Igniting social entrepreneurial intention through entrepreneurial social framing: Psychological effects of audience moral elevation and communal narcissism

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A B S T R A C T

Entrepreneurial narratives shape the audience's engagement in social entrepreneurship, one of which is becoming a social entrepreneur oneself. We specifically examine this intention to become a social entrepreneur as an under-examined but critical outcome of entrepreneurial social framing, or emphasis on social impact in entrepreneurial narratives. Drawing on the literature on moral emotions and affective events, we propose that entrepreneurial social framing elicits the emotion of moral elevation, facilitating audience intentions of becoming a social entrepreneur. Grounded on the trait activation theory, we argue that the audience personality trait, particularly communal narcissism, strengthens the effect of moral elevation on social entrepreneurial intention. We conducted an exploratory qualitative study and two experiments to uncover and test these propositions. The results from the studies shed light on the important role of emotion and psychological traits in explicating the effect of entrepreneurial narratives on social entrepreneurial intention.

1. Introduction

Social entrepreneurs are individuals who identify, evaluate, and exploit opportunities aiming at social value creation by means of commercial, market-based activities (Bacq & Janssen, 2011). While social entrepreneurs pursue economic values as other entrepreneurs do, the creation of social value differentiates social entrepreneurs from commercial entrepreneurs. Indeed, social entrepreneurs create value for vulnerable segments of the population who are unable to make a systematic change to the current situation (Ruskin, Seymour, & Webster, 2016; Saebi, Foss, & Linder, 2019). Considering the positive change social entrepreneurs can bring, the government and industry have made increasing efforts to nurture future social entrepreneurs who can tackle challenging and complex social problems. As part of such efforts, individuals, or potential entrepreneurs, are often provided with the narratives of admirable and exemplary social entrepreneurs through various mediums, such as their verbal pitches, interviews, or written descriptions of their social ventures. Anecdotal evidence shows that such narratives of social entrepreneurs substantially impact audience attitudes and career considerations toward social entrepreneurship (JA

Worldwide, 2019).

Despite this, research on social entrepreneurship and entrepreneurship in general rarely spotlights how entrepreneurial narratives might operate as a precursor of another individual's career decision to become a social entrepreneur himself/herself. Instead, previous studies heavily focused on the audience's investment decision or the decision to financially support the entrepreneur as the consequence of exposure to entrepreneurial narratives (Balachandra, Briggs, Eddleston, & Brush, 2019; Huang, Joshi, Wakslak, & Wu, 2021; Manning & Bejarano, 2017). For example, research has shown that entrepreneurs' use of social framing, or selective emphasis on the venture's social impact in entrepreneurial narratives, significantly influences audience attitudes toward investing in the entrepreneur (Allison, Davis, Short, & Webb, 2015; Lee & Huang, 2018). In the current research, we address the gap by proposing that social framing in entrepreneurial narratives can facilitate the audience's direct engagement in social entrepreneurship careers. We empirically examine this proposition by testing the social entrepreneurial intention, or behavioral intention to pursue a social entrepreneurial career, as the outcome of entrepreneurial social framing.

We focus on an emotional mechanism, particularly moral elevation,

as an unexamined but critical state that explains the positive effect of entrepreneurial social framing on social entrepreneurial intention. As an other-praising moral emotion characterized by the feeling of upliftment and warmth, moral elevation arises when individuals observe others' excellence in virtue (Algoe & Haidt, 2009). Although research has suggested that moral emotions tend to be associated with social entrepreneurial engagement (Barberá-Tomás, Castelló, de Bakker, & Zietsma, 2019; Miller, Grimes, McMullen, & Vogus, 2012), the role of moral emotion in general and moral elevation in particular as a mediator between entrepreneurial narratives and audience reaction has never been examined. Building on psychology literature on moral emotions (Haidt, 2003b) and organizational behavior literature on affective events (Weiss & Cropanzano, 1996), we propose that exposure to entrepreneurial social framing elicits a discrete emotional state of moral elevation, and that this emotional state leads to social entrepreneurial intention, which is consistent with the action tendency of moral elevation.

Additionally, we propose that the extent to which moral elevation leads to social entrepreneurial intentions is amplified by a personality characteristic of the audience–communal narcissism. As an agency-communion trait, communal narcissism reflects the pursuit of self-superiority through other-oriented means (Gebauer, Sedikides, Verplanken, & Maio, 2012). It has been noted that engaging in social entrepreneurship requires a simultaneous pursuit of two conflicting psychological motives: self-oriented and other-oriented (Dees, 2012; Ruskin et al., 2016). Drawing from trait activation theory (Tett & Guterman, 2000), we argue that moral elevation is more likely to facilitate audience's social entrepreneurial intention when the audience holds a higher level of communal narcissism and is thus susceptible to the effect of elevation. Our proposed theoretical model is illustrated in Fig. 1.

Prior to testing the theoretical model, we conduct an exploratory interview study to situate our model in the context of real social entrepreneurs and probe the influence of entrepreneurial social framing on social entrepreneurial intention. The interviews show that individuals are exposed to entrepreneurial social framing on various occasions, such as entrepreneur pitch competitions, verbal interviews, and venture promotion videos. The entrepreneurial narratives are found to shape the audience's emotional experiences and thoughts of career decisions. Next, we conducted two experimental studies that empirically tested our hypotheses. The experiments manipulate social framing through entrepreneurial pitches, a specific and representative form of entrepreneurial narratives. As the most visible form of entrepreneurial communication, pitches provide a context where founders can introduce their business to the audience (Clarke, Cornelissen, & Healey, 2019; Van Osnabrugge & Robinson, 2000). We use the pitches as experimental stimuli to ensure realism and ecological validity in testing the effect of social framing on moral elevation and social entrepreneurial intention.

The current paper makes three key contributions. First, we fill the empirical gap in the literature by investigating the intention to become a social entrepreneur as an outcome of being exposed to entrepreneurial social framing. Expanding upon the previous findings that entrepreneurial rhetoric device facilitates audience investment intention, we argue that social framing also gives rise to audience's willingness to create a social venture, which represents a challenging career intention. Thus, we make both theoretical and practical contributions by highlighting entrepreneurial social framing as one way to breed the next generation of social entrepreneurs. Second, we propose a micro-level theoretical model of how a social entrepreneur's narrative can facilitate another individual's social entrepreneurial engagement by explicating an underlying emotional process and a trait-level moderator. Integrating psychology literature on moral emotions (Haidt, 2003b) with organizational behavior theories of affective events and trait activation (Tett & Guterman, 2000; Weiss & Cropanzano, 1996), we illuminate how a discrete emotion of moral elevation translates entrepreneurial social framing into audience's decision to pursue a social entrepreneurial career, depending on the audience's personality characteristic. In doing so, we contribute to a nascent but growing body of entrepreneurship literature that suggests moral emotions as the psychological foundation of social entrepreneurial engagement (Barberá-Tomás et al., 2019; Miller et al., 2012). Third, we empirically examine the micro-level theory by elucidating the mechanisms in a real social entrepreneurial context and conducting experiments to find evidence. Stevenson, Josefy, McMullen, and Shepherd (2020) called for experiment-based entrepreneurship research, highlighting that while remaining less common compared to other methodologies, randomized experiments can ensure causal inferences between constructs and bridge the micro–macro divide. Responding to this call, our current research enhances the scientific rigor of social entrepreneurship literature by presenting empirical findings supported by both an exploratory qualitative study and experiments.

2. Entrepreneur's social framing and moral elevation

Social entrepreneurs often use narratives to generate emotional energy in the audience and encourage their social entrepreneurial engagement (Barberá-Tomás et al., 2019). One way for social entrepreneurs to communicate the meaning of their venture is by framing or selective presentation of venture characteristics using rhetorical devices (Cornelissen & Werner, 2014). Studies have shown that social entrepreneurs commonly frame their business as solving significant social problems and thus advancing the well-being of society (Allison et al., 2015; Lee & Huang, 2018). Indeed, social ventures aim to create social as well as economic values (Dees, 2007; Mair & Martí, 2006), but the social objective may be unnoticed unless emphasized through such social framing. Entrepreneurial social framing can take place in multiple settings, such as entrepreneurs' verbal presentations in pitch contests, promotional conversations with potential consumers, interviews with media, and crowdfunding campaigns. Regardless of the context, social
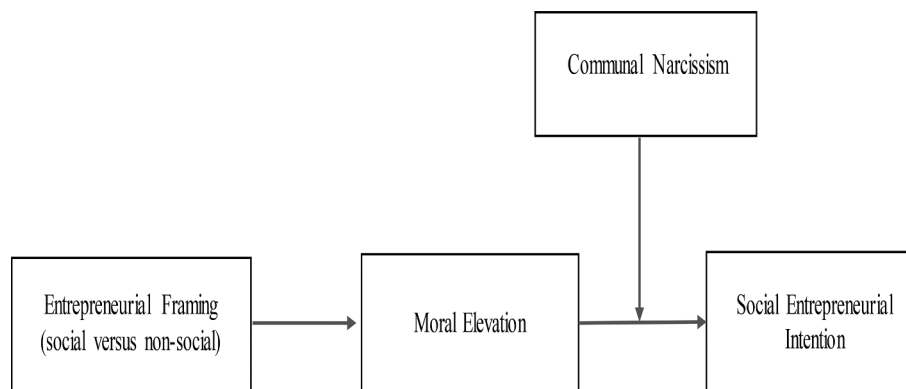

Fig. 1. Theoretical model.

framing can help communicate who the entrepreneur is and what business the entrepreneur pursues (Martens, Jennings, & Jennings, 2007). We propose that entrepreneurs who use social framing in their narratives signal a commitment to social value creation, which induces the experience of elevation among potential entrepreneurs exposed to such narratives.

Affective events theory (AET) provides a useful framework for understanding how emotional experiences underlie the effect of entrepreneurial social framing on audience reactions (Weiss & Cropanzano, 1996). AET posits that a critical incident changes individual affective states at work, shaping the individual's concurrent work-related attitude and behavior. While AET has been mainly applied to events within organizations, it helps explain how an affect-inducing event, such as entrepreneurial social framing, engenders audience moral elevation.

Moral elevation arises when individuals witness others' excellence in virtue and thereby feel uplifted and warm (Algoe & Haidt, 2009). Consistent with the AET framework, we regard elevation as a situation-specific affective state aroused by an event (Weiss & Cropanzano, 1996). In particular, elevation is a prototype of the other-praising moral emotion triggered when observing others' good deeds that contribute to the welfare of society (Aquino, McFerran, & Laven, 2011; Haidt, 2003b). In other words, elevation is elicited when a person is a witness to, but not a recipient of, someone's moral behavior.

Entrepreneurs using social framing emphasize that the business addresses socioeconomic interests and social problems, which go above and beyond making profits (Goodstein & Polasky, 2017). This can be interpreted as engaging in a challenging but virtuous mode of venture that aims to enhance the lives of marginalized social groups that are unable to change the situation (Saebi et al., 2019). As Haidt (2003a) proposes, elevation can be elicited by the presentation of values such as courage, self-sacrifice, kindness, and charity communicated during entrepreneurial social framing. While elevation has not been studied in the context of entrepreneurship, psychology research has shown that reading about a virtuous act of a symbolic figure, such as a self-sacrificial leader in a company, triggers elevation (Vianello, Galliani, & Haidt, 2010). In line with this, we argue that an entrepreneur's social framing would induce a feeling of elevation among the audience.

Hypothesis 1. Social (compared to non-social) framing of an entrepreneur elicits moral elevation.

3. Social entrepreneurial intention as an outcome of moral elevation

As suggested above, exposure to social framing arouses moral elevation in individuals. From a functional perspective on emotions (Frijda, 1986; Lazarus, 1991), the experience of elevation encourages people to engage in behaviors that improve the welfare of others–either of a few or the whole of society (Haidt, 2003b). We propose that elevation can facilitate audience's social entrepreneurial intention, which inherently involves improving the lives of marginalized social groups through one's career (Saebi et al., 2019). Social entrepreneurial intention represents a state of mind that directs individuals to pursue a career as a social entrepreneur by engaging in social entrepreneurial activities, such as acquiring knowledge, instigating novel ideas, and implementing social entrepreneurial plans (Mair, Robinson, & Hockerts, 2006; Wu, Wang, Wei, & Zheng, 2021).

Drawing on the extant literature on social entrepreneurship, we highlight that pursuing a social entrepreneurial career is challenging as it focuses on dual-goal achievement. A social entrepreneurship career requires finding a new, specific way to create social value and sustain the social impact while simultaneously achieving financial viability (Robinson, 2006). In this sense, developing social entrepreneurial intention implies self-oriented motives in social entrepreneurship that center around one's need to complete challenging tasks (Dees, 2012). Both research and anecdotes suggest that social and affective influences

underlie such distinctive and challenging career decisions. For example, entrepreneurship studies based on the social cognitive career theory identify the presence of role models as a critical contextual factor for one's vocational decision to pursue a social entrepreneurial career (Segal, Borgia, & Schoenfeld, 2002; Tran & Von Korflesch, 2016). Anecdotal evidence further suggests that role modeling may exert its emotional influence on individuals, for instance, by inspiring them to take the same career path (JA Worldwide, 2019). Based on this, we propose that the affective state of moral elevation facilitates social entrepreneurial intention among the audience.

As a positive and state moral emotion, elevation is associated with specific moral action tendencies (Haidt, 2003b). In particular, the state of elevation is characterized by a tendency to admire and emulate the observed role model who has aroused the elevation. Therefore, when encountering an entrepreneur who communicates her business as making a social impact, individuals feel upliftment and warmth, which will likely facilitate a career intention to become a social entrepreneur. This observational modeling effect of elevation can be found across psychology research. For example, exposure to a moral exemplar who showed interracial helping (e.g., Whites forgiving and helping Black criminals) elicited participants' feeling of elevation, resulting in reduced prejudice and favorable intergroup attitudes that the model exemplified (Freeman, Aquino, & McFerran, 2009; Oliver et al., 2015). Moreover, employees' feeling of elevation aroused by leaders' self-sacrifice was positively associated with their extra-role behaviors that go beyond required job duties (Vianello et al., 2010). Likewise, we posit that elevation gives rise to social entrepreneurial intention as it inspires potential entrepreneurs to emulate the careers of other social entrepreneurs. Integrating this argument into Hypothesis 1, we propose the following indirect effect.

Hypothesis 2. Social (compared to non-social) framing of an entrepreneur has a positive indirect effect on social entrepreneurial intention via an increased feeling of moral elevation.

4. Moderating role of communal narcissism

Communal narcissism is an individual characteristic that reflects the pursuit of self-grandiosity and superiority *through other-oriented means*, such as helpfulness and trustworthiness. Traditionally, narcissism was regarded as an agentic personality trait as it entails upholding unrealistic positive self-views by extensive use of agentic means (e.g., promoting one's competence, occupying leadership positions; Campbell & Foster, 2007). However, the agency-communion model of narcissism (Gebauer et al., 2012) posits that a particular type of narcissist uses communal means like helping others to strive for positive and inflated self-views. For such communal narcissists, "being the most helpful person in the world" can be a central way to establish a superior and influential self over others.

We propose that potential entrepreneurs' communal narcissism strengthens the positive effect of elevation on social entrepreneurial intention. As stated above, the feeling of elevation would increase social entrepreneurial intention by driving the emulation of an admirable role model through the pursuit of a social entrepreneurship career. Given the challenging nature of a social entrepreneur career, the extent to which elevation leads to social entrepreneurial intention may vary across individuals. In particular, elevation would strongly relate to social entrepreneurial intention when individuals can tolerate the inherent coexistence of two psychological motives of the career (Dees, 2012; Ruskin et al., 2016). On the one hand, engagement in social entrepreneurship involves striving for self-oriented needs by solving entrenched problems and exerting power on target communities. On the other hand, social entrepreneurs push toward other-oriented needs by providing nurturing and promoting equity for unknown others. As an agency-communion trait, communal narcissism likely entails tolerance for simultaneously pursuing two disparate motives. Therefore, the effect of

elevation on the willingness to pursue such a challenging career would be stronger among potential entrepreneurs with higher communal narcissism.

This argument aligns with trait activation theory, which posits individual differences in how likely a situational event translates into a behavioral outcome (Tett & Guterman, 2000). In the current study, we argue that audience's experience of elevation resulting from social framing may operate as a situational event that facilitates social entrepreneurial intention upon interaction with a relevant trait. Given the nature of communal narcissism, which fuses self- and other-oriented needs, elevation triggered by entrepreneurial social framing would activate one's desire to become a social entrepreneur more effectively when one holds a higher level of communal narcissism. Based on this logic, we propose the following moderated mediation hypothesis.

Hypothesis 3. Communal narcissism moderates the indirect effect of social (compared to non-social) framing of an entrepreneur on social entrepreneurial intention via an increased feeling of moral elevation, such that the positive indirect effect is stronger when communal narcissism is higher.

5. Overview of studies

We followed a "full-cycle" research approach (Chatman & Flynn, 2005), which begins with field observation of the naturally occurring phenomenon of interest, followed by a controlled experimental examination. Before testing our hypotheses, we conducted an exploratory study in the context of real social entrepreneurs to examine our key argument. We argue that a social entrepreneur's narrative can arouse an individual's positive emotional experience, including moral elevation, giving rise to the individual's intention to become a social entrepreneur. In Studies 1 and 2, we conducted experimental studies that manipulated entrepreneurial framing using excerpts from a real-world entrepreneurial pitch.

5.1. Exploratory study

In the current research, we proposed that exposure to social entrepreneurs' narratives affects potential entrepreneurs. Since previous works on entrepreneurship lack empirical evidence of such an effect, we initiated an exploratory study using verbal and written interviews. We aimed to provide real-world qualitative evidence of the phenomenon of our interest before conducting experiments to test our model. These interviews are exploratory in nature as they do not intend to test any hypotheses or build theory. Instead, they enrich the context of our theoretical model and provide a grounding for the subsequent studies. Specifically, we explored whether entrepreneurs based in East Asia and Europe recall their exposure to social entrepreneurial narratives as well as how the narratives influenced their emotions and career-related considerations.

5.2. Data source and collection

Data were collected from two primary sources: (1) verbal interviews with nascent entrepreneurs recruited through a university-linked social venture incubator in South Korea and (2) written interviews with entrepreneurs recruited through a UK-based online research platform Prolific Academic. We recruited participants through two different sources and used both verbal and written interview methods to ensure the generalizability of our findings.

The social venture incubator in South Korea has the vision to nurture social entrepreneurs who tackle the world's problems using business principles and innovation. As part of a global incubator organization, the incubator in South Korea runs systematic training programs sponsored by established enterprises. The entrepreneur participants in the incubator work as entrepreneurial teams, all of whom legally register their

ventures, launch their products or services, and secure funding support. Examples of the ventures' products or services include personal assistance and care services for parents of children with developmental disabilities, sustainable skincare products made from rice by-products that often cause economic loss to farmers, reversible bags crafted with upcycled marine waste, and mobile applications for middle-aged populations to build social networks in the community and address loneliness. In this study, fifteen entrepreneur participants actively involved in social ventures were recruited through a snowball sampling method. The second entrepreneur sample consists of entrepreneurs registered as research participants in an online research platform. They were eligible to participate if they self-reported being an entrepreneur and were aware of the term 'social entrepreneurship.' The entrepreneurs' products or services included recruitment services for individuals in need, safety and protective items for women, and ethically-sourced household goods and foods.

The interviews were conducted over three months, and 15 verbal and 48 written interviews were executed. The interviews lasted 50–120 min. The initial interview protocol was unstructured to understand the entrepreneurs and build rapport. Subsequent interviews were based on a set of questions constructed based on the initial understanding of the interviewees. The interview protocol is attached in Appendix A. Verbal interviews were conducted in person or through virtual meeting platforms, recorded and transcribed, resulting in 89 pages of single-spaced text. Written interviews yielded 50 pages of text data to be used for analysis.

5.3. Analysis and findings

The text data was manually analyzed using the Atlas.ti software, a widely used qualitative data analysis tool (Friese, 2019; Muhr, 1991). A first-order coding of all materials was done, and reiterative processes of alternating between data and theory were conducted to identify key themes (Gioia, Corley, & Hamilton, 2013). We approached the data with an open-coding method to generate emergent concepts (Glaser & Strauss, 2017). The data was constantly compared and contrasted throughout the analysis process. We generated 76 first-order codes pertaining to our hypotheses, including but not limited to general perceptions of social entrepreneurship, entrepreneurial pitches, emotions, and career choices. After the first-order codes were generated, we grouped them to generate second-order codes about three main areas: (1) social entrepreneurial narratives, (2) emotional experiences, and (3) career paths. The descriptive accounts of these themes presented important insights from actual entrepreneurs that supported our theoretical model, outlined below.

5.3.1. Social entrepreneurial narratives

Many entrepreneurs were exposed to social entrepreneurial narratives but through different mediums. Entrepreneurs that took part in the incubator had a chance to observe instances of social entrepreneurial narratives in action through pitch competitions and training sessions that the incubator organized. These incidents shaped their understanding of social entrepreneurship and created positive perceptions of social entrepreneurial efforts. Regarding social venture communication, more positive sentiments than negative or neutral ones were portrayed among interviewees. For instance, one entrepreneur recalled that when she watched a national competition organized by the incubator, she "thought it was amazing. I hadn't had any experience in entrepreneurship yet as a student, but when I saw someone talk about their social venture, I wanted to do something similar." Another entrepreneur in the incubator noted that "it is a great and helpful opportunity for us that the incubator holds these national competitions because it is a chance to listen to other people's ideas and pitches from alumni or other social entrepreneurs, which helps us to think about doing something like them and design our own ideas better.".

Entrepreneurs we interacted with were sometimes exposed to

entrepreneurial pitches online through streaming services or video platforms. When individuals watched a video version of entrepreneurial pitches, they followed the storyline of the entrepreneurs making a journey towards social entrepreneurship and often heard about how the personal stories of the entrepreneurs motivated them to engage in social entrepreneurship. Many entrepreneurs engaged with the personal part of social entrepreneurial narratives. One entrepreneur stated that "they largely address one particular issue as their main focus. Passionate speeches are very common…they talk about the wider social implications of their chosen issue, but they often mention themselves or other individuals in how the issue affects them on a day-to-day basis.".

Regardless of the form or occasion of initiation, narratives of social ventures were found to be significant incidents that could promote positive perceptions of social entrepreneurship and the social entrepreneur among individuals exposed to them. In the words of one entrepreneur towards social venture pitches, "it was communicated as a win–win for all. They talked about mutual benefits for all concerned.".

5.3.2. Emotional experiences

At the core of our study, we emphasize the role of emotions–moral elevation in particular–in social entrepreneurial communication. As such, we aspired to understand the emotions that real entrepreneurs feel when encountering social entrepreneurs talking about their businesses.

Many entrepreneurs that were part of the incubator remembered the first moment they saw a social entrepreneur's presentation. One student entrepreneur "felt inspired, and some of us watching in the audience actually got teary-eyed watching the presentation." Another entrepreneur recalled a business idea of empowering underprivileged elderly and said, "I still remember the presentation that showed elderly people that wait around in subway stations to sell goods…I think I emotionally sympathized with the elderly, and before I knew it, I was crying. I felt like I was their granddaughter. I didn't know enough about them, never realized they were there…and it was just so great that this venture was trying to solve this problem and give them a better life.".

Similarly, many individuals were inspired and touched by the social entrepreneurial efforts they observed. One entrepreneur admitted that a narrative with a personal touch "made me think consciously about my choices and made me rather emotional, and their description of their childhood also made me realize that while many wealthy people are immensely privileged now, some people have gone from rags to riches, and it's possible to feel a sense of connection to these people. While their contribution may seem small - compared to their vast wealth - I believe that it's a start: it's better to do something that can have an impact than nothing at all.".

Some entrepreneurs admired an entrepreneur fighting against social issues. One entrepreneur shared that he is "often very empathetic during these talks, with scarce exceptions. They often lead me to think about how I may have contributed to a social issue and/or actions I could take to mitigate the problems caused. I admire any attempts to solve social issues." Others felt excitement and eagerness; one entrepreneur stated, "I felt excited and motivated to make the project happen. I knew we could all gain, and there was a great benefit in the project," while the other gushed about the solution that the social venture was putting forth, saying that "I felt a huge amount of excitement as I realized this could be a really useful solution.".

The interviews showed that emotional experiences are common when entrepreneurs are exposed to storytelling about achieving social goals. While the type varied, emotions were often impactful; as one entrepreneur fervently recalled, "it definitely did have a profound effect on myself. It was quite thought-provoking for me.".

5.3.3. Career paths

Throughout the interviews, we sensed that many interviewees wrestled with turning their experiences with social entrepreneurial narratives into real-life choices. For entrepreneurs that were part of the incubator, this meant choosing their career paths after graduating

college. One student entrepreneur told her career plans: "After experiencing the incubator, I now don't necessarily want to go into a big, established company. Rather, I think about how I can achieve my dream of attaining success by being able to solve important problems and create social value. If I find the right solution to a problem, I can do this through a social venture. I really think so." Another entrepreneur reported that "when I saw the pitches of other social ventures, I wanted to be in that position. I want to go up there on stage. And I wanted to come up with a project that goes deep into the livelihoods of the people in need and creates change. I really got the motivation to do so.".

Those who had already established themselves as entrepreneurs had less intention to change their career paths drastically but instead expanded their pursuit of social impact. For instance, one entrepreneur indicated that "it has given me ideas of ways I can expand my business and given me inspiration that I can also contribute in a positive way as a social entrepreneur." Exposure to social venture narratives did not always result in starting a social venture but could lead to other behaviors that enhance society's welfare. One entrepreneur noted, "I have started being more socially responsible in my own business. For example, we now make a large charitable donation every year to a local cause or national charity. I volunteer my own time in a business advisory and education initiative at the regional level." Such instances that exposure to social venture narratives results in behaviors that improve others' welfare support our theoretical arguments that social entrepreneurial intention can be realized from emotional experiences felt during social entrepreneurial narratives.

The exploratory study findings offer a fine-grained real account of our theoretical constructs manifesting in actual entrepreneurs. This lays out a background to further understand the importance of social entrepreneurial narratives for potential entrepreneurs, their feeling of moral elevation, and subsequent behavioral intentions regarding career decisions.

6. Study 1

In Study 1, we conducted an experiment to test the main effect of social framing (vs. non-social framing) on moral elevation (Hypothesis 1). Study 1 also tested whether moral elevation mediated the relationship between entrepreneurial framing and social entrepreneurial intention (Hypothesis 2). We manipulated entrepreneurial framing by varying a venture's goals presented in the excerpt from an entrepreneur's pitch.

6.1. Participants and procedures

Two hundred fifty-two individuals from an online research platform Prolific Academic were recruited to participate in the study in exchange for £7.25. The eligibility requirement for participation was the intention to engage in entrepreneurship in the future. This screening criterion ensured that all participants were interested in launching a venture and had some knowledge about evaluating a new business opportunity. Seven people were omitted for failing an attention check item, yielding a final sample of 245 ($M_{age} = 31.27$, $SD = 10.25$; 59.6% females; 65.3% White).

Participants were told they would read an excerpt from an entrepreneur's pitch about a firm called "Roots Studio." The firm was described as digitalizing and licensing heritage arts designed by individuals living in rural communities. To increase mundane realism, we constructed the pitch content based on the real entrepreneurial pitch given in one of the pitch competitions in the U.S. Participants were randomly assigned to one of two conditions in which we manipulated entrepreneurial framing by varying the goals of Roots Studio[1]. In the social [non-social] framing condition, for example, the founder said:

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[1] We did not specify the founder's gender in the pitch excerpts.

"We are here to help and support these people by transforming their skills and creativity into a sustainable source of income [to create a new art market by transforming their skills and creativity into unique pieces of art available only through our platform]"; "We are here to exist as the most sought-out platform for helping the marginalized and forgotten people in society [for matching consumers with unique art products created by indigenous people with a hidden talent]." See Appendix B for full manipulation stimuli.

After participants read the respective excerpts, they were subsequently asked to report their perceptions of Roots Studio, their behavioral intentions, individual traits, and demographic variables. See Appendix C for all measures used in Study 1.

6.2. Measures

6.2.1. Moral elevation
A state of elevation involves components relevant to the experience of witnessing others' excellence in virtue: uplifting emotion, a positive view of humanity, and a desire to be a better person (Haidt, 2003a). Consistent with our conceptualization of elevation as a discrete, state emotion, we measured elevation by using the four items adopted from the scales of Schnall, Roper, and Fessler (2010) and Aquino et al. (2011), which focus on the emotional component. Participants were asked to report how they felt after reading the pitch by rating the following items: "moved," "uplifted," "warm feeling in the chest," and "compassion." (1 = not at all, 7 = an extremely large extent). We averaged the scores of these items to create a measure of moral elevation ($\alpha = 0.95$).

6.2.2. Social entrepreneurial intention
After reading the pitch, participants were asked to report how interested they were in engaging in social entrepreneurial activities by rating four items adapted from Zhao, Seibert, and Hills (2005) measure of entrepreneurial intention (1 = not at all, 7 = extremely). The example item is "acquiring and building a company into a business that creates positive social change." We obtained a composite measure by calculating the mean score of these four items ($\alpha = 0.96$).

6.3. Results

6.3.1. Manipulation checks
To examine the effectiveness of our manipulation, we asked participants to indicate their agreement (1 = strongly disagree, 7 = strongly agree) for three items: "To this founder, improving the lives of indigenous women is important," "This founder created a company to solve a social problem," and "The founder aims to solve a social problem" ($\alpha = 0.92$). An analysis of variance (ANOVA) revealed that participants perceived the founder to be more social-oriented in the social ($M = 6.03$, $SD = 0.79$) than non-social framing condition ($M = 4.87$, $SD = 1.57$; $F(1, 243) = 54.30$, $p < .001$, $\eta^2 = 0.18$). Results showed that our manipulation was effective.

6.3.2. Construct validity and reliability
To assess the distinctness of our constructs, we conducted a confirmatory factor analysis (CFA) using the open-source R package "lavaan" (Rosseel, 2012; R version 4.0.5). The measurement model consisted of items from two latent variables (moral elevation and social entrepreneurial intention). The hypothesized two-factor measurement model showed a better fit to the data than a single-factor model that combined all variables (see Table 1; Schumacker & Lomax, 1996), indicating the discriminant validity of the constructs. We also assessed the reliability of our scales by calculating composite reliability and average variance extracted. We found that each scale exceeded recommended cut-offs of 0.70 for composite reliability and 0.50 for average variance extracted (Bagozzi & Yi, 1988): moral elevation (composite reliability = 0.95; average variance extracted = 0.84); social entrepreneurial intention (composite reliability = 0.96; average variance extracted = 0.85).

Table 1
Study 1 Confirmatory Factor Analysis Results.

Model	χ^2	df	$\triangle\chi^2$	CFI	RMSEA	SRMR
One-factor (all factors combined)	1144.25	20	1060.97	0.53	0.48	0.30
Two-factor (hypothesized model)	83.28	19		0.97	0.09	0.03

Note. N = 245. All chi-square values are significant at $p < .01$. CFI = Confirmatory Fit Index; RMSEA = Root Mean Square Error of Approximation; SRMR = Standardized Root Mean Square Residual.

6.3.3. Hypothesis testing
Descriptive statistics and correlations between variables are reported in Table 2. Hypothesis 1 states that an entrepreneur's social framing, compared to non-social framing, elicits a higher level of elevation. Results from an analysis of variance (ANOVA) revealed that participants' feeling of moral elevation was higher in the social ($M = 4.32$, $SD = 1.54$) than in the non-social framing condition ($M = 3.63$, $SD = 1.73$, $F(1, 243) = 10.91$, $p = .001$, $\eta^2 = 0.04$). This supported Hypothesis 1.

To test the indirect effect of social framing on social entrepreneurial intention (Hypothesis 2) via elevation, we conducted analyses using SPSS Process macro Model 4 (Hayes, 2018) with 10,000 bootstrap resamples and the calculation of 95% confidence intervals (CIs). Results revealed that, compared to the ones in the non-social framing condition, participants in the social framing condition experienced an increased feeling of elevation ($B = 0.69$, $SE = 0.21$, $p = .001$). The elevation had a positive impact on social entrepreneurial intention ($B = 0.38$, $SE = 0.06$, $p < .001$). We found a significant mediation such that compared to participants in the non-social framing condition, participants in the social framing condition had significantly higher social entrepreneurial intention via an increased feeling of elevation (indirect effect = 0.26, $SE = 0.09$, 95% CI [0.11, 0.47]). Thus, Hypotheses 2 was supported.

6.4. Discussion

In Study 1, we found that the feeling of elevation mediates the effect of entrepreneurial social framing on social entrepreneurial intention. This confirms our argument that exposure to an entrepreneurial pitch with social framing represents an affective experience of observing moral excellence in the entrepreneur. Such affective experience would elicit a discrete state emotion of elevation, resulting in the audience's behavioral intentions to become a social entrepreneur. Nevertheless, Study 1 did not examine whether the audience's trait influences the extent to which the feeling of elevation facilitates their social entrepreneurial intention. Therefore, we conducted Study 2 to test the moderating role of audience's communal narcissism.

7. Study 2

In Study 2, we aimed to replicate the results of Study 1 and provide evidence that the mediating path is contingent on the audience's individual trait–communal narcissism (Hypothesis 3). Here, we manipulated entrepreneurial framing by employing voice actor recordings and a visual presentation of the pitch.

Table 2
Descriptive Statistics and Intercorrelations of Study 1 Variables.

	Variables	Mean	SD	1	2	3
1.	Entrepreneurial framing	0.51	0.50	–		
2.	Moral elevation	3.98	1.67	0.21[**]	–	
3.	Social entrepreneurial intention	3.63	1.63	-0.07	0.36[**]	–

Note. N = 245. Entrepreneurial framing: 0 = non-social framing; 1 = social framing. All tests are two-tailed.
*p < .05. [**] p < .01.

7.1. Participants and procedures

We recruited 200 individuals from Prolific Academic who agreed to participate in this study in exchange for £9.72. The eligibility for participation was consistent with Study 1. Six people were omitted for failing an attention check item, resulting in a final sample of 194 (M_{age} = 32.94, SD = 10.42; 53.1% females; 72.7% White).

Participants were told they would watch an entrepreneurial pitch about the firm and then were presented with a female entrepreneur's pitch articulated through visual presentation and voice narration. A female entrepreneur was chosen because women founders are found to be more likely to pursue social missions and be perceived as communal than men (Jennings & Brush, 2013; Lee & Huang, 2018). Consistent with Study 1, the study had a between-subject manipulated factor: entrepreneurial framing (social versus non-social). Participants were randomly assigned to watch one of the two versions of the entrepreneurial pitch designed with either social or non-social framing. We manipulated entrepreneurial framing by varying the goals of Roots Studio through verbal and visual communication. The experimental stimuli were identical to Study 1. In the social condition, we created visuals to depict indigenous artists. In the non-social condition, we used visuals to highlight the business model of Roots Studio. A pretest on an independent sample of 199 participants recruited through Prolific showed that the manipulation of the pitch worked as intended for the perception of social problem solving: $M_{social\ framing}$ = 6.25 versus $M_{non-social\ framing}$ = 5.25, $t(197)$ = 5.85, p < .01. The two conditions did not differ in participant perceptions of business characteristics, such as perceived viability, scalability, and growth potential (all *n.s.*).

7.2. Measures

We used the measures from Study 1 for moral elevation and social entrepreneurial intention. See Appendix C for the measure used for communal narcissism.

7.2.1. Communal narcissism

Communal narcissism was measured by the 16-item Communal Narcissism Inventory (Gebauer et al., 2012). Participants were asked to indicate how well each statement, such as "I am the most caring person in my social surrounding," describes themselves on a 7-point scale (1 = strongly disagree, 7 = strongly agree) (α = 0.94).

7.3. Results

7.3.1. Manipulation checks

We checked the effectiveness of our manipulation with three items used in Study 1 (α = 0.91). An ANOVA showed that participants perceived the founder to be more social-oriented in the social (M = 6.33, SD = 0.75) than in the non-social framing condition (M = 5.54, SD = 1.37; $F(1, 192)$ = 24.72, p < .001, η^2 = 0.11).

7.3.2. Construct validity and reliability

We assessed the variables' distinctness by conducting a CFA using the R package "lavaan" (Rosseel, 2012; R version 4.0.5). The hypothesized model consisted of items from three latent variables (moral elevation, social entrepreneurial intention, and communal narcissism). This three-factor measurement model showed a better fit to the data than did alternative models (see Table 3; Schumacker & Lomax, 1996), supporting the discriminant validity of the study variables. We also assessed the reliability of each scale by calculating composite reliability and average variance extracted. Each scale showed high reliability that exceeded recommended cut-offs (Bagozzi & Yi, 1988): moral elevation (composite reliability = 0.95; average variance extracted = 0.82); communal narcissism (composite reliability = 0.94; average variance extracted = 0.51); social entrepreneurial intention (composite reliability = 0.95; average variance extracted = 0.84).

Table 3
Study 2 Confirmatory Factor Analysis Results.

Model	χ^2	df	$\triangle\chi^2$	CFI	RMSEA	SRMR
One-factor (all items combined)	2085.19	252	1283.95	0.53	0.19	0.13
Two-factor (a)	1472.35	251	671.11	0.69	0.16	0.11
Two-factor (b)	1447.02	251	645.78	0.69	0.16	0.11
Three-factor (hypothesized model)	801.24	249		0.87	0.09	0.07

Note. N = 194. All chi-square values are significant at p < .01. CFI = Confirmatory Fit Index; RMSEA = Root Mean Square Error of Approximation; SRMR = Standardized Root Mean Square Residual. Two-factor models combine (a) moral emotion and communal narcissism and (b) communal narcissism and social entrepreneurial intention, respectively.

7.3.3. Hypothesis testing

Descriptive statistics and correlations between variables are reported in Table 4. In addition to testing the moderating role of communal narcissism (Hypothesis 3), we tested Hypotheses 1 and 2 to replicate the findings in Study 1. First, results from an ANOVA test showed that participants' reported feeling of moral elevation was higher in the social (M = 4.38, SD = 1.51) than in the non-social framing condition (M = 3.82, SD = 1.55, $F(1, 193)$ = 6.55, p = .011, η^2 = 0.03), supporting Hypothesis 1.

We tested Hypotheses 2 and 3 using SPSS Process macro with 10,000 bootstrap resamples and the calculation of 95% confidence intervals (CIs). We also mean-centered the mediator (elevation), the moderator (communal narcissism), and the interaction term. Hypothesis 2 posited that social framing, compared to non-social framing, would be related to higher social entrepreneurial intentions via a higher feeling of elevation. Results demonstrated that social framing was related to a higher feeling of elevation (B = 0.56, SE = 0.22, p = .011). Elevation was also positively related to social entrepreneurial intention (B = 0.37, SE = 0.07, p < .001). The indirect effects of social framing (as opposed to non-social framing) on social entrepreneurial intention (indirect effect = 0.05, SE = 0.03, 95% CI [0.01, 0.15]) through elevation were significant. Thus, Hypotheses 2 was supported.

Hypothesis 3 was concerned with the second-stage moderating role of communal narcissism in the indirect effects of social framing (as opposed to non-social framing) on social entrepreneurial intention via elevation. Results using SPSS Process macro Model 14 showed that the interaction term combining elevation and communal narcissism significantly affected the path between elevation and social entrepreneurial intention (B = 0.10, SE = 0.05, p = .049). The moderated mediation effect of social framing (as opposed to non-social framing) on social entrepreneurial intention was significant (index of moderated mediation = 0.05, SE = 0.03, 95% CI [0.01, 0.15]). Specifically, the indirect effect of social framing on social entrepreneurial intention via elevation was significant at both high (+1 SD) (effect = 0.27, SE = 0.11, 95% CI [0.07, 0.53]) and low (−1 SD) (effect = 0.14, SE = 0.07, 95% CI [0.03, 0.36]) levels of communal narcissism, but the effect at high levels of communal narcissism was stronger. Fig. 2 illustrates the simple slope effects. Overall, Hypothesis 3 was supported.

Table 4
Descriptive Statistics and Intercorrelations of Study 2 Variables.

	Variables	Mean	SD	1	2	3	4
1.	Entrepreneurial framing	0.50	0.50	–			
2.	Moral elevation	4.10	1.55	0.18*	–		
3.	Communal narcissism	3.35	1.68	-0.09	0.45**	–	
4.	Social entrepreneurial intention	5.69	1.06	-0.09	0.46**	0.50**	–

Note. N = 194. Entrepreneurial framing: 0 = non-social framing; 1 = social framing. All tests are two-tailed.
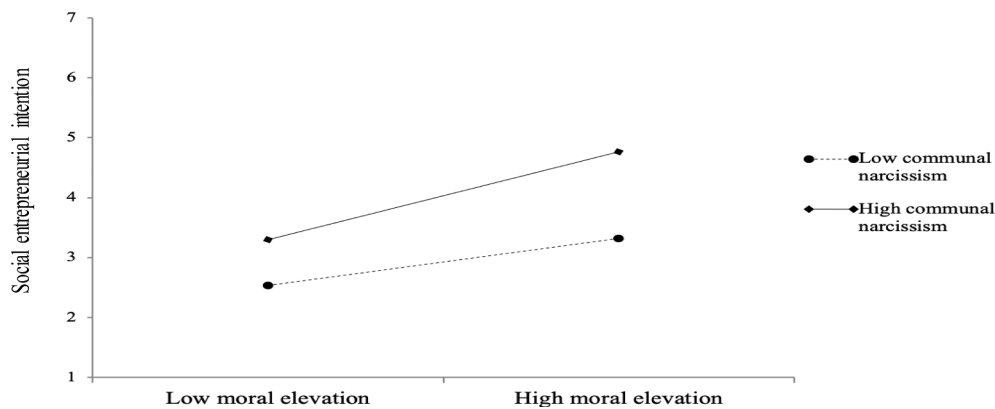* p < .05. ** p < .01.

Fig. 2. Simple slope plot for the interaction effect of moral elevation and communal narcissism on social entrepreneurial intention.

7.3.4. Supplementary analysis

We tested two sets of alternative theoretical models to investigate the robustness of our findings and explore an additional effect of social framing and elevation.

First, as a robustness check, we examined whether our second-stage moderator, communal narcissism, could be at the first stage to moderate the indirect effect of social framing; that is, communal narcissism interacting with social framing (vs. non-social framing) to predict social entrepreneurial intention via elevation. To test this alternative model, we conducted first-stage moderated mediation analyses using SPSS Process macro Model 7 with 10,000 bootstraps resamples and the calculation of 95% confidence intervals (CIs). Results showed that the first-stage interaction predicting elevation was nonsignificant ($B = -13$, $SE = 0.17$, $p = .441$), and communal narcissism did not moderate the indirect effect of social framing on social entrepreneurial intention via elevation (i.e., confidence intervals included zero; index of moderated mediation $= -0.07$, $SE = 0.09$, 95% CI $[-0.24, 0.11]$). These results indicate the robustness of our theoretical model.

Second, as an exploratory analysis, we tested whether social framing and moral elevation could affect other social entrepreneurial outcomes, particularly the audience's intention to invest in a social venture (i.e., social investment intention). As noted earlier, moral elevation fundamentally motivates other-oriented behaviors like helping (Haidt, 2003b), which can manifest in resource provision behavior, such as investing in a social venture. Thus, it is plausible that the feeling of elevation resulting from social framing can lead to audience's social investment intention. To test this possibility, we measured social investment intentions using a four-item instrument (Clarke et al., 2019). On a seven-point Likert-type scale ($1 =$ not at all, $7 =$ extremely), participants indicated their willingness to invest in Roots Studio's business ($\alpha = 0.96$). A mediation analysis using SPSS Process macro revealed that elevation was positively related to social investment intention ($B = 0.60$, $SE = 0.07$, $p < .001$). Social framing (as opposed to non-social framing) had a significant indirect effect on social investment intention via an increased feeling of elevation (indirect effect $= 0.05$, $SE = 0.03$, 95% CI $[0.01, 0.13]$). Social framing facilitated the audience's willingness to invest in a social venture by inducing the feeling of elevation.

We additionally tested whether the indirect effect on social investment intention is moderated by communal narcissism. Results using SPSS Process macro Model 14 showed a nonsignificant interaction between elevation and communal narcissism predicting social investment intention ($B = -0.01$, SE $= 0.05$, $p = .860$). Moreover, the moderated mediation effect on social investment intention (index of moderated mediation $= 0.00$, $SE = 0.02$, 95% CI $[-0.04, 0.05]$) was also nonsignificant (i.e., confidence intervals included zero). These results suggest that the moderating effect of audience's communal narcissism is unique to their social entrepreneurial intention.

7.4. Discussion

Study 2 replicated the findings in Study 1 that the affective state of elevation mediates the effect of entrepreneurial social framing on social entrepreneurial intention. More importantly, Study 2 found that the audience's dispositional trait, communal narcissism, strengthens the mediation effect. Notably, our supplementary analysis showed that the state of elevation elicited by entrepreneurial social framing also facilitates social investment intention, whereas this mediation was not moderated by communal narcissism. This supports our proposition that communal narcissism strengthens the effect of elevation on social entrepreneurial intention since becoming a social entrepreneur requires a concurrent pursuit of self- and other-oriented motivates. The findings implicate psychological motivations that underlie social entrepreneurial engagement as critical to fostering future generations' social entrepreneurial intention.

8. General discussion

So far, we lacked a fine-grained understanding of how audience's exposure to social framing in entrepreneurial narratives promotes the intention to become a social entrepreneur. Through interviews with real entrepreneurs and two experimental studies, we found that social framing in venture pitches arouses audience moral elevation and that this discrete emotional state facilitates social entrepreneurial intention. Moreover, our studies show that this indirect effect is strengthened with communal narcissism as a moderator. We thereby contribute to advancing the understanding of how social entrepreneurs influence other individuals' social entrepreneurial engagement by investigating psychological mechanisms, such as moral elevation and communal narcissism, as important constructs explicating how this influence happens.

8.1. Theoretical and practical implications

Our findings speak to three main theoretical and practical areas. First, we expand the knowledge about the behavioral outcomes of audience's exposure to a social entrepreneur's venture communication. We posit that social entrepreneurial framing influences its audience to become social entrepreneurs through emulation, adding to the literature on social entrepreneurship as a career choice (Bacq, Hartog, & Hoogendoorn, 2016; Tran & Von Korflesch, 2016). Previously, entrepreneurial pitches have been mainly examined as a tool to acquire funding from potential investors (e.g., Balachandra et al., 2019; Manning & Bejarano, 2017; Martens et al., 2007) or to strengthen the legitimacy of the business idea (Nayır & Shinnar, 2020; Van Werven, Bouwmeester, & Cornelissen, 2015). Our study suggests that social entrepreneurial narratives can also nurture social entrepreneurs. Furthermore, we showed

that the effects of social venture framing could be greater for individuals with a high level of communal narcissism. Social entrepreneurs strive to solve entrenched social problems (Dees, 2012) deemed daunting for a single individual to tackle. Hence, future social entrepreneurs should be fostered persistently for joint work. The insight into how social entrepreneurial intention can develop upon exposure to other social entrepreneurs, especially among the specific type of individuals, holds practical relevance to educating social entrepreneurs (Pache & Chowdhury, 2012; Tracey & Phillips, 2007) through interpersonal influences.

Second, we enhance the understanding of the role that moral emotions, particularly moral elevation, play in social entrepreneurship. Most previous works on entrepreneurial narratives have examined the cognitive mechanisms of their influence based on preexisting schemas (e.g., Martens et al., 2007). Only recently has research recognized the significance of emotion in the context of entrepreneurial communication (Huang, 2018; Snellman & Cacciotti, 2019) and social entrepreneurial engagement (Barberá-Tomás et al., 2019; Miller et al., 2012). Nevertheless, the role of moral emotions has rarely been examined and remained unclear. Drawn from psychological research on moral emotions and affect-inducing events, our study suggests moral elevation as a critical mediator that translates social entrepreneurial narratives into others' social entrepreneurial intentions. Social entrepreneurs may prompt the audience to convert their emotional experience to subsequent behavior of becoming social entrepreneurs themselves. By focusing on narrative elements, such as communicating how the venture aids the beneficiaries (Lorenzo-Afable, Lips-Wiersma, & Singh, 2020) or how its social mission helps marginalized populations (Saebi et al., 2019; Santos, 2012), social entrepreneurs can motivate others to join their problem-solving efforts.

Lastly, our findings help advance the empirical, micro-level explanations for social entrepreneurship. Previous research has examined dispositional characteristics and external conditions as the antecedents of social entrepreneurial engagement (e.g., Kruse, Wach, & Wegge, 2021; Zahra, Gedajlovic, Neubaum, & Shulman, 2009; Zaremohzzabieh et al., 2019). This study experimentally studied how social entrepreneurial intention could develop by the situation-specific emotional experience under others' social framing. Researchers have noted the importance of randomized experiments in building theory in the entrepreneurial context (Stevenson et al., 2020). By deploying experiments in the specific social entrepreneurship context, we demonstrate a psychological process model of the interpersonal influence that social entrepreneurs can exercise, beyond the assumption that their storytelling positively impacts audience behavior (Margiono, Kariza, & Heriyati, 2019). Furthermore, initial qualitative accounts of the propositions align with the findings and increase the external validity.

8.2. Limitations and future directions

Our study is not free from limitations. First, we examined behavioral intentions rather than actual behaviors as the consequence of social framing and moral elevation. Our decision was based on both theoretical and empirical rationales. Theoretically, the theory of planned behavior posits that behavioral intention is the strongest predictor of actual behavior (Ajzen, 1991). Empirically, much entrepreneurship research has considered the intention to create a venture to be an essential outcome (Kruse, 2020; Zhao et al., 2005). While our experiments in behavioral intentions support causal inferences of the model, future research can employ a longitudinal survey to examine the long-term effects of framing and emotion on actual venture creation behaviors. Moreover, we encourage researchers to probe various obstacles to transforming social entrepreneurial intention into actual behaviors.

Another limitation of our research concerns the participant characteristic of our study. To ensure the realism of our experiments, we recruited only the participants that indicated their intention to engage in entrepreneurship in the future. Although this process ensured deeper

involvement of the participants in the entire experimental design, it also raised the possibility that the participants had a higher baseline social entrepreneurial intention. Future research can aim to replicate our experiments with different samples not confined to a certain level of entrepreneurial intention.

Additionally, Study 2 utilized women founders' social framing communication. As previously noted, this decision was based on the rationale that women entrepreneurs are more likely to pursue social missions and be associated with communality than are men (Jennings & Brush, 2013; Lee & Huang, 2018). Furthermore, our pre-test that manipulated founder's gender in addition to venture framing confirmed that the interaction between framing and gender on moral elevation was statistically nonsignificant. Nonetheless, future research may examine whether the emotional and behavioral effects of social framing can be affected by various kinds of founder characteristics, one of which could be gender.

9. Conclusion

In sum, our study examined the effect of social framing in entrepreneurial narratives carried by social entrepreneurs and found that social framing elicits audience's social entrepreneurial intention. We identified moral elevation as the mediating factor within this process and uncovered that communal narcissism amplifies the effect of moral elevation on social entrepreneurial intention. We thereby build a micro-level theoretical framework around how social entrepreneurs influence others and emphasize the critical role of emotions in understanding social entrepreneurship.

CRediT authorship contribution statement

Kawon Kim: Writing – review & editing, Writing – original draft, Project administration, Methodology, Investigation, Funding acquisition, Data curation, Conceptualization. **Yoojung Ahn:** Writing – review & editing, Writing – original draft, Methodology, Funding acquisition, Conceptualization. **Soojin Oh:** Writing – original draft, Visualization, Project administration, Methodology, Formal analysis.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Appendix A

Interview Protocol

1. Tell me a bit about yourself and your work (company).
2. View of social entrepreneurship and entrepreneurs.
What do entrepreneurs find most important about their work?

(Prompts) Why should people including entrepreneurs care/not care about the environment or society?
(Prompts) What do people think about social entrepreneurship?

3. You and social entrepreneurship.
Leading Question: What is it like to be an (social) entrepreneur?
Why do you think people become entrepreneurs? Any difference for social entrepreneurs?

(Prompts) What does social entrepreneurship mean to you?
(Prompts) Do you care about preserving the environment or caring for the socially marginalized people? Why do you care?
(Prompts) How do you feel when you see other (social) entrepreneurs?
(Prompts) Do you have any role models? Were you inspired by anyone? Where did you encounter them?

4 Social entrepreneurial narratives and emotions.
Leading Question: Did you ever hear a social entrepreneur talk about their business? When? How?
What was about the storytelling that made you remember it?

(Prompts) Tell me about the specific experience of hearing about a social venture from an entrepreneur.
(Prompts) How did you feel personally? Why? Describe what that feeling was like.
(Prompts) What made you feel that way?

5 Career choices.
Leading Question: Now let's talk about the future. Do you think the experience will impact your behavior in any way?
When you think about your career in the future, how much influence does social entrepreneurial narratives have?

(Prompts) What are your plans with your career in the future? How does social entrepreneurship come into the picture?
(Prompts) What other changes in behaviors have your experienced are when exposed to social entrepreneurial narratives?

Appendix B

Experimental stimuli used in Study 1

Social framing condition:
Hi, I'm the founder of Roots Studio.
What you see here is a piece of handcrafted artwork. It is vibrant and beautiful. But you might not expect that this artwork is crafted by indigenous people living in a small and rural village in India.
We are here to *help and support these people by transforming their skills and creativity into a sustainable source of income*. Our company digitalizes and licenses the heritage art designed by individuals living in rural communities. We find their skills and creativity with great potential *to enable them to create self-sustainable and abundant lives*. By directly working with manufacturers that create artwork with unique designs and patterns, our business *offers a channel for indigenous people who are marginalized and forgotten by society to live a fulfilling life with a sustainable income, to reclaim their identity through their talent to the world, and to preserve their rich cultural heritage*.
We have only just started our journey to achieve this. Since its initial launch, Roots Studio has already *helped more than 5,000 indigenous people living in rural communities to generate sustainable income with their talent and creativity*. But we need your help to keep going. We believe that with your support, we can *help even more people in rural communities*. We are here to exist as the most sought-out platform for *helping the marginalized and forgotten people in society*.

Non-social framing condition:
Hi, I'm the founder of Roots Studio.
What you see here is a piece of handcrafted artwork. It is vibrant and beautiful. But you might not expect that this artwork is crafted by indigenous people living in a small and rural village in India.
We are here to *create a new art market by transforming their skills and creativity into unique pieces of art available only through our platform*. Our company digitalizes and licenses the heritage art designed by individuals living in rural communities. We find their skills and creativity with great potential *for our company to bring unprecedented values to the art industry*. By directly working with manufacturers that create artwork with unique designs and patterns, our business *becomes a profitable selling channel that turns the idle capacities of indigenous people into commercial opportunities, discovers new artists at low costs, and enables us to have a sustainable business model that allows access to unique art products with a membership fee*.
We have only just started our journey to achieve this. Since its initial launch, Roots Studio has already *sold artwork products created by more than 5,000 indigenous people in rural communities*. But we need your help to keep going. We believe that with your support, we can *grow even faster and become increasingly profitable*. We are here to exist as the most sought-out platform for *matching consumers with unique art products created by indigenous people with a hidden talent*.

Appendix C

Measurement items used in Study 1 and Study 2.

Study 1.
Moral elevation (adapted from Schnall et al., 2010; Aquino et al., 2011):

– Moved
– Uplifted
– Warm feeling in chest
– Compassion

Social entrepreneurial intention (adapted from Zhao et al., 2005 measure of entrepreneurial intention)**:**
After reading the pitch of the founder of RootsStudio, to what extent are you interested in….

– starting a business that solves a social problem?
– acquiring a small business that pursues a social impact?
– starting and building a business that addresses problems in our society?
– acquiring and building a company into a business that creates positive social change?

Study 2.
Communal Narcissism (Gebauer et al., 2012).
To what extent do you agree with each statement about yourself?

– I am the most helpful person I know
– I am going to bring peace and justice to the world
– I am the best friend someone can have
– I will be well-known for the good deeds I will have done
– I am (going to be) the best parent on this planet
– I am the most caring person in my social surrounding
– In the future I will be well known for solving the world's problems
– I greatly enrich others' lives
– I will bring freedom to the people
– I am an amazing listener
– I will be able to solve world poverty
– I have a very positive influence on others

- I am generally the most understanding person
- I'll make the world a much more beautiful place
- I am extraordinarily trustworthy
- I will be famous for increasing people's well-being

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