps in sustaining identity work by deepening students' identity repertoire (Smith and Woodworth 2012). Narrative practices encourage students to identify the salient attributes that characterize the members of this community. In other words, students build a prototypical vision of the community as a social category. If this exercise includes interviews, it also provides students with opportunities to be introduced to a legitimate member in the SEE community (Smith and Woodworth 2012). This is in line with Pache and Chowdhury (2012), who suggest that the community facilitates identity work by sending positive feedback through kick-off and closing seminars, regular social events and networking with alumni. Beyond simply having a vicarious experience, students become legitimate practitioners by engaging in the negotiation of shared repertoires with more experienced community members via storytelling and socialization processes (Plaskoff 2012).

Given the elaboration about identity work through reflexive practices, we formulate the 5th objective as follows:

***Teaching Objective 5**: Develop Students' Reflective Capacity about their Identity and Identity Transformation*

In parallel, the community convened about Tracey and Phillips (2007)'s call to study leadership. Its position balanced between a prerequisite to SE (Kickul et al. 2012b) to an associated topic (for instance, a "Social Entrepreneurship & Leadership" course, see Litzky et al. 2010) and even to a specific topic in the SEE courses (Pache and Chowdhury 2012; Worsham 2012). Many suggestions were made, such as a focus on community leadership, transformational leadership (Litzky et al. 2010), paradoxical leadership (Smith et al. 2012), servant leadership (Parris and McInnis-Bowers 2017) and responsible leadership (Awaysheh

and Bonfiglio 2017), which enlarged leaders' influence by considering all external stakeholders.

However, very few examples of practices have been documented so far, suggesting that reorganization might still be a work in progress. As an exception, Litzky et al. (2010) show how they simulated hierarchical positions by mixing teams of high school and graduate students in the context of service-learning projects.

Interestingly, the SEE literature also mentions extant resources that are available inside the ecosystem, thereby providing a fruitful basis for reorganization. As an example, Kickul et al. (2012b) describe how the Grameen Creative Lab Workshop can provide leadership training. Likewise, Parris and McInnis-Bowers (2017) suggest using U Theory and tools and resources developed by the Presencing Institute (presencing.org) to achieve this objective. Awaysheh and Bonfiglio (2017) also describe how students have access to programs such as the Emzingo group, where students interact with peers, beneficiaries, social entrepreneurs and potential investors to develop their leadership skills (Hockerts 2018).

As such, we conclude that the conceptual conversation about leadership turned into relatively poor experimentations and practices. Instead, SE educators invite students to build on collective resources to work together to reach their goals. For this reason, we formulate the 6th objective as follows:

Teaching Objective 6*: Engage Students to Mobilize Collective Effort to Produce Social and Environmental Changes*

In Fig. 3, we present a synthetic view of the six overarching teaching objectives emerging from our analysis and reflecting the reorganization of the SEE literature around convened themes. Next, we turn to the exploitation phase, i.e. the leveraging strategies that agents devise to establish the emerging set of ideas as the "new normal" (Westley et al. 2013).

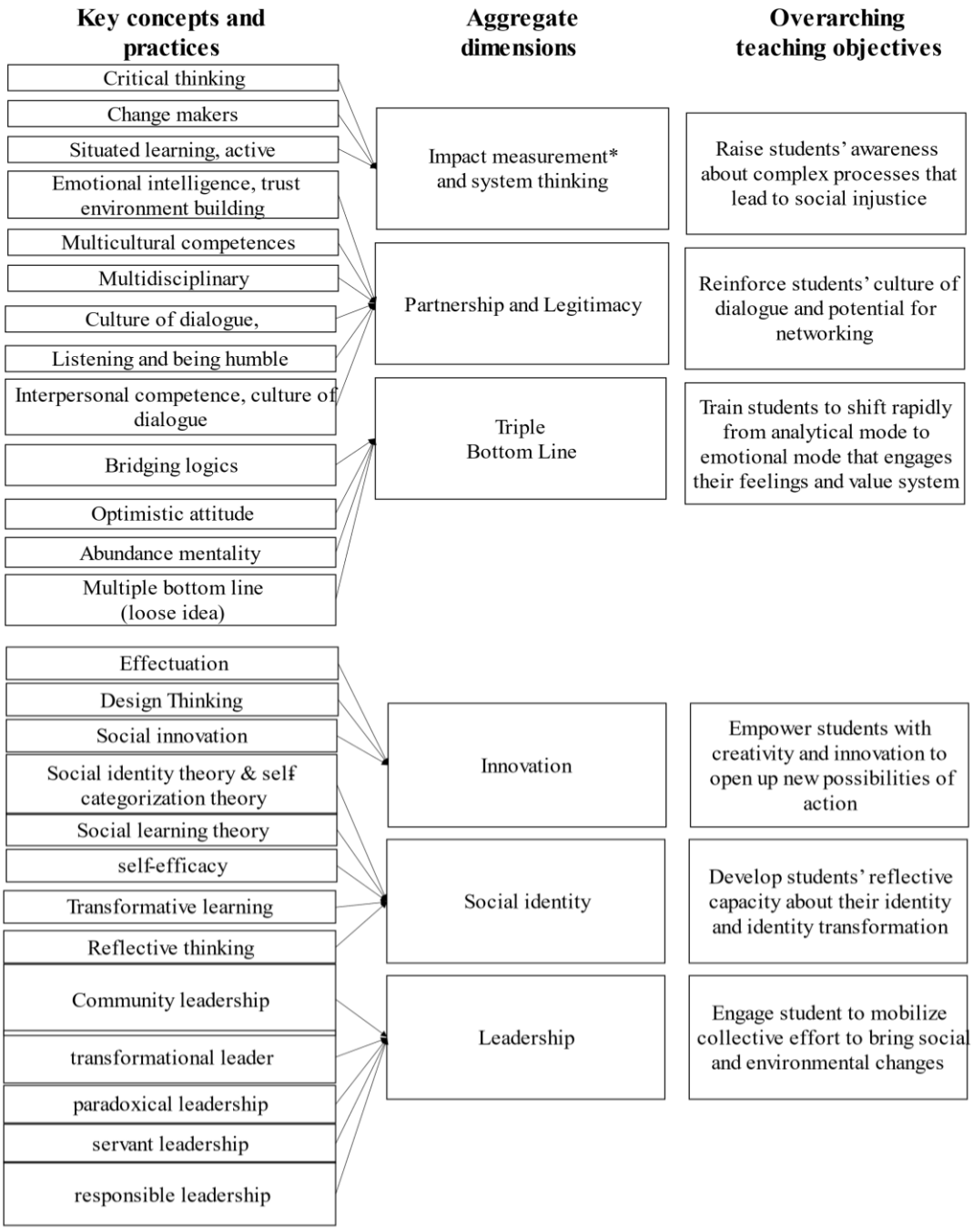

Figure 3. Overarching teaching objectives emerging from the reorganization of the SEE literature

Optimization of Resources and Institutionalization in the Exploitation Phase

Because the SEE ecosystem is born out of a revolt effect and might continue to encounter multiple challenges (Austin and Rangan 2019), we also looked for cues about the accumulation of resources and the search for institutional and political support. As synthesized in Table 2, we

found evidence of three different arenas of institutionalization: the university, the business school and the faculty members.

Exploitation phase	
Level	**Main Leveraging Strategies**
University	To develop external and internal partnerships
Business school	To change the meta message in hidden curricula To be open to other field paradigms
Faculty members	To apply self-examination and question their assumptions about their practices To develop meaningful teaching by engaging in collaboration with others

Table 2. Main leveraging strategies in the exploitation phase

Looking for Institutional Support at the University Level

The university (and its leadership) has an important role in facilitating the success and long-term viability of SEE educators' initiatives. SEE authors acknowledge this issue and address recommendations to universities. For instance, Thomsen et al. (2018) call for a more authentic engagement of universities as a way to provide SE students with a meaningful environment. Austin and Rangan (2019) highlight the importance of leadership succession to make sure that extant initiatives are not depleted.

Another major theme is the negotiation for the university's commitment to develop partnerships (Kickul et al. 2012a; Plaskoff 2012), both internally and externally. First, SEE members look for university support to promote internal partnership and, in particular, the organization of multidisciplinary courses (Elmes et al. 2012). Students' engagement in cross-disciplinary work is identified as a driver to consolidate the collaboration of all actors in the university. Student energy is characterized as contagious and an excellent bottom-up leverage to break silos (Thomsen et al. 2018). Second, external partnerships are called for as it echoes the collaborative stance advocated in SEE, thereby providing increased legitimacy. Stronger partnerships between the university and external stakeholders would put educators in a better position to address their teaching mission (Cinar 2019; Moss and Gras 2012). As an example, Kickul et al. (2012a) argue that building strong partnerships improves the quality of students' immersion while learning by doing in the field.

However, it means that lecturers may have to give less priority to their personal agendas and focus on their partners' needs (Zamora 2012). This is tricky because some partners might have hidden agendas or favor a paternalistic posture rather than a truly empathic entrepreneurial intention (Worsham 2012). Indeed, an issue highlighted by Spais and Beheshti (2016) is the difficulty for students to apply "system thinking" in practice and to grasp the complex relationships that influence their SE project. They make two important suggestions. First, the authors call for revealing the hidden agendas that could influence students' initiatives. Second, they recommend teaching about multiscale governance and the way each level of governance (local, regional, national) influences the others. By offering institutionalized support, the

university would help educators carefully select partners and fields of experimentation, which requires time investment and multidisciplinary competencies, such as conventional teaching, coaching, and business liaison (Chang et al. 2014a).

Looking for Institutional Support at the Business School Level

In a business school context, SE students might experience negative emotions related to their entrepreneurial identity. As an example, SEE students must shift from a business school paradigm of an individualistic, positivistic, rational learning philosophy to build their own communities of practices, notably with regard to bridging logics (Plaskoff 2012). Likewise, students might face peer pressure, the initial expectations of their family, societal expectations (see, for instance, the Financial Times ranking of business schools, which includes the yearly earnings by young graduates) and even their own doubts when managing the various norms and values that coexist in SE (Pache and Chowdhury 2012).

As such, Hockerts (2018) recommended that if business schools want to improve students' sense of moral and societal responsibility, they must change the meta message in their hidden curricula because these messages convey implicit and embedded norms. As an illustration, a business school background encourages students to be confident, assertive, analytical, action oriented and problem solvers, while dealing with field communities requires the opposite: listening, empathy and humility (Worsham 2012). This adaptation of the general context in business school is also an important signal for its partners outside and within the university.

Looking for Institutional Support among Peers

Two main topics are discussed in terms of efforts to facilitate SEE practices among business school. The first focuses on the difficulties of finding teaching material about creative models and solutions (Moss and Gras 2012). As shown in the previous sections, some authors have already started to respond to this request by developing more case studies (Austin and Rangan 2019) and encouraging educators to develop collaborations with other fields such as innovation, sustainable development education, and field practitioners (Chand and Misra 2009; Weber 2012). Because collaborations are still the exception rather than the norm, authors such as Thomsen et al. (2018) are still calling for its generalization.

Second, some authors call for more reflective practices by teachers themselves. Indeed, SE educators' self-examination, along with the questioning of their own assumptions and practices, could be seen as a prerequisite for educators who help students grasp complex societal factors. Again, collaborations between fields should facilitate this process (Kummitha and Majumdar 2015; Spais and Beheshti 2016).

Discussion

As suggested by Snyder (2009), narrative reviews can contribute to the literature by providing an historical overview of the topic and, thereby, detecting themes, theoretical perspectives and common issues within the emerging scholarship. Furthermore, by using the "panarchy" model as an ecological prism for our narratives, we re-present scientific productions

as patterned and unique outcome variations that emerge through context-based interactions between communities. This prism highlights not only the "what" of scientific development (emerging themes) but also "how" those themes emerged. Therefore, our contribution is twofold. First, we bring a methodological contribution by elaborating on a socio-ecological view of research communities and proposing ecological narrative review as a promising method for literature review. Our analysis grid can help researchers operationalize a narrative exploration of their literature in entrepreneurship and beyond. Second, we contribute to the literature on SEE with the identification of a consistent SEE curriculum around six teaching objectives, as well as three arenas of institutionalization: the university, the business school and the faculty members (see Figure 4).

In this discussion, we take stock of the controversies that remain salient in SEE and suggest a few paths to address them. We also reflect on our methodological contribution by drawing its limits.

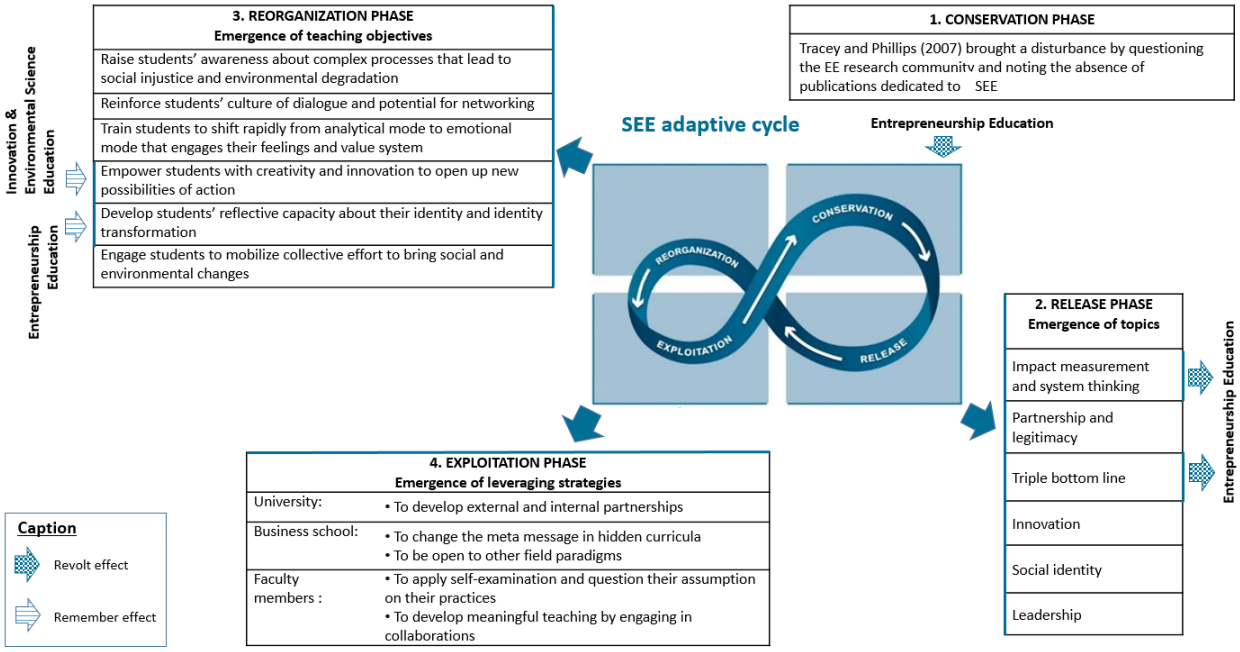

Figure 4. A literature review of SEE and its resilient cycle in four phases

First, we claim that an important controversy focuses on the scope of the SEE ecosystem (Bridge 2015). On the one hand, some authors, such as Rae (2010) and Mueller et al. (2011) suggest that SEE is no longer a distinct ecosystem. In particular, Mueller et al. (2011) encourage entrepreneurship researchers to enlarge their conception of value creation, to generalize impact measurement and, more broadly, to question the boundaries between the two ecosystems as a way to "rethink" mainstream business and economics.

On the other hand, some authors consider the boundaries still relevant but suggest that some learning targets, such as emotional intelligence, empathy, creativity, communication and interpersonal skills, are prerequisites to SEE (Zhu et al. 2016) and thus are not central or specific to it (Kickul et al. 2012a). Instead, authors seem to converge on bridging skills as the key distinctive feature of SEE (Mitra et al. 2019), which we formulated as "Teaching objective 3 -

Train students to shift rapidly from analytical mode to emotional mode that engages their feelings and value system" (Spais and Beheshti 2016). In line with this central objective, Miller et al. (2012) suggest that optimism and hopefulness are keys for balancing multiple imperatives and rationalities inside social venture. As a result, we suggest that an important challenge in SEE will be to deepen our understanding of hopefulness and optimism in relation to hybrid organizing. By elaborating on the specific role of hope in SEE, authors might clarify the boundaries of the ecosystem.

Second, and in spite of Miller et al. (2012)'s call, we observed that few research look at the role of emotions in the development of bridging skills. Extant researches focus primarily on empathy (Bacq and Alt 2018; Tiwari, Bhat and Tikoria 2020) as a driver for social entrepreneurship intention. However, other prosocial emotions might be at play such as hope, (self-focused) anger and (other-focused) outrage. Especially, anger is sometimes considered as an irrational emotion that we should dismiss when making decisions. However, anger is also a cue that something important is at stake, hinting towards the values of the individual. We thus call for a better understanding of anger and outrage as contributing to the development of bridging skills. Here, we identify two possible paths of action. First, there is an opportunity to draw on the psychology of collective action and emotions (Bouchat, Rimé, Van Eycken and Nils 2020; Landmann and Rohmann 2020; Rimé, Bouchat, Paquot and Giglio 2020; Thomas, McGarty and Mavor 2009; Thomas, Zubielevitch, Sibley and Osborne 2020). Second, we call for more studies about narrative practices that help to contextualize struggles for the individual and their teams (see Lawrence and Maitlis 2012). However, it also calls for developing support for students (and training for teachers) as such practices could be emotionally burdensome. Here, teaching practices from sustainable development education would certainly help (see for instance Brower, 2011).

Third, we identify a controversy about the management of identity through leadership. Our analysis proposes that the rich conceptual conversation about leadership turned into relatively poor experimentations and practices, as if researchers were stuck in the release phase. To explain this phenomenon, we suggest that the conversation about identity largely engaged with the topics about system thinking (social entrepreneurs as "change maker" inside a system) but missed the opportunity to engage with identity work at the organizational level. We also observed that the concepts used to discuss identity and leadership often focus on individualistic concepts such as self-efficacy rather than communal and/or collective constructs.

As an example, organizational identity is absent from the SEE scientific conversation despite its salience for hybrid organizing (Dentoni, Pascucci, Poldner and Gartner 2018). Exceptions are Smith et al. (2008) and more recently Mitra et al. (2019), who suggest that reflecting on the venture's identity and dual mission is a distinctive challenge for social entrepreneurs. By exploring the role of team identity, researchers and educators could unpack new leadership skills. Likewise, self-efficacy is highlighted as the key concept in managing students' identity, even though work in collective action suggests that team or collective efficacy might be relevant (Thomas et al. 2020). By focusing on self-efficacy alone, the SEE ecosystem might be missing some important insights related to the regulation of collectives (Landmann and Rohmann 2020). In short, we suggest that SEE researchers did not perfectly

break away from their mainstream entrepreneurship legacy and missed opportunities to learn from other ecosystems. We thus call for a new release phase that makes sense of the role of individuals inside hybrid teams (and systems) and for a subsequent reorganization of relevant teaching practices.

Beyond these controversies, our analysis brings to light a global vision of the heritages and influences that feed the six objectives of SEE. Thereby, we hope to open a critical discussion on the methods and contents used or not by SEE. The six objectives highlighted and put on paper are emerging from years of experimentations as currently found in the scientific literature and we expect that in light of them some researchers and educators will be challenged and will complement, discuss and renegotiate our contribution.

To conclude the discussion, we also consider the limits of this review. We follow Gond et al. (2020) who suggest that literature review are performative tasks, which entails a dual movement of "re-presenting" (building our own account of the literature) and "intervening" (adding to this literature and eventually proposing a trajectory for its evolution). Using Gond et al. (2020) as a guideline, we reflected on our choices and identified the following limits.

First, we decided to consider the SEE research community as a single ecosystem. While our analysis highlights rich influences from interconnected communities, it also contributes to the reification of SEE as a separate entity from, for instance, non-profit management education (Mirabella and Young 2012) or sustainable and eco-entrepreneurship education (Lans et al. 2014). Consequently, it might also contribute to their invisibilization. Through another re-presentation of the literature that focuses specifically on non-profit management education, the triple-bottom line or eco-entrepreneurship, we could better narrate the frictions, synergies or neglect coming from the confrontation of business, social and environmental goals.

Second, we decided to narrate the evolution of SEE from the perspective of business school, as reflected in our research questions and design. It allows us to identify the source of inspirations that researchers and educators drew upon and thus its possible vulnerabilities. However, this choice keeps in the dark other research traditions that might stimulate interesting development and are not part of the ABS list. See for instance the interesting work in nursing education (Berland 2017) and social worker education (Berzin 2012). We thus call for future work that fully engages in that endeavour. Likewise, we acknowledge that using only English papers (together with using the ABS list as quality control) exclude rich scholar traditions, notably research published in Spanish and French. We call for meta-narratives that unpack cultural differences stemming from our various communities.

Finally, we focused on a "re-presentation" of the teaching practices in SEE and their related – sometimes implicit – objectives. According to Biggs (2003), constructive alignment would also take into account the assessment of such objectives, for instance in terms of competence acquisition. However, we have to acknowledge that, up until recently, only few articles are focusing on the operationalization of SE skills and competences. Instead, SE self-efficacy and intention seem to be the overarching indicators of performance, just like in mainstream entrepreneurship education (Nabi et al. 2017). Recent exceptions are Capella-Peris et al. (2020) and García-González and Ramírez-Montoya (2020) about SE competencies as well as Mora,

Pujol-López, Mendoza-Tello and Morales-Morales (2020) about digital skills needed for social businesses. We thus call for alternative "re-presentations" focusing on constructive alignment (Biggs 2003) as well as more empirical work on the evaluation techniques mobilized in SEE.

Conclusion

In this paper, we provide an overview of the SEE literature since Tracey and Phillips (2007)'s "revolt" from mainstream entrepreneurship education and call for action. Our contribution is twofold. First, we present the ecological narrative review as a promising method for literature review. We provide researchers and educators with an original analysis grid that might help them to grasp controversies, main topics of interest and evolutions across time and space in their research communities and found in the literature. Second, we identify a consistent SEE curriculum around six teaching objectives, as well as three arenas of institutionalization: the university, the business school and the faculty members.

We find that researchers and educators from the SEE ecosystem imported elements from other ecosystems, such as "system thinking" and "multidisciplinary teamwork" from environmental sciences, "design thinking" from innovation studies and "effectual principles" and "self-efficacy" from mainstream EE. In other words, we narrate how scholars fleshed out the three challenges of SEE identified by Tracey and Phillips (2007): managing accountability, managing the double bottom line, and managing identity.

In doing so, we also highlight the possible vulnerabilities in the SEE curriculum that researchers and educators could address further through new release phases and the reorganization of the dominant design. Our analysis suggests that teaching the organisational level of SE offers opportunities for future contributions. When managing identity, we call for a renewed focus on collective efficacy and collective identity. When managing hybridity, we call for the exploration of emotions such as hope, anger and outrage as drivers of collective action and educational levers for SEE. Because talking about emotions touches on the sensibilities of our students and teaching staffs, we also encourage studies that would focus on the transformational intent of SEE and its possible adverse effects on teachers and students alike.

Finally, we suggest some ideas and recommendations to support the institutionalisation of SEE. Our analysis contributes to unveiling leveraging strategies where agents are trying to set a "new normal" (Westley et al. 2013) for SEE. We found recommendations for universities to develop external and internal partnerships, for business schools to introspect their core message and open up to new paradigms, and for faculty members to be reflexive and collaborative. We now draw the attention of policy makers to the fact that their voice is underrepresented in the ecosystem narrative (Thomsen et al. 2018). We invite them to consider certain initiatives they could take on the issues at stake. For instance, to enable students to benefit from what can be learned through SEE, public authorities should consider supporting its institutionalisation. Regarding partnership in developing SE learning-by-doing initiatives, fundings programs could reward both parties for the time spent to bridge educational and field collaborations. To extend the development of a meaningful learning environment, they could convey discourses and actions that reinforce the use of SEE paradigms in people and organisations'lives. An exemple

will be to take into account the triple bottom line when incubators select projects. Policies could also promote a collaborative vision of society where, from an early age, students' SE initiatives would find a place to take part in the challenge of building tomorrow's society.

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The collective narrative approach: scaffolding conversations for the identity integration of students in social and sustainable entrepreneurship education

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ABSTRACT

This article invites to discover the collective narrative approach as teaching practices in social and sustainable entrepreneurship. It describes the mechanisms that facilitate the construction of identity and guide the students' reflexive questioning. The major pedagogical objective of the device is to develop students' capacity for identity integration: to integrate oneself - one's complex individuality rich in values and intentions; others - one's team members, in the exchange and interaction of group work; and the rest of the world - the environment in which actions take place with the intention of making an impact. Using stories, metaphors and floating objects such as photo elicitation, participants co-construct common, rich and inclusive interpretations. They reflect moments of exception where the group becomes aware of and confident in its resources and its ability to address the social and environmental challenges·

CONTEXT

Framing elements: The action is part of a social and sustainable entrepreneurship course followed by Master 1 students of a French-speaking management school in Belgium. The course is given online, in English to an audience of a hundred students who do not know each other, at a rate of 6 sessions of 5 hours per week. Although the course was scheduled to be in person, it began just a few days after the impromptu announcement of a complete lockdown. The teacher, an assistant and a researcher in entrepreneurship education are all part of the team. The latter is the designer of the device and is supported by the teacher and the assistant to implement her proposals.

Pedagogical objectives and underlying educational philosophy:

Our approach is in line with the educational ideology of social reconstruction (Béchard, J.-P., 2016), which seeks to engage students in thinking and acting alone and in groups on authentic socio-economic problems. In this context, our major pedagogical goal is to support our students' capacity for identity integration, defined by Mitchell et al. (2021: 2) as the set of processes that involve bringing together the various aspects of oneself into a coherent whole. Through social or sustainable entrepreneurship projects, students integrate their complex individuality (their values, vulnerability, hopes and struggles) with that of others (their teammates and audience members) in the exchange and interaction of group work, as well as with the rest of the world (the environment in which they evolve with the intention of producing a social and/or environmental impact). Identity integration is a central issue in social and

sustainable entrepreneurship education. On the one hand, it helps the social entrepreneur (to be) to manage the identity conflicts observed in the field (Zhu et al., 2016; Smith and Woodworth, 2012). On the other hand, by anchoring learners in a complex environment, it allows them to share a vision filled with hope for the future without falling into the excessive romanticization of social entrepreneurship (Dey and Steyaert, 2010; Nicholls and Cho, 2006).

Our device accompanies the students on this journey. It opens up spaces for conversation in which the learners tell the story of how their hopes, desires, and values resonate (or not) with those of their team, their audience, their ecosystem, and even with the rest of the world. The conversations that weave these connections are at the heart of the narrative approach developed by White (White and Epston, 2004). To explain his sequences of questions, White draws on the work of pedagogues Vygotsky and Bruner, and describes scaffolded questioning that "helps" individuals reinterpret their experience, engage their curiosity, and "stretch" their imagination. These conversations invite learners to reflect on their actions (what are they doing?), their intentions (why are they doing it?) and their relationship to others (who is involved?). They stimulate learners' efforts to understand how what they are experiencing today is influenced by their interpretation of the past, their vision of themselves and their hopes for the future. They provide a starting point for their identity integration (Turner et al., 1994): who am I in terms of my actions and intentions?

The narrative approach also has roots in anthropology and offers interesting avenues in collective identity work. The latter, called the collective narrative approach, enriches the understanding of collective phenomena by exploring how groups that experience contribution and mutual aid in the face of stories of injustice can constitute the starting point of a social movement (Denborough, 2008: 252). In this way, the learner questions his or her experience as a member of a collective (from the project team to the rest of the world).

The narrative approach according to White (Epston, 1992) proposes different tools to help build conversations where students (alone or in teams) revisit the meaning they give to their actions and intentions. The use of floating objects (such as photo elicitation (Richard and Lahman, 2015), metaphors and fictional formats are some examples. These tools support the students' narratives to bring out unexpected outcomes (Morgan, 2000: 55), that is, moments when a new interpretation suggests unexplored alternatives. From a personal point of view, these moments of exception allow the students to become aware of their resources and capacities to influence a problem (Bateson, 1976). This new reading also allows them to see the world in a new light with its share of opportunities.

In terms of problematization, the narrative approach invites participants to contextualize their stories by considering in a very broad way what could be experienced as a problem. For our students, we chose to work on social and environmental concerns. In the first stage, the important thing is to allow students to become aware of the structures that surround them: the way they perceive the dominant mechanisms, norms and discourses as well as the possible implications on their perception of the problem. Secondly, the teacher must be able to generate optimism within the classroom and invite students to identify fine traces of unexpected outcome as they encounter who they are individually (personal identity) and as a team (collective identity). These are moments of exception when their skills, values, expertise, networks, and

other resources allow them to be influential and challenging (alone and as a team), reinforcing their beliefs that they can help overcome other problems tomorrow (self-efficacy and collective efficacy (Bandura, 2000). These intra- and interpersonal questions oscillating between actions and intentions allow students to taste how they can be full authors of their lives and seem to us to be an innovative and promising pedagogical avenue.

THE COLLECTIVE NARRATIVE DEVICE

The course offers 98 students the opportunity to learn about the social and sustainable entrepreneurial process. It takes place over a period of 8 weeks (at a distance given the confinement of spring 2020) with 6 sessions of 5 hours of class each. During the sessions, the teacher presents methods and concepts related to the subject of social and sustainable entrepreneurship, organizes exercises, and invites stakeholders from the field to share their experience. Themes covered are opportunities and business models, governance and management of social and sustainable enterprises, impact measurement, scaling, financing of entrepreneurship and critical approach to social and sustainable entrepreneurship. In addition, students are invited to develop, at the beginning of the course and in teams of 4, a project that addresses a social or environmental problem. At the end of the course, they must submit a business plan (BP) for a social and/or sustainable enterprise. This describes the learning environment in which the teacher sets up a narrative device to support the students' reflexivity and invite them to engage in a process of identity integration. Figure 1 illustrates the narrative device imagined based on the collective narrative approach.

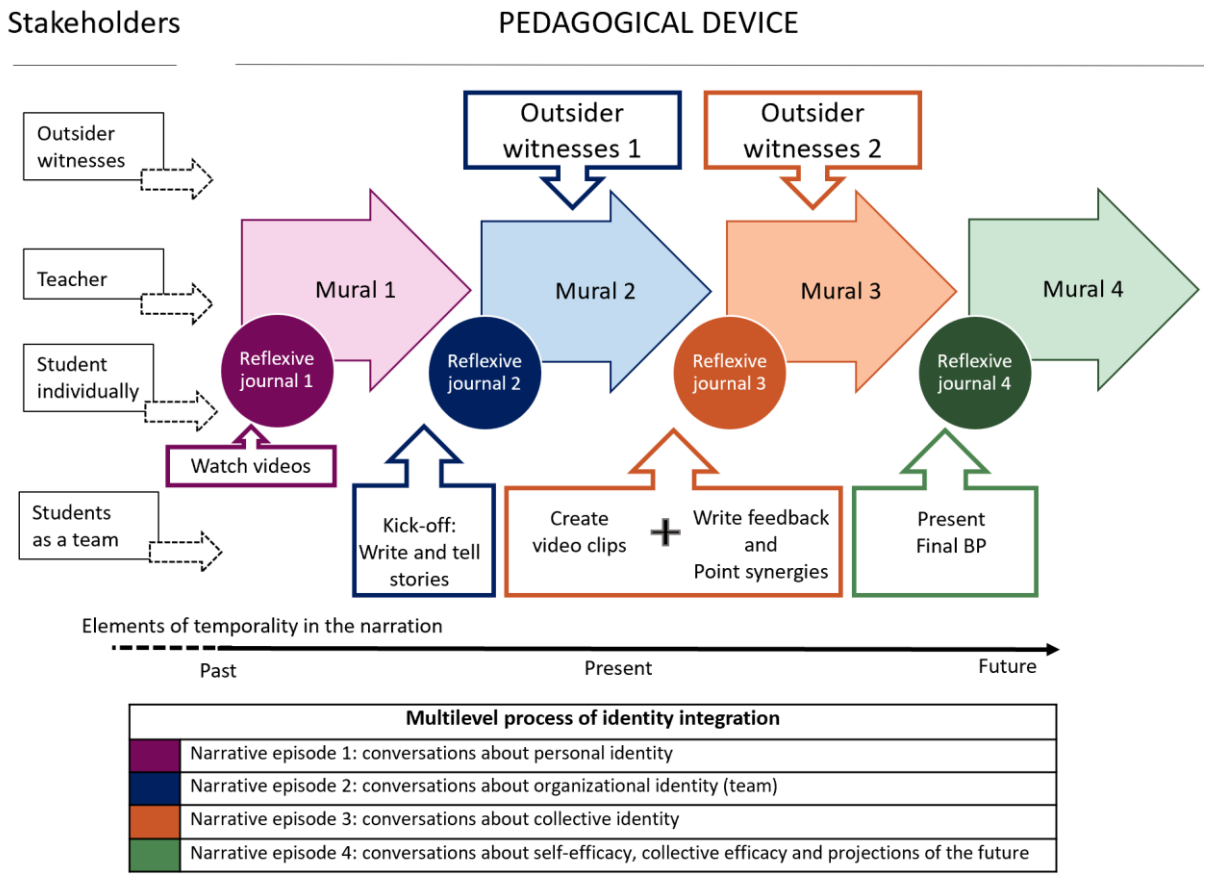

Figure 1: Collective narrative device supporting the identity integration of SEE students.

Throughout the narrative device, four types of actors intervene: the teacher, the student individually, the teams of students and the rest of the world embodied by the outsider witnesses and the external stakeholders. The meaning given by each student to their actions and the one of the others as well as their effects are narrated through reflective journals. It is where the scaffolding questioning that guides the reflection of student regarding their lived experience comes into play. These narratives of identity bridge the landscape of action and intention. They provide content that the teacher then puts into perspective and presents through collective narrative frescoes. Each fresco closes a distinct narrative episode. It makes visible and contextualizes stories that connect individuals, teams, the collective " class group " and the system that the rest of the world forms. In the following section, we review this multi-level progression from the perspective of personal, organizational, and collective identity construction (Turner et al., 1994).

Working on personal identity

The first episode of the narrative device invites students to immerse themselves in a series of social and environmental injustices by viewing video clips, identify a topic that resonates with them, and search their memories for a past event that echoes it. In writing, the students renarrate this memory about the chosen injustice and relate it to their current values and concerns. They then write a narrative label and share it with the teacher. This is the first reflective journal, written before the course begins, and captures some of the student's personal identity elements as he or she prepares to meet with the class group.

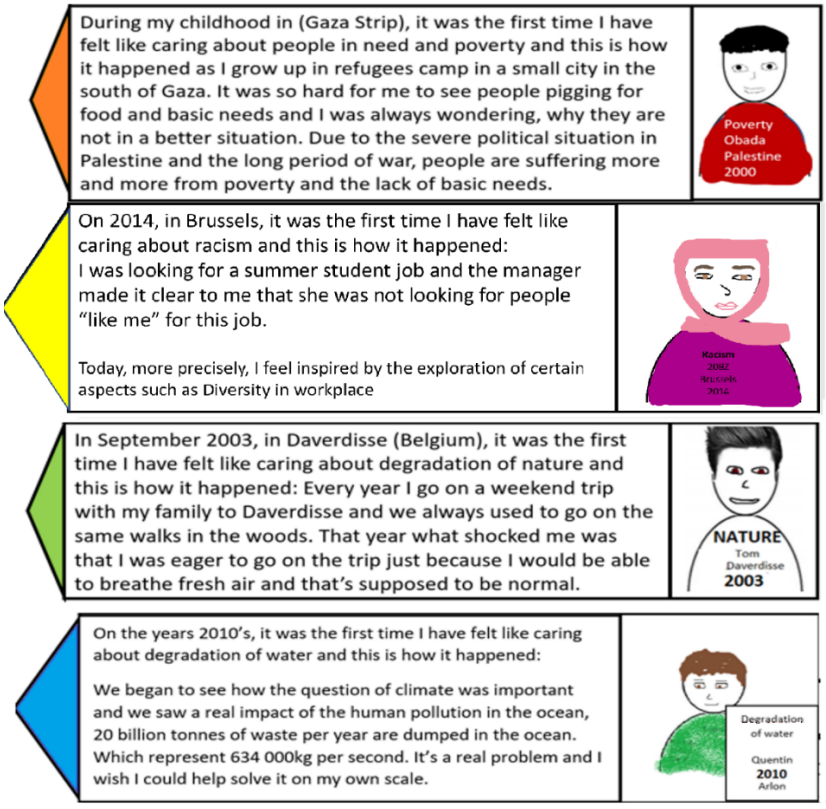

Figure 2: Example of narrative labels from reflective journals 1

During the first class, the teacher shares this collection (Kim, 1999) of personal identities by telling their stories through a mural where all the labels are assembled. The objective is to create unity in diversity by insisting on the common and differentiating elements

that mobilize the students. In the dynamics of the narrative approach (Bedell, 2020), the students are led to self-define themselves through the use of a personal memory (Lieblich et al., 1998: 78). This approach is very important because it is equivalent to asking them: who are you through your life story? The teacher plays the role of a narrative practitioner and works to strengthen the scope of the stories to **densify** them (emphasize certain elements) and to **anchor** them (root them in a context) through re-narration mechanisms (White, 1999) (a narrator reports on elements perceived as important to him/her in the stories of the participants and proposes an interpretation) via the collective murals.

Working on organizational identity

To build the foundations of a committed collective (the project-group), the kick-off activity is developed on the principles of the narrative approach. It allows each team to meet the individualities of its members and to explore the birth of their organization's identity. Team members share their visions of a dominant story that creates injustice by co-writing a rich story around a guild that is committed to resisting the chosen issue. In this way, they externalize the issue that brings them together, define themselves as a team and federate by writing a position statement (Mengelle, 2021).

<table>
<tr><td> 
1</td><td>I-deserve</td></tr>
<tr><td colspan="2">I can say that I know “I-deserve” and that he lives next to my place. He expresses himself sometimes with violence but most of the time he likes to use humour or at least he likes to hide himself behind universal values such as freedom of speech, freedom of the press, etc. He likes to qualify himself as a free mind, he nourishes himself from prejudices, lies and other (fake) news. Sometimes I-deserve is even funny because he repeats directly the words of his best friend "stupidity". I-deserve is sure of what his origins gave him. He comes from a very ancient folk who believed that the earth was a pie and that in order not to lack anything you had to take as much as possible. This idea of a life within a finite (not exponential) whole continues to make I-deserve act as if taking happiness away from others would ensure that he would have more for himself. For him, others are his enemies, those to be pushed away as far as possible. He recognizes them based on their nationality, their skin colour, their origin, their beliefs... I-deserve's main driving force is officially the search for happiness, but in reality, it is more about avoiding his fears: fear of losing, of changing, of being alone, of the unknown, of having less, etc. I-deserve sets up tricks to keep his fears at a distance and looks for friends so he won't be alone. As friends, he can count on "low self-esteem" and "jealousy" to be part of his team. Together they are stronger and with such names they position themselves as victims in search of justice. I-deserve has a way of speaking that suggests he merits more than those who are different. To boost his status and confidence, he devalues others for their appearance, regardless of their situation. He talks about laws to justify his actions and circulates preaching and slander to reinforce his stories. His dream is to prosper and live only with people who are like him. This kind of life will obviously not bring him happiness because all together they will cultivate their fear and feed it again and again...</td></tr>
</table>

1 Illustration : Véronique Schermant, https://lesfillesdubaobab.com/

	**PUZ**
I also know Puz. Puz comes from a tribe of pieces, each piece is different in size or color but when each piece gets to know the other, they are inseparable and form a beautiful union. Puz is truly open minded, who has no preconceived notions about those who are different from him. Because of his background, he is very curious to meet new people and sees this as an opportunity to make new connexion. In general, he tries to be empathetic and put himself in the shoes of others to understand a situation. Puz does not like people to beat around the bush. For him, problems need to be put on the table. He avoids unnecessary conflicts that could damage his body or that of the other pieces. His desire is to promote "diversity" even if one does not share the same vision or belief. At home, Puz emphasizes communication, discussion, and debate in order to bring compassion and understanding, which are fundamental values for him. At work, Puz has no preconceived idea about his colleagues and he behave with everyone in the same way, regardless of their ethnicity, age, beliefs, etc. However, he notices that some of the pieces around him become comfortable in their ignorance of others, out of communitarianism or fear. This forms bands of assembled pieces that do not want to meet the others group nor isolated pieces. As far as his goals and aspirations are concerned, Puz dreams of a world where everyone is treated equally. His ideal is that all the pieces meet and fit together, he is convinced that he can move forward thanks to his friends “meet” and “share”...	

Table 1: Extract from the externalization exercise of the kick-off problem

The reflective journal 2 that follows the kick-off questions the student's perception of the influence his team had on him and conversely of the influence he may have had on the construction of his team's identity. Based on the documents from these two activities, the teacher creates a second mural. She also takes care to incorporate labels collected from outsider witnesses (the outsider witnesses identify elements in the stories that they perceive as important and explain how these have an influence on their life) to whom she has presented the frescoes and the stories that are told in the course. A class re-narration follows, with the goal of densifying and anchoring the richness of the emerging organizational identities within the class group.

In this pedagogical episode, the collective creation of position statements, means of resistance, expressions of care for others and defiance towards the problem, the public re-narration by the teacher via the narrative fresco and the intervention of external witnesses are important moments that recognize the union of members in the face of adversity and create a sense of shared unity within the teams. Denboroug (2008: 74) speaks of the search for "Communitas" (Turner, 1969); we will speak of the birth of an organizational identity.

Working on the collective identity

During the third narrative episode, the dissemination of the entrepreneurial projects in the form of video clips is an opportunity to offer feedback to the the teaching team, to other student teams and to outsider witnesses, and to reinforce the teams' belonging to a larger collective. This collective engaged in social and sustainable entrepreneurship is the class group, itself interacting with the rest of the world.

<table>
<tr><td colspan="2">My vision of my team regarding other stakeholders</td></tr>
<tr><td>  [2]</td><td>When I think of our team regarding other stakeholder’s collaborations and feedbacks, I see metaphors in this picture through the separate tables in a common space. Indeed, I picture our group as sitting at one of the tables, and stakeholders at the other tables (students, teaching team, and external actors). These tables are separate, and each group is doing its own thing, but at any time, we can get up and walk to another table to ask for help. Some tables will not provide a positive answer, but others will gladly help us.</td></tr>
<tr><td colspan="2">I have this perception of my team when I see concretely how we reached out to a lot of different stakeholders, looking for advice and feedback. We have reached out to the teaching team a few times, to make sure we were going in the right direction, with respect to the guidelines, but also the general idea of our project. They were always very available and eager to help. Next, I was happy to receive feedback from the other students. Their suggestions gave me new ideas and input to move our social business forward. I find it very important to ask for an external opinion, in order to have a fresh and different point of view on our project. Besides the feedback activity, I also informally asked some friends to review our business idea. Lastly, we have contacted a dozen of competitors, potential suppliers, and other organizations to ask for interviews. I think it is crucial to receive advice from people working on the field and to benefit from their experience. I feel a little disappointed about this category of stakeholders, because we have mostly received no response or a negative response. Nevertheless, I understand that in these times of crisis, they have other priorities. This week, I felt better about the interviews because we have received a positive answer. I am looking forward to learning as much as possible from these stakeholders.
These dimensions of my team are meaningful to me as I believe in the importance of external feedback. When diving into a project, I think I may be so deep into it that I become blind to some aspects. It is important to ask for an external point of view, but also to be able to benefit from the advice of more experienced people; this is the best way to learn and move forward.
By living this team experience, I'm learning that I should never be afraid to ask for help. Although we have received a majority of negative answers, some of the stakeholders we contacted are very eager to help and came as a pleasant surprise. There is nothing to lose in asking for feedback and advice and help from external people can be extremely valuable.</td></tr>
</table>

Table 2: Excerpt from a reflective journal 3 about other stakeholders

Feedback activities guided by the principles of external witnessing and reflective journals 3 allow the teacher to prepare for the third fresco. Through Fresco 3, the teacher presents the transformation of the guilds into an interconnected system of entrepreneurial teams that have created partnerships and synergies. she also proposes a broader collective vision by telling how the class group opened up to the world by inviting it to join the conversation. To do this, the teacher relies on the outsider witnesses she has solicited (e.g., social enterprise support

[2] Illustration : Véronique Schermant, https://lesfillesdubaobab.com/

organizations, social entrepreneurs, etc.) as well as on the spontaneous initiatives of the students that she discovered in their stories (e.g., the help received from a parent, a student incubator, social entrepreneurs, etc.).

Rather than trying to change the course of life of participants, the principle of the narrative approach is to open up perspectives through storytelling. This process, in which the teacher invites students to consider other facets of the same reality in turn, decenters them as witnesses to the commitment of other student teams (via inter-team feedback) and puts them in perspective as part of a larger community committed to fighting social and environmental injustices together. These conversations initiated between teams and then with outsider witnesses propose to extend the sense of belonging to a new dimension of the collective, in this case that of the " group class." The narrative approach speaks of "re-membering conversations" (Bedell, 2020: 42) where students are not isolated but recognized members of a community gathered around common concerns. By breaking the isolation of the protagonists in the face of the challenges they are facing, this narrative episode proposes to work on the collective identity of the class and its allies.

Working on self-efficacy, collective efficacy and integration into the system

The final narrative episode takes place after the end of the course. The teams have two weeks to finalize the transformation of their solution into an entrepreneurial project, to submit it in writing and to present it orally to the teacher. The reflective journal 4 takes place at the end of this team challenge. It allows the students to step back and assess their ability to integrate from the moment they enter the course to the moment they take part in an interconnected system of actors and organizations. The students take a position on the perception of their self-efficacy and the collective efficacy of their team at the end of this experience, i.e., their belief in their ability and that of their team to successfully act on the problem (have an impact). The student also takes stock of their vision of a problem on the first day of the course and their vision of that same problem at the end of the course.

<table>
<tr><td colspan="2">My vision of the future of our topic</td></tr>
<tr><td>  </td><td>When I consider the future of our topic or more broadly about social and sustainable issues, I see a metaphor in this picture trough the fact that this barrier is partly open and just needs to be pushed for someone to enter. For me, it is the same with the mankind and the global issues. Humanity is staying in front of that barrier and the better future is waiting for it behind. Together, I think that we just need to push it. It is true that nothing will change if we do not become proactive and try to find some ways out. It is the same for a person standing in front of this barrier. It would not be possible to enter without doing anything. But this picture shows that the barrier can be opened very easily as long as someone acts and pushes it.</td></tr>
<tr><td colspan="2">I have this perception of the future when I imagine how as humans, we only need to start acting to “push that barrier” in order to make the world a better place. We are always complaining about everything that goes wrong and everyone says that his action will not change anything. I have to admit that for some issues the solution might be a little trickier than just pushing a barrier, but when I think</td></tr>
</table>

about gender equality or racism, there can be no excuse. Solving these problems does not need much effort. And even for the other issues that might be somehow harder to solve, we can use all the different elements that were created through time.
This vision of the future influences me and I am going to try to help as much people as possible to realize that they just have to make some small efforts and that if everyone does these small efforts, we will be able to solve all global issues at some point and make this world a better place for everyone. I think people know that a lot of small actions could have a big impact, they just need to be pushed to actually make these actions and this can be realized through projects that aim to raise people's awareness such as our project.
By living this project experience about social and sustainable issues, I'm learning that the small things can make the difference and that all the issues could be so easily solved if everyone could just make small efforts. Before I started with this project, I felt the same way and now within few weeks, I realized that it is absolutely not impossible to change things for the best. I just need to start acting and once I started, everything will work out. I learned that my actions will actually have an impact and it feels great.

Table 3: Extract from a reflective journal 4 reporting the vision of the problem at the end of the course

Finally, they are invited to leave a message for the next year's cohort of students. Based on these numerous stories, the teacher prepares the fresco 4 which will be presented the following year as an introduction to the course in order to continue the process of integrating the students in a multilevel manner and in different time-spaces (Syed and McLean, 2016).

This last journal invites the students to perceive their influential position (individual and collective efficiency) on the problem and to take a position to build their future life choices. It allows the students to integrate in time: when they give meaning to the story started from a distant memory, by integrating their current experience and projecting themselves into the future. This mechanism is reinforced by the creation of the fourth fresco, which offers the student the possibility of opening up to new conversational time-spaces by proposing an extension of the story to an expanded system (another cohort of students) and looking to the future (next year's cohort).

RETURN ON THE PEDAGOGICAL EXPERIENCE

We can say that the three aspects of education for, about and through entrepreneurship coexist in this social and sustainable entrepreneurship course. This course supports education for entrepreneurship through a business plan creation exercise mobilizing numerous entrepreneurial skills, while the social and sustainable context requires the transmission of specific content qualifying it as teaching "about" (social and sustainable) entrepreneurship (Pache and Chowdhury, 2012). However, our pedagogical innovation wishes to take up the challenge of teaching through entrepreneurship with a broad vision (Hoppe et al., 2017). Our intention is to help students gain confidence in their ability to integrate into a changing society faced with numerous societal challenges.

By adapting principles of the collective narrative approach in a social and sustainable entrepreneurship course, we invite our students to become aware that they can influence the societal mechanisms that create injustice. To do so, we rely on the strength of the collective with a complex methodology of weaving together individual, team, class and global stories. By shaping a meta history through narratives and frescoes, the teacher accompanies the students' identity integration throughout the weeks of the course and even beyond (other time-spaces). This re-narration, which gives new meaning to the teams' efforts, sometimes becomes an

important step in their awareness of opportunities to contribute to a whole greater than the sum of its parts.

Assessment to date

The individual and team written documents give us access to many stories and open a window on what the students and their teams experience. We constructed the questions for the narrative device as the course progressed, adapting to what the students were producing (the reflective journal questionnaires are available on request). This approach allowed us to quickly readjust between the devices (journals and murals) to fit the students' concerns. Similarly, the evaluation of the reflective part of the students is based on their participation in the exercise but never on the content of their narrative or their reflective capacity. The production of reflective journals was already effective in the course before the use of the narrative approach, and we did not need to change the evaluation system in place.

Although risky because it relies on student participation, the narrative approach offers positive feedback. The tools proposed (fictional narratives, photo elicitation, murals, etc.) opened up original spaces for conversation, even in a online learning format. For each reflective journal, we enjoyed discovering the 98 stories submitted by the students. We laughed, we shivered, and we were moved. On their side, some students apologized for writing too many pages because they were so "excited" about the topic [in the words of one student who exceeded the word limit of the reflective journal]. On the teachers' side, our team also felt the sense of "communitas" that carried us through these few weeks of classes. To prepare the second edition of this device, we have improved some of the question formulations and reinforced the team (a student from the previous year inspired by the device). We also had the opportunity to welcome the second cohort with the presentation of the mural left by the previous year's students.

Compared to previous years, the content of the reflective narratives is richer (link between intention and action) and the students' projections for the future are more strongly colored with hope. Nevertheless, many questions emerge from this first pilot study. First, we note a compartmentalization between the storytelling and writing of entrepreneurial projects, as if the norms and standards used by our students when writing their final reports excluded the elements that could humanize their projects and make them more personal. Thus, the rallying cries and team names from the kick-off are rarely mentioned in the business plans. The values mentioned in the reflective journals are not always made explicit in coherence with their business model. This is a challenge and motivates us to review the articulation between the narratives and the entrepreneurial project led by the students. To bridge the gap between the two, we are thinking, for example, of storytelling or system scribing (Bird, 2018) workshops. Moreover, we still need to examine what a "well told and staged" story is to the point that it has a transformative effect on students and their stakeholders. This involves exploring the traces of identity integration in the narratives and how they change as the course progresses. Thus, we cannot say that all of our students engaged with our device in the same way, nor that they all benefited from this identity-based narrative. These reflections touch on the inclusive force of the device, as some students may be resistant to the approach.

Finally, we question our influential teacher approach that invites the learner to project himself as a (social and sustainable) entrepreneur. Do learners really have the space to be the

author of their lives or do they consider this identity proposal as a necessary part of the course? More broadly, are we encouraging a nuanced view of social and sustainable entrepreneurship? In other words, are the notes of hope in the stories accompanied by an acknowledgement of the uncertainty and risks inherent in the entrepreneurial process, beyond a romanticized vision? In addition to the emergence of a transcendent hope for a positive but uncertain future, other effects are expected by the literature, such as collective and ontogenetic agentivity (McLean and Syed, 2015). A qualitative exploration of the stories is underway to provide some answers to these questions.

This one is extremely time-consuming. The creation of the murals requires the careful reading of hundreds of pages of reflective journals. Similarly, collecting testimonies from outsider witnesses can be an intensive effort. Automating some of the steps would allow the teaching team to focus their efforts on coaching the teams rather than laying out the murals. Finally, the process itself is also a point of attention that should not be underestimated. The interest for the narrative approach, but also the previous critical questions, motivated the teaching team to follow a coaching course specializing in narrative approaches. Good practices, such as the metaphorical use of a "compost" (transforming leftovers into fertilizer while making them invisible), help remind students that they are invited to put their memories into stories only when they feel like sharing them. They can keep in their "compost" those more painful elements that are part of their lives, but which they do not wish to revisit in a learning context. The posture of teacher gives way to that of coach or facilitator but must not slip into that of therapist.

Proposals for the future

To our knowledge, we are pioneers in the adaptation of the collective narrative approach in entrepreneurship education[3]. By taking distance, proposing reflective journals, presenting collective re-narration and inviting outsider witnesses are pedagogical devices massively present in entrepreneurship education. What we bring to the table that is truly innovative is a methodology of scaffolding conversations that would allow the student to bring together the various aspects of their own self into a coherent whole in the context of their social and sustainable entrepreneurship efforts. By articulating the levels of narratives, we reveal unity in diversity and densify the narratives that willingly or unwillingly influence the system in which the students are led to operate. These mechanisms, guided by the collective narrative approach, should foster the anchoring of students' identities through the creation of spaces of conversation that are benevolent and open to the world. To us, the narrative approach makes possible important adjustments (putting things into perspective) in the way certain pedagogical activities are constructed without revolutionizing the way a course operates. This smooth transition is achieved by becoming aware of the levers that are within the teacher's reach. Moreover, although the course is focused on social and sustainable issues, it is quite possible to use the mechanisms of the narrative approach in other courses. We already have a partial adaptation of the device in an entrepreneurship course (re-narration of the values that students want to put at

[3] Summary table of our device available online: annexe.narratives.education

the heart of their entrepreneurial project) and in a creativity course (re-narration of the entrepreneurial skills that inspire them).

The mobilization of collective narrative approaches and the initial feedback from our pilot have led us to propose to the active community in entrepreneurship education (social and sustainable) to work on a broader vision of certain key concepts of our discipline. We question the field of identity construction by investigating the development of a collective identity co-constructed by our students as they put their stories together. While the work in social and sustainable entrepreneurship education emphasizes the importance of working on the individual identity and the sense of self-efficacy of the aspiring entrepreneur, the collective dimension of these constructs is largely absent. Through our scaffolding conversation device, we invite researchers and teachers to go beyond the sole perception of self-efficacy to include that of collective efficacy, which is implicitly present but not identified as such in the literature (Hockerts, 2018) and educational devices (Parris and McInnis-Bowers, 2017).

Finally, we propose to make room in courses for the exploration and expression of more personal dimensions of students. Although this exercise may seem uncomfortable to implement, it is nonetheless essential to allow them to discover themselves.

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What imagined futures are made of: constructing collective narrative identities for social entrepreneurs-to-be

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Abstract

There is a growing interest in the construction of the social entrepreneur's identity. An important challenge is to construct identities that are full of hope for the future while being critical of the romanticized ideals that underlie discourses on social entrepreneurship. Especially, recent conversations about collective entrepreneurship challenge the heroic posture of the lonesome social entrepreneur. On the one hand, individuals who adopt a messianic posture may neglect the collective dimension of their project. On the other hand, individuals who do not associate themselves with this heroic posture may feel overwhelmed by social injustices and dismiss entrepreneurship as an option. This research thus explores the identity construction of social entrepreneurs and the role of collective action in this process. Its focuses on the way individuals narrate their entrepreneurial experiences and write alternative stories about themselves, their teams and the rest of the world in the face of master narratives of social and environmental injustices. This allows to answer: what are the turning points that provide individuals a basis to explore alternative pathways, and how do individuals make sense of collective action when imagining what futures are made of? Our analysis reveals that working in teams is associated with different strategies: commitment to values, resource assessment, renegotiation of postures or reassessment of self. It has implications for research, opening a new exploration of narrative identities through the joint positive and negative experiences of individuals, alone, in teams, and as members of communities. Our results also encourage a shift from a focus on self-efficacy to its articulation with its collective counterpart.

Introduction

The construction of the social entrepreneurial identity attracts a growing interest (Leitch and Harrison, 2016; Kimmitt and Muñoz, 2018) because it offers a path to understand how social entrepreneurs perceive themselves and their venture, and how the emerging identities facilitate ressource access (Jones et al., 2008; Mmbaga et al., 2020). While some explore the way individual identities conjointly evolve with the identity of the venture (Lewis, 2016), others question how individuals relate to the messianic posture often conveyed in stories about social entrepreneurship (Dey and Steyaert, 2010; Nicholls and Cho, 2006). An important underlying challenge is to build on identities that are critical of the romanticized ideals behind social

entrepreneurship (Dey and Steyaert, 2010) while at the same time remaining hopeful that social injustices can be overcome (Kimmitt and Muñoz, 2018).

Recent conversations about collective entrepreneurship question the heroic posture of the social entrepreneur (Drakopoulou Dodd and Anderson, 2007; Spear, 2019) (Roger, 2019 Chapter 8: Collective social entrepreneurship. in De Bruin and Teasdale (2019)), which has profound consequences for the study of the venture identity construction, often seen as heavily influenced by the principal founder, and on studies of social entrepreneurship as an identity claim. On the one hand, individuals embracing a messianic posture might miss out on the collective dimension of their project. On the other hand, individuals who do not associate with that heroic posture might feel overwhelmed by social injustices and dismiss entrepreneurship as a possible path (Hockerts, 2018; Hockerts, 2015). It is thus important to better understand how individuals imagine futures that are uncertain yet positive, and the role of collective action in opening such alternative pathways. This phenomenon is especially important when learning about social entrepreneurship in higher education. First, from the individual's point of view, it is a time when the youth experience the passage from childhood to adulthood through a process of identity development that questions the way to take part in society (McLean and Syed, 2015). Second, from a contextual perspective, Tracey and Phillips (2007) point to the "identity challenge" of Social Entrepreneurship Education (SEE) in business schools. Entrepreneurship courses in business schools have been identified as places of social structure reproduction (Akrivou and Bradbury-Huang, 2015). From a dialectic point of view, courses can reproduce extant stereotypes, as well as distance themselves from it by helping students in deconstructing the messianic posture and building more authentic identities.

In this research, we care about the way students narrate their entrepreneurial experiences and write alternative stories in the face of master narratives of social and environmental injustices. We ask: *what are the turning points that provide individuals a basis to explore alternative pathways* and *how do individuals make sense of collective action when imagining what futures are made of*? Guided by Lawrence and Maitlis (2012) and the method of scaffolding conversations (White and Epston, 2004), we invite students to "re-tell" stories of sparkling moments (micro), to contextualise their struggles within structures (macro), and to co-create in teams polyphonic future-oriented stories (meso). Following Conversational Experiential Learning (Baker et al., 2005), such conversations provide students with opportunities to transform their social entrepreneurial experiences into knowledge. We empirically examine how students experienced these intra- and interpersonal conversations through the analysis of stories that were collected along a Social and Sustainable Entrepreneurship course in a Belgian Business School.

By analysing narratives, we show how, in this specific context, individuals position themselves as witnesses, resisters, victims, or perpetrators of social or environmental injustice. We find turning points in the awareness of moments of exception that provide unique outcomes to explore alternative pathways. We analyse the stories of individuals, alone and in teams, who elaborate and adopt strategies to overcome obstacles, helping them gain confidence in their competences. Working in teams opens up different strategies: commitment to values, resource

assessment, self-reassessment or renegotiation of postures. Therefore, we highlight the emerging trajectories towards an uncertain albeit optimistic future.

In the next sections, we first elaborate on our conceptual framework. We present the key elements of Conversational Experiential Learning and how it structures the narrative practices proposed in the Social and Sustainable Entrepreneurship course under study. Then, we present the methods used to collect and analyse the participants' stories. Findings focus on their analysis. Finally, the discussion and conclusion highlight key contributions and paths for future research.

Conceptual framework

According to Lawrence and Maitlis (2012: 641), narrative practices promote an ontology of possibility: a system of beliefs that stresses that both past and future are socially constructed, which facilitates actions while appreciating its limits. This approach considers that individual struggles are often rooted in broader social and political contexts and that the co-construction of joint stories by individuals in collective can open up their possibilities for action (Lawrence and Maitlis, 2012), especially when projecting hopeful narratives about the future (Maitlis, 2009). They point to the concept of "opening up" or "transcendent" hope (see Figure 1), about a future that is positive yet uncertain. In social entrepreneurship, individuals can build on transcendent hope to imagine new ways of actions rather than being overwhelmed by social and environmental injustices (Hockerts, 2018; Hockerts, 2015).

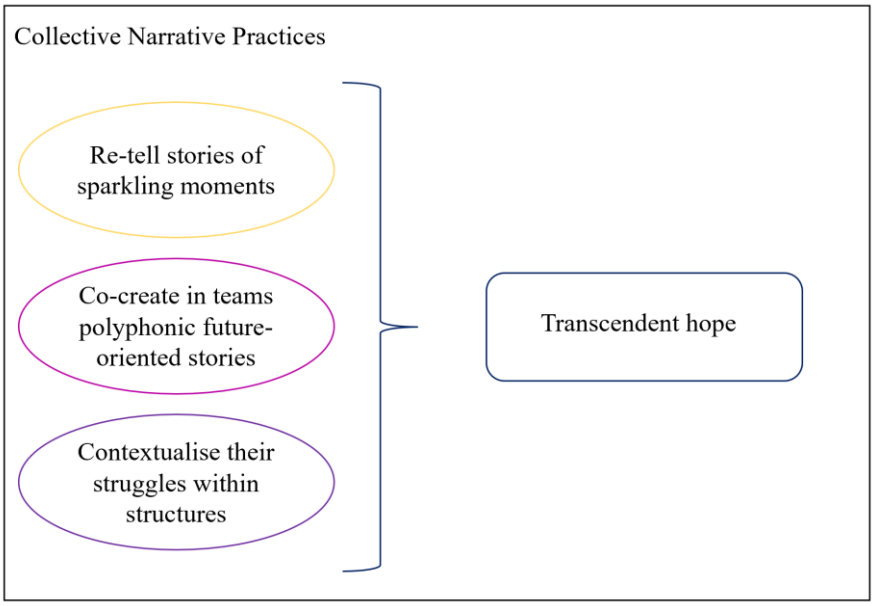

Figure 1. Collective narrative practices, from joint stories to transcendent hope, based on Lawrence and Maitlis (2012)

Building on the work of White and Epston (2004) as well as on theorists of care such as Dutton et al. (2006), Lawrence and Maitlis (2012) identify three types of narrative practices:

constructing histories of sparkling moments where the individuals were free of the problem, contextualizing struggles as social constructions, and co-constructing polyphonic future-oriented stories with other members of the collective. For Beech (2017), this is about people narrating their individual and collective stories, which are not the complete truth and can be deliberately broadened to incorporate new, alternative viewpoints, thereby opening up the possibilities of action.

To facilitate narrative practices, White (1999) proposes the use of scaffolding conversations. He describes how certain sequences of questions are like scaffolds that "help" individuals reinterpret their experience, engage their curiosity, and stretch their imagination. In an educational context, these scaffolding conversations invite learners to answer questions about their actions (what are they doing?), their intentions (why are they doing it?) and their relations to others (who is involved?). Together, the three dimensions of action, intention and relations create what Baker et al. (2005) call a conversational learning space (see the inner triangle in Figure 2). Inside this conversational space, scaffolding questions stimulate learners' efforts to understand how their experiences today are influenced by their interpretation of the past, their vision of themselves and their hopes for the future. They offer a starting point for their identity integration in the classroom (Yip et al., 2020): who I am regarding my actions and my intentions?

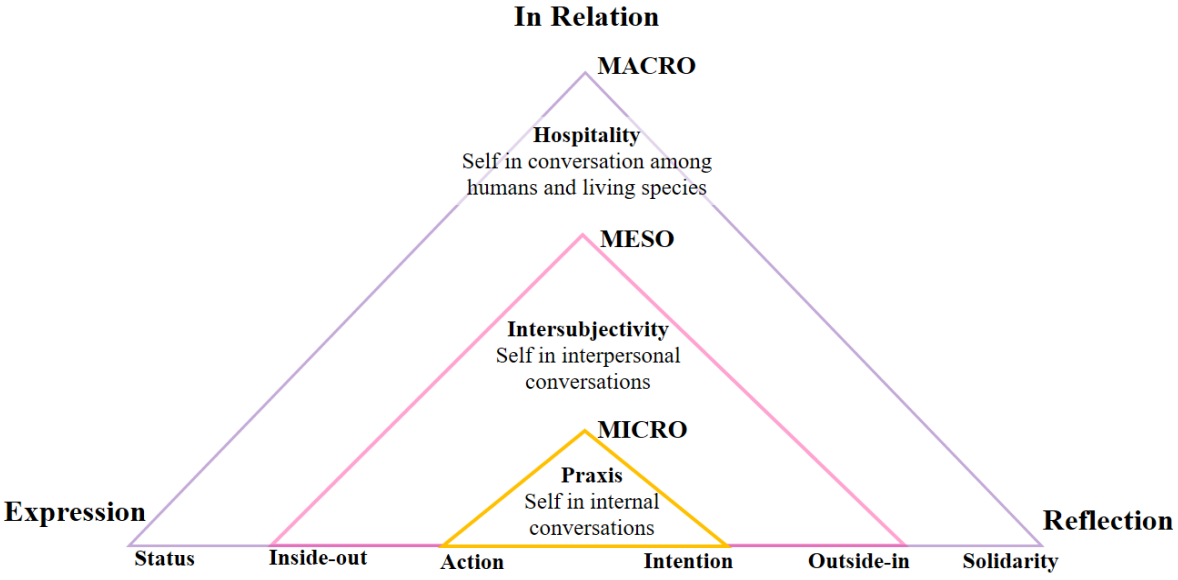

Figure 2. A scaffolding identity integration model: dialectics in conversational spaces at micro-, meso- and macro levels, based on Baker et al. (2005).

Identity integration can be described as the "*process of bringing together various aspects of oneself into a coherent whole, and the sense of self-continuity and wholeness that emerges as a result of these processes*" (Mitchell et al., 2021: 2). By narrating their selves, individuals can consciously construct an identity that brings them a sense of integration, meaning and purpose (Syed and McLean, 2017). Such a conceptualization of narrative identity, as a selective and subjective account of how one came to be the person one currently is (Singer, 2004), allows to see identity as fluid, everchanging, and influenced by the social context. Indeed, the way we "tell" ourselves will depend on the people with whom we engage

conversations: ourselves, other members of our collectives or event society as a whole.

According to Conversational Experiential Learning (CEL) (Baker et al., 2005), conversational spaces provide students with opportunities to construct meaning about their experiences as social entrepreneurs and transform the experiences into knowledge. They can be conducted at multiple levels, enabling learners to reflect on their experiences at the micro (individual)-, meso (group)- and macro (ecosystem) levels (Baker et al. 2005, see the three levels of the conversational spaces in Figure 2).

At the micro level, the dialectic of '**praxis**' creates an internal conversational space for the self with regard to its personal intentions, aspirations, values and motivation (hereafter 'intentions') and the ways in which such intentions are expressed (or not) in actions. By structuring conversational spaces at the micro level, educators invite students to explore their "self" in terms of intentions and related actions.

At the meso level, the dialectic of '**intersubjectivity**' concerns conversations in interpersonal situations. Learners can discuss their intentions and actions with their interlocutors in an inside-out motion: personal intentions are enacted 'out there' with others as witnesses. They can also integrate others' expressions of intentions and actions in an outside-in motion thereby reflecting on the influence of the collective on their "self".

Finally, at the macro level, the dialectic of '**hospitality**' explores the tension between status and solidarity when the self is in relation with other human beings and living species at a broader level. Status refers to the recognition of privileged leading positions that might guide conversations by regulating the expression flows among participants according to recognized expertise or other sources of dominance, notably, power relationships inside extant social systems. Solidarity refers to the inclusion in the conversations of the voices of absentees, i.e., silenced voices (Baker et al., 2005; Freire, 2018) that might suffer from a lack of legitimacy or visibility. Enabling conversational spaces at the macro level invites students to consider the influential position of participants and absentees from broader systems regarding their collective and individual intentions and actions.

Such as a conversation, identity integration is bi-directional and implies a posture whereby the learner is both influenced and influential. Inviting students to engage in the three conversational learning spaces can reveal the sense-making processes experienced by learners: the way they narrate their entrepreneurial experiences and write alternative stories about themselves, their teams and the rest of the world in the face of master narratives of social and environmental injustices. CEL has inspired the design of SE courses (Parris and McInnis-Bowers, 2017) and SE learning environments (Hockerts, 2018) that are deemed conducive to identity transformation. Furthermore, CEL would be effective in supporting students' identity integration by providing opportunities to reflect on their own values, intentions and emotions when acting in social contexts (Akrivou and Bradbury-Huang, 2015; Sims, 2004). As such, it offers a relevant framework to structure narrative practices in an educational context. In the next section, we present the methods used and, in particular, the narrative practices inspired by White and Epston (2004) and structured by the three-levels architecture of CEL.

Methods and data

In this research, the goal is to take part in the knowledge construction by revealing, students' implicit decision and meaning making (Raelin, 2007), through narrative mechanisms. The ambition is not to change student life stories but to open the students' perception of reality to higher levels of social consideration (Hammack, 2008). To access these dimensions, we ask students to write reflective journals, which serve a twofold objective. First, a pedagogical purpose, to accompany students' implicit knowledge awareness through the development of their reflective capacity (Raelin, 2007). This is particularly useful in social entrepreneurship courses where competing discourses created by the global and local context make identity construction a very personal reflective project (Giddens, 1991). Second, for research purposes, reflective journals grab signs of students' meaning making and become empirical data for life story analysis. They provide traces of students' understanding of their identity integration (coherence in context and self-continuity over time) by narrating their memories, how they see themselves today and how they imagine the future.

We coordinate the activities of the course and the questioning of reflective journals using the lens of the CEL, to build teaching proposals that support identity integration, notably by providing opportunities for reflection and expression, alone or with others (Baker et al., 2005). Our intention is to make students pass through (1) 'praxis' (micro-level) - inviting students to explore their 'self' in terms of personal values, intentions, motivations, and related actions; (2) 'intersubjectivity'(meso-level) - enabling students to express their 'self ' in a collective as well as to reflect on the influence of the collective on their 'self'; (3) 'hospitality' (macro-level) - awakening students to consider the influential position of participants and absentees on collective and individual intentions and actions.

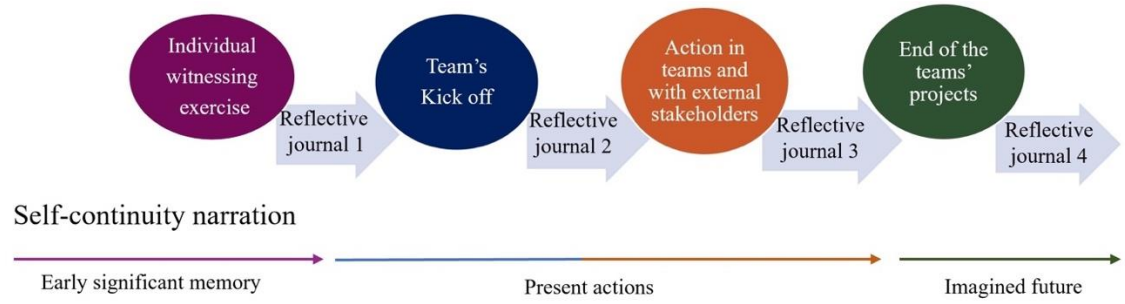

Figure 3. Data collection through reflective journals

In the reflective journals as presented in Figure 3, students are invited to write their stories using photos elicitation and scaffolding questions (see Appendix 1). At the very beginning of the course, we followed Kaplan (2008) approach of empathy for vulnerable communities (Hoffman, 2008) and the concept of "witnessing" by using images or videos to open up questions, raise broader understanding of the complexity of injustice and to elicit how a person sees the world. We proposed to our students to watch individually a series of short videos addressing different themes of social and environmental injustices. They then had to choose a subject that resonated with them and which they would stand for during the course.

To guide them, we proposed an automatic writing exercise followed by the writing of the first reflective journal about a significant memory (Lieblich et al., 1998: 79) of awareness of the injustice they choose. As an example, the story of Benjamin: *"When I first came to Belgium with my family. I didn't speak the language and I was put aside and discriminated by others of my age because I was different, and it made me feel different"*. In terms of narrated identity, this conversation "with themselves" allowed students to narrate who they are in a story where the injustice is also present. Through their story, they identify what is important for them concerning the social or environmental injustice of their choice. In the case of Benjamin: *"Today, even people born in this country and who grew up here, are discriminated, put aside in our society because of their differences. I would like to be able to provide them with the same opportunities as everyone else"*. In addition, on the basis of the choice of injustice mentioned in this first reflective journal, student teams are assembled by the teacher so that they can work on issues that make sense to them.

The second reflective journal is an account of their team kick-off. Indeed, the first time students meet in teams, they are invited to do a narrative exercise of "externalization of the problem" (Denborough, 2008). Students used photo elicitation to create fictional persona to characterise the problem (here: the injustice they have chosen) and those who resist it. This creative way of expressing the ambitions, the hold and the impact of the problem seeks to bring out questions, awareness and motivating paths of explorations for the individual and the team. This method also allows for the sharing of personal intentions while creating a certain distance from the problem (even disembodied for the victims) to be able to envisage the future (alone and as a team). Through the second students' reflective journals, students narrate how they experience this kick-off. To understand what happens in the teams during this encounter phase, we analysed and cross-referenced the students' testimonies by team to recreate a polyphonic story. For Benjamin: *"I went from feeling angry and sad about the injustices shared and experienced by my colleagues, to feelings of hope and comfort. Comfort that I am not the only one with the same vision of the world… We can always find similarities and fight the same battle*. While for Margaux who is in the same team: *"I even said to myself that it was perhaps not a very strategic choice to deal with racism, knowing that we would have to create an entrepreneurial project related to racism. After sharing this "fear", we tried to think together, and we were able to identify several important avenues to explore for a potential entrepreneurial project."*

What we search to understand is how students experienced the back-and-forth movement between being influenced and being an influencer in their team. *For Sophie: "I sometimes tend to want to go too fast and do not take the time to reflect on all ideas. However, the reflections and feedbacks of my teammates about my ideas help me to develop them further. I am also learning to go back and forth as my first idea is not always the best"*.

After 6 weeks courses, in the third reflective journals, we collect students' stories about their perception of their team and more broadly the ecosystem. For Eloise: *"The fact that there are three people with the same will and determination pushes us to do great things, to surpass ourselves*. For Charline: "*We communicate with stakeholders who, when we explain our project to them, are directly excited to collaborate with us and participate in our project."*

Later, at the end of the program, we questioned students again about their vision of themselves, their team and their ecosystem as well as their vision of the future through a last reflective journal (reflective journals 4) to capture the evolving nature of identity. The analysis of students' narratives about the effects of their teams' intentions and actions on their identity integration reveals different inner experiences. For Josephine: "*I can say that my team is very creative… We created an Instagram account to make our project more credible in which we posted original publications… I am not a creative person by nature, but this has allowed me to challenge myself and learn to develop my own creativity.* It reveals element of integration at the macro-level, where students narrate how they engage in conversations with other members of the community. It includes experts, field practitioners, teachers and other students' teams, where interdisciplinary, intercultural or intergenerational interactions enrich the experience. For Eliott: *"I was able to exchange with the creators of the biodegradable net and I found it very enriching. I will have a call with the coordinator of the project next week and I am sure that this will bring me a lot for the project as well as in my professional development."* Students also consider the voices of absentees, such as vulnerable persons, minorities, other living species, but also other actors such as activists, politicians, philosophes and lobbyists. For Benjamin: *"We are facing a big institution that is influenced by tradition, by a culture of discrimination. The institution can take the form of a company, employment agencies but also a family… Its dictated by and invisible force… We have to influence others and convince them to change the situation with us. We must make partnership with companies but also with the people being discriminated."*

Finally, the last paragraph of the fourth reflexive journal invites students to close the narration by sharing their vision for the future. For Léopold: "*Things can change through the individual and collective action of all citizens. By pulling together and rolling up our sleeves, we are all capable of great things. This course has really shown me how much it is possible to believe in the future and the power of social entrepreneurial projects".*

To analyse life story materials, we use a narrative research methodology (Lieblich et al., 1998). First, we reconstruct the individual trajectories of each student by reading his or her four reflective journals (see figure 3). In doing so, we discover chronologically students' narratives Then, we recreate polyphonic collective stories by reading the same reflective journal sequence for each member of a team. This exercise enables us to identify where students' trajectories intersect and how they make sense of the same event in close or distant terms. Finally, we take a step back and focus on the variation in the structure of each narrative. We analyze the "form": the positive and negative periods or situations and what they experienced as turning points that shed light on the whole development (Lieblich et al., 1998: 88). In doing so, four different archetypical postures emerge: the ways in which students position themselves *in relation to* social or environmental injustice all along their entrepreneurial journey.

This methodological choice is relevant considering the initial intention that is to understand how the development of identity integration can be revealed (Leitch and Harrison, 2016) during the SE course using narrative approach. Concerning data management, we proceeded in 4 phases: (1) data collection, (2) preparation for analysis by highlighting significant content, (3) analysis, and (4) interpretation (Duriau et al., 2007). We used QSR

NVivo 12 for our data management tool (González-López et al., 2019; Vázquez-Burgete et al., 2012). When interpreting the findings and writing the report, we organised the presentation of the results through three main sections, one per level of analysis (micro-, meso- and macro levels) as the three-level architecture of CEL.

Results

At the micro level: Students' Integration of Intentions and Actions of the 'Self'

The dialectic of praxis is active when students experience internal conversations to align their actions and their intentions. When asked about a first significant memory and the reasons for being concerned about a specific social or environmental injustice, students reveal that not all of them adopt an outsider's posture of **witnesses** (37 out of 68 students). Some students emphasize how they have already taken action to resist the injustice and we call this emerging category **resisters** (12 out of 68 students); others revealed how they have been personally targeted by the injustice, we choose to call them **victims** (11 out of 68 students) and some students even feel part of the problem due to their human condition, we call them **perpetrators** (8 out of 68 students) (for verbatim, see figure 4 and appendix 2).

			
Witnesses (37) Observe the problem from the outside	**Resisters (12)** Already take actions	**Victims (11)** Personally targeted by the injustice	**Perpetrators (8)** Feel part of the problem

Figure 4. Students' starting posture: Witnesses, Resisters, Victims and Perpetrators

As presented in figure 4, we found that these different starting postures are important to the question of identity integration because they condition each student's experience of the injustice they are about to tackle with their team. We present hereafter our results. More verbatim extracts related to these results are presented in Appendix 3.

Witnesses

The witnesses are present in most teams. They observe the problem from the outside and are shocked.

"I went to a conference on female entrepreneurship. Listening to their stories, I realised how difficult it is still today to be a woman in the business world" (Clotilde)

They embarked on entrepreneurial projects with the desire to do a good job but quickly realised that they needed additional methods and knowledge. Soon, the quantity and diversity of the work led them to reconsider their way of working: compromising on details, focusing on what is important, getting straight to the task and working fast. They have learned to recognize their own qualities as well as those of others. The large number of tasks requires multi-tasking skills and they end up feeling useful, even if it is to review the work of others. They compare entrepreneurs to true Swiss Army knife who have many skills and know how to use them. Entrepreneurs' free spirit captivates the witnesse**s** when they let their imagination run wild and give themselves body and soul to their project.

"People who embark on an entrepreneurial project are for me very free spirits who let their imagination run wild and give themselves body and soul to their project so much it captivates them." (Elise)

Resisters

Resisters spontaneously explain in their journals how they have already taken action to try to resist the problem.

"I was so afraid for the health of the horse and this mistreatment that I cried sobbing. My parents decided to stop the carriage and we took a taxi for the rest of the day" (Madeleine)

Resisters are enthusiastic about being able to jump into solving a problem that matters to them. They try to work efficiently so that no one has to work after them again. They want to leave room for other people's ideas but are always ready to mediate or decide if needed. They try to make the work go smoothly by preparing the to-do list, making sure that the tasks are distributed, and that nobody gets discouraged.

"I managed the smooth running of the team, the way our meetings were held and who managed the distribution of the things to be done." (Charline)

Their ambition is to build a realistic project with the best allocation of available resources. To be comfortable, they need to develop a general plan and distance themselves to have the big picture. Seeing the project progress motivates them. They learned that being an entrepreneur means developing critical thinking at the risk of missing the problem and proposing a solution that is far from effective.

Victims

Tales of victim are specific to students who feel connected to social injustices (racism, gender inequality, and LGBTQ+ discrimination) because they have been personally targeted by the injustice. Surprisingly, no student positions themselves as victim of the environmental injustices whose future is compromised.

"Every summer I work at the post office and as the days go by I have noticed that racist comments are spreading among my North African colleagues. I have surprisingly been spared from those since they say: "she doesn't look like an Arab." (Sabrina)

Victims have greatly developed their ability to adapt to others and to changes. They reported having learned to organise and deal with multiple agendas and ideas. Victims feel that they have listened a lot to others to understand their motivations.

"I have learned that adapting and understanding the other's point of view is a crucial dimension" (Sabrina)

Accustomed to being reassured by controlling details, they had to learn to deal with uncertainties. This required them to develop self-control to avoid tension. They also discovered themselves by assuming new identities (their team's identity) and acting as such on social networks. This experience, lived as a "revelation", makes them want to continue trying to undertake new challenges. For them, an entrepreneur is creative and perseveres even if he does not know exactly what the result will be.

"It is about developing creativity and always trying to find solutions to problems." (Chloé)

Perpetrators

Finally, the Perpetrators feel part of the problem; they feel responsible for the damage caused by humans to other humans, to living species and to the planet.

"I realised how badly educated our society was and that we had to do prevention from a very young age." (Paul-Emmanuel)

The Perpetrators work well in teams and have gained confidence in their ability to assert themselves. They see themselves as curious challengers who question and dig into the proposals of others. They are not discouraged by difficulty and are motivated to make the project more interesting and tangible. They are idealistic and ambitious and have learned to think concretely and to organize themselves. For them, entrepreneurship means having the strength of character to overcome difficulties and to see the glass half full.

"*You need to follow a plan if you want to achieve your ambitious goals. There is no point in running around. You need a kind of "To do list", a clear idea of the objective to be achieved. This entrepreneurial project forced us to think concretely."* (Margaux)

MICRO LEVEL	**Witnesses** 	**Resisters** 	**Victims** 	**Perpetrators** 
Stance towards injustice	Observes the problem from the outside	Already took actions to solve the problem	Personally targeted by the injustice	Feel part of the problem due to their human condition
Entrepreneur perception	Free spirit that gives himself body and soul to his project	Critical thinker proposing effective solution	Creative and persevering in the face of uncertainty	Strong character to overcome difficulties

Self-efficacy	**Multiskilled performer**: Improve projects thanks to their polyvalence	**Work organiser**: Plan the work to make it smooth	**Self-adapter**: Adapt and organise themselves	**Critical screener**: Make the project ambitious but realistic

Table 1: Students' exploring their 'self' in terms of personal values, intentions, motivations, and related actions

Meso level: Identity Integration through Inside-Out and Outside-In Motions

Intersubjectivity involves the conversation of the self in interpersonal situations. This conversational space considers the self in relation to a person or a group through the dialectic of 'outside-in' and 'inside-out'. Working on team projects developing entrepreneurial solutions for social and environmental injustice triggers students to express their logics and emotions and listen to others. Through divergent thinking, they learn that there are multiple solutions to a problem (Smith and Woodworth, 2012). Teams experiment the dialectic of intersubjectivity during creative processes where the suspension of judgement and the development of empathy skills are essential or when engaging in actions such as developing innovative solutions or exploring the field. To make the text easier to read, we present verbatims related to our finding in the appendix 4. Table 2 synthetises findings relate to the meso level.

MESO-LEVEL	**Witnesses** 	**Resisters** 	**Victims** 	**Perpetrators** 
Intention	Come out of the woodwork, to reveal oneself	Listen selectively to delineate a common problem for the team	Seek mutual understanding about the complexity of identities	Create an inclusive vision of all dimensions of the problem
Observed group effect	Positive surprise to find each other's around common values and issues	Evaluate the resources available in the team and identify potential allies	Gain confidence in their ability to surpass themselves (or not)	Renewing posture to deal with the problem
Motivational lever	Collective commitment to defend common values	Perceived ability to succeed in this project (at least have good academic grades)	Perception of a possible change in their life and the one of their communities	Trust in the team if it commits itself with good awareness of the problem

Question	Will the group amplify my voice to the point of being heard?	Is this team capable of creating a quality project? (impact)	Will this project change my life?	How to bring an answer to such a big problem?
Strategy	Commitment to values	Resource assessment	Reassessment of self	Renegotiation of postures
Team efficacy	**Visionary**: Team helps to clarify who I am and what I want	**Team player**: Joining forces allows to take more risk and be ambitious	**Challenge taker**: Rather than stuck, we assess, adapt and move forward	**Prioritizer**: at our scale moving step by step can have an impact
Team's identity perception	A band of friends	A bunch of resources and skills	A crew of supporters	A strong block of values

Table 2. Meso level: Students 'capacities to be influential and be influenced in team

Witnesses

When they encounter their team, the witnesses are curious and receptive to the stories of others, which they discover with pleasure. They see the exercise as a way to stimulate their creativity and are impressed by what their team is capable of producing. They are pleasantly surprised to meet an audience that shares their concerns and values.

"It can be seen as obvious that I'm not the only one but in my life it doesn't feel like there are a lot of people carrying about them so I always thought to be different from others and that people would find me weird" (Roxanne)

They experience a turning point in realizing that they are not the only one concerned. This meeting makes them want to make their voices heard and to mobilize. They perceive their team level of commitment to the cause as the driving force behind the project. For this reason, they want to involve everyone in the conversation and see potential in developing a sense of collective efficacy, i.e. a belief that, together, they can develop a project that works (Fernández-Ballesteros et al., 2002; Bandura, 2000).

"Knowing that I am part of a group that shares the same values as I makes me feel less alone in a cause that requires a lot of energy. I really feel that as a group, the impact of our advocacy can be successful and it motivates me". (Virginie)

When there are only witnesses in a team (3 teams out of 20), discussions are optimistic. However, in hindsight, some witnesses wonder if their enthusiasm for a shared vision of the problem masks an understanding that is biased by their common socio-economic backgrounds (an aspect often challenged by perpetrators in other groups) or if their exploration of the problem could lead their team to create a project that makes sense and has impact (an aspect often addressed by the resister).

In action, working in a team that wants to live its values and invests in a project for the common good allows witnesses to learn to work and think differently than usual. They see their ideas combining, complementing, or improving thanks to the team diversity. They can develop their creativity in an atmosphere of respect, listening and even friendship, which gives meaning to their learning. This dynamic brings them a lot of surprises, such as the fact that society's problems are deeper than they imagined, that leadership can be shared without rivalry, or that the investment of teammates can be linked to something other than academic success. The issues at stake keep team members motivated in the face of frustration, especially when the project they are working on is solid. When the envisaged solution turns out to be too idealized, the team serves to absorb the shock and allows for a quicker and better rebound. Finally, bringing projects to fruition on such themes with team members who did not know each other three months ago makes them proud. They admit that without the team they would never have succeeded in expressing what they had inside themselves or wanted for this project.

I did exactly what the teachers asked me to do. However, it has sometimes let me believe that I was not the true 'owner' of my work. I do not think that alone, I would have dared to really express what I wanted for this project. working with people with whom one is not used to work with has also the great advantage of bringing unexpected results which make a project special" (Lisa)

As such, they express their team as a "visionary" that helps clarify who they are and what they want. Sometimes when witnesses meet a perpetrator, the conversation can lead to awakening the activist in them.

Resisters

Rather impatient, Resisters try to provide their team with avenues to move from theory to action. They put effort in organizing the flow of the activity (speaking, timing, etc.) and are critical of the teaching methods originality. They see the "externalisation of the problem" exercise as a way to find common ground, to extend their vision of the problem and to evaluate the best way to tackle it.

"I was excited and happy that general idea of what must be done to be able to achieve the common goal of resisting the causes of why the gap keeps getting wide was mutually shared amongst us. The stories shared on the resisters, the resisters avatar and even real-life cases pointed me to the direction that for this situation to be tackled, it has to be a collective effort." (Georges)

To this end, they make projection for the future and seek to identify those who will be allies in their team to achieve both academic and impact performance goals. We note a tendency for Resisters to have difficulty when it comes to stepping up to a certain level of abstraction, even if they recognize the benefits in hindsight. For them, the usefulness of sharing views serves to see what everyone agrees on and positively influences the team motivation, which they will need to tackle large-scale injustices. They admit having difficulty listening to their teammates and even to their own feelings. They see the reflective journals as an interesting tool to express their emotions. The prospect of the coming weeks working on the project sees them curious about the future and their teammates' efficacy.

"For the next team meeting I will try to listen a bit more to the others in the groups. I realised that I tend to really quickly get side tracked when listening to my peers". (Antoine)

In action, resisters like to plan and anticipate. Working in a team taught them to go back and forth to reconsider their own ideas and to adapt their planning according to circumstances. Speaking about their team, the resisters first evaluate the organization of the work as an indicator of performance: respect of deadlines, balance in the sharing of tasks, active participation of all. What surprised them in this project is the warm atmosphere, the trust developed between members who did not know each other, the investment of all in the project as well as the richness and diversity of ideas. Rather than having to motivate their teammates, they felt supported, saw their stress reduced and were able to step back and facilitate instead of managing. They learned to listen and build a mutual understanding so that everyone can work independently and with confidence. They experience a turning point when their project, which questioned their team's ability to succeed, now leads them to consider their "school" actions differently. Good academic grades are not the only fuel for action; joining forces with others makes them able to reduce their need for controllability, to take risks and to develop bold, ambitious and socially committed projects.

"*By living this team experience, I'm learning that it is really interesting to move away from my comfort zone because it expends the vision I have and permits me to see new possibilities… Our team makes me took risk in the project we choose."* (Antoine)

When cross analysing the journals by teams, we discover that the resisters give others the feeling of knowing what they are talking about, which can be experienced as reassuring and motivating, especially in the victims and witnesses tales. The perpetrators' vision raises the debate to a higher level of abstraction that challenges the resisters and offers them an opening to new avenues of exploration. Under the pressure of the group, resisters can accept an unexpected (for them) direction if they see a benefit in it, such as broadening their horizon and knowledge.

Victims

Victims live deeply in their attachment to their view of the problem; talking about it is revealing part of their identity and they are afraid of judgement. They generally try to speak last to gauge whether to reveal themselves. Their vision is to seek approval but not to impose themselves, by respect for the others. They want everyone to be able to contribute and try to listen to others. If they recognize themselves in the collective vision of the problem, they feel lucky to have found a team with whom they feel connected. On the contrary, if the team's understanding of the problem differs from their own vision, victims tend to lose confidence. To feel comfortable, they need mutual understanding.

"*I gained confidence when we each gave our opinion on the issue to work on because I felt I was listening and not judging."* (Josephine)

They process by questioning: who am I? who are the others? What do we have in common? e.g.: origins, backgrounds, studies, etc. When they talk about their choice of photo, identical choices reassure them, even if these pictures open up to different stories.

"It allows us to understand each other, to see where the other is coming from, to analyse sometimes even why a colleague thinks like that and not otherwise." (Fanny)

They find hope in having met teammates who are sensitive to their problem. This awareness leads them to step out of their comfort zone to open up to their teammate and consider a union that will allow them to overcome their own limitations. They wonder if the team project will succeed in having an influence on their life as well as on the community to which they belong.

In action, victims express the need to be recognized for who they are. They tend to feel different and fear judgment (from teammates, teachers, etc.). Aspiring not to offend others, they may find it difficult to express themselves or to be heard. Recognition of their contribution enhances their self-perception and confidence. For them, everyone in the team must be recognized for their talent and as a pillar on which others can rely. Finding their place, being included is what encourages them to continue.

"Communication and respect were really the keys to getting along with my peers but also to moving forward effectively in our work. Indeed, by the fact that I feel listened to, respected and supported, I have the desire to participate and go as far as possible in this work." (Tom)

They enjoy seeing the synergies and mutual reinforcement between team members. Through the challenges their project faced, they can learn from their team how to adapt without feeling attacked. They learn to successfully move forward for themselves, to make concessions, to put themselves in other people's shoes, to express themselves tactfully or even when they feel like: "it is not worth it".

"My team is important to me as I completely agree with the idea to work together to achieve higher goals. We realized that our first idea wasn't feasible. So, my team adapted it and now we have a project that we believe could work in the real life." (Laura)

When victims meet a perpetrator who has repented, they experience this moment as proof that society can change. This event feeds their hope for the future of society and motivates them. In mixed groups (where there are other categories than victims), the ideas for exploration that win the support of the team are generally brought by other characters.

Perpetrator

Perpetrators arrive with a vision that includes themselves in a complex problem because of their human condition. This position can sometimes block them as they feel powerless to tackle such a huge issue. They tend to see the exercise of problem externalisation as an opportunity to philosophize or express personal opinions (without having to verify their source) which is surprising to them in a university course.

"I never had this kind of work. I mean something totally abstract, that has to be produced on the spot, where I don't have to check the information because it is just my opinion that I express in the work. I found it quite destabilizing at first because it was the unknown for me. Finally, I found that it pushed me to be creative, to interact with others, to express my opinion during the course" (Paul-Emmanuel).

They are receptive to the pedagogical device (use of photo elicitation and problem's externalisation) and the choice of their teammate's photo is an interesting support to make them think about their own positioning, specifically when they notice that the same image can both illustrate the problem or those who resist it. This last case feeds their understanding of the choice of posture that can be envisaged and raises their curiosity. The constitution of imposed teams is experienced rather positively because it is an opportunity to meet new visions of the problem which is a source of inspiration and renewal for them. Some would like to spend more time discussing the coherence and complementarity of the points of view to develop the trust between teammates that they need to move forward. Once the team has established a vision of the problem, they experience the choice of a common goal as an enjoyable moment that contributes to the positive team climate.

"*Several members had close ideas about the goal of our groupwork. This is a very good way to find coherence and sense in the group work. In fact, it also consolidated my desire to try to tackle this issue during the course."* (Alexi)

In action, the word that stands out for the perpetrators is "cohesion". For them, the driving force behind action stems from the team members' aspirations; these need to be shared and the project serves to achieve them. The perpetrators are team players and want to accompany the process by keeping an open mind as they consider criticisms to advance the project and make it realistic. The validation by peers in the team matters a lot to them. The more tangible elements there are in their project, the more they are convinced to go in the right direction. Thanks to their team, they discover how to break down the problem in smaller pieces to find a way to solve it at their own scale, to set short-term intermediate outcomes, to prioritize. Their team allows them to embrace the complexity of taking action and to go through it as thoroughly as possible in order to succeed in proposing a quality solution that has an impact on the problem.

"The interesting part is that we were able to achieve a lot of concrete steps of the project development such as creating a prototype of the product, making people of our surrounding provide feedback and getting a few partnerships… Working on those steps allowed us to focus on building a solid entrepreneurial project, to find motivation and to want to do everything to the best of our ability to achieve our part of a higher goal." (Alexi)

When they encounter a resister, perpetrators may tend to challenge their solution-oriented operational vision of the project thanks to their complex view of the problem, while recognizing the importance of organizing themselves to feel that they are moving forward.

Macro-level: Student's Integration of Status and Solidarity

The dialectic of hospitality is the widest conversational space and concerns polarities between the *status* of the participants in conversations and their *solidarity* with the absentees and the voiceless. The dialectic of hospitality, through solidarity and status, is particularly relevant in SE education where students' actions are nurtured by their intentions to engage in favour of justice but are also constrained by institutional 'rules of the game' (Pache and Chowdhury, 2012). The verbatims related to our finding are in the appendix 5. Table 3 synthetises findings.

MACRO-LEVEL	**Witnesses** 	**Resisters** 	**Victims** 	**Perpetrators** 
Heard stakeholders voices	Any one as every advice is good to take	Partners and customers	Beneficiary, society and other teams of students to whom they provide feedback	Expert of the cause, family and friends
Silenced voices	Those who need to take more responsibilities: the system, government, school, consumer, previous generations	Those who are acting and their beneficiaries: planet, the animals, the oceans, philosophers, 7 billion hummingbirds, Youth Strike for Climate	Those who are suffering: themselves, their family, their future children, their community	Those who obstruct or support social and environmental causes: perpetrators, volunteers, citizens of collective action
Status perception: their identity as community members	They are **apprentices** entrepreneurs far from perfect but improving	They are **partners** in the field and are open to new perspectives	They are **legitimate empowered players**, and any act has already an impact	They are **novices** among practitioners in the field and are willing to "reinvent" themselves
Future generation	They have hope for future generations	They act as part of the future generation	They are improving this generation and their kids will be the future generation	They are mobilizing the future generation
Hope	**Believer:** They believe in a slowly changing society	**Impact maker:** They can have an impact to improve the society	**Legitimate fighter**: They are an example for others and they already see changes	**People gatherer:** They can mobilize people to change the society

Table 3. Macro level: Students awareness of other systemic influential positions, including those of absentees

Witnesses

The Witnesses are positively surprised to see so many stakeholders taking part in the conversation. There is a turning point in realizing that they are not alone in their quest and that others believe in their project. They find unexpected feedback very encouraging. This interest

directly affects their motivation and pushes them to excel. They seek as much feedback as possible to get their project validated.

"We are both attentive to the people who work in the field of our project (i.e., not far from us) and to the people who do not have a foothold in the field (i.e., far from us). We have considered the comments, suggestions, advice, and remarks we received from all the people who answered to our online survey." (Mathieu)

At some point, however, making choices about which opinion to pursue becomes complicated. Each new element makes them realize that their own perception is limited. When some feedbacks critically question the project, witnesses are overcome with fear and start to reconsider the whole project. They then perceive two choices: either decide that the comments are unfounded or follow their team who sees these remarks as resources to better delineate the limitations of the project. They narrate themselves as **apprentices-entrepreneurs**: they consider their project as far from perfect, but positive remarks encourage them to continue and improve.

"*We know our project is far to be perfect and it is always interesting to see the view of other people."* (Roxane)

Absentees are revealed through the narrated imagined futures. Witnesses acknowledge having still much to learn about social and environmental injustice but recognize that being educated and able to think for themselves makes them privileged. They also say that being a business student comes with certain biases, among them the inherent narrow focus on profit. They believe that everyone can contribute to a better world at their own level, but point out that without proper infrastructures, support from the government, or consumers' willingness for change, initial efforts can be vain.

"Being a business student comes with some prejudices, among which is the inherent focus on only profit…My intention is to promote other values within my future work." (Marie-Christine)

They blame the mistakes made by previous generations and assume that elderly people will never change. They have hope for future generations, but change takes time. They feel an increasingly present will around them, which effects start to be seen, but the challenge remains big. The presence of societal concerns in their study program shows them that the world is changing.

Resisters

Resisters want to do more and see further. Thanks to feedback, they realize that the challenge is achievable but above all that a door is opening to new perspectives. They want to maximize options, seize opportunities, connect ideas, and build on others' projects. They see themselves as potential **partners** for external stakeholders with whom they can establish collaborations. They are also excited about interviewing their future customers to test their ideas. In addition, seeing how invested their teammates are when running conversations with the outside world, shows them that they are all invested, which motivates them. They feel like everything is possible if they work on it.

"*We communicate with stakeholders who, when we explain our project to them, are directly excited to collaborate with us and participate in our project. The stakeholders we have contact with in our fictitious start-up project are for example, an influencer with values very aligned with our project, the Farm store, a vegetarian restaurant, a team of students from this course who defend the animal cause with whom we could potentially do a partnership, etc."* (Charline)

When they think about the future and the silenced voices, they talk about the planet, the animals, the oceans, the ecosystems, the 7 billion hummingbirds, the Youth Strike for Climate, etc. If they do not want to become negative and desperate, they must take action. They want to change the way they behave, consume, and encourage others to do the same, because they believe that individual positive actions add up to change society.

"I'm learning that everyone can play the role of the colibri. I also learn that we will need 7 billions of colibri acting together to fight all social and sustainable issues otherwise, the fire will keep on burning for ever." (Adelin)

For them, young people are mobilizing to make a difference, want to work for committed companies, or even start their own project with positive impact. There is no time to lose, they are part of the future generation and are motivated to make the world a better place. They feel supported to take action and have ideas to implement. Acknowledging the capability of students from the SE course to propose projects that can make things change, gives them hope for the future.

Victims

Victims quickly realize that talking to outsiders already has an impact because educating people is an issue. They are happy to talk with influencers who want to help them spread their story. Changing society is the important thing for them and it is therefore necessary to cooperate with many stakeholders because everyone has a role to play, although some are more legitimate than others. Reaching out to others is also and above all an opportunity to meet their beneficiaries, they do not see themselves building a project without consulting them. Getting in touch with their beneficiaries allows them to collect positive feedback and constructive opinions, which not only strengthens the project but also makes them feel as **legitimate players**.

"I really had the impression to be in my place and to feel legitimate to ask my questions and specially to explain my feeling about our project. I felt listened to and above all understood by our beneficiaries which reinforced the idea that our project is interesting." (Tom)

When they talk about feedback, they primarily consider the feedback they have given to others. This exercise did not seem simple to them but preparing it as a team allowed them to see how much they agree with each other, which reassured them.

Victims envisage the future primarily through "fight". They are living change now and every action they take contributes to making the world a more equitable place. They also ask for more justice. The victims are in action, they can influence their own fate and the projects they have developed in the course will see the light sooner or later. For them, it is a wake-up call that this can be a way to live beyond a hobby. Without hesitation anymore, they want to take part in the debate, to be an example for their peers, and to improve society for their children.

They are very optimistic because the lines are already moving and it can only get better. They are improving this generation and their children will be better off than they will.

"Indeed, I think that it can play an important role in this transition of mentalities. This is important to me because I am a young woman, and I don't want to go through what my mum and other women their age go through every day. I want my children to have the right to develop in the field they want without being judged, and I want my daughters (if I have any) to be properly rewarded for the work they do." (Joséphine)

Perpetrators

Perpetrators appreciate feedback and see it as a chance to move their project towards something tangible and realistic. While they consider themselves as **novices**, they contact experts they consider highly qualified. Their friends and family are also more than ever put to contribution. They reflect on their ability to be humble, to be flexible and to accept change because entrepreneurship is also about being able to "reinvent" themselves. They are aware that what they do is for others (society) and that the stakeholders are ultimately the pillars of their project.

"*… our friends and family, whom we ask for advice and guidance, parents, or even specialists in the world of cosmetics. (…) I had to take a step back from our ideas. This is something that I think many entrepreneurs have to do to reinvent themselves and come up with better ideas."* (Léopold)

They feel like being at a wedding party where they do not know many people but imagine they are among friends. For them nothing better than interactions make the project progress. They also emphasize the absence of any spirit of competition between the students' teams.

About the future, they want to keep informed about innovations, solutions and laws that enable society changes so that they can spread them. They want to influence people's mindsets because they have confidence in their ability to see the benefit for all. They want to act in accordance with their values, both in the way they live and how they consider their professional projects. For them, the pursuit of personal ambition alone is not viable, it is important to think of the group and not the individual. They want to succeed in convincing all stakeholders that everyone has an interest. They consider that everyone must feel responsible for the world and they must make people around them aware of this. They want a better world for everyone, not just for themselves. Their generation is capable of moving the lines but they need to be gathered.

"If we want to have a real impact on our future, we must all mobilize and to mobilize everyone, they must have an interest… because I think that our generation is full of ambition but our life goes so fast that we don't have time to realize many things! We must succeed in convincing all the stakeholders." (Paul-Emmanuel)

Synthesis

We provide a model of "scaffolding identity integration" where learners can engage in conversations at the micro, meso, and macro-level. At the micro-level, students are invited to develop their mindfulness about their personal values, intentions, motivations and related actions. At the meso level, they can experiment with their capacities to be influential and be influenced in collectives. At the macro level, they are offered the opportunity to consider systemic influential positions, including those of absentees, on collective and individual actions and intentions. Through the analysis of their narratives, we see that individuals go back and forth between levels to elaborate on their life stories: to construct a fluid narrative identity, bringing together various aspects of their self. We find that students rely on the articulation of multiple levels of integration. They have their own individuality, but each learner is also a member of a team and of other collectives. The team, especially, is a building block for developing beliefs of efficacy. Engaging in collective action challenges students regarding their self and collective efficacy.

Witnesses, for instance, are positively surprised to see that they are not alone to be concerned when they meet their team. They are also impacted by the quantity of feedbacks provided by the ecosystem. Those are turning points that helps them to gain confidence that their voice maters and to reconised their potential as multiskilled apprentices-entrepreneurs. By working in teams, they identify strategies that might lead to the realization of entrepreneurial actions. Their "visionary" team reveals shared values and seal commitments to those values. Witnesses count on their band of friends to work together towards their common goals. Going back and forth between the ecosystem and the team, witnesses believe in a slowly changing society.

Likewise, Resisters narrate turning point related to their team, when they learn that their peers are efficient, committed and reliable. This takes their pressure off and allows them to explore creative path to target something other than good grades in a new drive for impact. From a posture of work organizer, Resisters can change posture and "let go" of their so-called leadership to embrace their team as a key partner for the ecosystem. Their main strategy of resource assesment, as teams – and themselves - is steadily reframed as a bunch of resources and skills at the service of a systemic impact.

For Victims, turning points are about meeting with beneficiaries, which gives them a sense of legitimacy and opens up the possibilities of action. They are empowered as legitimate players and, in turn, hope to become a role model. By engaging in collective action and reflecting on their impact on the ecosystem, for instance when providing feedbacks to other teams, Victims learn that they can be legitmate fighters and empower their peers. They see their team as a crew that supporters them when taking up challenges. If the team can do it, then, anything is possible. It provides Victims with a safe environment for self-assesment, towards a posture of legitimate players and even of fighters.

Finally, Perpetrators learn to resize the problem through their team work, from an overwhelming problem to a manageable lever. They see that incremental actions, step by step and prioritized by the team, can bring upon change. Turning points are narrated when they identify the "bad guys" and take a stance against them in teams. They realize that it is possible

to live in a society that has a negative impact and be on the side of those who make a difference. If they can change and reinvent themselves, then others should be gathered and join the movement.

Each posture narrates a different experience for the development of efficacy, beliefs and identity. These trajectories lead individuals to different kind of envisioned transcendent hope, about an uncertain yet positive future (see Figure 5). Those are not deterministic trajectories but rather archetypical quests. Not all students neatly fit into each quest, neither are they bound to stay within one quest. Self-narrated Witnesses sometimes switch to a Resister framing while narrating their meeting with a Perpetrator. Likewise, not all students develop a vision of the future that is critical of the romanticized ideals behind social entrepreneurship. Not all students are hopeful that social injustices can be overcome. But we highlight levers that can help them construct such a vision.

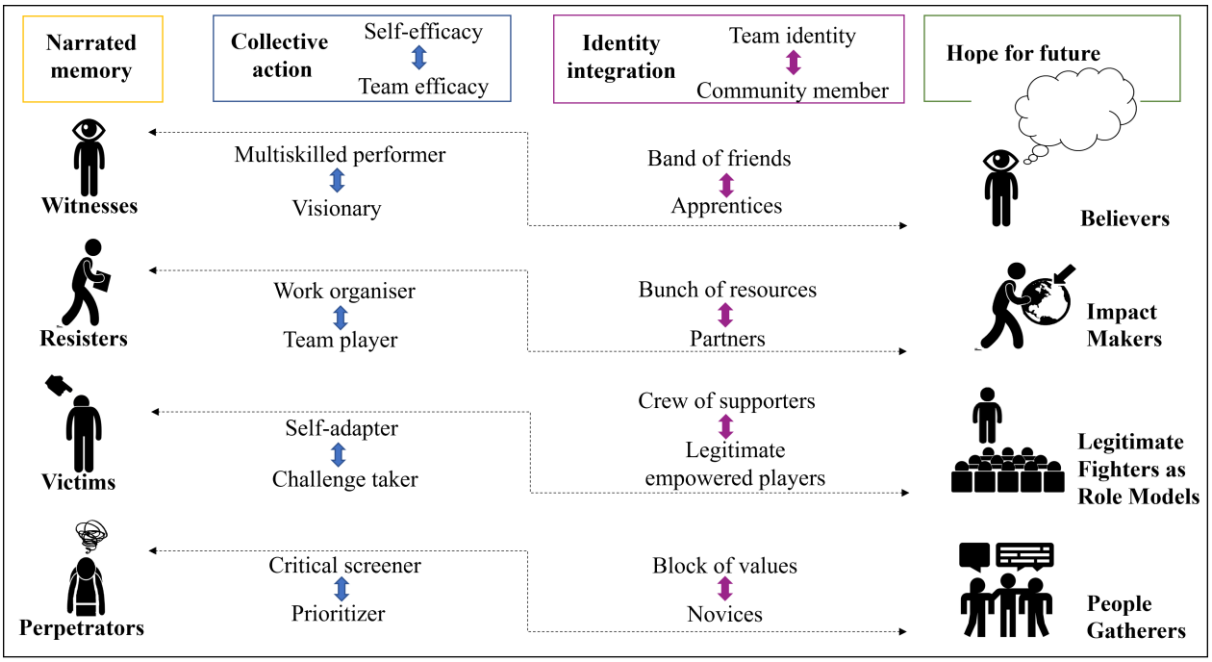

Figure 5. Narrative identity construction

Discussion

In this research, we care about the way individuals narrate their entrepreneurial experiences and write alternative stories about themselves in the face of social and environmental injustices. Doing so, we better understand the role of collective action for the construction of identities in the context of social entrepreneurship.

We first contribute to the literature on collective entrepreneurship (Doh et al., 2019) by highlighting the role of collective action (Sarasvathy and Ramesh, 2019) for developing beliefs of collective efficacy (Bandura, 2000) as well as its distinctive role for imagining uncertain yet positive future. Instead of focusing on identity construction at one level, we shed light on the articulation of multiple levels and on the integration of the self as a singular individual as well as a member of different collectives (member of the team, the group class, the communities) (Erikson, 2018). This finding calls for more research on the cohesiveness and self-continuity of

identity in collective entrepreneurship. This is especially important since collective entrepreneurship entail working with multiple audiences, each a recipient of a part of the story. Furthermore, by highlighting the role of teamwork in trajectories toward transcend hope, our findings call for a decisive shift in collective entrepreneurship research from a focus on self-efficacy alone to its articulation with its collective counterpart.

Our second contribution relates to the literature on narrative practices in organizational settings. We provide a first empirical examination of narrative practices in entrepreneurial teams, a call made by Lawrence and Maitlis (2012) and echoed by Beech (2017). Doing so, we also open a bridge between research on narrative practices in organization theory and education (see Yip et al., 2020). By opening conversation spaces where individuals can "re-tell" stories of sparkling moments (micro), contextualise their struggles within structures (macro), and co-create in teams polyphonic future-oriented stories (meso), and by documenting the process, we show how students can effectively build transcendent hope, albeit not all students follow the same trajectory, or even reach the same destination.

Finally, our research contributes to the SE education literature. In prior models (Pache and Chowdhury, 2012; Zhu et al., 2016), we learn that becoming social entrepreneurs is not just about bridging social and business logics; it is also about questioning students' personal intentions and moral value in relationship within their SE project (McNally et al., 2020) and broader communities (Plaskoff, 2012). Through the lens of CEL, we contribute further with a model of "scaffolding identity integration". It suggests that narrative practices can help students to develop their 1) mindfulness about their personal values, intentions, motivations and related actions at the micro-level; 2) capacities to be influential and be influenced in collectives; and 3) awareness of other systemic influential positions, including those of absentees, on collective and individual actions and intentions. Reflexive journals, teamwork, and field interactions are already present in SEE. Yet, we bring an original lens to make sense of learners' identity construction through those experiences.

This research also has implications for the field of education and suggests ways to take into account the diversity of the public attending a SE course. Even if this research contributes to partially lift the veil on this subject, it may seem difficult for some teachers to ask students about their personal experiences. We confirm that they expose themselves to a diversity of unpredictable responses. This is certainly what contributes to making the accompanying posture uncomfortable for the teacher and can be a barrier. This goes directly back to who we are as teachers, sometimes as experts, sometimes as coaches, sometimes as advisors or even as facilitator inviting mentors and specialists into the classes. Before choosing and building on narrative approaches we looked at what these practices make possible but also at who we are and what we feel capable of doing. We took the time to train and dialogue with each other (teachers and researchers involved in the SE course) and with experts (of the narrative approach) to create the framework in which our students interacted. There are many other possibilities for devices and methodologies, but one thing seems important to us, and that is the strength of the collective. Whatever the choice of method, teachers could organizing moments of intervision and supervision (as in the field of psychology or coaching) to feel accompanied appears to be a precious tool to put in place in education.

Our work is also a source of new questions for further research. As an example, we ask ourselves under what conditions the postures of SE students (witnesses, resisters, victims, and perpetrators) must be considered for the constitution of teams. How can we work with this diversity of students from the beginning of the course to engage their authentic selves? More broadly, we wonder if something is missing or needs to be discovered in the fact that we found half the class positioned as witnesses. Regarding pedagogical practices, we wonder how the discourses of guest speakers (role models) can be determinant for victims and others? What would happen if we went to another setting, another country, or to meet a different type of audience? These are all questions that remain unanswered to this day and promise to spice up the future.

Our research is not free from limitations. We are running this course at a Belgian university with 74 first and second year master's students. We cannot affirm that all our students are able (and willing) to engage in conversations about their identity integration. Likewise, we question our influential approach as teachers who might invite learners to project themselves as (social) entrepreneurs: do the learners really have the required leeway to be the author of their life or do they consider this identity proposal as a mandatory crossing point for completing the course? Moreover, one can question the method of written narration over a 10-week project which gives the students time to reflect and the opportunity to re-read their previous statements (but without being able to change them). This method offers fertile ground for writing coherent stories (contextually speaking) but is perhaps less spontaneous in detecting identity integration than other methods (for example interviews). Complementary interviews with learners after that they have completed their degree might bring complementary lights about their authorship agency, as well as about long-term effects. Additional limitations are related to the educational context explored in this article. We suggest that the scaffolding identity integration model would be conducive for building collective efficacy in entrepreneurial teams and other collectives. However, would the four quests be relevant in "real life" collective ventures? What would be the barriers to engage in narrative practices for entrepreneurs, for both new ventures and entrepreneurial incumbents?

Conclusion

In this paper, we provide a model of "scaffolding identity integration" where the individuals go back and forth between levels to elaborate on their life stories and to imagine their uncertain yet positive future.

We analyse the meaning each student makes of the identity construction taking place (or not) during the course. Through personal stories, we identify how individuals position themselves as victims, witnesses, resistant or perpetrators of social or environmental injustice. We find turning points in the fresh awareness of moments of exception that provide them unique outcomes to explore alternative pathways. We learn how individuals and teams elaborate and adopt strategies to overcome obstacles, helping them gain confidence in their competences. Our analysis reveals that working at the team level opens up different strategies: commitment to values, resource assessment, renegotiation of postures or reassessment of self. We highlight emerging and differentiated trajectories towards transcendent hope.

By looking at the narrative construction of identities of young adults in the context of social entrepreneurship education, we identify possible levers for constructing uncertain but positive futures and for gaining confidence (i.e. collective efficacy) to address social and environmental injustices. It has implications for research, opening new exploration of narrative identities through joint positive but also negative experiences of individuals, alone, in team and as members of communities. It also has implications for actors involved in entrepreneurship (mentors, teachers, policy makers) who want to convey hope without romanticisation of the social entrepreneurial identity. By considering narrative identity and identity integration as multi-level phenomena through conversations, our model calls for a tighter articulation of self and collective concepts, notably in terms of collective efficacy (beliefs and perceptions about the capacity to act) and collective identity (beliefs and perceptions about 'who I/We am/are' and 'who I/we do'). In other words, the process aims at going beyond the single capacity of students to narrate who they are at the micro level to offer them the opportunity to create joint story as relevant members of teams and of broader communities.

In doing so, we also highlight directions for future research in collective entrepreneurship. Using the micro-level as a starting point and articulating it to higher collective levels, we call for a renewed focus on the co-construction of collective identities and collective efficacy. It calls for better understanding the boundary conditions that shape the four trajectories for witnesses, resisters, victims and perpetrators. Using the meso-level as a linchpin for the articulation of levels, we encourage the use of collective narratives for the management of teams and group identities whereby entrepreneurs co-create 'their' story with their teams, taking into consideration their own intentions (as individuals) as well as those of absentees (from the ecosystem). Finally, entering through the macro-level, we call for a renewed interest for shared emotions and values inside broader systems. For instance, the EMSICA framework, developed by Thomas et al. (2012; 2020), articulates collective efficacy, collective identity, and emotions as determinants of collective action. By listening to the voices of absentees and reflecting on the emotions expressed in relationship with them, aspiring social entrepreneurs can form intentions to address the causes of social injustice. It also questions the role of meta-narratives about environmental and social injustices (collapsology, doomism, see Mann, 2020): how social entrepreneurs integrate those meta-narratives inside their own life stories and with what kinds of effects for their venture's action?

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Appendix 1. Questions of the reflective journals

Reflective journal 1

Micro level: Draw your avatar and complete these sentences:

On *(date)*, in *(place)*, it was the first time I have felt like caring about... *(e.g. " gender inequality")* and this is how it happened... *(1 or 2 lines story to explain)*

Today, more precisely, I feel inspired by the exploration of certain aspects of the topic such as ... *(list some aspects of the topic that motivates you)*

Reflective journal 2

Meso level: …To do so, reminisce about your team work and try to identify 2 or 3 significant moments during the realization of the kick off exercises and the exchanges that followed it.

1. Briefly explain the situation and background.

2. Describe the specific actions, task, discussion, etc. as you perceived it without interpretation or evaluation.

3. Express how it affected you. Explain your positive and/or negative emotions and thoughts in relation to the situation.

4. Take a step back and try to see what this experience has taught you from a personal perspective and what you would like to explore next time it happens to you.

Reflective journal 3

Meso level: teamwork. Copy-paste the chosen picture here and complete these sentences

1. When I think of our teamwork, I see metaphors in this picture through…

2. I have this perception of my team when I see how concretely we ….

3. These dimensions of my team are meaningful to me as …

4. By living this team experience, I'm learning that …

Macro level: stakeholder. Copy-paste the chosen picture here and complete these sentences

1. When I think of our team regarding other stakeholder's collaborations and feedbacks, I see metaphors in this picture through…

2. I have this perception of my team when I see concretely how we …

(please name the stakeholder you are talking about, do not hesitate to enrich your story by considering various situations and stakeholders)

3. These dimensions are meaningful to me as …

4. By living this team experience, I'm learning that …

Reflective journals 4

Micro level: self-efficacy. Copy-paste the chosen picture here and complete these sentences:

1. When I think of me during our teamwork, I can say that I have been…

2. I have this perception of myself when I see concretely how I …

3. Developing these dimensions of myself are important as I …

4. By living this personal experience, I have learned that …

Meso level: collective efficacy. Copy-paste the chosen picture here and complete these sentences:

1. When I think of my team regarding our project, I can say that we have been…

2. I have this perception of us as a team when I see concretely how we…

3. These dimensions of my team are important to me as …

4. By living this team experience, I'm learning that …

Macro level: Copy-paste the chosen picture here and complete these sentences:

1. When I consider the future of our topic or more broadly about social and sustainable issues, I see a metaphor in this picture trough …

2. I have this perception of the future when I imagine …

3. This vision of the future influences me and I am going to…

4. This is important to me as I….

5. By living this project experience about social and sustainable issues, I'm learning that …

Appendix 2. Verbatim: Students' starting stance towards injustice

Category	Verbatim
WITNESSES Observes the problem from the outside 	**Alexis:** "I was walking on the street in Athens when someone told my friend and I to not go this way. We still did this way and we felt powerless when we saw so many people lying on the street." **Auriane:** "During one of her classes, my geography teacher told us about the difficulty that many children in developing countries have in accessing schooling and education. She then explained to us that girls were the most affected and that between sending a girl or a boy to school, many families often preferred to send their boys." **Clotilde**: "I went to a conference on female entrepreneurship. Listening to their stories, I realised how difficult it is still today to be a woman in the business world." **Frank**: "In 2016, I had the opportunity to take part in a development cooperation programme in Madagascar (Morondava). The discrepancy between the socio-economic reality of the people we were in contact with there made me realise how the place of birth can affect a child's quality of life and opportunities for the future." **Frederic:** "I grew up in Africa, Burundi to be precise and during one excursion we came across children with really bloated bellies. We weren't exactly aware of the misery and couldn't possibly imagine the extent of it so we naturally thought that those kid just had too much to eat before we were told that this condition, on the contrary, resulted from their lack of proper nutrition. I remember exactly how it made me feel and I began to notice and care about that." **George:** "animal protection and this is how it happened. I gave a presentation on jaguars and one chapter of my presentation was on poachers." **Thomas P:** "I always felt concerned by this subject. But in 2019, at my house, it was the first time I felt very concerned about gender inequality. I saw my mother in tears because she found out that she has been paid less than her male colleague for the same job for years and she did a burnout."
RESISTERS Already took actions to solve the problem 	**Adelin :** "I really felt that gender injustice was at the heart of the society and this is how it happened. In the context of the Junior Enterprise I lead, I came upon the observation that gender equality was present even in my structure composed of students only. I though that, if in such a small structure of young fellows, the problematic was sensible, I needed to take actions. I decided to organize a workshop session on the topic of gender inequality with an expert on the matter to understand the reasons and the consequences. In this way, it raised awareness among a bunch of members of the difficulties. At that time, it really stroke me in the face how inequalities are deeply anchored within our society model." **Charlie:** "On 2007, in a Brussels kennel, it was the first time I have felt like caring about animal's bad treatment and this is how it happened. My family wanted to adopt an abandoned dog. So, we went to a kennel and that was the first time I saw the condition of the animals that were taken in after being abused." **Charline "**the teacher started to tell us about the 7th continent of plastics. This is

	made up of an immeasurable amount of waste produced by human activities and dumped into oceans and rivers. From that moment, I understood that the use of plastic had very negative impacts on the planet and living beings. Therefore, I decided to reduce my plastic consumption significantly. " **Laura: "**In 2016, in Brussel, it was the first time I felt like caring about poverty and this is how it happened... When I was in the secondary school, it was possible for us as student to participate to the operation thermos in Brussel. It is an organization that provides meals to homeless people. So, one night, I went in a train station to distribute the meals. That's how I became aware of the number of people that don't even have enough money to eat." **Madeleine**: "In 2010, in Egypt, it was the first time I have felt like caring about disappearance of living species and animal's bad treatment and this is how it happened: We were on holiday with my family. We went to visit the famous pyramids. To get around, the guide suggested a horse-drawn carriage (everyone did that). The temperature was well over 40°C and I could see the horse getting out of breath as the day went on. The guide inflicted whips on him to make him continue. I was so afraid for the health of the horse and this mistreatment that I cried sobbing. My parents decided to stop the carriage and we took a taxi for the rest of the day." **Sophie**: "In 2010, in Zeebrugge, it was the first time I felt like caring about ocean pollution and this is how it happened: Together with my grandparents, sister and brother we went for a round trip to Blankenberge from Zeebrugge via the beach. On the way back we decided to pick up all the rubbish that had been washed up by the sea because we were shocked by the amount of it. When we arrived in Zeebrugge, we built a scarecrow with all the rubbish before throwing it all in the rubbish bin."
VICTIMS Personally targeted by the injustice 	**Manon:** "Walking around Brussels with other girls, we were hassled several times in the street and received many sexist remarks. What struck me the most was that I ended up being used to this kind of behaviour" **Fanny: "**During a discussion a man retorted me that it was normal for a woman to be paid less than a man and to have less responsibility, adding that she was also responsible for household chores." **Benjamin:** "When I first came to Belgium with my family. I didn't speak the language and I was put aside and discriminated by others of my age because I was different, and it made me feel different." **Sabrina:** "Every summer I work at the post office and as the days go by I have noticed that racist comments are spreading among my North African colleagues. I have surprisingly been spared from those since they say: "she doesn't look like an Arab"
PERPETRATORS Feel part of the problem due to their human condition	**Alexis L.:** I think that this topic is decisive for the next decades because we westerners are not focusing enough on it as we cannot directly see the impact in our countries, but it will eventually grow and reach everybody." **Eliott:** "I could see beaches and rivers full of garbage. I was told that some European waste is sent there by ship. So the problem is in our waste management." **Margaux**: "In 2008, in Ottignies, it was the first time I have felt like caring about racism and this is how it happened: I was in my home with my family when I heard

	the ice cream truck's song and run with my sister to stop it so we could order some. When I was little, I loved chocolate so much and I would always order a "tête de negre", wich is actually just chocolate coating. I didn't know the meaning so that day I decided to ask my mother and realised it was that name because it was brown and could be related to black people. I remember feeling chocked at the time." **Paul-Emmanuel: "**In 2005 more or less, in Wavre, it was the first time I felt like caring about the degradation of nature and this is how it happened: We were doing our shopping at the Carrefour (not to mention it) with my mother. And on the way out there were people coming out of the Quick across the street. They were throwing rubbish everywhere, even though there was a rubbish bin right next door... I realised how badly educated our society was and that we had to do prevention from a very young age".

Appendix 3. Verbatim related to micro level

MICRO LEVEL	Witnesses 	Resisters 	Victims 	Perpetrators 
Entrepreneur perception	Free spirit that gives himself body and soul to his project *Elise: "People who embark on an entrepreneurial project are for me very free spirits who let their imagination run wild and give themselves body and soul to their project so much it captivates them."*	Critical thinker proposing effective solution *George O.: "They have critical and analytical thinking and propose how that can be applied to the effective execution of projects and initiatives."*	Creative and persevering in the face of uncertainty *Ines: Entrepreneur's path will be punctuated by numerous obstacles and unforeseen events… it is required to react to the obstacle and keep motivation and still fighting for what we stand.* *Chloé: "It is about developing creativity and always trying to find solutions to problems."*	Strong character to overcome difficulties *Léopold: "an entrepreneurial spirit, means to have a strength of character that allows you to overcome difficulties and to see the glass as half full rather than being demotivated by the slightest difficulty."*
Self-efficacy	Improve projects thanks to their polyvalence *Frank: "I strengthened my skills "… "the need to be a real 'Swiss Army knife'"*	Plan the work to make it smooth *Charline: "I managed the smooth running of the team, the way our meetings were held and who managed the distribution of the things to be done."*	Adapt and organise themselves *Florence: "I have been able to adapt to different situation."* *Sabrina: I have learned that adapting and understanding the other's point of view is a crucial dimension*	Make the project ambitious but realistic *Margaux H.: You need to follow a plan if you want to achieve your ambitious goals. There is no point in running around. You need a kind of "To do list"", a clear idea of the objective to be achieved. This entrepreneurial project forced us to think concretely.*

Appendix 4. Verbatim related to meso level

MESO-LEVEL	Witnesses 	Resisters 	Victims 	Perpetrators 
Intention	To come out of the woodwork, to reveal oneself. *Roxanne: "It can be seen as obvious that I'm not the only one but in my life it doesn't feel like there are a lot of people carrying about them so I always thought to be different from others and that people would find me weird… my opinion matters: most of the time, I feel that my opinion is not as interesting as other's… I get out of my comfort zone and make my voice heard."*	Selective listening to delineate a common problem for the team *Adelin: "Being a result-oriented person, I tend to get impatient when I don't see the impact of my action. Once the activity was over, we realized and fully appreciated that all 4 of us are attached to a common goal of JUSTICE."* *Antoine: "For the next team meeting I will try to listen a bit more to the others in the groups. I realised that I tend to really quickly get side tracked when listening to my peers."*	Seek mutual understanding about the complexity of identities *Josephine: "I was a bit afraid to give my opinion completely because I didn't want her to feel embarrassed to think differently, I didn't want to impose my way of thinking … I* ***gained confidence*** *when we each gave our opinion on the issue to work on because* ***I felt I was listening and not judging."*** *Fanny: "It allows us to* ***understand*** *each other, to see* ***where the other is coming from****, to analyse sometimes even why a colleague thinks like that and not otherwise,... "*	Create an inclusive vision of all dimensions of the problem *Eliott; "it is interesting to meet new people* ***who will have a different opinion*** *and who are also interested in* ***the same climate problem*** *as me."…"I had a positive feeling because I thought that we could try to mix all these tangible and less tangible things around a project for our group work."*
Observed group effect	Positive surprise to find each other's around common values and issues *Julia: "I was happy to know that other people think like me. Indeed, in everyday life, when I talk*	Evaluate the resources available in the team and identify potential allies *Adelin: I started with some preconceived opinions, I must admit. Afterwards I*	Gain confidence in their ability to surpass themselves (or not) *Josephine: "since I am a very uncreative person with little confidence. In the end, this exercise*	Renewing posture to deal with the problem *Paul-Emmanuel: "I found that we were too fast in the action. Indeed, we had a limited amount of time, so we felt under*

	about animal welfare, I get the same answer many times, which is that people should come first and that animals can come after everything else."	*got to know each member better. I already have a better understanding of who my partners will be, and I am pleased to see that* ***I will be able to get along with at least one****.*	*taught me to* ***go beyond my limits*** *and prove to myself that I was as capable as anyone."* *Eloise: "The fact that there are three people with the same will and determination pushes us to do great things, to* ***surpass ourselves."***	*pressure and needed to be efficient. I never had this kind of work. I mean something totally abstract, that has to be produced on the spot, where I don't have to check the information because it is just my opinion that I express in the work. I found it quite destabilizing at first because it was the unknown for me. Finally, I found that it pushed me to be creative, to interact with others, to express my opinion during the course…* *I am confident about my group. This group seems to me enthusiastic, full of ideas and capable of producing clean and quality work.*
Motivational lever	Collective commitment to defend common values *Virginie: "Knowing that I am part of a group that shares the* ***same values*** *as I makes me feel less alone in a cause that requires a lot of energy. I really feel that as a group, the impact of our advocacy can be successful and it motivates me"…*	Perceived ability to succeed in this project (at least have good academic grades) *Georges: "I was excited and happy that general idea of what* ***must be done*** *to be able to achieve the common* ***goal*** *of resisting the causes of why the gap keeps getting wide was mutually shared amongst us. The stories shared on the resisters, the*	Perception of a possible change in their life and the one of their communities *Benjamin: "Will we find a solution that would impact our lives now? And thinking further in order to impact the lives of others today."*	Trust in the team if it commits itself with good awareness of the problem *Alexi: "Several members had close ideas about the goal of our groupwork. This is a very good way to find* ***coherence and sense*** *in the group work. In fact, it also* ***consolidated my desire*** *to try to tackle this issue during the course."*

	In my opinion, this course is more than just learning skills at the university. I feel responsible and an activist for a cause that is close to my heart."	*resisters avatar and even real-life cases pointed me to the direction that for this* ***situation to be tackled,*** *it has to be a collective effort."*		*Margaux H: "The fact that we shared the same expectations, the same frustrations and the same project, I really felt that a* ***climate of trust*** *was established in the group which is the basis for starting a new business.*
Strategy	Commitment to values *Guillaume:" I can be proud of something that I developed with people I didn't know at all 3 months ago. That if we are all driven by common values, with a common vision, everything can be achieved"*	Resource assessment *Madeleine: "Sometimes you can be pleasantly surprised by your group…this work has allowed me to discover 3 very pleasant and efficient people in a group work…Alone we go faster, but in a group, we go further…when the task becomes more substantial, you soon notice that working in a team makes things easier. …Each of us has strengths that together have made it possible to accomplish a work, which in my opinion is successful and enriching."*	Reassessment of self *Eloise: "Afterwards, I think that it also allowed me to learn not to be afraid of other people and of their look, because sometimes the discussion that I start with other people makes me grow and evolve."* *Fanny: "I don't always see things in the same way as the others, I bring a different angle, I bring things that the other members of the group hadn't thought of. I don't think I'm too much in this group, quite the contrary. In my opinion, this allows the project to be more complete, to be different from the others and to divert the limits that would not have been visible with a completely homogeneous group.*	Renegotiation of postures *Jimmy: "For the future, it will be mandatory to be openminded. I prefer to be like that than to be stubborn and to not listen to people's opinion. It is good to share, to have discussions in a constructive way. When there are some arguments, I find it very interesting, and it allows to improve the work but furthermore as a person also."*

			I'm learning that it is necessary to leave a place to each one and that each one takes its place! Everyone is unique and letting everyone be who they are can only be positive for a project."	
Team efficacy	Visionary: Team helps to clarify who I am and what I want *Lisa: "In my educational experience, I tended to follow the guidelines of each and every work, without really going out of the box. It never caused me any harm because, in any case, I did exactly what the teachers asked me to do. However, it has sometimes let me believe that I was not the true 'owner' of my work.* *I do not think that alone, I would have dared to really express what I wanted for this project.* *working with people with whom one is not used to work with has also the great advantage of bringing unexpected results which make a project special."*	Team player: Joining forces allows to take more risk and be ambitious *Sophie: "I sometimes tend to want to go too fast and do not take the time to reflect on all ideas. However, the reflections and feedbacks of my teammates about my ideas help me to develop them further. I am also learning to go back and forth as my first idea is not always the best."* *Antoine: "I don't always choose the hard way. I am most of the time the guy that can make a good grade at a project by choosing the simplest project. we were able to structure and put in place a concrete project that at the start looked hard or almost impossible. By living this team experience, I'm learning that it is*	Challenge taker: Rather than stuck, we assess, adapt and move forward *Florence: "The big challenge was to put ourselves in the shoes of real entrepreneurs. Usually we have to do theoretical reports, but here we had to do it as if we were actually launching the project* *It shows me not to be scared of big challenges… I'm learning that I don't have to see all difficulties as mountains. Just break the work down into different steps and then do them one by one without stress, and the work will pay off."* *Laura: "My team is important to me as I completely agree with the idea to work together to achieve higher goals. We realized that our first*	Prioritizer: at our scale moving step by step can have an impact *Alexi: "the interesting part is that we were able to achieve a lot of concrete steps of the project development such as creating a prototype of the product, making people of our surrounding provide feedback and getting a few partnerships… Working on those steps allowed us to focus on building a solid entrepreneurial project, to find motivation and to want to do everything to the best of our ability to achieve our part of a higher goal."* *Margaux B.:"We can all have an impact on the world's biggest problems. But the most important thing is to believe we can have an impact and*

		really interesting to move away from my comfort zone because it expends the vision I have and permits me to see new possibilities… Our team makes me took risk in the project we choose."	*idea wasn't feasible. So, my team adapted it and now we have a project that we believe could work in the real life."*	*focusing on a small part of the bigger problem. By doing that, you can definitely change a small part of the problem and if everybody does it, maybe someday the problem will disappear.*
Team's identity perception	A band of friends *Elise: "felt like I was setting up this project with friends. It made it easier and more enjoyable for me but I think my partners feel the same way."*	A bunch of resources and skills *Adelin: "I thought at first that I would have difficulties working with my teammate because of many big differences, I am now able to enjoy the full potential of the team and I can tell I made myself comfortable. Let be honest, I like our mindset.* *I can build a trustful relationship with other people working differently than I do and coming from different background… Good atmosphere. We were able to honour each other's skills and motivations because we could always count on teammates to encourage us."*	A crew of supporters *Tom: "Communication and respect were really the keys to getting along with my peers but also to moving forward effectively in our work. Indeed, by the fact that I feel listened to, respected and supported, I have the desire to participate and go as far as possible in this work."*	A strong block of values *Eliott: "With similar aspirations, motivation and the fact that we believe in the project, working in team is more enjoyable and makes us stronger."*

Appendix 5. verbatims related to macro level

MACRO-LEVEL	**Witnesses** 	**Resisters** 	**Victims** 	**Perpetrators** 
Stakeholders voices	Anyone as every advice is good to take *Mathieu: "We are both attentive to the people who work in the field of our project (i.e., not far from us) and to the people who do not have a foothold in the field (i.e., far from us).* *We have considered the comments, suggestions, advice, and remarks we received from all the people who answered to our online survey."* *Franck: "The purpose was to collect a maximum of feedbacks from any potential stakeholders"*	Partners and customers *Charline: "We communicate with stakeholders who, when we explain our project to them, are directly excited to collaborate with us and participate in our project. The stakeholders we have contact with in our fictitious start-up project are for example, an influencer with values very aligned with our project, the Farm store, a vegetarian restaurant, a team of students from this course who defend the animal cause with whom we could potentially do a partnership, etc."* *George: "Our team was able to get through to stakeholders in the sectors that are relevant to the goal.*	Beneficiary, society and other teams of students to whom they provide feedback *Inés: "we are also trying to have a conversation with the society in order to raise awareness, open the consciouses and figure out together what can be done to tackle this particular issue."* *Josephine: "It makes me think of my group because we are always open and there to give advice and help other groups."* *Tom: "we have exchanged with our project partners more specifically our beneficiaries."*	Expert of the cause, family and friends *Eliott: "I was able to exchange with the creators of the biodegradable net and I found it very enriching. I will have a call with the coordinator of the project next week and I am sure that this will bring me a lot for the project as well as in my professional development*." *Jimmy: "I talk to my friends and they were impressed by the work we did."* *Léopold: "... our friends and family, whom we ask for advice and guidance, parents, or even specialists in the world of cosmetics."*
Silenced voices	Those who need to take more responsibilities: the system, government, school, consumer, previous generations	Those who are acting and their beneficiaries: planet, the animals, the oceans, philosophers, 7 billion hummingbirds, Youth Strike for Climate	Those who are suffering: themselves, their family, their future children, their community *Syndia: ". This is important to me as I*	Those who obstruct or support social and environmental causes: perpetrators, volunteers, citizens of collective action *Margaux: "When I imagine the next*

	Marie-Christine: "…Being a business student comes with some prejudices, among which is the inherent focus on only profit…My intention is to promote other values within my future work." *…"It is the societies', countries' and governments' responsibility to provide an environment in which these start-ups can grow and 'blossom'. Without the right infrastructure and support from the government and countries or the willingness for the consumer to change their behaviour, the initial efforts may be fruitless."*	*Margaux: "I really want to do as much as possible for the planet"* *Charlie: "we want to restore the natural habitat to animals."* *Adelin: "I'm learning that everyone can play the role of the colibri. I also learn that we will need 7 billions of colibri acting together to fight all social and sustainable issues otherwise, the fire will keep on burning for ever."* *Elisa: "Just like Immanuel Kant's veil, information and consciousness are very powerful tools to open oneself to the issue and abandon ignorance. "*	*am on the one hand part of the project and on the other hand myself victim of discrimination in hiring. I really believe this project could be a lever for change in the society …Indeed, my team member and I were very determine and motivated because we all had a story or a past history related to the social issue we wanted to address."* *Manon: "Justice need to be put in place to punish those who do not respect people of a different gender than their own or people of the same gender as their own."*	*march against racism and some nazis or other extremist group such as Trump's partisans coming and ruining the march for them…"* *Paul-Emmanuel: "I recently saw a study that showed that volunteers don't know how to stay involved if they don't have an interest behind them"* *Nicolas: "They say they are building an eco-neighbourhood... This forest place was famous for its flowers and songbirds now there is nothing left. The sewage system was not taken into consideration during the construction. This kind of choice taken by a mayor makes the door close."*
Status perception – community identity	They are apprentices entrepreneurs far from perfect but improving *Roxane:" We know our project is far to be perfect and it is always interesting to see the view of other people."* *Mathieu: "we are not an expert on the field of our project.*	They are partners in the field and are open to new perspectives *Charline:" Our project makes other people want to participate in it because it is innovative, very accessible and doable."* *Adelin: "We managed to cease*	They are legitimate empowered players, and any act has already an impact *Florence: "Moreover, we really enjoy talking to people and explaining our project to them because we see that it has an impact."*	They are novices among practitioners in the field and are willing to "reinvent" themselves *Léopold: "I had to take a step back from our ideas. This is something that I think many entrepreneurs have to do to reinvent themselves and come up with better*

	So, we always have something to learn from other people, even if they are not specialist at all."	*opportunities of all kinds."*	*Tom: "I really had the impression to be in my place and to feel legitimate to ask my questions and specially to explain my feeling about our project. I felt listened to and above all understood by our beneficiaries which reinforced the idea that our project is interesting."*	*ideas."* *Margaux: "As we are not yet great experts, it is more than useful to receive feedback to keep learning, correcting and recreate new solutions.*
Future generation	They have hope for future generations *William: I imagine that we will have to act for future generations to ensure that we can improve society and not repeat the mistakes that have been made by earlier generations."* *Elise: "There are still far too many things that I accept out of habit. But allowing these habits to continue will only hurt future generations"*	They act as part of the future generation *Madeleine: "The new generation that is more involved in the crucial issues that affect our planet. More and more young people are mobilising to make a difference and increasingly want to work in so-called committed companies."* *Mamon: "The younger generation wants to act upon the multiple problems visible. Therefore, I can see the future with hope."*	They are improving this generation and their kids will be the future generation *Joséphine: "Indeed, I think that it can play an important role in this transition of mentalities. This is important to me because I am a young woman, and I don't want to go through what my mum and other women their age go through every day. I want my children to have the right to develop in the field they want without being judged, and I want my daughters (if I have any) to be properly rewarded for the work they do."* *Benjamin:"I am going to keep fighting for this project, even if I don't see direct results. I want to be hopeful for the next*	They are mobilizing the future generation *Paul-Emmanuel: "If we want to have a real impact on our future, we must all mobilize and to mobilize everyone, they must have an interest… because I think that our generation is full of ambition but our life goes so fast that we don't have time to realize many things!* *…We must succeed in convincing all the stakeholders."* *Margaux: "To give the future generation a better life, we have a duty to be aware but also to make those around us aware."*

			generation and see an improvement in our society."	
Hope	Believer: They believe in a slowly changing society *Elise: "We need to realise this and not find it acceptable in 5-10 or even 15 years. Because yes, I think it's going to take a long time."* *William: "I am going to try and act in consequence. I believe that everyone should be implicated in this and has the means of acting on his own scale. So, I will start to think more about my day-to-day actions and how I can improve the society, one small step at a time.* *This is important to me as I would feel a bit hypocritical advertising for actions so that we can change society and then not act where it is easiest. "*	Impact maker: They can have an impact to improve the society *Madeleine: "This new impulse of young people motivated to change the world of tomorrow, confirms me in the idea that a calm ocean is possible and that many other issues can be solved if we work together for a better world."… " Just by finding this course, I am sure that all the groups have found innovative and sustainable solutions to major problems we face today. All you have to do is persevere and believe in the projects you put in place."* *Adelin: "I am going to be more and more negative and hopeless if I do not take personal actions on my vision of the world and above all on my activities. For example, I am excited to start working to feel I am having an impact."*	Legitimate fighter as role model: They are an example for others and they already see changes *Eloise: "It might be easier to turn around and give up, but I think it is essential that I continue the fight, for me, but especially for the generations that will follow me because I have to show them which way to go, I myself have to be an example for them."* *Fanny: "When I see how mentalities have evolved over the last 50 years, I tell myself that the future will be even better, and that this kind of project can help things to evolve."* *Josephine: "I believe that we have already made progress in gender inequalities at work, that more and more things are being put in place. In 10 years time a large part of the mentalities will have already changed and evolved."*	People gatherer: They can mobilize people to change the society *Leopold: "I'm learning that things can change through the individual and collective action of all citizens. By pulling together and rolling up our sleeves, we are all capable of great things. This course has really shown me how much it is possible to believe in the future."* *Alexis: "This is important to me as I don't believe that pursuing only personal ambition is good for the plurality. It is important to think about the group and not the individual."*

Conclusion

To conclude this thesis, that questions how the development of an entrepreneurial project in team that responds to a social or environmental injustice has the capacity to influence students' identity construction, we look back to the contributions of our articles. Initially, we identified our research question through a literature review. The latter provided us with an overview of the SEE literature since Tracey and Phillips (2007) and its revolt effect out of the mainstream EE ecosystem. In our first paper, our contribution is twofold. First, we introduce ecological narrative analysis as an original and promising method of literature review. We provide researchers and educators with a novel analytical grid that could help them capture controversies, key topics of interest, and developments over time and space in their research communities and in the literature. Second, we identify a coherent SEE program around six pedagogical objectives, as well as three arenas of institutionalization: the university, the business school, and the faculty members. Through this exercise of understanding the field of SEE, our attention was caught by the question of identity construction, which soon became central to our work. What interested us in this construct was the ongoing process that links the self and society. While the vision of the heroic social entrepreneur, a legacy of mainstream EE, can make SEE students feel disconnected from this archetype, the scale of SE challenges can make them feel powerless. Inspired by other fields such as collective action research (Thomas, Duncan, McGarty, Louis, & Smith, 2022), we wondered what a more collective vision of SSE could bring to students' identity construction.

To capture some of the collective effects on students' identity construction, our second paper explores the operationalisation of collective narrative approaches in SEE. We explore how pedagogical devices, such as reflective questioning, collective re-narration and the intervention of outsider witnesses, can help students to define themselves (their identity) through their experiences in teams and with wider communities. Inspired by Denborough (2008), we present a scaffolding methodology that enables students to bring together different aspects of themselves into a coherent whole as they pursue social and sustainable entrepreneurship goals. Through this articulation of the micro, meso and macro levels of their stories, our students describe the effects of the environment in which they operate on their identity. These stories offer insight into the levers and obstacles that stand in their way and the individual and collective strategies they imagine to overcome or simply live with.

In our third paper, we dive into the data collected from students' reflective journals. Our goal is to better understand how identity integration occurs as individuals move back and forth between multiple levels (micro, meso and macro) to elaborate their life stories and what do they rely on to imagine their uncertain but positive future? We analyze the meaning students make of the journey they have experienced during the course. In these personal stories, we discover how students see themselves as witnesses, resisters, victims, or perpetrators of social or environmental injustices. We find turning points in their awareness of exceptional moments that offer them unique outcomes to explore alternative trajectories. These moments reveal the strategies individuals and teams use to overcome obstacles, helping them gain confidence in their individual and collective efficacy. In particular, the collective dimension in SEE shows us how belonging to a team and a larger community influences nuanced identities and

perspectives. The potential of the collective operates on witnesses by making them aware that their voice counts, on resisters by increasing their capacity to have an impact, on victims by giving them the possibility to come out of their condition and to set themselves up as models, and on perpetrators by giving them the possibility to engage themselves and others in reinventing the world.

The exploration of collective dimensions and the construction of young people's identities in SEE open up avenues for research and pedagogy. Three major ingredients with their contextual specification emerge from this thesis: individual drivers - in the face of social or environmental injustice -, the role of the collective - in the belief that we can have an impact - , and the effects of hope - that change is possible. While teaching courses that address social and environmental challenges, being aware and understanding the dynamics that are woven between these three elements (the self, the collective and the hope) seems to us a necessity, especially at a time when eco-anxiety is gaining ground among more and more young people.

At the level of the self - the personal relationship between students and the injustice - teachers need to be prepared to dialogue with students about the connections between course content and its meaning in students' journey. One possibility for teachers is to adopt the posture of a coach (Paul, 2011), who questions without advising, so that students find the next step in their progression for themselves. In the face of current challenges and the lack of prospects for solutions, it would be anxiety-provoking for teachers to anticipate responses that meet students' needs. Our recommendation is therefore rather to accompany the students in questioning themselves to discover what will allow them to construct their own answer, the one that will make sense for them.

To nurture these students' quest for meaning, in SE classes, teachers are not alone. They can rely on the class group and the broader community. This participation of all can lead to collective actions that aim to change the world, referring to the concept of collective efficacy (Thomas et al., 2022). We recommend taking the time to create cohesion in teams (i.e., shared common purposes and values), inter-team cooperation (i.e., find common goals in the group class) and connections with the rest of the world (find allies outside the classroom) in authentic situations where real impacts are possible. Furthermore, this thesis also emphasises that this dynamic that links individuals together is not neutral and produces changes in each of the participants. To accompany these experience of change (in the participant side and the world), we recommend taking the time to create space for expression (reflexive log, dialogue with peer, group classes re-narration, etc.).

Finally, we invite teachers and researchers to work on the role of hope in the face of social and environmental injustice. Collective action research is promising on this discrete emotion, which is always context- or event-related and is achieved through self-perception assessments that change is possible (Cohen-Chen & Van Zomeren, 2018). Our proposal in this thesis is to try to rebalance the forces between individuals' aspirations and the size of the problems they face. We explored two simultaneous mechanisms to achieve this: (1) joining forces (creating collectives) and (2) reassessing the problem (e.g. by proposing a proximity

approach or working on a specific dimension of the problem). In our perspective, other research would be more than appropriate to investigate the subject further.

In conclusion, we would like to take this opportunity to return to the opening question: "What about wanting to be who you are?" Well, compared to trying to be someone else, being an authentic version of yourself in today's world seems equally, if not more, challenging. Given the climate of social and environmental change that surrounds us, we have proposed a series of recommendations to accompany SEE on this path. We have called on universities, business schools, teachers, researchers, policy makers and other stakeholders to emphasise their role in supporting teams and individuals to construct positive identities capable of engaging with change. To rephrase this in a narrative way: if we want the dominant discourse in which the younger generation is immersed to be conducive to the construction of positive identities in SSE, we need to ensure that these discourses are multi-voiced narratives, humble enough to embrace our students as they are and committed enough to offer them the best conditions to build themselves and a better world.

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