Introduction
Social entrepreneurs are driven by different social motivations that encourage entrepreneurial activity when addressing wicked problems. Omorede (2014) shows that the success of a social enterprise is directly influenced by the passion and commitment that drives the social entrepreneur. Ruskin & Webster (2011) determined that social entrepreneurs express a strong drive for social justice as a foundation for their commitment to a community in need. Still, the understanding of how social motivations encourage entrepreneurial behaviour is quite limited (Austin, Stevenson, & Wei-Skillern, 2006). Motivation is formed by factors as emotions, intentions and socialisation (Ruskin, Seymour & Webster, 2016).

Prior research has identified four constructs as antecedents for the intention of social entrepreneurial behaviour, specifically: compassion, moral values, self-efficacy (autonomy and competence), and a supportive environment (Hockerts, 2015). Compassion motivates the creation of sustainable social value and a reaction to the needs of others and also deepens the concept of empathy: both sufferers and actors engage in sensemaking by interpreting each other’s situations and conditions (Dutton, Workman, & Hardin, 2014). Moral values guide behaviour and are precedents of actions and intentions (Yildirim & Arikan, 2014). Values are an integral part of decision making (Hemingway, 2005). Self efficacy is the ability to control one’s own behaviour and independence as a social entrepreneur (Ernst, 2011). Mair and Noboa (2006) suggest that “social support is needed […] to trigger the formation of behavioural intentions to set up a social venture” (Mair & Noboa, 2006: 133) in (Hockerts, 2016). For intentions to lead to acts, there needs to be made sense of the situation where the social entrepreneur starts and maintains his/her venture. “This process of sensemaking is better understood by examining what is in the people’s head and imposed by them on the stream of events” (Weick, 2001:182).

How this sensemaking is enacted by different motives has not been studied in the field of social entrepreneurship.

This paper examines the relationship between motivational constructs and the reasons for action and how meaning is created within the narratives of social entrepreneurs.

Twelve narratives
In the Netherlands the number and influence of social entrepreneurship is growing (Keizer, Stikkers, Heijmans, Carsouw, & Aanholt, 2016). Cities at a local level try to support the infrastructure for social entrepreneurs. This can be seen as a reaction of the decentralisation of the welfare state, a reduction in budgets for welfare and care, and a policy aimed at making people more responsible for self-organisation and self-management: the much-debated concept of the “participation” or do-it-yourself society.

The twelve respondents can be considered examples of “social bricoleurs”, as defined by Domenico, Haugh, & Tracey (2010) and Zahra, Gedajlovic, Neubaum, & Shulman (2009: 523): “Social bricoleurs
perceive and act upon opportunities to address a local social need they are motivated and have the expertise and resources to address”.

Based on the theory of Weick, in-depth interviews with twelve social entrepreneurs in the Netherlands were performed to collect narratives of the reasons why they became a social entrepreneur (duration 1 to 1.5 hours). These social entrepreneurs have been working in the field of social value creation (inclusion and social cohesion) for groups at risk, such as the youth or the elderly, for at least two years. Some work with drop-out youth, other develop new public services or innovation for elderly people. A few respondents work with local initiatives and social neighbourhood improvement. An additional novel qualitative method was introduced by asking the participants to visually draw their stories of becoming a social entrepreneur (Seenan, Bull, Baines, & Ridley-Duff, 2013).

The participants age ranged from 27 till 63 (M= 36 years), their venture existed between 2 and 7 years (M= 3,8 years). They employed between none and 6 people in paid positions.

The narratives of the twelve respondents were analysed first by open coding, and followed by axial coding. The aim was to get a view on the shared frames and cues that were found in the narratives of why they started their social enterprise.

Results
For half of the respondents, the decision to become a social entrepreneur was initiated by not being able to find a paid job. They experienced having to compete with many others for scarce jobs. They indicated that social entrepreneurship is a way of creating their own work.

“I was looking for a job. And it felt bad to compete with others, for the same, few jobs. I think people start being an entrepreneur when they realize that they will not get a job. I had I bit more commercial experience than others.”

For others (6) who had a job, they felt restricted and could not innovate in the way they wanted. For them, becoming an social entrepreneur, was realizing a dream: a longing to do new and more valuable things.

What drives respondents to start a social enterprise is a mix of feelings, and of ideas that problems should be seen differently to change them. Some respondents indicated that they felt as if they were obliged or had to start a social enterprise a “have to”, a drive:

“For me being a social entrepreneur is something that I have to do. I was always looking for this. For me it feels like inevitable. I cannot explain it otherwise.”

Half of the respondents (6) mentioned a normative aspect, that is, the services delivered should imply a growth of justice in neighbourhoods and be valuable for excluded groups. Most respondents build their narrative on the importance of values: being a social entrepreneur means to act strongly from your heart: “being a social entrepreneur must come from your heart and your passion. It takes a large personal effort.”

In the narratives, there is an other-oriented value: to help others grow, build connectedness between groups, organise cooperation between organisations. This social value creation for others, is often based on compassion. And there is a personal-oriented value: wanting to be transparent for others, authentic, enjoying the freedom of being an entrepreneur: pointing to the importance of autonomy, and self-efficacy, “Important for me is inspiring others to collectiveness. Being an authentic person. Being honestly myself.”

The narratives of the social entrepreneurs contain sub-narratives on what social entrepreneurship should be (normative, value driven) and an idealistic vision of solving social problems beyond their enterprise. This sub-narrative is structured around stories how to deal with the hybridisation of a social enterprise: the combination of money and impact. Respondents differ in their definitions of what social entrepreneurship should be. Some respondents (4) show in their narrative that definitions of social entrepreneurship exclude organisations that solve social problems as well. Respondents differ in their view on the extent to which a social enterprise should dependent on local authorities. Some respondents say that funding is diminishing their impact, while others state that a city council should
play a role in dealing with social problems by funding initiatives. Some respondents (3) struggle personally with the role of funding and social entrepreneurship and say:

"Why can’t we use funding and being subsidized as a social enterprise? Why do others say that I am not a social entrepreneur? We organise a lot of impact in the neighbourhoods we work in. Being paid by local authorities, does that mean you are not a social enterprise? Everybody is trying to define social entrepreneurship. But if you define social entrepreneurship, you exclude others, that would be a pity."

Most respondents state that the entrepreneurial way of acting and dealing with social problems is the core of the social entrepreneurial narrative. Half of the respondents state in their narrative that money should be “fair” and prudently used and spent.

Overall, this study focused on the motivational constructs that are found in the narratives of twelve social entrepreneurs in the Netherlands that create value in the social domain as social bricoleurs. Examples of motivational frames that were found are:

- “What makes me an entrepreneur is my passion for freedom and social connectedness: to show we are valuable for each other. Everybody is unique. How beautiful it is to create something for others and to be meaningful.”
- “It is satisfying to do something for others but the other way around to connect to others is meaningful. Follow our dream is what we do.”
- “It is about investing in people, so to get a more social economy. It is about inclusiveness and to create greater self-confidence. ”
- "To turn a problem into an opportunity. To create something from nothing. To facilitate others, as social entrepreneurs. To be meaningful for social questions/issues. To create change, movement, to help people change. "
- "To tribute to the transformation of society. To bring people together is what I would like very much. "
- "I want to see people grow. I want to connect with what is invisible in neighbourhoods and organisations. I do nothing if I do not believe in it. "
- "To be meaningful for others. For young people. It brings meaningfulness to my life. It has to do with personal motives: why are we on earth? To mean something positive for others. You live one time, what do you want to do with your life? I would enjoy to show how good it is to create and how beautiful it is to be meaningful to each other and being connected. ”
- "We try to connect to people to make their lives meaningful again. I cannot explain: this is what makes me happy: to contribute to society, to make impact. ”

These quotes from the narratives show that meaning is created through cooperation and co-creation with excluded others. Compassion and moral values play an important role in becoming a social entrepreneur.

Helpful to make the start as a social venture are relatives and friends that support the beginning of social entrepreneurship and local groups and hubs that provide training.

Analysis of the visual data demonstrates growth in personal meaningfulness. Respondents point out that they and their environment have grown by becoming a social entrepreneur.
Figure 1 is one example of the 12 drawings.

In all 12 drawings, respondents show that, although the pathway is not straight but windy, that at B they have improved, grown and are more meaningful compared with their start at A.

Conclusions

In order to understand the way motives lead to action for social entrepreneurs, Weick’s theory of sensemaking is used. According to Weick (1995), people require values, priorities, and clarity about preferences to help them interpret which problems are of importance (Weick, 1995: 27). People create their own environments as much as those environments create the individuals. People organize in order to make sense of equivocal inputs and project this sense back into the world to make that world more orderly (Weick, Sutcliffe, & Obstfeld, 2005: 410). Sense making is about accounts that are socially acceptable. Stories help to give events and actions meaning and serve to organize sense making (Weick, 1995). This article moves Weick’s theory into the field of social entrepreneurship by applying his insights to sensemaking in wicked circumstances.

The narratives of the twelve respondents show cues of unemployment, of competition for few jobs on the one hand and a lack of possibilities for innovation within organisations on the other hand. These are motivators to start as a social entrepreneur. Respondents confront social needs with the paradox of living in a very good and well organised society. Some point to climate change and global injustice as being part of their thinking in why their social entrepreneurship needs to be.

The shared frames found in the twelve narratives are a passion to be meaningful for others, a drive to connect with others, and to co-create new solutions in situations that are excluding others. These frames are sometimes intensely felt. Respondents say that they cannot act differently and that their realness: authenticity and transparency is a necessity for sense making of why they act as social entrepreneurs. Motives such as passion, compassion and empathy are frames found in the stories of the respondents. And also the acting, trying to organise change and transformation is an important frame.

This research elaborates Weick’s theory on sensemaking when addressing wicked problems and on what motivates social entrepreneurs. Findings are in accordance with prior research on motivation of social entrepreneurial behaviour as Ruskin et al. (2016) who found “a component of needing to fulfill one’s purpose in life” Ruskin et al 2016: 1031). And deepens our understanding of how social entrepreneurs make sense in uncertain circumstances. In particular, this research emphasizes the significance of meaning that is created by social entrepreneurs. Meaning is created by the enactment of social entrepreneurs both on personal as on a social level and by the connection between those two levels.

Main references:


