

**SOCIAL RESPONSIBILITY FROM THE
PERSPECTIVE OF DIFFERENT GENERATIONS OF
IMMIGRANT ENTREPRENEURS -THE
UNAPPRECIATED BENEFITS**

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Abstract

Immigrant businesses represent a very large percentage of SMEs in Canada. Significant attention has been given to the phenomenon of immigrant entrepreneurship and their economic contribution to developed countries. However, little is known about the social contributions of these immigrant entrepreneurs to the host country. While the values of immigrant entrepreneurs are rooted in their home culture, they continue to evolve their beliefs and values to integrate into the host country. Emerging literature also affirms that the behaviour of second generation is different from the first generation immigrants. It is known that immigrants' small business social responsibility (SBSR) is influenced by their home context, but how the host country context influences the SBSR behaviour of different generations is rarely explored. The objective of this study is to understand how society and culture integrate to shape immigrant social responsibility behavior and contributions, with focus on comparing first and second generation. Drawing from mixed embeddedness approach and culture values lens, I theorize about the influence of home country culture and host country context on immigrants SBSR behaviour and the potential consequences of differences in embeddedness on their contributions to the host country. Drawing on 20 detailed semi-structured interviews, I find that irrespective of the differences in generation, immigrants SBSR contributions are influenced by their home culture, their network composition, and the extent to which they are embedded in the host country. At the theoretical level, the mixed embeddedness approach has been augmented by applying it in the field of SBSR. In addition, the study fills a gap by introducing second generation immigrant entrepreneurs' in SBSR context.

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Introduction

With the growing literature on small business social responsibility (SBSR), less attention has been paid to social responsibility of immigrant entrepreneurs (Worthington, Ram & Jones, 2006; Azmat & Zutshi, 2012; Pedrini, Bramanti & Cannatelli, 2016). The pressures from various stakeholders have led firms worldwide to behave in a socially responsible way. It is argued that business firms not only have economic responsibilities of being profitable, but they also have social responsibilities that include a variety of cultural norms and standards (Caroll, 2000), to which immigrant entrepreneurs are no exception.

As the expectations on social responsibility increase, and as transparency becomes more prevalent, Small and medium enterprises (SMEs) are recognizing the need to act responsibly. Given that SMEs account for 99.8% of enterprises, 60% of employment, and 57% of gross domestic product in Canada (Government of Canada, 2012) and immigrants own a large proportion of SMEs (Statistics Canada, 2016) they are an essential partner in the country's social and economic development. In SMEs, the beliefs and values of the entrepreneur are oftendirectly translated into firm's strategies. The underlying assumption is that being small; immigrant firms' SBSR behaviour is directly influenced by the values and beliefs of the owner.

Second, despite rising numbers of immigrant entrepreneurs and their contribution to the economic growth of the host country, they are plagued with the reputation of being non-compliant (Ram, Edwards, Meardi, Jones & Doldar, 2020; Yeasmin & Koivurova, 2019). In this scenario, SBSR becomes more important for immigrant entrepreneurs. For the SMEs to be legitimately and socially accepted by the communities, the SBSR concept has been the most important factor which brings together all sustainable development dimensions (Mukwaram)

Nyirenda & Fakoya, 2017). SMEs are known to practice “silent SBSR” (Jenkins, 2004), meaning that their SBSR initiatives may not fit the standard measures of SBSR put forward by international organisations, or that they do not consider their regular practices as being part of the SBSR protocol, but just their normal way of conducting business. Nevertheless, in-depth studies show that their contributions are significant (Spence, Schmidpeter & Habisch, 2003; Jenkins 2006).

In addition, when coming to a new country, immigrant entrepreneurs face two types of liabilities: the liability of foreignness, being different and therefore triggering suspicion; and the liability of newness, being unaware of the laws, regulations, and customs of the host country which may take some time to overcome.

These liabilities may however be a force to their businesses as they may entice them to practice “silent SBSR” in a new way, rooted in their home culture and adapted from the host country context, which would lead to a competitive advantage. Hence, one way to overcome these challenges faster is to integrate SBSR in their business models that will help them to acquire legitimacy, goodwill, and a positive reputation more quickly in both their own community and society at large. These contributions are not only valued by society in developed countries but they also lead to higher performance (Jamali, Zanhour & Keshishian, 2009; Jenkins, 2006; Spence et al., 2003). This is often referred to as building your "social license to operate", an important business objective for any business (Government of Canada, 2012). For immigrant owners, SBSR benefitting mainstream and co-ethnic communities may become an important way to mitigate the effects of newness and foreignness.

A recent study by Yeasmin and Koivurova (2019) found that embracing SBSR would support the entrepreneurial success of immigrant firms. This further shows the importance of focusing not

merely on economic embeddedness, but also on these firms' social embeddedness with the wider society. To sustain their businesses, immigrant entrepreneurs have to align their entrepreneurial actions to societal expectations and gain legitimacy (Yeasmin & Koivurova, 2019). Therefore, SBSR contributions need to be put in place to enhance their embeddedness and legitimacy in society, which could significantly support their business sustainability.

Several authors have shown their growing interest towards exploring the social contribution of immigrant entrepreneurs (Jones, Ram & Varela, 2019). The recent study by Pedrini et al. (2016, p.760), has explicitly indicated the need to study immigrant SBSR as "it is an almost unexplored domain where drivers to CSR [SBSR] initiatives still need to be acknowledged". This research seeks to inform this gap.

The apparent rationale of SBSR engagement by SMEs is the benefits which accrue from their practices. While SBSR benefits are multifaceted, it is fundamentally vital to explore the rationale or the factors that influence the immigrant entrepreneurs' SBSR contributions. Hence, the importance of understanding how SBSR contributions, even silent ones, are manifesting themselves in immigrant firms and what are the factors that influence them, become a valuable topic of research.

The perception about immigrant firms is conceived for all groups of immigrant entrepreneurs and there is an expansive literature on immigrant entrepreneurs who focus on traditional businesses and confine to their co-ethnic enclave. However, a new vein of research has got the attention from researchers, those entrepreneurs who have crossed the boundaries of serving the co-ethnic community and are catering to the mainstream society (Kloosterman, 2010). These entrepreneurs increasingly serve the markets with non-ethnic products and services. Many authors suggest that immigrants could benefit and increase the sustainability of their businesses

by serving the mainstream society (Kloosterman, 2010; Worthington et al. 2006). Although these entrepreneurs have been able to economically embed themselves in the mainstream society comprising of non-ethnic customers, suppliers, employees, there is also a need to build social relations with the wider community. Embracing SBSR will also encourage consumers and other stakeholders to adopt favorable behaviors towards these firms (Longo, Mura & Bonoli, 2005).

Moreover, there is an emerging literature that stresses that immigrant firms should not be treated as one identity (Rusinovic 2006; Rusinovic, 2008a; Beckers & Blumberg, 2013) as differences have been found in the embeddedness and entrepreneurial endeavors of first-generation and second-generation immigrant entrepreneurs. Born and/or grown in host country makes the embeddedness and link to the mainstream society of second generation different from the first generation. They experience the entrepreneurial process differently and also recognize, evaluate and exploit opportunities differently (McPherson, 2010; El Chababi et al., 2017; Solano & Gaspani, 2017). Most of the literature on immigrant entrepreneurs have looked at the first- generation of these entrepreneurs, thus, attention is needed towards the second-generation of immigrant entrepreneurs (Beckers & Blumberg, 2013) and reveal how their SBSR contributions and predictors are similar/different from first-generation immigrant entrepreneurs. Intergenerational differences with regard to immigrants have not been addressed so far in the SBSR field. Few - if any - studies have investigated the intergenerational comparative SBSR of immigrant-owned enterprises.

Research Question

Given the above mentioned gaps, I conducted a study that explores the SBSR contributions and the rationale behind them, while comparing and contrasting first and second generation immigrant entrepreneurs. The research question guiding this study is as follows:

To which extent home and host country characteristics are the source of factors that influence SBSR contributions of first and second generation immigrant entrepreneurs?

This thesis contributes to the literature by applying the mixed embeddedness approach in the SBSR context. Using an integrated approach combining mixed embeddedness approach and cultural values lens, this study presents a framework that explains the factors that influence SBSR contributions of different generations of immigrant entrepreneurs.

The remainder of this document is structured as follows. The next section offers a brief review of literature pertinent to my research questions. This is followed by a discussion of the research method used. The findings then provide an analysis of the SBSR contributions, and how these are influenced by home culture background and host country context. The discussion links the findings to the extant literature and addresses the contributions of the study. The study concludes with limitations and directions for future research.

Literature Review

Before starting the literature review, it is important to understand key terms to interpret SBSR in different generations of immigrant firms. Keeping that in mind, I will start by defining the key terms: immigrant entrepreneurship and SBSR used in this thesis.

2.1. Immigrant Entrepreneurship

Although ethnic entrepreneurship is used interchangeably with immigrant entrepreneurship there is a minute difference between the two terms (Volery, 2007). Immigrants include the individuals who have immigrated over the past few decades while ethnic minority groups are those who have been living in the country for several centuries (Volery, 2007). Immigrant entrepreneurship therefore refers to the early stages in the process of ethnic entrepreneurship. This paper uses the term immigrant entrepreneurship as “it refers to individuals who are recent arrivals, have immigrated over the past few decades and did not have the chance to be integrated into the host country” (Azmat, 2010, p. 379).

2.2. Corporate Social Responsibility

Despite the interest and the attention that CSR has received, there has been no universally accepted definition of the term. In fact, the term has evolved over time. A most recent definition has been provided by the European Commission and states: *“To fully meet their corporate social responsibility, enterprises should have in place a process to integrate social, environmental, ethical and human rights concerns into their business operations and core strategy in close collaboration with their stakeholders...Enterprises must be given*

the flexibility to innovate and to develop an approach to CSR that is appropriate to their circumstances.” (European Commission, 2011).

Appropriating CSR to firms’ circumstances provides flexibility in the implementation of practices, especially for SMEs. A large body of research suggests that CSR in SMEs is different from CSR in large corporations in various aspects. Soundararajan, Jamali & Spence (2018), in their recent review on SMEs social responsibility, has proposed to use the term small business social responsibility (SBSR) instead of CSR for small firms. Following the author’s initiative, I will use the term SBSR instead of CSR in this thesis. The concept of SBSR is contextual and is influenced by the environment in which an organization operates (Azmat & Samaratunge, 2009), therefore it means “different things in different places to different people at different times” (Campbell, 2007, p. 950). Mostly, first generation immigrants to developed countries come from developing countries where SBSR activities are not formally structured due to prevailing corruption and weak regulatory system (Visser, 2008). So, Campbell’s definition of SBSR is suitable and acceptable for the immigrant-owned firms which states: “The business must not knowingly do anything that could harm their stakeholders notably, their investors, employees, customers, suppliers or the local community within which business operates. Also, if the companies cause harm to their stakeholders, they must then rectify it whenever the harm is brought to their attention either voluntarily or in response to normative pressure, legal requirements, or some sort of encouragement” (Campbell, 2007, p. 951). Many researchers have used this definition to explore the concept of SBSR among immigrant entrepreneurs (Azmat 2010; Azmat & Zutshi, 2012a; Azmat & Zutshi, 2012b).

While Campbell’s definition is accepted by many researchers to study immigrant entrepreneurs’ SBSR, most scholars assume that it is not necessary to use the same criteria used for first

generation to understand the factors that influence decision making of second generation (Levit, 2009). Second generation immigrant entrepreneurs have grown and/or were born in developed country where SBSR is a term that has been utilized in a variety of forms but is widely recognized as relating to the relationships between the economic, environmental and social aspects of an organisation or group activities that endeavor to benefit society (ISO, 2004 cited in Soetanto, Mullins & Achour (2017). Starting with Campbell's definition used by researchers to explore immigrants SBSR and extending the research with ISO, 2004 definition would help to take a broader perspective.

2.3. Main Approaches to Immigrant SBSR

The SBSR literature is silent regarding second generation immigrants' SBSR and provides little information on immigrants' SBSR contributions in general (Worthington et al., 2006; Azmat 2010, Azmat & Zutshi 2012; Pedrini et al., 2016, Yeasmin & Koivurova, 2019). Much of the academic literature has used a number of theories to explain immigrant entrepreneurship. Amongst those, cultural and social capital theories are dominantly used to explain the SBSR behaviour of immigrant entrepreneurs (Worthington et. al., 2006; Pedrini et al., 2016); host country factors are explained in the social capital theory, and home country factors are covered in the culture theory. In the next section, I will detail each theory and present their main concepts and shortcomings in the context of SBSR.

2.3.1. Theoretical perspective from a cultural lens

Culture has been a recurring theme in the immigrant entrepreneurship literature that has a major influence on the decision making of immigrant entrepreneurs. Work to date on immigrant SBSR

centers on the influence of home country culture. Culture consists of “beliefs, attitudes, norms and evaluations, from where the origin of preferences is cultivated” (DiMaggio, 1990, p.114). Authors who capitalize on the culture theory in SBSR context suggests that home cultural characteristics which include norms, values, and beliefs, are likely to influence the SBSR perceptions of immigrant entrepreneurs. Extant studies suggest that SBSR is not formally structured in small firms and is mostly shaped by the entrepreneur’s culture (Jamali & Mirshak, 2007; Perrini, 2006; Pedrini et al., 2016). Home Culture plays a crucial role in shaping the immigrant entrepreneur’s attitudes towards SBSR (Azmat & Zutshi, 2012; Pedrini et al., 2016). Although immigrant entrepreneurs adjust their beliefs, values, traditions and norms to assimilate to the host country, they continue to maintain links with the home country (Hamilton, Dana & Benfell, 2008). Most of the present waves of immigrants in developed countries come from developing countries where SBSR focuses on philanthropic responsibilities (Jamali & Mirshak, 2007; Amaeshi, Adi, Ogbechie & Amao, 2006). In developing countries, the motivation of firms to engage in SBSR primarily comes from their religious beliefs and cultural values (Amaeshi et al., 2006) whereas in developed countries, more emphasis is given on environmental sustainability and most of SBSR practices are based on localized issues and cultural traditions of a country (Welford, 2005). Azmat & Zutshi (2012) allude to group-specific cultural characteristics that play a significant role in the SBSR behaviour of immigrant entrepreneurs. Factors such as religious beliefs and personal upbringing are claimed to be rooted in cultural backgrounds of individual entrepreneurs that influences their SBSR behaviour and contributions (Azmat & Zutshi, 2012). These cultural characteristics were also mentioned by other scholars as a driver to adopt SBSR (Worthington et al., 2006; Jones, Ram & Varela, 2019).

Moreover, Hofstede (1983) proposed nation-specific cultural characteristics such as power distance, individualism/collectivism and uncertainty avoidance that play a significant role in business. An example is - national cultures characterized by high uncertainty avoidance have a positive relationship with the adoption of certain SBSR initiatives by immigrant entrepreneurs (Pedrini et al., 2016). Researchers subscribing to the cultural lens try to explain the tendency of immigrant entrepreneurs SBSR adoption influenced by their cultural characteristics; however, it is insufficient because it does not take into account the complex phenomenon of market structure, networks and their experiences in the host country that may drive or impede their SBSR contributions. Table 1 provides a brief summary of the ideas and concepts presented in the literature.

2.3.2. The Social Capital Theory

The immigrant entrepreneurship literature has evidenced the importance of social capital to ethnic businesses. Social networks comprising family, friends and co-ethnic community in the host country have appeared within immigrant group as a source of financial and human support for business ventures. According to Putnam (1995), the theory of social capital is defined as “features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit” (Putnam 1995, p. 67). Authors who subscribe to this theory in SBSR context believe that immigrant entrepreneurs rely on personal social network of family, friends and co-ethnic community and therefore these entrepreneurs invest in social relations with them. Therefore, the theory is built on with an argument that SBSR is “a process of investment in social capital, in which ostensibly altruistic behaviour may actually achieve long term pay-back in term of enhancing the firm’s reputation, creating a favourable climate of opinion towards it and possibly even attracting reciprocal favours” (Worthington et

al., 2006, p. 204). Immigrants like to maintain a close relationship with their co-ethnic community in the host country to ensure trust, honesty and reciprocity (Worthington et al., 2006), all of which resonates well with the SBSR literature. In a study by Worthington et al.

(2006), the authors found that immigrant entrepreneurs SBSR focuses on benefitting their co-ethnic community. On the other side, a recent study by Pedrini et al. (2016) found no significant relation between the social capital and the CSR efforts of immigrant entrepreneurs.

Nonetheless, this theory fails to capture the essence of SBSR contributions of other segments of immigrant entrepreneurs: i) those who have moved out of their ethnic enclave and who are catering to the mainstream society; and ii) second generation immigrant entrepreneurs. “Strong’ ties in the form of family and relatives support that help in sustenance of traditional business are less needed in the case of spread-out reach, instead “weak” ties with the mainstream society that aids in transfer of strategic information about other possible markets are required (Granovetter, 1985). Given this tendency, SBSR may constitute an important mechanism to develop relationships and build legitimacy in the mainstream society by improving a firm’s reputation (Jamali, Zanhour & Keshishian, 2009; Jenkins, 2006; Spence, Schmidpeter, Habisch, 2003). Those two groups may embrace SBSR to gain the legitimacy of mainstream society towards their business because they rely on them for finding business opportunities and resources. Also, the social capital theory shows shortcomings in explaining why some groups engage in social contributions towards the mainstream society, an example would be immigrant entrepreneurs who devote considerable time and effort to voluntary civic duties that benefit local citizens in general (Worthington et al., 2006). In their study of exploring SBSR perceptions and contributions of Asian immigrant entrepreneurs, Worthington et al. (2006) found that in addition to socially contributing to the co-ethnic community, some immigrant entrepreneurs also engaged

in SBSR practices that benefitted the mainstream society. However, the authors also acknowledged the limitation of strong evidence of factors that influence their social contributions benefitting the mainstream society and calls for the need of serious investigations on this subject matter, an emphasis that I heed in this thesis.

Linking the authors’ findings back to my study, it is important to understand the differences among the two generations of immigrant entrepreneurs and the factors that influence them to engage in socially contributing to not only their ethnic community but also the mainstream society.

Table 1 Theories that draw attention to home and host country SBSR factors

Theory	Concepts presented	Sources
The Cultural lens	<p><u>Home country factors</u></p> <ul style="list-style-type: none"> • This theory suggests that cultural characteristics possessed by the immigrant influences their engagement in SBSR contributions. • Group specific cultural factors such as religious beliefs and personal upbringing are claimed to be rooted in ethnic and cultural background of individual entrepreneurs that influence their SBSR behaviour and contributions • Nation-specific cultural characteristics such as “power distance, individualism/collectivism and uncertainty avoidance” also play a significant role in influencing the SBSR behaviour of immigrant firms. 	(Azmat 2010) (Azmat & Zutshi, 2012) (Pedrini et al, 2015)
The Social Capital Theory	<p><u>Host country factors</u></p> <ul style="list-style-type: none"> • This theory in SBSR context stress that immigrants draw upon ethnic resources that facilitate their entrepreneurial processes and invest in social relations with them to gain long-term reciprocal benefits. • Examples include building trust, honesty and reciprocity. 	(Worthington et al., 2006) (Pedrini et al., 2016) (Jones et al., 2019)

2.4. Mixed Embeddedness Approach

Given that both the theories (discussed in the previous section) suffer from limitations to explain comprehensive factors related to the host country, I propose the mixed embeddedness approach to explore the factors that influence SBSR contributions of two generations of immigrant entrepreneurs because it takes into account the socio-economic and institutional factors of the host country (Kloosterman & Rath, 2006; Jack & Anderson, 2002).

The two theories used to study immigrant SBSR focused on the supply side: characteristics of the ethnic group and the effect of these characteristics on immigrant SBSR. More recently, the literature on immigrant entrepreneurship has been emphasizing the demand side: the characteristics and structure of the host country that cannot be separated from the whole phenomenon (Kloosterman, 2010). This shift in focus to demand was initiated by scholars Polanyi (1957) and Granovetter (1985), who assert that entrepreneurial activities are not only influenced by individual characteristics and economic conditions; on the contrary, it is strongly rooted in the social context that includes networks, institutions, cultural norms and values (Granovetter, 1985; Polanyi 1957) and coined it as 'embeddedness'. Scholars who emphasize the effectiveness of the concept of embeddedness tend to agree that different phenomena can be better understood when analyzed in relation to their social and institutional context, regardless of their individual preferences or firm's behaviour (Kloosterman, 2010).

Granovetter (1985) introduced two kinds of embeddedness: relational and structural. The first one consists of social networks which are mainly comprised of personal and business networks. The personal networks may include family, relatives, and friends from both the co-ethnic community and the wider community. Immigrant entrepreneurs are also embedded in a complex network of social relationships with customers, suppliers, banks, competitors (Granovetter, 1985). Moreover, Granovetter (1985) also insists on the importance of trust that needs to be

present in the business interactions with the different parties and condemns the idea that entrepreneurs are rational and only seek to maximize their utility. The emphasis in this thesis is on the new vein of research that has gotten attention from researchers – immigrant entrepreneurs who are catering to mainstream segments of the economy and who increasingly serve markets with non-ethnic products and services (Arrighetti et al., 2014). I investigate the SBSR contributions and the factors that affect such contributions primarily to immigrant entrepreneurs who have crossed borders outside enclave markets. Given that this group of entrepreneurs is targeting the wider society clientele, the factors influencing their SBSR contributions are expected to be different from traditional businesses that cater to their own ethnic community. Granovetter (1985) also stressed the weak and strong ties within their networks. It is known in the literature that immigrants have strong ties with their co-ethnic community but they are also developing ties with the mainstream society because of their businesses catering beyond co-ethnic enclaves. Immigrant entrepreneurs may embrace SBSR to gain the legitimacy of the mainstream society beyond their co-ethnic group towards their business because they rely on them for finding business opportunities and resources. The composition of their networks and strong and weak ties within these networks may influence immigrants' SBSR contributions.

Granovetter (1985) also distinguished between the personal relations and the aggregate of those relations in a structured group form, termed as “structural embeddedness”. In other words, structural embeddedness is about the broader network beyond personal relations. It refers to an understanding of the peculiar features of place and groups in the host country (Solano, 2016). A certain degree of structural embeddedness may enable immigrant entrepreneurs to identify and embrace SBSR practices that conform to the place and groups in the host country. In this regard, it is linked to settlement in the contexts of the host country where immigrants operate.

Immigrants have arrived in developed country from developing countries. Therefore, the weak regulatory policies in developing countries is likely to influence the SBSR behaviour and contributions of immigrant entrepreneurs. When they immigrate and start businesses in developed countries, it might be a challenge for them “to adjust in the institutional environment of advanced economies that has transparent rules, fair business practices, and a greater emphasis on safe and equitable workplaces, consumer satisfaction, community welfare, and environmental regulations” (Azmat, 2010, p. 7). On the other hand, immigrant entrepreneurs may experience positive differences in the institutional environment of the host country when compared to their home country, for example: ease of starting a business, access to resources in developed countries (El Chababi et al., 2017); they might want to give back to the host country that made them successful in their business ventures. An immigrant entrepreneur who is embedded in the context of the host country might be aware of some social issues that need more attention. For example- immigrants may adopt SBSR practices oriented toward their co-ethnic community as an initiative to preserve a mutually reinforcing relationship between their business and the co-ethnic community. Also, they may target beyond the immigrant community that may help them build legitimacy and trust among a wider range of beneficiaries from the host country.

Kloosterman (1999) argued that Granovetter’s model does not address the notion of the external environment of the host country. Kloosterman combined the concept of social embeddedness with the external environment and named it “mixed embeddedness”. The model underlines that entrepreneurial activities are affected by being embedded in the structure (laws, rules, market characteristics, etc.) of the place that the business is connected to; at the same time, entrepreneurs are also embedded in their networks comprising of co-ethnic and the mainstream society. As such, entrepreneurs are dual embedded: that is the meaning of the adjective “mixed” in the

“mixed embeddedness” concept. The approach assumes that immigrants’ entrepreneurial activities are influenced by:

- (a) the structure (laws, rules, market characteristics, etc.) of the place where they live and conduct their business (institutional /structural embeddedness).
- (b) their social networks – the contacts they have (social embeddedness/relational embeddedness).

Focusing on immigrant entrepreneurs, the approach of mixed embeddedness introduced by Kloosterman (1999) is suitable in SBSR context as it addresses the relationship between the embeddedness of entrepreneurs in the social and structural environment of the context and how these forces shape the behaviour of these entrepreneurs (Kloosterman & Rath, 2018). However, the concept has mainly been employed with regard to influence of the embeddedness in the host country on immigrant entrepreneurship. How it influences the SBSR behaviour of immigrant entrepreneurs whose economic actors include a mix of ethnicities is unknown.

A study by Azmat (2012) on immigrants SBSR behaviour capitalizes on the mixed embeddedness approach with home culture theory. However, the mixed theory has been used in a narrow way by merely focusing on the institutional differences in the home and host country contexts without acknowledging the role of business networks and social context of the host country. Moreover, how it influences the second generation immigrants who do not have much experience with the differences in the institutional environments of the two countries cannot be answered by merely focusing on institutional settings. This limitation calls for use of the mixed embeddedness approach in broader form to explore the similarities and differences in the factors that influence the two generations of immigrant entrepreneurs in their respective SBSR pursuits.

I inform this gap by using the mixed embeddedness approach to explore the SBSR contributions and factors influencing two generations of immigrant entrepreneurs.

2.5. Intergenerational Differences in Embeddedness

The phenomenon of SBSR in second generation immigrant entrepreneurs also deserves attention in this thesis. Immigrants especially of second-generation significantly matter to the country's future. In 2011, in Canada, second-generation immigrants consisted of just over 5,702,700 people, representing 17.4% of the total population. For just over half (54.8%) of them, both parents were born outside Canada (Statistics Canada, 2011). It is stressed in the literature that second-generation immigrants are different from both native-born individuals and first-generation immigrants. Compared to natives, although both have grown and/or were born in the host country, their identities and sense of linkages to the co-ethnic community are likely to differ. In addition, second-generation immigrants are also different from first-generation immigrants. The literature distinguishes between the two generations (McPherson, 2010, Rusinovic, 2008). According to Rusinovic (2006), second-generation immigrants are individuals “with at least one immigrant parent who arrived in the receiving country before the age of twelve” (Rusinovic, 2006, p.38). In other words, they arrived at an early age and before attending secondary school; hence they had a substantial upbringing in the host country (Rusinovic, 2006). Being raised in the host society, second-generation immigrants are different from first-generation immigrants in many aspects such as language, education, human and social capital.

In addition to general differences in first generation (FG) and second generation immigrants (SG), this section discusses differences in relation to their embeddedness in the host country. First generation immigrant entrepreneurs are in general more embedded in their home countries

as compared to second generation who are more embedded in the host country (Ashourizadeh, Li & Wickstrøm, 2020). Being born in the host country, SGs also differ in their embeddedness in the host country. As compared to FGs, SGs have become more integrated with the widercommunity and have developed complex relationships with both co-ethnic and mainstream communities (Janjuha-Jivraj, 2003).

Focusing on second-generation immigrants also excludes disconcerting factors such as language proficiency and understanding the host country context, which affects explicitly the first-generations (Azmat & Samaratunge, 2009). Hence, SGs are better integrated in the structural environment of the host country, they have better knowledge of laws, norms and social expectation of mainstream society (group) and host country (place) as a whole (Pries, 2004). Accordingly, this produces differences in the structural and relational embeddedness of FGs and SGs. The literature suggests structural embeddedness with place and groups and differences in strength of relational embeddedness of immigrant entrepreneurs has its own impact on the entrepreneurial and growth of their business (Solano & Gaspani, 2017) but how it influences their SBSR behaviour remains unanswered.

In addition to their higher degree of integration, SGs are also exposed to their heritage culture, norms and social relations (Portes & Zhou, 1993), which influences their business decision making (El Chababi et al., 2017). While second-generation immigrants may more easily accept newer cultural values and practices than the first-generation, the parents (first-generation immigrants) may want to maintain the norms and values of their home culture (Kwak, 2003). For example, “more than one-third of the second-generation have contacts in the home country that are of importance for their business. These contacts are often family members or acquaintances that assist the entrepreneurs in doing business with the home country” (Rusinovic, 2008, p.447).

Second-generation immigrants also interact with first-generation immigrants and their co-ethnic community in the host country. Given that second-generation immigrants are not fully assimilated in the host country (Beckers & Blumberg, 2013; Rusinovic, 2006), they are likely to be partly influenced by their heritage culture. Some studies show that second-generation immigrants show preferences for the norms and values of their heritage culture (Lalonde, Hyne, Pannu & Talta, 2004). In the same vein, Levit (2009) affirms that in addition to their well embeddedness in the host country, SGs adopt their parents' norms and values (Levitt, 2009), however, their cultural embeddedness is expected to be less than FGs. More specifically, SGs are not only influenced by their embeddedness in the host country but also by the heritage culture which is transmitted to them by their parents.

Building upon these arguments, I stress that FGs and SGs not only differ in their mixed embeddedness in the host country, they are also differences in their cultural embeddedness. Issues concerning the influence of SG's cultural embeddedness on their SBSR behaviour and contributions could be raised.

2.6. A Conceptual Framework for Immigrant Entrepreneurs' SBSR

The economic and social practices of firms are embedded in social structure and culture of their owners (Trommsdorff, 2015). Studies show that these crossroads of structural embeddedness and cultural embeddedness interact and influence the entrepreneurial actions of organisations (Baker & Faulkner, 2009), however how it influences the SBSR contributions of two generations of immigrant entrepreneurs remains unanswered. Attention to home culture embeddedness allows understanding the intergenerational differences/similarities in the origin of preferences of immigrant entrepreneurs towards their SBSR contributions in the host country. Sometimes

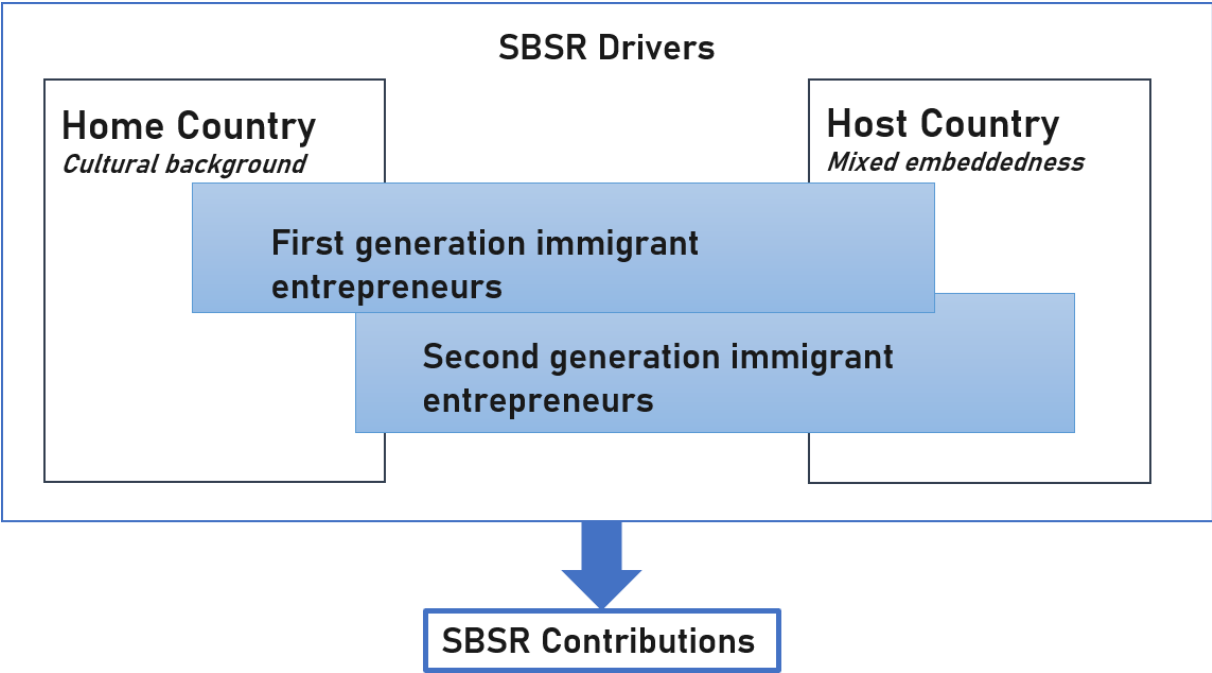
relational embeddedness and structural embeddedness may move in the same direction, but other times in the opposite direction, leading to different outcomes. For example, FGs who have higher relative embeddedness in the co-ethnic community and less structural embeddedness in the host country, moving both (relative embeddedness and structural embeddedness) in the same direction may prioritize SBSR contributions benefitting the co-ethnic community. While cultural embeddedness may tell us to some extent why they do engage in SBSR practices but the strength of their embeddedness with network and groups may tell us their preferences of their SBSR contributions. In line with this approach, immigrants' SBSR behaviour should not be viewed as wholly based on home-culture or wholly host-context but may take a number of forms and be viewed from mixed and multiple perspectives. Different combinations of interactions between cultural embeddedness and mixed embeddedness may influence differently the SBSR behaviour of immigrant entrepreneurs and may produce different types of SBSR contributions to the host country.

Solely focusing on the mixed embeddedness in the host country and leaving out the cultural embeddedness would obscure the differences and would not reveal the complete picture of differences/similarities in immigrant's SBSR contributions. Therefore, I emphasize that both home cultures and host country mixed embeddedness should be considered in the analysis of the SBSR phenomenon. I theorize, the differences in the culture (cultural embeddedness) and their experience with co-ethnic/mainstream group, laws and institutions (structural embeddedness), social and business networks (relative embeddedness) in the host country may influence their SBSR behaviour and contributions to co-ethnics and mainstream society in the host country.

Addressing this concern, I propose that there is likely to be a virtuous interaction between the cultural embeddedness and mixed embeddedness that influence immigrant

entrepreneurs' SBSR behaviour and contributions. Based on the above review of the literature, the conceptual framework is summarized in the form of the comprehensive model in Figure 1.

Figure1. Conceptual framework using mixed embeddedness approach and home country cultural background



3. Research Methodology

In this section, I address the methodological rationale, data collection, data analysis, and establishing trustworthiness.

3.1. Methodology Rationale

A qualitative approach using in-depth interviews was used to investigate and compare the factors influencing SBSR contributions of first and second-generation Indian immigrants. More specifically, this investigation was answering the following research question: (please add research question here)

The sample consisted of the Indian community which is one of the largest immigrant groups in Canada (Statistics Canada, 2016). The reasons for selecting a qualitative investigation are based on two factors: firstly, SBSR from the perspective of different generations is a novel topic that has been understudied and “qualitative approaches to inquiry are uniquely suited to uncovering the unexpected and exploring new avenues” (Marshall & Rossman, 2016, p.18). Because of this, the study is exploratory rather than confirmatory; therefore, a qualitative approach is most appropriate (Miles & Huberman, 2014). Secondly, the type of information that this research needed to collect and analyze involved an in-depth understanding of a complex phenomenon of SBSR with a hidden reality of multilevel factors in influencing the SBSR contributions of first and second-generation immigrants. To get a holistic view of this topic and a clearer understanding, qualitative methods were more appropriate. The applied qualitative methodology enabled me to obtain “real”, “rich” and “deep” information (Marshall & Rossman, 2016) to validate the conceptual framework developed for this study. Several authors have noted the

unique strength of in-depth interviews in terms of unearthing the reality of SBSR factors that influences the owners (Jamali et al, 2009, Worthington et al, 2006; Azmat & Zutshi, 2012).

3.2. Data Sources

This qualitative research is primarily based on twenty in-depth interviews with first and second-generation immigrant entrepreneurs. Canada is chosen as the context of this study, considering that in 2016, Canada had a foreign-born population of 7.5 million people representing 21.9% of the total population (Statistics Canada, 2017). Between 2011 and 2016, Canada has welcomed around 1,212,075 foreign-born people immigrated to Canada (Statistics Canada, 2017). The sample consists of the Indian community which is the second largest immigrant group in Canada and is expected to remain at the same position by 2036 (Statistics Canada, 2017).

3.2.1. Sampling

The sampling criteria was based on ethnicity (Indian), occupation (owner/manager), and target client (wider society beyond co-ethnic clientele) to differentiate this group from “traditional” immigrants who cater to mainly the co-ethnic community. Such a group of entrepreneurs has been underrepresented in the research. Since there were no easily accessible databases from which the sampling frame of such a group of immigrant entrepreneurs could be constructed, I used a “purposeful” sampling approach for this study (Lincoln & Guba, 1985), whereby my intention was to select firms owned and managed by first and second generation Indian immigrants catering to the wider society, which could shed light on the multi-level factors of Indian immigrant-owned SMEs in the context of SBSR. “The logic and power of purposeful sampling lie in selecting information rich cases to study in depth. Information rich cases are

those from which one can learn a great deal about issues of central importance to the purpose of inquiry” (Patton, 2015, p.230). As recommended by Miles, Huberman and Sadana (2014), to set boundaries for the research study sample, Ottawa entrepreneurs were selected due to convenience and/or the Greater Toronto Area region due to the high concentration of Indian immigrants, that meet the following criteria: (1) the firm is managed/owned by first and/or second-generation immigrants and has some kind of SBSR activity, (2) has less than \$50 million in gross revenue.

Since there were many layers in my target sample, also the target group is referred as conservative in sharing their views about SBSR (Azmat & Zutshi, 2012; Worthington et al. 2006); my initial challenge therefore was one of access to participants, first generation/second generation Indian immigrant entrepreneur catering to the wider society market beyond the co- ethnic community and making SBSR contributions. The second challenge was occurrence of the Covid-19 pandemic due to which many SMEs temporarily closed down their business and it was hard to reach them for interviews. However, it also provided me with the opportunity to identify the immigrant entrepreneurs who were really socially contributing to the society in a time of need. I followed LinkedIn posts, local news and journals, firms’ websites to identify the participants for this study and reached out to them by connecting through LinkedIn or emails. In some cases, I have also used snow ball sampling whereby some participants were able to direct me towards other information-rich cases (Creswell & Poth, 2018).

I accessed different kinds of firms and that enhanced the chances of securing a varied sample of firms so that the real factors despite of different amounts of resources, could be explored without giving much significance on how big or small their monetary contribution is, which was important in addressing the theoretical objective of examining the many ways in which

immigrant entrepreneurs contribute to the host country. The businesses operated in a wide range of economic sectors such as IT, Interior designing, and home decorations. The profile of interviewees is provided in Table 2.

Table 2: Profile of Interviewees

Participants	Age at the time of immigration (in years)	Years in Canada	Industry	Location	Education
FG1	39	2	Pharmaceutical	Ottawa	Bachelors in Science
FG2	23	3	Eco-friendly bags	Ottawa	Bachelors in computer engineering Diploma in business management
FG3	32	3	Life coaching business	Ottawa	MBBS
FG4	30	8	IT	Ottawa	Bachelors in technology, MBA
FG5	34	21	IT	Toronto	Bachelor's in telecommunication and electronics, MBA
FG6	35	30	Scrap metal trading business	Toronto	Chemical engineer
FG7	19	20	IT	Toronto	Software engineer
FG8	26	22	Restaurant	Ottawa	Three years diploma in Hotel Management
FG9	20	9	Physiotherapy clinic	Ottawa	Bachelors in physiotherapy, upgraded in Canada
FG10	37	11	Health care products	Ottawa	Mechanical engineer, MBA
SG1	Born in Canada	39	Home renovation store	Toronto	Bachelor's degree in accounting
SG2	5	48	Home renovation store	Toronto	Master's in Accountancy
SG3	*20 years (left India at the age of 5 and settled in western country)	45	Tourism	Ottawa	Bachelor's degree
SG4	Born in Canada	41	Consultancy	Ottawa	Bachelor's degree in computer science
SG5	*14 years (left India at the age	31	IT services and consultancy	Ottawa	Bachelor's degree in mechanical

	of 2 and settled in western country)				engineering
SG6	*15 years (left India at the age of 12 and settled in western country)	41	Fashion	Ottawa	Registered Interior designer Bachelor's degree in Psychology
SG7	1	51	Pharmaceuticals	Ottawa	Bachelor's degree in Biochemistry
SG8	Born in Canada	33	Music and event management	Ottawa	Bachelor's degree in Engineering
SG9	1	23	Financial literacy centre (Education)	Toronto	Bachelor's degree in Commerce
SG10	2	34	IT & Services	Toronto	Bachelor's degree in Medical

3.3. Data Collection

My main data source consists of qualitative semi-structured interviews as interviews are best suited to study issues where we cannot directly observe the interplay of various factors that influences SBSR, which are more meaningful than self-reported data. I conducted semi-structured, open-ended and in-depth interviews lasting for 90-120 minutes that allowed for flexibility in terms of pursuing new emergent themes (Creswell & Poth, 2018; Patton, 2015). Reaching out to twenty informants was a suitable starting sample as the target group is conservative in sharing their views about SBSR (Azmat & Zutshi, 2012; Worthington et al., 2006). To explore the SBSR of Sri Lankan immigrants, Azmat & Zutshi (2012) conducted structured interviews with twelve immigrant entrepreneurs.

Initially, I decided to pursue with interviews in the range of 12-20 depending upon the data saturation for my study. Data saturation refers to the point in data collection when no additional issues are identified, data begin to repeat, and further data collection becomes redundant (Kerr,

Nixon, & Wild, 2010 cited in Hennink, Kaiser, & Marconi, 2017). As my research is theory driven, studying integrated impact of home culture and host country characteristics, I reached the data saturation with eight interviews in “cultural construct”. When it comes to host country characteristics/mixed embeddedness nuance themes emerged until the twelfth interview. Following Hennink et al. (2017) approach for data saturation, I got code saturation at 12 interviews which is defined as the point “when no additional issues are identified and the codebook begins to stabilize” (Hennink et al., 2017, p. 594). I continued doing more interviews until 16 when I reached “meaning saturation” (Hennink et al., 2017). At this point I “fully understand issues, and when no further dimensions, nuances, or insights of issues can be found” (Hennink et al., 2017, p. 594). Thereafter, I conducted four more interviews two each with first and second generations to confirm the data saturation in both code and meaning saturation. Interviews were digitally recorded and transcribed electronically prior to analysis.

Qualitative research was carried out in the form of semi-structured interviews, using open-ended questions and probes. Based on the literature review and the research question of this study, a semi-structured interview guide was developed for interviewing purpose. The interview guide was based on the principles recommended by Patton (2015). Interview topics included personal history and experience, SBSR contributions and factors with regard to home and host country experiences. The interview guide is provided in Appendix 1.

Each interview was carried out with one of the owners of the firm, who is responsible for SBSR decision making. Open ended and relevant questions to address SBSR were asked that invite in-depth responses eliciting the interviewee’s viewpoint, for example: “How do you make decisions regarding your SBSR practices?” Care was taken to avoid leading questions. All the responses were carefully listened and probed accordingly. To ensure quality and cohesiveness in the

interview, a summary of the interviewee's responses at the end of the section and an introduction at the beginning of the new section was provided. SBSR being a sensitive topic and thus to avoid social desirability bias and get richer information from the interviewees, some descriptive and judgmental questions were added to the interview protocol. For example, interviewees were asked, "Do you think the business associations or chambers have an impact on SMEs SBSR in general?"

Only few interviews were conducted in-person and due to Covid-19 restrictions, the rest were done online using Skype, Zoom, and MS Teams. All interviews were recorded with the permission of participants. Following Creswell and Poth (2018) recommendations for data collection, the participants were described in detail the general purpose of this study to explore the SBSR contributions and the factors that influence these contributions. The interviewees were assured for their confidentiality. After each interview, a contact summary form (Miles et al., 2014) was filled, where I documented my reflections on salient data of interview. The contact summary form of the initial interviews helped in revising my interview protocol as herein I decided to remove some questions and add a new question. It also helped in identifying the main themes discussed by the participants for example childhood experience and family traditions by the participants. Some questions were removed as it was resulting in repetition of the participant response. Considering the current pandemic situation, one question related to their SBSR in Covid-19 crisis time has been added. Therefore, some of the participants were again contacted for a second phase of interview, for which they gave consent to and thus were interviewed again for 15 minutes.

I made an attempt to divide twenty interviews equally among first-generation immigrants and second-generation immigrants of different firms. In a recent study published by Statistics Canada

(2017), it is projected that by 2036, immigrants and second-generation individuals could represent nearly half of the Canadian population. According to Rusinovic “second generation immigrants are individuals with at least one immigrant parent or who arrived to the receiving country before the age of twelve” (Rusinovic, 2006, p.38). In this thesis, I have considered second generation as individuals either born in Canada of Indian parents or those who have arrived in Canada before the age of twelve. In three cases, however, their generation was difficult to identify because of the length of time they had lived in the home country. SG5, for instance, who lived in India for only two years and was raised in developed countries other than Canada and arrived in Canada at the age of 14, was considered a second generation. They have a significant upbringing in developed countries, which is the reason behind this inclusion. The same logic was used for SG3 and SG6, who also left India at the age of 5 and 12 respectively and settled in developed western countries. Additionally, to corroborate the interview insights, other SBSR supporting documents, such as information on website/internet, LinkedIn posts, and local news journals were also used, wherever applicable.

3.4. Data Analysis

3.4.1. Data Preparation and Coding

Before starting the data analysis, I transformed the recorded interview data that was primarily conducted in English into textual data by making a verbatim transcript (Hennink et al., 2011). Some participants responded partially in Hindi as they experienced difficulties expressing the religious verse in English. As my native language is Hindi, I translated and transcribed the recorded interview, however some words that represent cultural concept were retained and

translated words were put in bracket to retain the colloquial language. For example – “Karma” and “Dharma” were retained and translated as “deeds” and “moral duty” respectively. Thereafter, each transcript was checked for accuracy and completeness and the data was anonymized by disguising the name of the participants and denoting the first generation immigrant entrepreneurs as FGs and second generation immigrant entrepreneurs as SGs.

In order to condense the primary data from the interviews into patterns, I used first and second cycle coding to organize the information (Miles et al., 2014). NVivo 12 software was used to organize and manage the data. The transcripts were coded by using both deductive and inductive codes (Miles et al., 2014). I initially started with deductive codes that were derived from the literature and the interview protocol. For example, I began with the initial code list that included such themes as *Home cultural embeddedness* and *Relational embeddedness*, both deductively derived from the literature and the interview protocol. Inductive codes were developed by directly reading the data. Active and repeated readings were done to identify issues raised by participants themselves. As I progressed with the analysis, I identified that these themes had various dimensions and constituted pattern codes (Miles et al., 2014) that grouped several sub codes or sub themes, most of which I identified inductively from the data. For example, based on the findings from the interview data, *Home cultural embeddedness* was broken down into: i) spiritual domains with sub-categories *Religious beliefs*, *Karma [deeds]*, *Dharma [Moral duty]* and *Gratitude*, ii) *Family upbringing* that constitutes *Respect for tradition* and *Parents as role model*. This example of data structure is presented in Figure 3.

The hierarchical structure of codes derived from data by using NVivo-12 software is presented in Figure 2. Some codes depicted in Figure 2 are not considered in this thesis as it did not emerge as significant themes in the interviews.

When analyzing host country factors, the distinction between relational embeddedness and structural embeddedness was deduced from the data through the distinction between the factors that were directly related to the entrepreneur's networks and factors that were related to the structure of the Canadian environment. For example, *Appreciation for Canadian environment* and *Integration into local community* were classified under *structural embeddedness with place* because they are rooted in the socio-political structure. Unlike, influence of personal networks and business networks were classified as factors under relational embeddedness because they were directly related to entrepreneurs on the individual level. These codes were then used as the analysis themes.

When analyzing SBSR contributions, the contributions were divided in two themes, *SBSR contributions to co-ethnic community* and *SBSR contributions to the wider society*. SBSR contributions to co-ethnic community elaborate on how participants SBSR contributions benefit the co-ethnic community which also includes their specific SBSR contributions to co-ethnics as employees and community. In addition, SBSR contributions to the wider society discusses on how it benefits the wider society which includes their SBSR contributions to employees, customers and society as a whole.

The process of coding was iterative and involved "moving back and forth within and between transcripts" to identify and validate codes (Hennink et al, 2011, p. 20). After carefully analyzing interviews some deductive codes were removed from the code list, as the interviewees did not talk about that. For example, in the literature, legal factors have been identified as the factor influencing engagement in SBSR contributions but neither generation mentioned this factor. However, this fact has been discussed in conclusion as the surprising finding.

3.4.2. Data Analysis and Presentation

I analyzed and then compared the data using constant comparative method. My analytical approach involved an iterative process of identifying and comparing the themes using within and cross case analysis (Hennink et al., 2011) by using the same issue across the entire data. I considered my participants as cases. I made comparisons at each level of the analytical work, starting with comparing data with data to find the similarities and differences within the same interview or between different interviews. For example, when one participant mentioned empathy with immigrants, I searched for this theme in the remaining interviews. In addition, if this participant was a first generation immigrant entrepreneur, I compared his/her experiences to the rest of the first generation participants and also compared with second generation participants in order to see if similar or different themes could be found. Finally, all the participants' SBSR influencing factors were analyzed on the basis of three central themes in order to analyze: (a) the home culture factors (b) the host country structural factors (c) the host country relational factors (influence of personal and business networks).

Relationships between codes and themes were investigated and developed in the course of generating a conceptual model for my study. During the conceptualization process of developing the final model for this study, summary tables and content analytic summary tables (Miles et al., 2014), were made that bring together all the related and pertinent data on differences/similarities in factors influencing SBSR contributions of the participants. Meta matrices using cross case analysis (Miles et al., 2014) was used to assemble the various factors and categories into patterns suggested by the conceptual framework of my study. Finally, moving towards the conclusion, a matrix based on integrated influence of factors at different levels is proposed and all the participants are positioned in it on the basis of the mix of the SBSR factors originating from host country structural and relational embeddedness.

3.5. Establishing Trustworthiness

I obtained the ethics approval from the Research Ethics Board of the University of Ottawa, which approved an interview protocol and a letter of participation. The certificate of ethics approval is included in Appendix 2. Given the nature of the research topic, it is important to talk about social desirability bias. This happens when respondents provide socially appropriate or desirable answers in order to represent themselves in a favourable manner. In designing my research, I undertook a number of steps to minimize the social desirability bias. I made efforts to reduce the likelihood of a biased set of questions which was achieved with the feedback provided on the research proposal by my supervisor and experts of my thesis committee. I reassured the participants that their responses will be kept confidential or anonymous in order to combat social desirability bias. Interviewees were told that there were no right or wrong responses and encouraged them to use examples to support their viewpoints. These integrated methods provided confidence that the bias of social desirability could be minimized.

I also took several steps to establish trustworthiness of the findings (Creswell, 2018; Lincoln & Guba, 1985; Miles & Huberman, 2014). I describe the methods and procedures in detail. I worked closely under my supervisor on the analysis of data, discussion of the findings and reassessed the data when there were any disagreements. I undertook inter-coder reliability measures (Creswell, 2018) by asking my supervisor to code 1/8th of the total excerpts (Isabella, 1990). I also paid attention to negative case analysis that involved refining the findings based on disconfirming evidence (Creswell, 2018). In this study, I had four participants that are exceptional or do not conform to my findings in general. I used member checks, considered by Lincoln and Guba to be a “critical technique for establishing credibility” (Lincoln & Guba, 1985,

p.314) by taking my preliminary analysis to the participants consisting of description and themes to examine the analysis as well as the missing content. I got feedback from seven participants and they were satisfied with the findings of my study. To ensure transferability (Lincoln & Guba 1985), I described in detail the participants and setting under study and then the same findings could be transferable in the context with similar characteristics. To ensure the quality of the study, I have reported thick information by providing extensive quotes from the interview to support my findings (Hennink et al., 2011) which also allow readers to make their own interpretation of the data

Figure 2. Hierarchy of codes

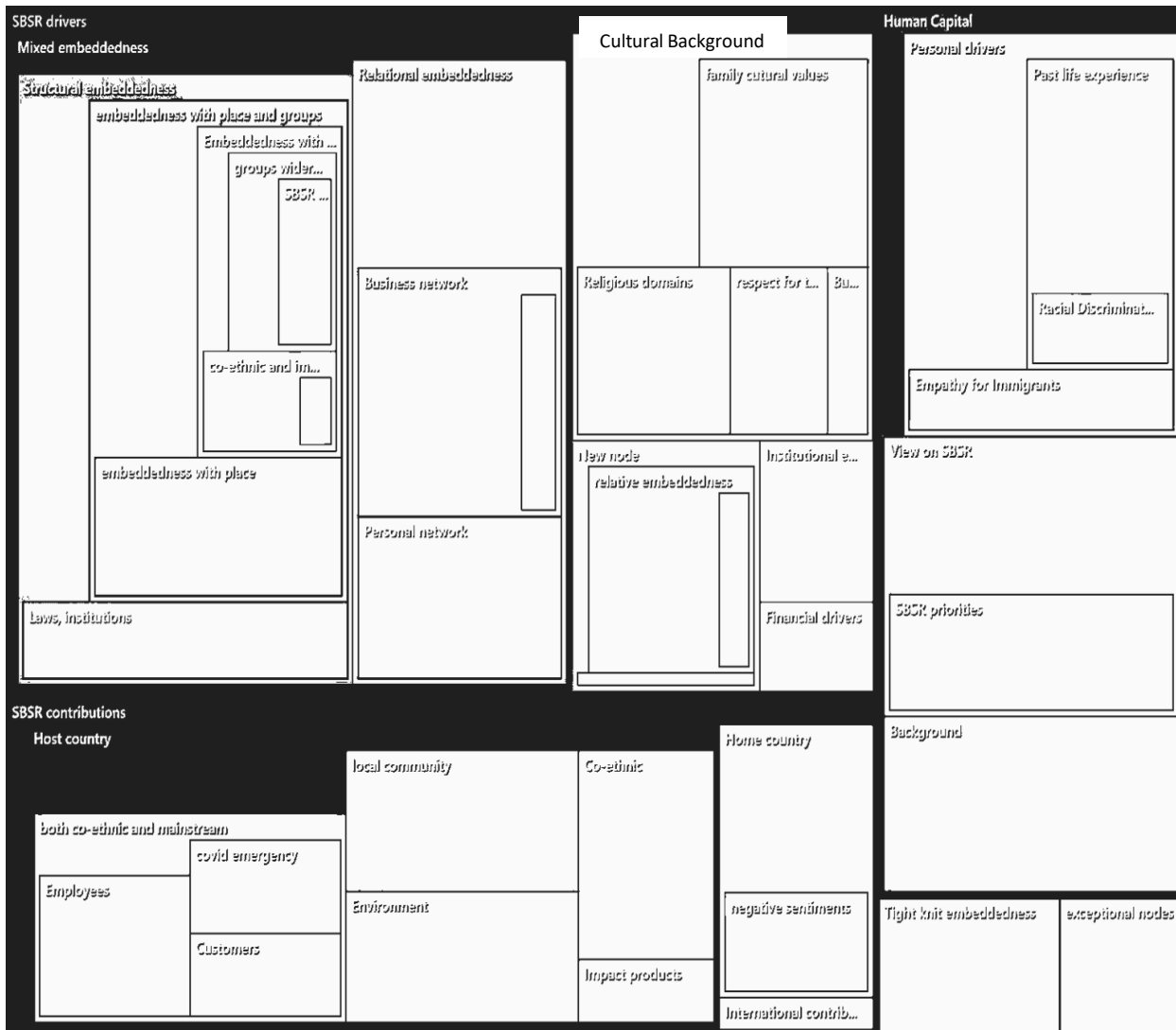
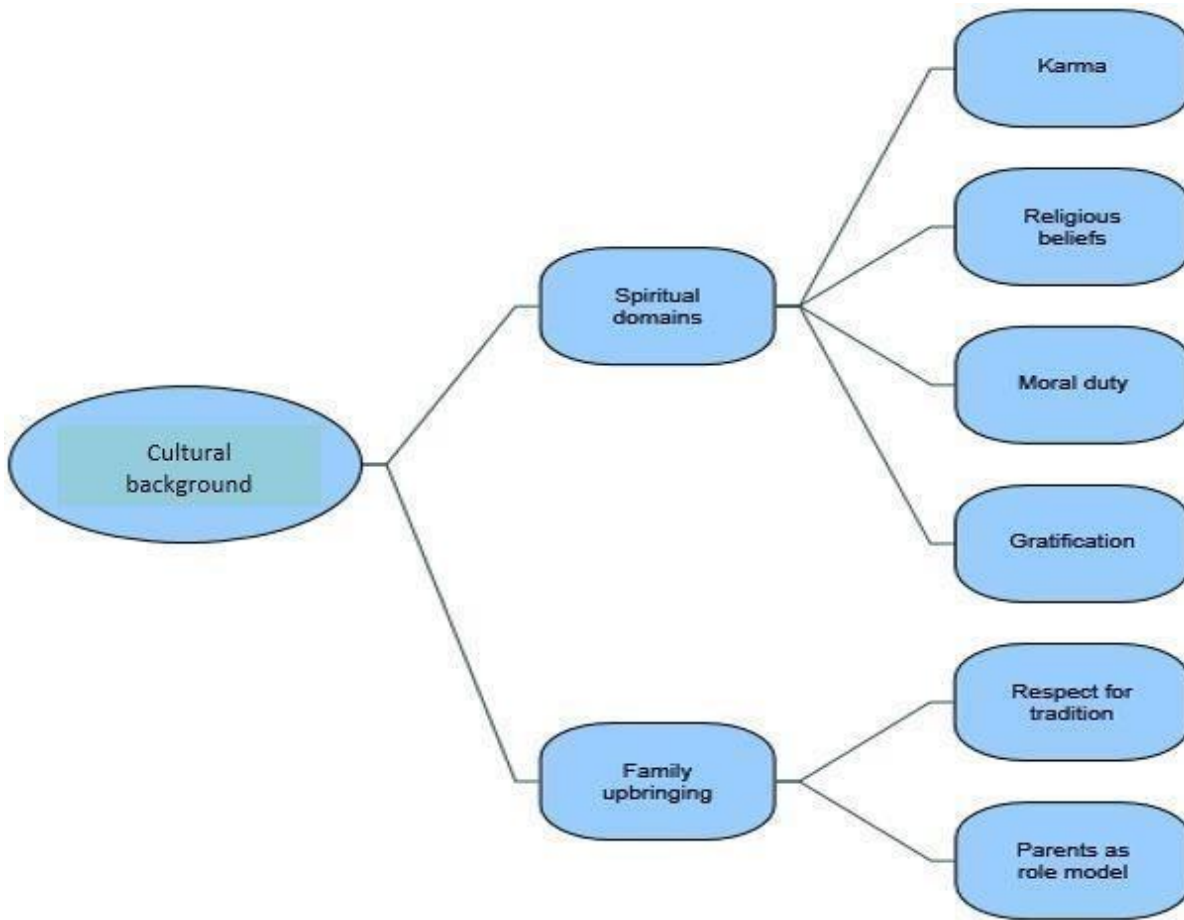


Figure 3. An example of coding depicting pattern code, second cycle and first cycle codes



4. Findings

4.1. Home country Cultural background

Every country has a unique culture characterized by shared spirituality, beliefs, values and rituals (Rahmawati, Jiang & Wiranatha, 2018). Among the factors influencing SBSR behaviour of FG and SG participants, the importance of home culture is generally high. The upbringing, spiritual or religious domain remain the reference points. They believed that they make SBSR contributions that reflect their spiritual life and upbringing. When probed about the role of home country influence on their SBSR contributions most of the participants referred to the cultural values as their key SBSR factors, regardless of their generation. The analysis of data on cultural embeddedness resulted in two overarching themes, these are: (1) Spirituality, (2) Family upbringing, and that was equally observed for both FGs and SGs. However, the question I asked did not specifically cover the influence of religious or family values. It was during the investigation regarding how home country influences their SBSR behaviour, that the theme of spirituality and upbringing emerged as a root factor to SBSR contributions.

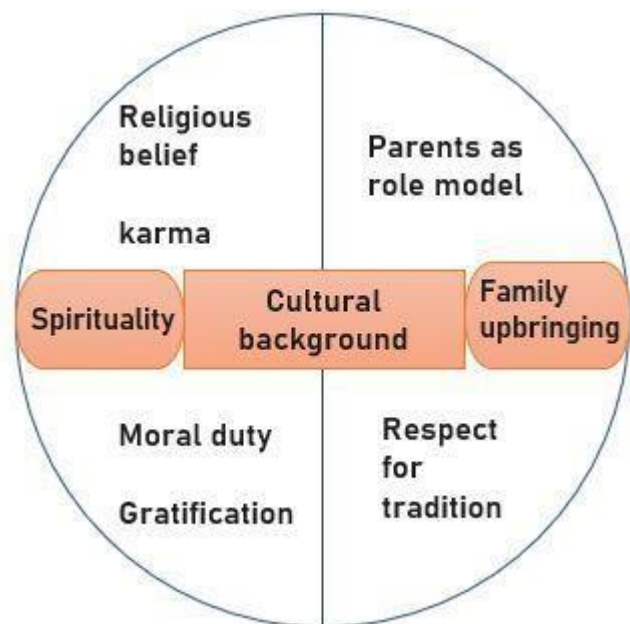


Figure 4. Cultural background

4.1.1. Spirituality

The interview data depicts that religion and spirituality play an important role in the development

of human values and behaviour of the participants, which has a great influence on their SBSR contributions. Spirituality emerged as an important factor in the implementation of SBSR, which is not surprising as it has been found by many studies as a key driver of SBSR in developing countries (Sharma, 2009; Dhanesh, 2015) and immigrants SBSR in host country (Worthington et al., 2006). The participants in this study linked spirituality with “gratitude”, “doing good deeds”, “treating people with respect”, “empathy”, and “moral duty of serving the needy”; all of them resonate well with social responsibility.

1) Religious beliefs

Spiritual engagement and religious beliefs play a big role in driving their SBSR contributions. Some entrepreneurs explicitly mentioned spirituality as a root factor, but all of them implicitly used related notions to denote its importance. The importance of religion in Indian culture is reflected in the quote by FG5:

“Growing in India, you cannot separate religion from yourself. You are built in a religion relationship that you're supposed to take to charity whether you are Hindu or you are Sikh or Muslim... Sikhs have a gurudwara where they have food ready for whole time to serve the people. Hindu have a very strong notion of Charity, we have that notion to give away... Knowingly or unknowingly we grow with them, we love them. Now we have more formalized way of doing it.”

Participants also mentioned that their spiritual beliefs guide their life and inculcates the feeling of gratification and sharing with others. The interview data also revealed that home culture in the form of spiritual or religious beliefs inculcated in SGs is either transmitted through their parents or their regular connections with the home country which is reflected in the respective quotes:

SG8 “If you're Punjabi, you've probably heard of the three K's, one of which is Kirt karo and wand shako that means earn honestly and share with everybody. So, my grandparents being super religious, I've had selfless upbringing, which is kind of the religion that I follow; to be true to oneself, and to always be true to others.”

SG2 “I do try and go at least once a year to visit India. There is a spiritual religious community and that is an important foundation for me. When I'm there, we learn values and that help us live

when we come back home to Canada...to be honest, to be fair to live a life that is in keeping with what you believe spiritually... you're true to yourself and part of that is understanding, having empathy for people, the concept of humility, being grateful that emanates in how you live your life, but also how you run your business."

2) Karma - Deeds

Many participants (FGs and SGs) referred to ancient Indian spiritual concept of "Karma" which is based on the belief that good deeds are rewarded and bad actions are punished. Some participants even acknowledged their good deeds behind their success and continue their good deeds by embracing SBSR.

FG3 "I come from a Hindu philosophy background. So I believe in karma, I believe in what goes around comes around. ...So a lot of business models, if you read Buddhism and Hinduism, they have not been applied in the Western world. And India has been living on that for a long time."

Based on the religious and spiritual beliefs, the above quote by FG3 also points to a distinctive ethnic difference on the factors influencing SBSR contributions.

SG3 "If something goes wrong in your life, as a Hindu, why does it go wrong? What did you do to have this problem in your life? You did something wrong. So if you believe that, which I do, then how I correct it? I started correcting it by doing good deeds... Blessings in this life come from the good deeds, and I've already been punished for my bad deeds."

3) Dharma- moral duty

A key finding emerged from the interviews is that the idea of duty is ingrained in the personal attitudes and values of the participants in this study. For a significant number of interviewees, this key factor was based predominantly on ancient Indian spiritual concept of 'Dharma' which is based on the moral sense of duty without any expectation in return. The following quotations are typical examples of the responses by the participants where they explained their SBSR behaviour as a social duty:

FG7 "I believe in our saying in Bhagavad Gita 'karmanye vadhikaraste ma faleshu kadachana', which means just do your own duty and the fruits will take care of itself. Don't worry about the fruit. So, always aligned with that thought that I just want to contribute and help..."

Although few SGs did not title it as religious belief of 'Dharma', however the presence of belief

is clearly depicted behind their SBSR contributions in their statement:

SG3 "We're placed on this earth not to just put food in our mouth, and go to sleep and put more food in our mouth and get bigger and bigger, but just look around us and see what the other person needs. So I believe that we're born that way. We are taught that way that if you're on this earth, it is for a purpose. And the purpose is to do something for somebody."

However, some participants have not highlighted any religious aspect but rather acknowledged their family values or parents as their role model that inculcated the feeling of giving, as we will see below. However, only FG10 has explicitly stated that his religion or background does not affect his giving behaviour.

FG10 "It all goes by the individual's belief. It's all about your business belief. It doesn't have to do anything with your religion or your background."

4) Gratification

Participants repeatedly associated their SBSR contributions with the gratitude aspect of spirituality with gratification mentioning as 'seeing half glass empty as full', 'being thankful to God', and 'being fortunate' to have resources in life. The sense of contentment motivates them to help those who are less fortunate. Even the most marginal business owners who are in the start-up phase do not have many resources to cater to community needs; nevertheless, they cushion the society in needed times. For example, FG2 who has recently started his business of eco-friendly products and is also a data scientist. He volunteers his services formally and also informally helps anyone who is in need. He stated:

"I see someone in pain that I just I don't know why, but I just try to put myself in their shoes. What I think is if I am there and if no one is helping me out, then what will I do... and by God's sake, we have everything, we have enough money to survive.. , I am just trying to improve condition of other person in need..."

"God has blessed me really well... But you don't take those blessings and say it's my blessings ... I can use my blessings and now it's time for me to give that... so I'm dedicating my business and my life for giving back to the people." - SG10

We can conclude from the findings mentioned above on religious and spiritual domains that

spirituality is an important cultural element for both generations. It is in line with the literature on Asian immigrant social responsibility (Worthington et al., 2006) which propounds spirituality and religion as a main driver for Asian immigrant entrepreneurs engaging in SBSR endeavors.

4.1.2. Family Upbringing

Participants also talked about their upbringing and their parents as a role model. Participants grew up watching the social contributions of their parents as individuals or entrepreneurs, which is deeply imprinted on them. Although in many cases, participants (except 3 SGs) reported that their family is not formally involved in the business, nonetheless, intertwined with culture, family influences and encourages them to be socially responsible. This is consistent with the study of Volery (2007), which highlights the importance of family as a cultural trait that cannot be separated even from second generation immigrants.

Participants also pointed out the difference in the Indian family culture when compared to western upbringing:

SG10 "...But with Indians it is more about nurturing in family. I don't doubt it at all. I think just the value system that our culture is unique. It is so different. We would rather keep our elderly at home than put them in old folks' homes. We would rather cook at home and enjoy a family feast than go out. Our culture is very emotional, very togetherness... so different than every other culture."

1) Parents as role model

Irrespective of the generation, all participants (except 2 FGs) mentioned that upbringing play a critical role in the development of their human values, which has a great influence on their SBSR behaviour. The participants give recognition to the family values that they have embraced, while this is not of course the intergenerational differences, it nonetheless shows the importance of intergenerational solidarity in Asian families. It reflects the role of cultural values, transmitted by

their parents, in influencing SBSR contributions of immigrant entrepreneurs.

The data from the interviews of the majority of participants (8/10 FGs, 10/10SGs) shows that values transmitted by their parents emerged as a key factor for embracing SBSR.

The only difference lies in the situation of FGs and SGs' family that FGs told story about the difficult conditions in which their parents still followed ethical and giving behaviour towards the community. As reflected in the interviews data, 50% of FGs acknowledged the role played by their parents during the time of the independence of India because FGs (4/8) who mentioned this factor are in the age group of 40-50. Their parents lived through the difficult time of partition of India or they were themselves freedom fighters. This hard experience inculcated them to be empathetic, appreciate life and serve other needy people. FG1 succinctly quoted:

“My father was born in 1939 so he has seen all the struggles at the time of partition, at the time of independence. Before that my grandfather was also a very active freedom fighter. Over the years I've seen my father helping others and I'm grown by seeing all these virtues, the feeling of let go and helping. So these small things help to understand and these are things which are very essential to grow you as socially responsible person.”

The stories of the SGs regarding their parents as role models in the host country also emerged as a key factor behind their SBSR contributions. SG9, who is running a financial literacy centre, gives volunteer free sessions to female new entrepreneurs, local schools, small business hub and new immigrants. When asked about his story of being involved in SBSR, he explained about his parents as role models for giving back to society:

SG9 “... they [my parents] have always done a lot in terms of mentorship, helping newcomers, whether it's family or just people that have been brought to them... then see my parents give back, it pushed me to find opportunities to give back and now it's part of my mindset, I truly can't just focus on the business side of it, I have to have some social aspect of it ... So, it does come from my upbringing.”

2) Respect for tradition

In family businesses (3/10 SGs), social responsibility is also influenced by the family tradition

and follows the practices initiated by their parents.

SG2 *“We will always give them [immigrants] a chance. And that's an important part that was instituted by our father when he was running the business; he was always willing to give immigrants a chance because someone gave him a chance.”*

In another case of family business, SG10 asserted that he is very much influenced by his father's altruistic behaviour of maintaining a balance in contributing to the co-ethnic community and the mainstream society. He is following the path set down by his father, which is explained in the following quote:

“My father and I everything we do, 40% of our time is spent on social responsibility, from the Indo-Canada Chamber of Commerce to Canada-India Foundation, my father served on the boards of these associations.”

This source further added that although following the initiatives by his father, there are some intergenerational differences in thoughts when it comes to the way of contributing to society.

“My pace is little bit different because that's where my dad has a very big liberal political structuring level. I'm more at grassroots. So I would rather be in the soup kitchens, in the shelters, in the hospital. He is more helping from a higher level; I could probably reach out to more Canadians...where I'm trying to drive with numbers whereas he's trying to drive with few bunch of people trying to make massive changes.”

Only two FGs out of all participants did not mention the role of upbringing in influencing their SBSR contributions. Out of which FG4 did not talk about it at all whereas FG3 mentioned during the interview that her SBSR contributions are deeply rooted in her spiritual beliefs and her social network or family do not influence much. She explicitly stated:

“I only do thing which makes sense to me. I don't do things because you're supposed to do them, somebody else's doing them, or someone asked me to do and that's just an attitude which I had since birth. So, you cannot make me do anything if I don't want to.”

The findings of this research on cultural embeddedness in influencing SBSR behaviour are consistent with the study by Pedrini (2016) that found the home country culture influences the SBSR behaviour of immigrant entrepreneurs. The finding of my research contributes by

supporting that cultural values not only influences the SBSR behaviour and contributions of FGs but also influences SBSR of SGs which is consistent with Tabellini (2008), in which the author found that the influence of culture starts decreasing from the third generation and onwards (Tabellini, 2008).

5. Structural Embeddedness

The entrepreneurship mechanism does not work in a vacuum; it relates to the overarching processes of immigration and integration of immigrant entrepreneurs (El Chababi et al., 2017).

These new experiences in the host country establish a new sense of belonging at different spatial scales (mainly national and local) and with different groups. I would therefore address various aspects of the experiences of immigration and integration that are important factors that influence the participants to embrace SBSR. This section addresses the topic of structural embeddedness and its role in influencing the

SBSR behaviour of immigrant entrepreneurs.

I follow Solano’s (2016) definition of structural embeddedness with place that relates to contextual conditions of the host country and structural embeddedness in groups in that “refers to a deep understanding of the characteristics of the groups (as ensembles of persons)” (Solano, 2016, p. 33).

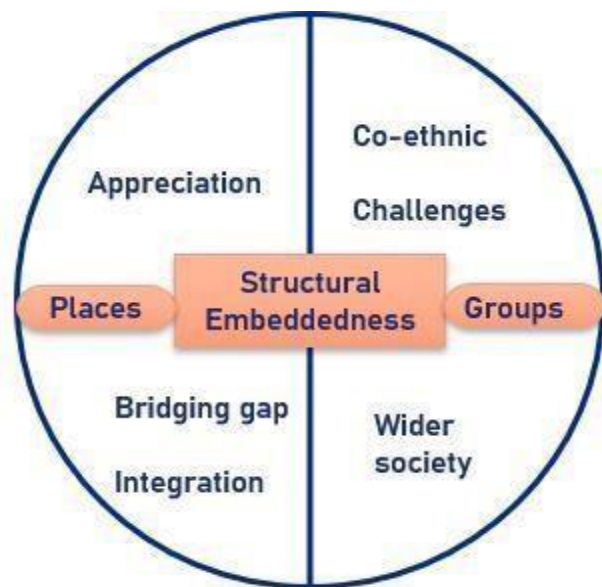


Figure 5. Structural Embeddedness

Two major themes emerged from the interview data under this category: embeddedness with place and embeddedness with groups which are discussed in detail in this section.

An analysis of interviews depicts that the host country context is an important factor in driving immigrants SBSR behaviour and contributions. Entrepreneurs considered contributing to various causes originating from the characteristics of place and groups. The interviews revealed that coming into the developed country enabled them to start their enterprises with ease and live a safer life and this facilitated their giving behaviour. On the other hand, they have also faced a number of challenges in integrating themselves into the host country; this drives them to help co-ethnic newcomers in overcoming those hurdles.

5.1. Structural Embeddedness with place

5.1.1. The Host country key factors

While learning and embedding them in the Canadian context, immigrant entrepreneurs embrace host country oriented SBSR practices and identify gaps and causes that need attention. I will now explain how immigrant entrepreneurs' SBSR is influenced by the factors that have arisen from the contextual conditions of the host country.

1) Appreciation for the Canadian Context

Interviewees illustrate that the host country context is an important factor in driving immigrants' SBSR contributions benefitting the host country, since coming from a developing country they find a profound difference between the socio-institutional Canadian context and their home country one. For example, when I asked, "How has starting a business in Canada influenced your SBSR behaviour?" Two sub-themes emerged from the interviewees' responses in terms of host

country factors influencing their SBSR contributions: i) the institutional context of the host country, and ii) the social context of the host country.

Institutional Context

In particular, FGs businesses always seem to be related to some features of the host country context that facilitates keeping up their commitment of giving. Participants mentioned that Canada is a giving country that offers a supportive environment to establish and grow their businesses and family. The ease of starting a business and the safety net provided by government policies help immigrant entrepreneurs to think beyond their personal and family concerns and give back to Canada. In contrast, many participants also mentioned that the Indian context lacks resources to support their citizens. Having experienced the unfavorable environment in their home country especially for SMEs, FG entrepreneurs strongly appreciated Canada's institutional environment that allows businesses and their families to grow and flourish, thus they mentioned it as one of the most important factors that drives them to give back to Canada. For example, FG6 acknowledged that he had never expected to get extensive support in the host country. He got support for establishing and growing his business. He was able to live a valuable life with his family without thinking of saving money for present and future needs such as health and education. Mostly all FGs implicitly mentioned the importance of the institutional environment on their life *"Canada has given us a lot of things so we try and give back to Canada..."*

Similar to this participant, all FG participants mentioned that the safety net provided by the host country reinforces their SBSR contributions, which is clearly depicted in the quote from FG6:

"I think I've always had more than enough in Canada. I felt that my character is to help people but by having enough for example, I have free medical, in Canada..., So I am not afraid that my family may need an operation that I cannot afford. So, I don't have to hoard money... So, it gives

me more opportunity to do more of what my character allows me to do, which is to help anybody that comes along”.

It is not surprising that SG entrepreneurs did not mention about great infrastructure, ‘free education’, ‘integration policies’, ‘ease of starting business’ because they were used to the institutional environment of the host country and consider it as a norm or a standard whereas FGs have experienced a big gap between the institutional arrangements and facilities of developed and developing country.

The legal context seems to have less influence on the participants’ SBSR behavior. Indeed, only few (4/20) interviewees (be they FGs or SGs) have mentioned any particular laws, regulations or institutional initiatives that fostered their SBSR behavior or practices. Firstly, during the interviews, respondents did not point out the role of laws and regulations in influencing their SBSR endeavors. Therefore, in the perception of the respondents at least, these do not strongly affect the SBSR behaviour of either FGs or SGs. However, this underestimation of the effect of laws and regulations could be linked to the fact that some immigrant entrepreneurs willingly engage in quality certifications, depicting their ethical stance. They are making considerable efforts to monitor the quality of the suppliers from whom they get their supplies to ensure their legitimacy. This is reflected in the quote of FG2:

“We are making sure that the products... the cotton, they are GTS certified. So, it is a global set of certifications for the cotton product and they are 100% organic cotton and the way they are manufactured and the way they are made, it's all eco friendly with the colours, the person who is making them are not minors.”

Secondly, institutional initiatives, such as policies to promote SBSR, do not appear to be strong enough to influence either FGs or SGs, despite of the fact that most of the entrepreneurs are associated with the chambers or associations for small businesses. This happens because SBSR policies does not seem to be ingrained within these institutions e.g. chambers, trade associations,

which primarily focus on the economic activities of the business. When asked about the influence of these associations on the participants' SBSR contributions, the fact revealed by both FGs and SGs are presented in the following quotes:

“So, on the business side those are pure business associations that focus on how the business is going to be in the future, how to react together to face challenges in business.”(FG5)

“We belong to the CFIB, Canadian Federation of Independent Businesses. So that's an organisation that works with independent small to medium sized businesses and helps them with a variety of issues and things that we may come up with.... They are more economically focused rather than on social responsibility.”(SG2)

Many researchers have focused on integrating SBSR with the goals of the firms; however, the above findings suggest that not only firms but also the local chambers and trade associations need to align SBSR as one of their main agenda.

Social Context

When interviewees mentioned the influence of host country, both FGs and SGs mentioned the social context of Canada, emphasizing the supportive behavior of the mainstream society. In addition, FGs also mentioned accepting different ethnicities by mainstream people as a factor that influences their SBSR behavior and contributions.

“Canada is a multicultural country. I think the way Canada accepts any ethnicity is unique. So, when we get the privileges, it comes with some responsibilities. So this is something that I'm paying back to the community, what Canada has given me... They accept, like whatever whoever is working, they accept it as the same as what like the Canadian would have been.”(FG9)

“...even in giving back to the community, it's so prevalent here. My father was in the hospital for a year. And he was paralysed, he couldn't speak and he couldn't breathe. So he was almost dead..., and the work that everybody did in the hospital was so good. They were so geared towards getting him better so that really influenced me into volunteering now at the hospital. So for their efforts, I decided to give back my time to the hospital so now I volunteer at the hospital and both of my daughters volunteer at the hospital.”(SG7)

2) Integrating into the Canadian Context

Integration is one of the concerns manifested by FG entrepreneurs. New immigrant entrepreneurs have to first understand the Canadian market for establishing and growing their businesses in a new country. Integrating in the new environment is a crucial step, particularly for FG entrepreneurs, which drive them to make host country oriented SBSR contributions. For example, FG3 started free online coaching sessions for a few weeks to understand the Canadian market but she continued to provide free services at the time of Covid-19. She also changed the topics of sessions, making it relevant to help people facing stress during the pandemic.

I think the first reason is fundamentally, I'm a new immigrant, I'm new in this geography I have done coaching and this for many years. So, I know the content, like for example, if I'm talking about stress management or something but I don't know the Canadian context. So, the first reason to give something free is to understand it, because I'm learning... I would not say I am an expert in Canadian customer market..., I'm just doing it because I think it's better return on investment to make a life impact on a real person than to pay towards social media campaign.

This factor is mentioned by mostly FGs in early start-ups. This is not relevant to SGs, having grown or/and having been born in the host country as they need no efforts to learn the Canadian context.

In reference to structural embeddedness with place, only SG6 does not conform to the above findings and reflects that her SBSR contributions are not influenced by the host country context but rather influenced by her own priorities of giving based on her past difficult experiences.

"I don't think either way. I think that my business would be the same in India as here... I don't see that being in Canada has helped."

The reason behind her indifferent behaviour, illustrated during the interview is that she is more influenced by her past experiences of poverty, struggle as a woman and wants to contribute to that cause. Therefore, her SBSR contributions revolve around the cause and not ethnicity and context. The above discussion can be summarised in the Table 3. 'Appreciation for Canadian context' is discussed as a factor by both FG and SG entrepreneurs. However, they have

similarities and differences in the way it influences their SBSR behaviour which is summarised in Table 4.

Table 3: Influence of Structural embeddedness with host country on SBSR contributions

Factors	Influence on FGs	Influence on SGs
Appreciation for Canadian context		
- Institutional context	More	Less
- Social context	Alike	Alike
- Legal	No Influence	No influence
Integrating into the Canadian context	More relevant for start-up FGs	Not relevant

Table 4: Influence of ‘Appreciation for Canadian context’ on SBSR contributions

Appreciation for Canadian context		
Institutional	<ul style="list-style-type: none"> - Government responsible to citizen - Social Security - Free medical - Opportunity to succeed - Free education - Great infrastructure - Ease of starting business - Integration facilities by Government - System ensures quality time with family 	<ul style="list-style-type: none"> SGs SGs & FGs
Social	<ul style="list-style-type: none"> - Transparent work culture - Canadian culture of trust - Accept all ethnicities - No exploitation - Supportive and generous people - People do not keep for tomorrow (No thrift) - Mentor support - Socially responsible way of life 	<ul style="list-style-type: none"> SGs & FGs FGs SGs
Legal	Not mentioned by participants	SGs & FGs

5.1.2. Structural Embeddedness with Place- Host Country Local Level Factors

The first relationship highlighted by the analysis is how the structural embeddedness at host country level influences the SBSR behavior and contributions of respondents. In response to the influence of the Canadian context on immigrants' SBSR behavior and contributions, the interview data revealed that the majority preferred to contribute to the local community where their business is situated. Social integration within the local marketplace is a promising outlook that ensures entrepreneurial activities of immigrants to flourish (Yeasmin & Koivurova, 2019). Also, immigrants tend to develop forms of attachment which are often at a local scale in the host country (Solano, 2016). This attachment develops as a daily process in which immigrants themselves contribute by fulfilling the needs of the city/region in which they operate and feel connected to.

The appreciation goes to the welcoming behaviour of the local society where the business is established and to a willingness shown by the respondent entrepreneurs to contribute socially to the local community comprising both co-ethnic and mainstream society. In order to fulfill their social responsibilities towards the host country, participants follow SBSR practices that support their local community.

In this section, I will explain how the importance of embeddedness at the local level is influencing the entrepreneurs' SBSR contributions to the region where their business is located.

Most of the respondents in the study operate in local markets and have developed close relationships with the local community. Even those who trade or provide services internationally have given preference to the local issues when it comes to their SBSR endeavors. Entrepreneurs

generally tend to develop social relations within the region where the business is located. Their responsibility and attachment towards the local community is reflected in the following quote:

SG1 *“It is the sole responsibility of the people in the community to support that community. Nobody else is going to do it. ... So in that light, as a company we try our best to support the people that are in our existing space... your survival is based on your social responsibility to the community that you're in.”*

Although most of the SGs have explicitly stated their obligation toward the local community, the interviews revealed that FGs too engage in the local community through their SBSR practices.

SGs have clearly stated the factors that drive them to contribute to local community (see Table

3). In summary, all these factors can be categorized under two themes ‘feeling responsible to

local needs’ or ‘strengthening embeddedness within the local community’ which are reflected in

the respective quotes by SG10 and SG5:

“You need to have both sensibilities as an Indo Canadian... we're working here, we are living here. This is our community...”

“My kids are born in Ottawa, and for me, it was really important to support the community my kids are gonna grow up....you have to be integrated into the community you live in.”

During the interviews both SGs and FGs have referred to the challenges they faced in integrating in the host country. However, 3 SGs have also referred to racial discrimination. SG8 has

mentioned the stereotypes associated with ethnic background and quoted the importance of

SBSR contributions in building legitimacy of their business which is reflected in the following

quote:

“Given the stereotypes of our upbringing and our culture especially back home concerns bribery, black money and the whole corruption, obviously the stereotypes don't change in Canada, those are still associated with us... technology has made it so widely available for others to see what kind of corruption happens in India, that the stereotypes get associated quite quickly. So it's hard to break out of it sometimes... so maintaining that social ethic is important because it also helps me to stay away from the stereotypes”

FGs do contribute to the local community by understanding the needs of the local community. FG9 mentioned “the local community itself needs help with a lot of things and we do a lot of sponsorship”. When asked about the rationale behind their local SBSR contributions they referred to ‘giving back to Canada’ as the key factor because of the benefits received from the country (already discussed in ‘Appreciation for Canadian environment’ under structural embeddedness at host country level). It is reflected in the below quote by FG5:

“We have adopted this land and this is our motherland now. We are trying how we can add value to this country”

The difference lies in the way they contribute socially. The majority of the FGs fulfilled their social obligations by engaging in a variety of activities and commitments which provided opportunities for developing their embeddedness. In other words, SGs felt part of the local community whereas FGs quest for integration in the local community was shown through their local SBSR endeavors as is reflected in the quote by FG4:

“I do it in the Canadian way. We do it whatever they need. If they don't want plastic we do change into paper. So, that is the motto we will do whatever the community wants us to do, something we always do”.

This section presented the integration of participants in the local community. These experiences form a foundation, against which the SBSR endeavors should be understood. The following section delves into SBSR contributions.

SBSR contributions to local community

In addition to voluntary and philanthropic activities, the interviews also showed that both FGs and SGs were involved in a variety of SBSR contributions benefitting the local community comprising co-ethnic, mainstream and other immigrants. Types of contributions identified from the interview data are: volunteering, donations to local organisations, sponsorship of local

events, partnering with non-profit organisations for local causes and community engagement during emergency times. The participants choose a variety of ways to benefit the local society which is discussed below:

1) Partnering with non-profit organisations

Some interviewees have partnered up with non-profit and charity associations or sponsored local causes. Most of the participants prioritize contributing to the mainstream society either by donating independently or partnering up with local non-profit associations. While donating can be regular or adhoc, partnering aims at building long term contracts or relationship to support the social causes. For example, SG6 stated in the interview that she contributes to the causes that relates to her personal hardships and have thus partnered up with non-profit or charitable associations that serve her purpose of emancipating women and poor. She design products specifically for them and every time that a product is sold, she donates 100% of the profit to these charitable organisations. She reported: *“I came from a family of eight. And my father passed away when I was only six years old. I'm the youngest... So, I understood what poverty was...”*. She partnered with many local charity associations and non-profit organisations such as women's shelters and NGOs emancipating women: *“I help them through the specific design pieces that I have made for them and every time they sell, they get 100% of the profits.”*

In a similar vein, FG7 also partnered up with local non-profit organizations that match his organizational values. His contribution is not only limited to onetime donations but rather to building long term partnerships with local non-profit organisations which is explicit in his statement:

“We align charities and not for profits that are doing good work but are aligned to our philosophy, using innovation to create social impact. Recently, we made a donation to Kids

rehabilitation Centre; they are using innovation to really help lives of children who are disabled... It also allows the charities to now be aligned with for profit organizations, so these are long lasting partnerships, not just one off donations... there's really a great opportunity in a concept called B corps."

2) Sharing knowledge

Irrespective of differences among generations, entrepreneurs (4FGs, 1SG) who are dealing in either improved products at affordable prices in the Canadian market or providing their services in somewhat different ways discussed 'providing information or awareness' to community as SBSR initiative towards the community as a measure to promote not only their products but also to provide awareness about the benefits of improved products in an affordable way either by their researching abilities or by lowering their profit margin. Participants claim it as social responsibility endeavors as they put efforts to bring the improved product at such low prices so that it is affordable for low-income groups. Participants reported that they engage with several associations at the local level comprising both co-ethnic and mainstream to mentor other small businesses in their technological journey, in-person meetings to spread financial literacy at local school levels, online webinars and conduct sessions to spread knowledge and information on relevant issues (emerging technology trends, financial literacy, life skills, and improved medicinal formulas).

FG5 "There's a lot of business growing between mainstream and Indian, and its two way traffic. There are a lot of times when Canadian businesses have been seeking support and pledges to Indian businesses. And we provide that bridge to them. These are like total hundred percent mainstream company. Again, help them really entering or doing business in India so as to understand the ground or legal system"

SG2 "I am mentoring Algonquin College students, beyond sort of what is the minimal requirement is one way to give back... I often if I get tickets to an event, or sometimes I'll pay tickets to have them come along..."

3) Supporting in times of crisis

Due to their embeddedness in the local community, immigrant entrepreneurs are well versed with the issues or needs prevailing in the local society and attempt to fulfill these needs. During the COVID-19 crisis, it is undeniable that some participants individually and in association with non-profit organizations have actually welcomed their enhanced role as community hub. The interview data revealed how immigrant entrepreneurs have made a crucial contribution to the local community. LinkedIn posts (2020) and news in the Ottawa and Toronto dailies and broadcasts confirm that in addition to their role to sustaining their businesses at the time of pandemic, these entrepreneurs emotionally linked to their local community were recognized for their social contributions to the local community at the much needed time (Philips, 2020). Giving at the time of pandemic was primarily in the form of food donation, monetary donations, coaching life skills, providing volunteer services to people in need, emotional and financial support to vulnerable people. This is exemplified in the following quotes by FG8 who runs a restaurant and has partnered with the local non-profit organization:

“We are cooking here 600 hot meals daily, we serve it to the vulnerable people who need it. But I get the food costs to do it but nothing else, no labour or any other cost... I don't sell and make any money... but this way we are engaged. We are doing something for the society, people will recognise and it will bring back or it will help people.”

The entrepreneurs of start-ups or with fewer resources that have been affected much by COVID-19 have also shown some kind of community engagement by providing volunteer services. These participants have shown their dedication to serve the community even in the time of crisis; setting an example for other entrepreneurs who make an excuse to not serve the community because of shortage of resources. Although these participants have not contributed financially, nonetheless they find out ways to serve the community in several ways. Online coaching life skills and laugh sessions for the wider community to relieve stress in Covid-19 by FG3, FG2

posted personal contact number on social online platforms like Facebook and LinkedIn so that people can contact him for any grocery services or old people can contact him if they are feeling lonely, providing food delivery to vulnerable people by SG8 are some of the modest examples set by these financially affected start-up entrepreneurs. This has helped people maintaining relationships while staying apart from each other.

FG4 is on the board of a technology-based start-up and has also established a forum comprising 600 people comprising both mainstream and immigrants to discuss and provide information on the emerging trends in technology. FG4 also created volunteer opportunities for new immigrants. During Covid-19 regarding concern about the use of technology for children's online studies, she reported:

“When my daughter is not going to school now and we know the use of technology, so we integrate this knowledge into other parents. We have initiated that dialogue... I do believe that sharing information with teachers, school and other parents... these are like small things, but it has large impact.”

SG8 reported that he had to temporarily close his business but he is still engaged in community service. He mentioned:

“I donated to the Gurudwaras, just helping out... So even during COVID a good friend of mine in Ottawa started an operation by the name of ‘Ramsey’ which is to give food to the needy people in Ottawa during COVID... We just went throughout the whole city and we dropped off the whole truckload of food boxes.”

Indeed, many belonged to multiple organizations including co-ethnic associations. Some FG participants and one SG whose father is on the board of these associations are members of non-profit co-ethnic associations. The coordinating work of the members of co-ethnic non-profit associations such as Canada India Foundation demonstrated their social responsibility by arranging local mutual support groups offering food parcels to health care workers and also financial help to vulnerable international students. Despite the challenges faced due to nature

of small firms, these firms found not only ways to survive their own businesses but also contribute to the local society in need. This is exemplified in the following quote by FG6:

“We worked with Hindu Federation Ram-Mandir and other temples. They did cooking for us, they did the repackaging of the groceries and then that gives us an idea to start with a thank you meal mission. We see that the frontline workers are helping others. So we thought we should give them a thank you. So we started a service collaborated with a local restaurant here ... We went into the public forum to donate money because donations started with that some of CIF members. We started with a kitty with CIF members. And then we went to the grassroots level. And we started raising money. We have more than \$50,000 towards the chair. And we are spending so much money on these meals. Along with that restaurant is also subsidised. We started with one hospital... then we went to the police station, we went to the fire department. Today we have already delivered more than 7000 meals...”

The results presented above show that despite the Covid-19 crisis and social distancing, the situation has resulted in more solidarity and community engagement by immigrant entrepreneurs.

In general, the intercultural associations put in place within the city and the Indo Canadian immigrant community of entrepreneurs showed they possess resilience. They generated a solidarity network between themselves, which is beneficial for the economic and social revival of the Canadian economy.

4) Environmental Sustainability Measures

The embeddedness with place (the host country) results in some SBSR contributions towards the environment for both generations. The participants of both generations in this study had a relatively good understanding of environmental issues and had implemented a range of environmental measures in their firms. The implementation process is often informal in nature with genuine measures and activities rather than formal policies and strategies, although a few of SGs make use of concrete approaches.

Some FGs linked Covid-19 with climate change and expressed how it affected their personal lives and their businesses. Some respondents made links with ‘consumerism’ and ‘spiritual

deprivation' which they held responsible for driving climate change through greed and wastefulness.

Participants were asked during the interviews to describe the environmental SBSR practices their business currently engaged in, if any. All the participants (except SG7) said they were familiar with and interested in the climate change debate and expressed views on how climate change affected their business and personal lives.

Although FG entrepreneurs assume that because of their small scale, their actions do not affect the climate, nonetheless they are taking several internal measures such as recycling, reusing and avoiding wastage. This presumption of FGs is consistent with the literature on SMEs SBSR that suggests that SMEs consider not having much impact on the environment (Natarajan & Wrick, 2011). On the other side, their genuine SBSR measures towards the environment is in line with the studies that reflect that SMEs take informal and real steps to mitigate their impact on the environment. SGs seemed to exhibit more knowledge and conscious strategies towards mitigating their impact on the environment. The following quotes reflect the different understanding for environment concerns between the two generations:

FG8 "I am not overly conscious because I can do very little. Big decisions are done by the government and the people who are working on that field. I am just a cook, I cook in my restaurant, but I try to reduce waste and use less plastic. I use sustainable things and paper straw instead of plastic straws... we give it [leftover food] to the staff to enjoy it and we give it to the shelter, the people who are homeless"

SG2 "I support I believe in climate change. So I believe that we should be doing what we can to the best of our ability... and being aware that we are providing bathroom products, low water consumption is very important for us. We are trying to reduce the effect that we have on climate change by encouraging our manufacturers to produce more efficient fixtures that consume less water."

However, FG7 has a holistic view on environmental sustainability. He has integrated the social cause in his business model and is concerned about the environment but at the same time also acknowledges society's insufficient steps in this direction.

"It [environment sustainability] is a cause that definitely matters for each and every one of us. It's an issue that we all need to work on together. Because the issue is real and we are not doing any good as a global community to really keep our Mother Earth safe, sound and healthy. We are not taking enough steps to do that. So we definitely need to do a lot more."

Further FG7 added the steps he has taken in this direction:

"We do measure our carbon footprint and we are pretty good on that. We really make sure that we are using technology using innovation to drive climate change as much as possible."

The interview data indicate that participants engage in recycling, energy efficiency measures and reduction of waste. FGs involvement with the environment is limited within the organization.

SGs exhibit a holistic understanding and take higher levels of measures to reduce their impact on the environment. SGs are more consciously taking steps and keeping track of their measures in this direction which includes taking measures within the organisation and also using co-creation with the suppliers to develop more environmentally friendly products. On the other hand, FGs environmental SBSR is more fluid and ranging from recycling to reducing wastage of resources.

FG10 *"Anything that comes to us as plastic wrapping, paper wrapping, brown boxes, we stack them up. When we're doing our shipping, we reuse those boxes."*

SG1 *"We used to go through a lot of paper actually, we used to use upwards of two skids of paper a week. Now we don't use a skid every six to eight weeks. So it is a major change actually. In the cardboard recycling facilities until recently they didn't even allow you to put paper into them. So even previously, before when that paper was scrapped, it was actually going into the trash, not recycling. So we've switched over our recycling company now to one that accepts everything as supposed to just cardboard. So we've reduced our paper consumption by 130 percent, we decreased our electrical consumption by almost 70% by using LED and smart fixtures."*

Among the two generations, an exception is SG7 who took no steps in this direction. When probed about the measures on energy consumption and wastage, he replied:

“Did I care about it? Probably not! It was all included in my rent. I complained all the time that the rent was too high. They care. No, I really didn't care.”

Somehow, the above findings illustrate the essence of SMEs, but also reflect the embeddedness with place. Environmental sustainability is the most prominent concern in developed countries, while priority is given to solving socio-economic problems in developing countries (Sharma, 2019). The embeddedness in host and home country influences the participants in prioritizing the areas for their SBSR contributions. More rooted in the background of the host country, SGs prioritize and take several steps to mitigate their environmental effects. The above findings are summarised in Table 5.

Table 5: Factors driving SBSR contributions benefitting local community (mainstream and co-ethnic)

	<u>EG Entrepreneurs</u>	<u>SG Entrepreneurs</u>
SBSR Factors	<ul style="list-style-type: none"> • Appreciation for Canadian context • Fulfilling needs of the local community 	<ul style="list-style-type: none"> • Survival of business • Removing stereotypes • Empowering local citizens • Attachment towards local community • Obligations as Indo-Canadian entrepreneurs • Quest for integration • Insufficient resources to go beyond local community • Responding to support extended by local community
SBSR Contributions	<ul style="list-style-type: none"> • Donating for local causes • Free meals at time of Covid-19 • Volunteering • Pro-bono activities to help charities • Fundraising • Mentoring • Partnering with local charities • Meet ups for students • Environmental measures- Recycling, Reusing, Avoiding wastage, co-creating sustainable products 	

5.2. Embeddedness in Groups

The earlier section highlighted the importance of structural embeddedness with place at different spatial scales in influencing the SBSR behavior and contributions of respondents. This section focuses on how the embeddedness within co-ethnic groups influences the SBSR behaviour and

contributions of immigrant entrepreneurs.

5.2.1. The Importance of Co-ethnic Group

In terms of structural embeddedness in groups, both FGs and SGs choose to contribute to their co-ethnic community because of their embeddedness in the co-ethnic group. Since the participants are embedded in co-ethnic groups, they are in a position to recognise and relate to their co-ethnics' needs. They fulfill these needs by facilitating the early settlement of co-ethnic immigrants in the new host country context. The embeddedness is two-sided as clearly mentioned by FG5 that although he is open to help immigrants irrespective of their ethnicity "It is natural human tendency of people to go to people who speak the same language, easier for them to understand, easier to trust and cry on their shoulder as they think that you somehow relate to them".

The entrepreneurs in the investigation cases deliberately chose to provide benefits to their ethnic community since they are packed by emotions and empathy for their ethnic group. This is relevant for entrepreneurs irrespective of their generation, with the only difference among those who have intentionally distanced themselves from the co-ethnic community.

FG entrepreneurs shared that they have also faced many obstacles in their early integration, such as lack of Canadian experience, finding relevant information and opportunities in their area of expertise and many other issues of newness. Interviewees were keen to share how they overcame these challenges and are supporting other co-ethnic immigrants in their early phase of integration. The challenges faced and overcame by these successful entrepreneurs drive them to support their co-ethnic or immigrant communities directly or indirectly by associating with other organizations that help immigrants in different ways. This is relevant to both FGs and SGs as

they have themselves faced these issues or have seen their parents struggle in the early years of integration.

FG7 *“I’ve seen new challenges most time are related to them [immigrants]. So, I wanted to help out the community and see wherever I can provide that help and elevate the condition of people who are being challenged because of their ethnographic background to integrate into the community a lot better, a lot faster”.*

SG4 *“My parents faced racism, and even myself, unfortunately, I experienced this. So it lends yourself to sort of have more empathy for people, that are new to the country.”*

These entrepreneurs provide the Indian newcomers with a platform to gain Canadian experience, bridge the gap by providing them the integration skills through mentoring and help them get the right job in their own sector.

FG5 *“So my goal is more geared towards aiding enterprise in the Canadian space than anything else... To get people to start their own enterprises, especially for people who are new immigrants, because immigrants are scared.”*

Another paradigmatic example is that of FG9 a physiotherapist, who started two Facebook pages. One to integrate and build networks in the co-ethnic community where information related to any small things to bigger issues can be discussed, another for Indian immigrants with a physiotherapy background to provide them with knowledge and build their professional network. He decided to do this as he recognised the need to help the co-ethnic immigrants because in the past he had faced these difficulties and wanted to help them.

FG9 *“Those who are coming as immigrants, they need a lot of help. So of course, like people who are here for a few generations, they have a background and they have a network to support each other. Whereas the new immigrants, they don’t have any support or any knowledge of the new culture. So I’m more focus toward the new immigrants and feel more responsible that I need to help those people.”*

Although SGs also contribute socially to co-ethnic immigrants as FGs do, the difference lies in the intensity of the SBSR contributions and factors that influence their SBSR contributions. FGs are more involved in benefitting the co-ethnics. As mentioned earlier, SGs have naturally built

networks in the host country whereas FGs have faced difficulties in their early integration due to lack of network support. Therefore, FGs have an inner desire to support co-ethnics, whereas SGs contribute socially to the co-ethnic community because of either they have seen their parents facing these difficulties or feel obliged for the support extended by the co-ethnic community at the time when they or their parents needed support. This inculcates the feeling of giving back to the co-ethnic community as mentioned by SGs who socially contribute to co-ethnics. An example is SG5, who stated:

“...my father called somebody in the Indian community and asked this person who used to be a manager for McDonald's restaurant and said, my son needs a job. Can you help him? I know that person helped. He gave me my first part time job. So, we never forgot that, that was in 1973-1974. And we never forgot that. I have had a chance to help 35-40 Indian students in our 30 years span of our business to get their first part time job”.

In addition to voluntary and philanthropic activities, the interviews also showed that many FGs (7/10) are also part of local business associations for immigrant groups. As discussed in earlier sections, the business chambers do not have much influence on the SBSR endeavors of the participants. It is surprising that some respondents who are engaged formally in various ethnic business or community related organizations including Gujarati cultural society, Indo-Canadian Ottawa Business Chamber, Canada India Foundation, local ethnic chambers contribute through these associations. They contribute jointly by mentoring, providing volunteer services, sponsoring and donating to the local causes.

SG participants are not much involved in co-ethnic associations. The reasons for FGs doing so appeared to be quite different for SGs. FGs appeared to recognize and acknowledge their limited relational networks in their new and unfamiliar environment which is succinctly mentioned by FG9 as one of the reasons for engagement in the co-ethnic local community “I was missing home. And that's what like we were trying to find the home away from the home”. SGs are less

involved in co-ethnic associations and tend to belong to a mainstream business or professional organisation. The reason could be because SGs considered themselves as naturally integrated. They neither seek support to integrate nor do they feel isolated and miss their home. This is in line with the literature that SGs focus on business and professional contacts rather than on community networks (El Chababi et al., 2017).

Entrepreneurs associated with non-profit organisations such as the Canada-India Foundation, have reported that they are contributing to society at the time of need. However, a few FGs have highlighted that although SBSR is not formally integrated with the goals of the associations, they are contributing to the local society jointly with members of associations. This finding is confirmed by FG5 who reported:

“I am on boards of City Board, Mississauga Board of Trade, some other ethnic organization like Indo-Canadian Chamber of Commerce, then Brampton Board of Trade, so they do recognize, but again nothing, which would stand out...there's no formal agenda of social responsibility but without having it in writing as an agenda, they do a lot of things, which actually all amounts to social responsibility... they're not mandated. There's no concrete agenda but things are done all the time.”

In addition to local events, FGs (except FG8 and FG10) who are well embedded with the co-ethnic community, actively sponsor co-ethnic events such as Asian sports (cricket) and cultural events such as Gujarati Garba festival, Diwali festival at local level.

FG1 *“We are actively involved in sponsoring the community events through ICA, India Canada Association. So this is an association which integrates the Indian community in Ottawa. We are the sponsors of that event that facilitates the sports in the city... It's a mix Asian community but majority are Indians.”*

As discussed earlier that SGs are not much involved in co-ethnic community events but when it comes to religious events or donations SGs actively contribute towards it. For example, SG8 who runs a DJ and lighting company support either by donating or by sponsoring those events. It is reflected well in his statement:

“Indian Community does matter to me, that's why I always take time to not only give back to the community in terms of supporting them with their events and I always give discounted rates to community events, whether that's the festivals that are going on or any galas that are happening on some cultural aspect like Sikh Heritage Month in Ottawa...”

The presence of particular groups with some specific needs, and in particular the presence of co-ethnics, is a key factor that motivates the respondent entrepreneurs to socially contribute to the co-ethnic community. For example, during the time of Covid-19, FG6 who is running an IT company in Toronto started a free meals program by associating with the Canada-India Foundation members, serving frontline workers in the Greater Toronto Area. At the same time, they also provided many international students (co-ethnic) with groceries and other necessities.

The situation of international Indian students has also been taken into account by many FGs.

This shows their bonding and embeddedness with their co-ethnic community at local level. Big efforts have been deployed to ensure that food supplies and essentials reach international students. CIF have also created dedicated covid-19 emergency helpline for local community where anyone can reach for their essential or emergency needs. FG6 not only contributed to health care workers, he individually also helped many Indian International students in need. He added:

“We realised every year 50,000- 60,000 students come to Canada. So, and we know that many cannot drive. They have no ability to drive down and go to a grocery store to get groceries. They don't have the ability to even sometimes cook, like a pregnant girl whose husband was still stuck in India. And she's here in Canada... We have assisted her, got her food, got her medicines, delivered at her home. All this is true volunteer services”.

Another participant FG5 who showed his concern for international Indian students stated:

“Now in Covid, as we are member of grand organisation, and we are willing to do more than other members. We are doing for international students because we know they are stuck and will get nothing from the government, so my wife and her friend collected money and bought grocery and dropped at their respective homes. It is for all international students.”

SGs are not much involved in contributing through co-ethnic associations except SG10 and SG4. SG10 who is actively involved in the co-ethnic associations and stated the reason that his father is on the board of these organisations and SG4 who have moved from Montreal to Ottawa and want to embed in the local community of Ottawa comprising both co-ethnic and the mainstream society.

4/20 (2FGs and 2SGs) do not contribute in any way to the co-ethnic community. Exception to this factor were not based on generation but rather based on their personal desire to keep distance from the co-ethnic community because of their bitter past experience. The unaffectionate relationship is reflected in the respective quotes of FG8 and SG7 respectively:

“But once an Indian come to an Indian business, then it's like their home... they have lot of interference and questions like why this thing is not here, why you charge this much... but they are happily going to another restaurant or another place and they will pay whatever they are charging, they won't ask anything. So, I cannot do too much for Indians”.

“To be honest, I'm not very impressed with a lot of the Indian immigrant business people. I've met here... it's like they're trying to make a quick fast buck... That's why they don't have a business that lasts 27 years.”

These immigrants are negative cases that do not conform to my findings in general. The literature supports this finding that some immigrants develop a feeling of social distance from their co-ethnic group in the host country (Anthias & Cederberg, 2009). Their SBSR contributions are more aligned benefitting the mainstream society.

The difference between FGs and SGs can be seen in their community engagement. The above findings suggest that FGs are more inclined towards contributing to the co-ethnic community in various ways whereas SGs contribute independently and help the co-ethnic community. Due to limited relational embeddedness (personal networks within co-ethnic and the wider community) FGs focus on embedding and understanding the new environment and contribute through joining

associations whereas SGs contribute individually through their naturally built networks. The above findings are summarised in Table 6.

Table 6: Influence of embeddedness in co-ethnic community on SBSR contributions

	<u>FG Entrepreneurs</u>	<u>SG Entrepreneurs</u>
SBSR Factors	<ul style="list-style-type: none"> Challenges faced by participants Emotional bonding with co-ethnics Developing and strengthening relationship with co-ethnics Finding home away from home 	<ul style="list-style-type: none"> Challenges faced by their parents as first generation immigrants. Responding to support extended by co-ethnic community Personal experiences
SBSR Contributions to Local Community	<ul style="list-style-type: none"> High involvement in organizing and sponsoring co-ethnic events Contributions through associations with co-ethnic community Less independent contributions due to lack of network 	<ul style="list-style-type: none"> Not much involved in co-ethnic events Not much associated with co-ethnic associations Independent contributions because of their integration

5.3. Structural Embeddedness with Place and Groups

The presence of a particular groups with some specific needs, and in particular the presence of co-ethnics in the local society, is reported as a factor that motivates the respondent entrepreneurs to socially contribute to the co-ethnic community along with the mainstream society. For

example, during the time of Covid-19, FG6 who is running an IT company in Toronto, started a free meals program by associating with the Canada-India Foundation members, serving frontline workers in the Greater Toronto Area (GTA). At the same time, they also provided many co-ethnic international students with groceries and other necessities.

The example above succinctly explains the embeddedness with the co-ethnic and the mainstream society at the local level. While socially contributing to the mainstream society at the local level, FGs (7/10) also emphasised contributing to their co-ethnic community in the same city where their business is located. Their contributions can be seen from two perspectives – ethnic community and contribution to the mainstream society. This is reflected in the quote by FG9:

“Did I donate more in the temple? No. I donate more in the church. And I donated more in the local events which are not hosted by Indians... Probably I'm doing it more for Indians, but not financially; I think they need more support rather than money.”

SG5 who had an Indian cuisine restaurant for many years and is now in the consultancy business has contributed to the local community and stated:

“My business has benefitted both the Indian community and the community that I live in. I have a perspective that we help a number of social causes in our community in Ottawa. And so from that perspective, whether it's donation, whether it's helping a child with their first job or helping an organisation, fundraiser event and succeed in collecting a lot of money for their cause, to helping insurance, getting the right people at the event, inviting ministers or inviting local parliamentarians to attend the events because of your influence or connection. So, these are some of the examples.”

This division of twofold contribution is empirically grounded in the data and theoretically supported by the concept of mixed structural embeddedness at place and groups which signifies the importance of the co-ethnic group in the local community (Solano, 2016).

Another example by FG2 who has started a new business stated in a similar vein:

“I just enrolled for the CBTIP program... I provide voluntary tax services. I am also connected with Vedic Sanskriti. It's Indian community helping and connecting all the international students in all ways.”

The finding presented in the section above demonstrates how structural embeddedness with place and group interplays to influence the SBSR behaviour and contributions of immigrant entrepreneurs.

6. Relational Embeddedness

The previous section focused on structural embeddedness which refers to a direct understanding of the features of place and groups and their influence on immigrant entrepreneurs' SBSR behaviour. This section deals with relational embeddedness which refers to the relations with the contacts within these groups (Solano, 2016). Following Granovetter, relational embeddedness is connected to immigrants' social networks, which can be composed not only of their co-ethnic peers but also of other immigrants, natives, etc. Such contacts

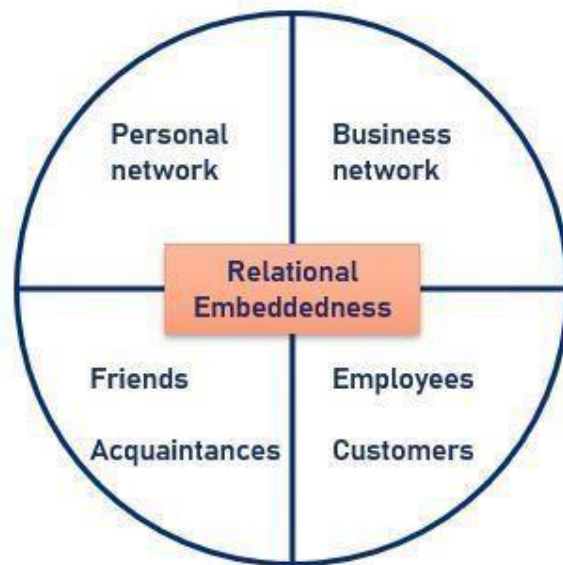


Figure 6. Relational Embeddedness

(personal and business) can provide entrepreneurs with information related to SBSR practices in the host country and also amplify or deter their SBSR contributions. Hence, relational embeddedness in this study refers to bonds or ties in social networks, which influence SBSR behaviour of immigrant entrepreneurs.

As per Solano (2016, p. 33), “in connection to the relational, embeddedness in groups refers to contacts with people belonging to these groups”, I analyse only network composition which

refers to the kind of contacts that entrepreneurs have (personal or business), and their ties with these contacts, without taking their network structure into consideration that concerns links between the contacts.

When exploring their personal contacts and business contacts, most of the participants did not mention family as a part of their network that influences their SBSR behaviour; rather all have related the family values as their cultural aspect. The reason could be because family was not formally involved in the business decision making and is in home country for most of FGs. Therefore, in this thesis, I have not included family members in social network rather included family upbringing and family members as role model in cultural background (discussed in the section 'cultural background').

During the interviews respondents were asked about their personal and business networks. Then, for each group of networks named by the interviewee, I collected information on their ethnicity and ties with them. Furthermore, in order to assess their influence on SBSR behaviour, I also investigated whether or not they had an influence on their SBSR behaviour or contributions.

6.1. Personal network

6.1.1. First generation

Mixed views came from FGs with regard to their relational embeddedness. Most of the participants in this study were not situated at either extreme of the continuum for having strong ties exclusively with their co-ethnic peers or the mainstream society. Some of them have contacts that position in between the continuum and have a mixed combination of ties with the mainstream society. About half of FGs (5/10) stated that they have strong personal ties with their

co-ethnic contacts, and some (3/10) reported that they are equally tied to contacts from both communities. Two FGs have reported that their networks mostly comprise of the mainstream community and they have strong ties with them. The strength of the ties is also linked to the length of stay in Canada. FGs that are new to Canada (less than 10 years) have strong personal ties with co-ethnics. FG7 and FG4 who has been living in Canada for 19 years and 8 years respectively are making a transition from exclusive co-ethnic contacts to mixed contacts from both co-ethnic and mainstream society. FGs who have lived in Canada for more than 20 years have reported close ties with both, which is consistent with the literature that embeddedness is not permanent and grows over the years (Portes, 1993). It is interesting to note that as FG7 network has widened over the years his SBSR is also making a transition from benefitting co-ethnics to the mainstream society.

Exceptions were two FGs (FG8 and FG10) one who have spent 11 years and the other 22 years in Canada respectively; they were on one extreme of the continuum. They decided to stay away from the co-ethnic community and draw the majority of their personal networks from the mainstream society due to their personal choice and past unpleasant experience with the co-ethnics.

Importance of networks in influencing SBSR contributions of FGs

1) Mixed networks

The majority of the interviewees reported that their social network matters in inspiring their giving behaviour. Participants also affirmed that contacts with both the co-ethnic and mainstream communities help in understanding the needs of the society which is reflected in FG1 statement:

“It helps to understand the requirements from both sides and then it helps to make a decision, let us do this thing for this community.”

Similar to this participant, mostly all FGs (except FG10) mentioned that their contacts (be it from co-ethnic or mainstream) influence their SBSR contributions. As FG6 purported “Monkey see, monkey does... everybody has something good in themselves; it comes out when they see somebody else doing it.”

Another example is FG7. Although he has reported strong ties with the co-ethnics, but he has mixed network of friends. He mentioned “My practices and everything else are very ethnic... more aligned with my ethnic friends versus mainstream friends.” He also pointed out that all his friends are altruistic. He elaborated on how the giving behaviour is amplified by his relational embeddedness which instill SBSR behaviour benefitting host country irrespective of the ethnicity:

“Our relatives and people around us, our friends, doing something for us somehow has been giving us positive values... There's a lot of that to be fortunate about to be to have gratitude for, to feel blessed about... And by looking at it from the sense of gratitude, what does that mean? That means that we need to give, our sole objective in life needs to be about giving... Let us contribute, let us keep on doing things that are helping others that are really meaningfully making a difference.”

8/10 FGs have mixed networks comprising both co-ethnic and mainstream community. In addition to embracing SBSR benefitting the mainstream society, they also collaborate informally with co-ethnic networks to benefit the new co-ethnic immigrants. For example, FG6 reported:

“About six families have come into Canada, lived at my home for two months to seven months. And all of them are not directly connected to me they were known from one party to the other so I knew somebody and that somebody knew third party and that third party knew this guy coming to Canada. I pick them up from the airport, bring them home. That kind of immigration services we are providing and they are doing the same thing that we have done. They are also housing people who come to Canada from India as an immigrant.”

2) Exclusive networks- either mainstream or co-ethnic (FGs)

None of the FGs have reported only/mainly co-ethnics in their network. However, FG10 and FG6 personal contacts mainly comprise of only mainstream network. This is also reflected in the earlier sections of ‘embeddedness with groups’ where these two participants have isolated themselves from the co-ethnic group. The findings correlate as the same participants do not have personal network with the co-ethnics in the host country.

FG6 reported that his SBSR is influenced by his mainstream networks and exclusively benefit them. He admits that he is not involved in any SBSR that benefits co-ethnic community directly which is reflected in his following quote:

“Whatever they [mainstream] ask, whatever they need we support for the blood bank or whatever the community needed, we will support them”

Another participant FG10 believes that his SBSR contributions are not influenced by his network and reported that “I keep my personal and social networks, completely different from the business.” His SBSR endeavors do not benefit co-ethnics directly. He mentioned that his SBSR benefits through the mainstream non- profit organisations and he also contributes to the unprivileged section of society. However, his SBSR contributions do not benefit the co-ethnic community directly.

“So, there is a small, very small segment of people in Canada in no-man’s land. When it comes to health care, they don’t have health care benefits, nor do they qualify for social benefits from the government. We do have some used equipment that we just let it go”.

The above findings are summarized in Table 7.

Table 7: Influence of network of FGs on SBSR

Participants	Years in Canada	Personal network	Influence on SBSR
FG1	2	- Co-ethnics and mainstream - Strong ties with both	Networks helps to understand the social requirements from both
FG2	3	- Co-ethnics and mainstream - Strong ties with co-ethnics	Influenced by social endeavors of mainstream networks
FG3	3	- Co-ethnics and mainstream - Strong ties with none	Networks do not influence SBSR contributions
FG4	8	- Co-ethnics and mainstream (Transitioning from more co-ethnic to more mainstream) - Strong ties with both	Influenced by social media networks
FG5	21	- Co-ethnics and mainstream - Strong ties with both	Both networks influence SBSR contributions
FG6	30	- Co-ethnics and mainstream - Strong ties with both	Influenced by networks “Monkey sees monkey do”
FG7	19	- Co-ethnics and mainstream (Transitioning from more co-ethnic to more mainstream) - Strong ties with co-ethnics	Network inculcates feeling of gratitude and giving back
FG8	22	- Mainstream - Strong ties with Mainstream	Support social causes through mainstream network
FG9	9	- Co-ethnics and mainstream - Strong ties with co-ethnics	Influenced by co-ethnic personal network
FG10	11	- Mainstream - Strong ties with Mainstream	Business mainstream network influences SBSR

6.1.2. Second Generation Personal Network

Co-ethnics are more often close friends and acquaintances of FGs; in contrast SGs have personal contacts from both communities. Most of the SGs have reported strong ties with contacts from both the co-ethnics and mainstream communities. For example- SG5 stated “I personally

connected to both sides. I can pick up the phone and call the president of the local Indian community. And equally I can pick up the phone and call somebody at any of the government organisations, and university.” This excerpt show that SG entrepreneurs have well developed Canadian networks and are personally well embedded in the local environment. They blend well in the local society; hence they have wider networks of friends. In addition to their well-developed mainstream networks, SGs are also involved in their ethnic community. Second generation immigrants have the possibility of leveraging the immigrants’ networks but they also have the potential of reaching beyond this network. Thus, their personal networks are heterogeneous.

Importance of networks in influencing SBSR contributions of SGs

1) Mixed networks

SGs reported that they also learn SBSR from their personal contacts and give back to or through their personal networks to reciprocate to the support extended by their networks. For example- SG10 has succinctly explained in his quote:

“I love to hear like different opinions, I think it's most important to have friends from different walks of life in different societies because then you hear about different problems.”

This finding is in line with the literature on social capital and SBSR of immigrant entrepreneurs (Worthington et al., 2006) that purports immigrants embrace SBSR to respond to the social capital extended by their networks.

SG5 *“Absolutely, it happens all the time. Learning is about best practices of life. One can adopt perspective. You see how things are done. I will tell you one thing; people will never forget your support. To me, that's an important part. One should never forget that irrespective where you are today so I can certainly tell you that I have gone 10 times back to help people that helped me when I needed help.”*

SG2 “Sometimes friends approach us for help; kids schools are having an event they're raising money for the Terry Fox run. so we do with a lot of friends whose kids are doing schools events, we sponsor or we donate a product for a raffle or an auction. So, we do a variety of those throughout the year where we're donating product and or providing a sponsorship for various types of events.”

2) Exclusive contacts with co-ethnics or mainstream

Amongst SGs only SG8 has mentioned that his personal network mainly comprises of mainly co-ethnics. He endorsed his co-ethnic friend as a role model in driving him to walk on the path of SBSR. His SBSR also revolves around benefitting co-ethnic community. Elaborating on his friend’s SBSR endeavors for the co-ethnic community, SG8 continued:

“...he helped bring the artwork Indian community to a whole new level in terms of the social insurance, the social outlook, the amount that this this man did for the city was incredible and, literally thousands people still talk about him to this day. So that's one person I always usually look up to. I came to learn of that once I started to get to know him more closely.”

Exception to the above notion is SG6 and SG7 who have conveyed that their social networks comprise of only mainstream. SG6 admits that her network does not influence her SBSR contributions. She is mostly guided by her past experience. During the interview it became clear that her giving priorities are influenced by her past life experience of poverty and struggle as a woman and she socially contributes to these causes. It is also noteworthy that SG6 does not embrace SBSR especially benefitting her co-ethnics which is consistent with the findings on FGs exclusive embeddedness in mainstream networks. The above findings are summarized in Table 8 and Table 9.

Table 8: Influence of personal network of SGs on SBSR

Participants	Personal network	Influence on SBSR
SG1	Mixed: strong ties with none	Consider spiritual personal network in SBSR contributions
SG2	Mixed: strong ties with both	Consider network suggestions in SBSR endeavours
SG3	Mixed: weak ties with mainstream	Responds to both personal and business network needs
SG4	Mixed : strong ties with mainstream	Influence of network on SBSR contributions
SG5	Mixed: strong ties with both	Learn from networks
SG6	Mainstream: strong ties with mainstream	No influence of networks
SG7	Mainly mainstream strong ties with mainstream	Learn from mainstream networks
SG8	Mainly co-ethnics strong ties with co-ethnics	Inspired by co-ethnic friend
SG9	Mixed: strong ties with both	Personal networks influence SBSR
SG10	Mixed: Strong ties with both	Helps to know social problems of both community

Table 9: Network’s influence on SBSR contributions

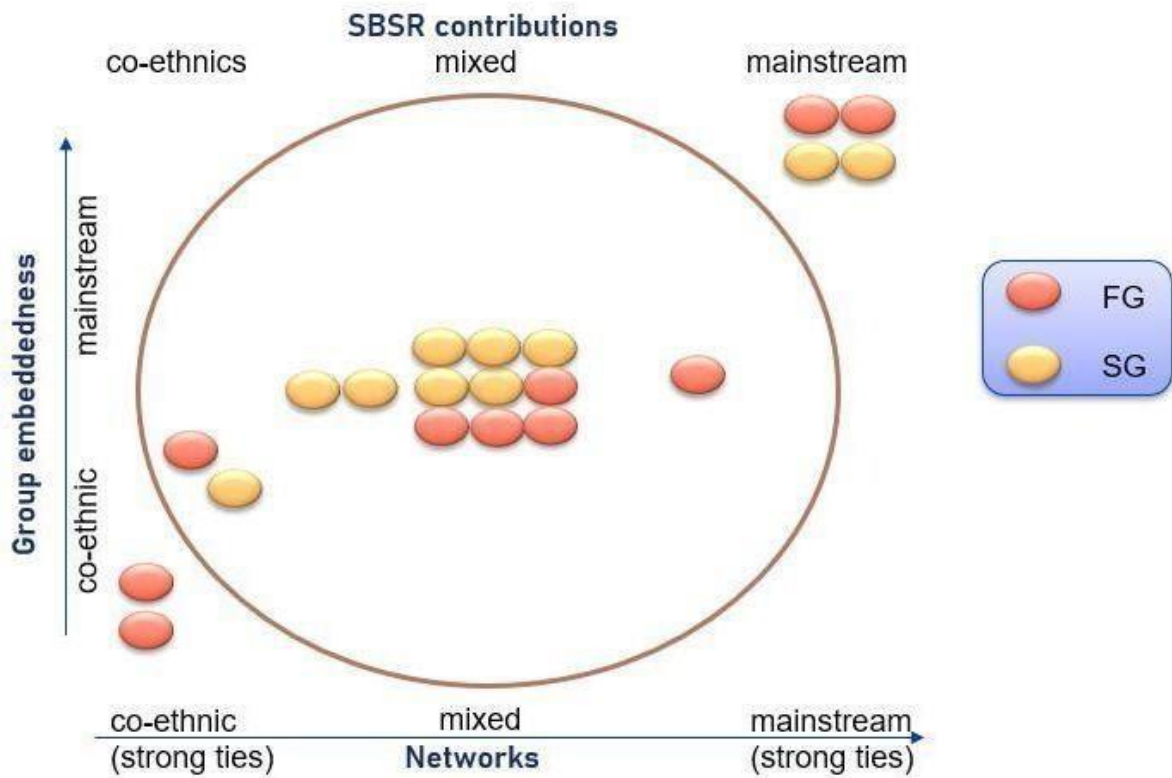
Network-related factors	FG	SG
Personal co-ethnics networks	Collaborate to support co-ethnic society issues	Provide opportunity to learn co-ethnic issues Respond to support extended by co-ethnics
Personal mainstream networks	Provide opportunity to learn mainstream issues	Collaborate to support mainstream issues

By analysing FG and SG results it can be summarized that participants who are not embedded in co-ethnic group and do not have co-ethnics in their networks do not explicitly undertake SBSR benefiting co-ethnics. Similarly, being embedded in mainstream society and having exclusive

mainstream networks limits the SBSR contributions to mainstream community only. Therefore, it is proposed that having mixed networks (either with weak or strong ties) influences to embrace SBSR that benefits the mainstream community along with co-ethnic community. The influence of interactions between structural embeddedness in group and relational embeddedness in personal network on SBSR contributions are represented in a matrix (see Figure 7).

Mostly all the participants contributed to both the co-ethnic community and the mainstream society except the ones who have deliberately chosen to support either the co-ethnic community or the mainstream community. These are the participants whose business and personal network rely on in only one segment of the society. Although influenced by their home cultural background, they are also influenced by their networks, personal choices and experience.

Figure 7: Matrix representing SBSR outcomes influenced by structural and relational embeddedness



6.2. Relational Embeddedness at Business Level

The social integration of an immigrant entrepreneur is a favorable condition to ensure that entrepreneurial activities flourish. Developing social embeddedness with business networks from both ethnic and the mainstream society, comprising of stakeholders, prospective customers and employees expand not only business but also their SBSR beyond the co-ethnic community borders. Moving out of the co-ethnic enclave through their business practices and SBSR contributions leads to a positive and propelling status for their entrepreneurial activities. Thus, immigrant entrepreneurs' SBSR is potentially influenced by their relative embeddedness at the business level. Granovetter (1985) emphasized the importance of trust that needs to be built in business dealings between different parties connected to the business. Following Granovetter's (1985) concept of relational embeddedness, which refers to building personal relations with the economic actors that interact with the entrepreneur, such as clients and employees, I focus on SBSR as a medium to build trust within these business networks.

Entrepreneurs invest in social relations with people that might be of interest to their businesses either as customers or employees which present an example of relational embeddedness (Porter, 1995). During the interviews, when asked about their business networks and their influence on their SBSR behaviour, many respondents clearly referred to the role of building relationship and trust by providing a family-oriented environment to employees and hearty service to customers. I will first discuss their SBSR contributions to employees and then move on to customers.

FGs and SGs do not significantly differ in the kind of relationship they have with business networks. Both have similar ties with co-ethnic and the mainstream society when it comes to their business contacts. The reason could be because the participants in this study are serving the

mainstream society and give equal importance to customers irrespective of their ethnicity.

However, it is visible in the interview data that when it comes to employees, they are willing to hire co-ethnics. Also, they understand and try fulfilling the special needs of the co-ethnic employees.

6.2.1. Relational Embeddedness with Employees

Many participants spoke of the positive impact of their SBSR contributions benefitting employees, with regular reference made to happiness of the employees resulting from different forms of employee oriented SBSR. The belief of the participants that their businesses have gained happier and more dedicated employees as a result of their SBSR contributions emerged as a recurring theme in the interviews.

For some participants, what is more important is the net benefit that their business have received in the long term (employee retention, increase productivity) but emphasis is also paid to non-business motives like self-satisfaction, ‘prime responsibility towards employees’ comes directly from many participants.

FG7 “The goals are not just strengthened as an employer who focuses on professional life, but also as an individual, because you are a part of that family. And when we do that, that engagement is much better. The employees are happier. We want them to be happy.”

SG2 “We do little things that will make their lives easier. They stay longer. They will be happier here. There is less training, there is less turnover. So that's a net benefit to us.”

SBSR Contributions to Employees

There is very little involvement of family and friends in the business. It can be analyzed from the interview data that these entrepreneurs do not benefit significantly from the co-ethnic social capital in terms of low- wage employees. Participants hire co-ethnics not because they pay them low wages, but either because of their qualifications and specialized skills (for example- IT

skills) or they wanted to give them an opportunity to work despite of not having work experience in the Canadian context. This finding does not correspond with the earlier studies focusing on traditional businesses that capitalise on ethnic social capital (see Worthington et al., 2006). This suggests that entrepreneurs with high human capital that cater to the wider society are different not only in their entrepreneurial processes but also in their SBSR endeavors. They might have some similarities but also possess some differences in their entrepreneurship strategies in general and SBSR contributions in particular.

SBSR contributions benefitting employees can be categorized in two categories: Economic and non-economic contributions.

1) Economic contributions

Paying well above minimum wages

Mostly all the participants (FGs and SGs) reported paying well above minimum wages all of their employees as their social contributions. The reasons differ among participants 'hiring good people', 'valuing employees', 'understanding the economic condition', 'retaining employees', 'generates respect for workplace', 'increased efficiency' are some of the factors reported by the participants.

SG3 *"There is no such thing as minimum wage in my business because if that's what I did, then I wouldn't get good people."*

FG10 *"I could either have somebody at minimum wages who is going to hate me the moment they walk up every day at 5pm. I prefer to have somebody who would feel valuable and would feel their contribution is good for the team. And they feel valued as an individual."*

Flexibility in work schedule

When discussing about the relation with their employees, the respondent entrepreneurs also discussed flexible work schedule. It allows employees a level of autonomy to set up their own schedules and pursue a work-life balance that works for them. Rather than a traditional, 40 hour nine-to-five work week, a flexible schedule allows employees to vary the times they begin and end their work day.

SG10 “We give more statutory holidays than that is needed. We are where we keep our company like a family. One lady said to me that she can't get daycare for her child for one week. I said okay work from home. At the end of the day they work hard because you have showed the confidence they'll show you confidence back.”

Special pricing

All the participants have acknowledged privileging their employees by giving discounted prices on the products or services. Some respondents even move a step further either by not covering the cost of their products or by foregoing their profit margin.

FG8 “They are getting free food and if there is leftover they can take it home. But their meals are provided free of cost, they enjoy the food like everybody. Even I eat with my staff for free of cost.”

SG1 “We have employee programs where we allow them to buy things at our cost as opposed to buying stuff here at the retail. We allow our employees to negotiate deals with our manufacturers for their own products of our manufacturers willing to give them for no charge, and we are willing to facilitate all the work to get it here and get it to them for no charge, even though that there's still a cost to us to do it with the drivers and the warehousing and the machines and the paperwork and all the stuff that's required.”

Paid volunteer hours

Few participants also support their employees' involvement with community causes.

FG5 “We encourage them [employees] to take volunteer hours on projects; we match them up to projects that are again aligned to our corporate values. These are usually charity projects or not for profit projects. And we'll sponsor those we'll make sure that each of our employees is taking that volunteer time off to give back to the community. In some cases where an employee or a group of employees are interested in any volunteer project, we will give them paid time off.”

Advances and interest free loans

The respondents of this study also told about helping the employees in case of financial need.

They provide them with either advance salary or interest free loans, which they can payback in

easy installments. The quote below shows that participants are empathetic for their employees and understand the problems from their perspective.

SG2 “When an employee comes to us with a difficulty, I try and put myself in their shoes to say, How can I help because I'm fortunate enough to be able to help, right? So for instance, we had an employee whose family ran into an issue, he didn't have the ability to do that and asked me for loan. so we provided the loan and said take your time to pay it back...we are able to help you and we will.”

Retaining employees in crisis

Although most of the participants were going through a difficult phase because of the Covid-19 pandemic, they exhibited their responsibility by not laying off their employees in this crisis.

They wanted to retain their employees as long as they can survive.

FG6 “Last three months I paid everybody hundred percent. We don't want to lay off right now. They are staying in their homes with no work and full salary but we can survive. It's a matter of time. We'll see hopefully sooner than later. Patience is required and then we'll see what happens. And if required we can have to lay off some people maybe, but not at this moment.”

SG10 “I was just happy that we could keep all of our employees paid. We haven't fired one employee. We've kept the growth there even though that the business is obviously dipping right now, but our responsibility first and foremost is to our employees.”

2) Non-economic contributions

Family environment

Participants have emphasised the prevalence of the family environment and a participatory management style in their firms as they discussed how they keep their employees happy. They agreed that it had positive impact on employee productivity and contributed to a higher degree of work satisfaction and loyalty to the company.

FG9 “We work as a family. That's our main thing I think if the employees are happy, they work much better. Each person in our clinic works as if it is their own clinic.”

SG2 “We really try to think of ourselves as a family here.”

Going beyond their workplace needs

Participants valued providing a family atmosphere and maintaining cordial relationships with their workers in addition to addressing their economic needs. The participants were finding it hard to put their contributions in words due to the intangible nature of their SBSR contributions towards their employees. They also take endeavors to move beyond their workplace needs and assist them in their personal requirements that reflect the paternalistic and collective culture of Indian immigrants. They quoted the examples in their statements:

FG8 *“Some employee may come and ask me do I know anybody in the High Commission to get some visa or some other paperwork, so I tried to call the High Commissioner or go to help them.”*

SG5 *“It was really important to step up for their social causes, for their beliefs and supporting their infrastructures. So if employees came to me requesting support for specific items, whether it was family, whether it was a student loan or a connection to get a child in the school or help one of their family members get a mortgage or help her to succeed in any area, it was never a challenge.”*

Providing emotional support

The participants also provide emotional and moral support to their employees. They suggest that being approachable is a facilitating endeavour for employees. They also provided guidance and inspiration to their workers by encouraging them to resolve difficulties in life.

FG6 *“It is very difficult to show an intangible benefit. I give you an example. One of my employee’s father died. And she had to go to her mother's place. Normally we would expect that she will be there for a couple of days. She said that her mother is not able to accept the death of the husband. She stayed there for three months. So can you define that in terms of remuneration?”*

SG1 *“The ownership and the management of this company, sit at the same level as every other employee. The doors are always open. So if somebody has an issue, somebody has problem, they tend to walk in here and ask for help because we're approachable. Sometimes that means a shoulder to cry on because your husband just died of cancer. Sometimes that means my son is just out of high school. He doesn't know what he wants to do. Can he take a summer job doing something...”*

Embracing multicultural traditions

All participants reported that they embrace and celebrate multicultural traditions at workplace. It helps employee feel appreciated and accept different cultures. They together celebrate not only their ethnic festivals but also rejoice in the different cultural traditions of their multicultural employees.

FG1 *“We celebrate all the important occasions whether it is the Indian festivals or Christmas or Easter. Employees get additional motivation that the company is taking care of our festivals also. So, we started distributing a gift on special occasions.”*

The importance of co-ethnics as employees in influencing SBSR contributions

FGs and SGs do not significantly differ in the kind of relationship they have with their employees. Both acknowledge the importance of the employees to their firms and their social responsibility towards them. However, it is visible in the interview data that when it comes to employees, they are willing to hire co-ethnics and provide them a platform despite of not having work experience in the Canadian context. In addition to hiring co-ethnics, they understand and try fulfilling the special needs of the co-ethnic employees.

Although the question I asked did not specify whether the participants’ SBSR to employees was different specifically for co-ethnic employees, the detailed responses provided by the participants suggest immigrants SBSR towards their co-ethnic employees is distinct and unique, based on the special needs of their co-ethnic employees. In addition to SBSR practices focusing on all employees, the inclusion of having co-ethnics in their team prompts the participants to embrace some SBSR that satisfy the special needs and aspirations of their co-ethnic employees.

SBSR contributions to co-ethnic employees

1) Hiring co-ethnics

Social or relational embeddedness was also important in hiring and locating staff to work in the business. Almost all FGs were likely to employ mainly co-ethnics employees and some SGs were impartial or to them when it comes to hiring co-ethnic people. Irrespective of their embeddedness in the ethnic group, all participants (except SG3 and SG7) hired at least some employees who identified as sharing the same ethnicity. However, differences lie in the ideology of hiring co-ethnic employees; most of the participants assume it to be their social responsibility to give them a chance to build their career while for a few it was necessary for their business to have co-ethnics because of their specialised skills. Thus, as also underlined by previous studies (Zhou, 2004, Worthington, 2006), immigrant entrepreneurs create job opportunities for the co-ethnic workers who, in some cases, would otherwise be excluded from the mainstream labour market.

FG9 *“I hired a lot, 80% of our employees are Indians. And most of them were basically new immigrants who came to Canada with physiotherapy background. We hired them as assistant; we guided them how to get into the exams and how they can prepare for it. And then they became physiotherapists and they started working with us as a physiotherapist. Probably, I'm doing it more for Indians... I think they need more support rather than the money support.”*

SG2 *“We're always looking to give someone [immigrant] a chance. That's an important part of how we hire because we know what it's like to be immigrants. We know what it's like to not necessarily have the local experience, not speak the language hundred percent... It can be a big setback. So because of our background, we know that just because you can't speak the language perfectly doesn't mean that you're not smart enough to get a job. We won't say no to somebody because we don't think the name is Canadian enough or we don't think that they have Canadian experience.”*

4/20 entrepreneurs (2 FGs and 2 SGs) didn't give special consideration to hiring co-ethnics employees. Limited relational embeddedness with the co-ethnics community encouraged them to be neutral about the matter except in one case where co-ethnics were employed because of their specialized skills and not as to give them a privilege or special consideration.

The quotes mentioned below reflects that ethnicity of employees did not seem to matter:

FG10 *“So I have tied up with the employment services in Ottawa. They recommend the students, people, some immigrants. I hire, train and tell them that they have to get the work experience and leave. So, I've done that with a doctor from Sri Lanka and Pakistan. Give them the job, give them the experience, and off they went...done with a number of people.”*

In one case where co-ethnics were employed, it seemed essential to their business operations rather than the influence of embeddedness in the co-ethnic group. FG8 who is running an ethnic restaurant reported that he has more than 90% of mainstream customers. He wanted to stay away from the co-ethnic community but he hired Indian employees because of their specialized skills in Indian cuisine.

Despite of the difference in generation, these entrepreneurs also have a common characteristic that they all mainly focus and serve the mainstream or wider market and the ratio of the co-ethnics customers in their clientele is less. However, this reason was only explicitly stated by SG7:

“I didn't hire any ethnic people. The reason why is because most of my customers I say 90% of them were white. So, white and old; my demographics were white and above the age of 45... so I had to take that into consideration when I was hiring an employee, that they may feel uncomfortable in talking to somebody with a person of color, as opposed to a Caucasian person.”

2) Bridging skills gap

Many employers (mostly FGs and few SGs) understand that their co-ethnic immigrants have the professional skills needed to complete work on the job, but they also feel that they lack the similarly valued soft skills as in the Canadian context. Participants identify skills gaps and support essential skills development of their co-ethnic employees.

FG7 *“We have a lot of new immigrant programs within our organisation for new immigrants specifically from India; we have a trade program that allows them to bridge their skills. It's in most cases, softer skills, communication skills, sort of cultural sensitivity and so on and so forth... We definitely have been able to hire a lot of new immigrants into our organisation where we know that their hard skills are at par and their soft skills needed a bit more alignment”.*

3) Supporting Integration requirements

Some participants also take initiatives on the integration of immigrants. Employers seek and develop solutions to real-life challenges of their employees in transitioning into the host country.

SG1 *“A lot of those support staff are immigrants. They are trying to seek PR [permanent residence] as they are here in school. And we sponsor a lot of these people. There is a lot we do on behalf of them. We help them with lawyers, we help them with jobs. We help them arrange where they can stay...”*

4) Extra vacation

Some FGs also discussed that they provide long unpaid vacation to their co-ethnic employees for their visits to India. They understand that their employees have a family back home. Sometimes it is their marriage or back home family needs that they have to go to India for several weeks.

None of the SGs have reported facilitating their employees in this regard.

FG5 *“From the beginning battles they want extra vacation for going to India and we let them go. Most companies will not do that because when a person starts work the typical vacation is two weeks and someone is going to India for marriage or other purpose then they are not coming back for six to eight weeks.”*

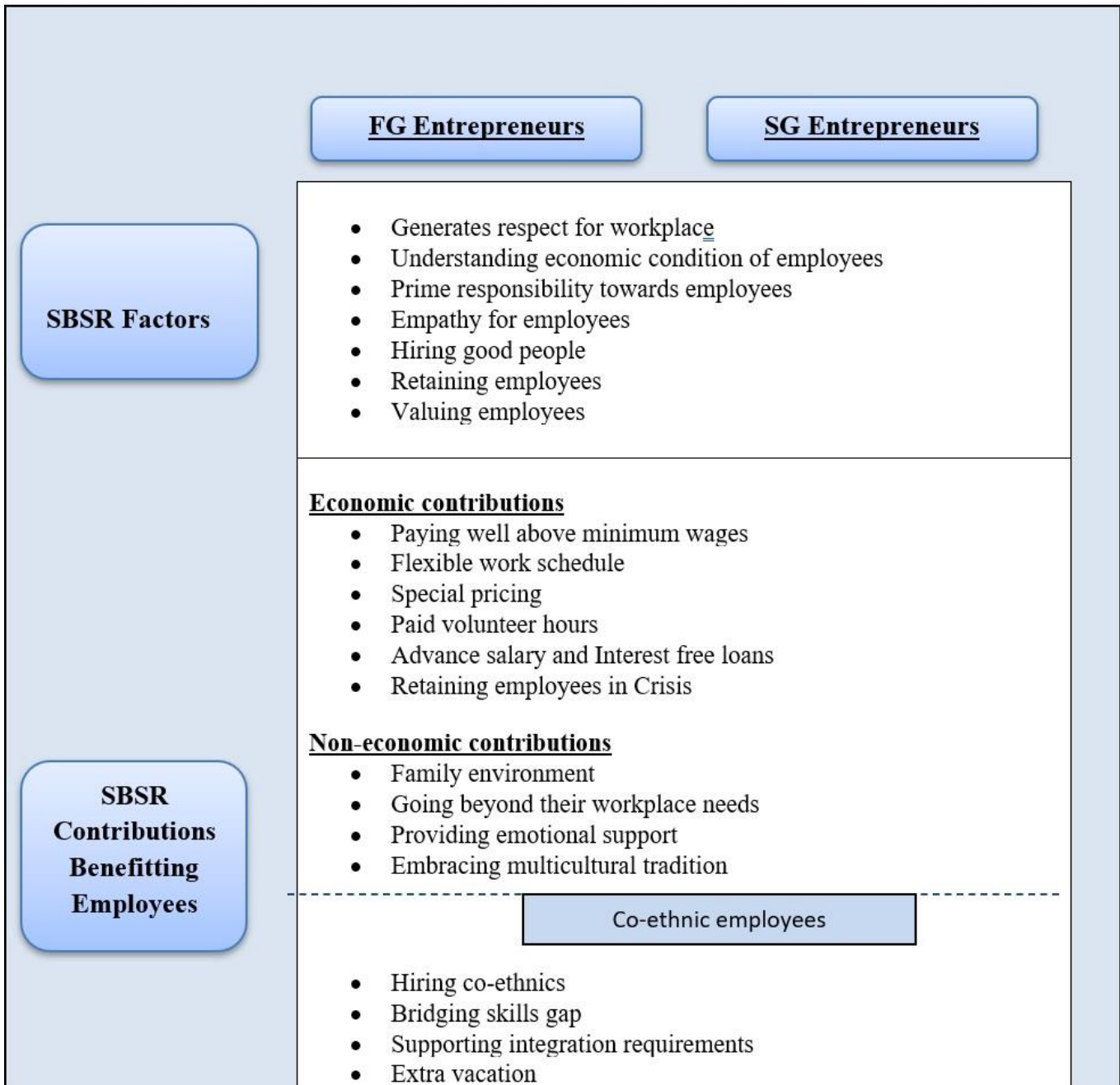
The excerpts above and the data in general suggest that the majority of the immigrant’s relational embeddedness has manifested as a major influence to engage in employee SBSR that results in benefitting the co-ethnics employees in their economic and social integration in the host country.

The above findings are summarized in Table 10.

To summarise, both the generations had an understanding of their responsibility towards their employees and each undertakes to invest time and resources in the improvement process. The findings above clearly depicted the importance of embeddedness with their employees and the paternalistic and collective culture of Indian immigrants as their SBSR is not only limited to the employee at the work place but they are also concerned about their employees’ personal and

family issues. Moreover, they are empathetic towards the issues and distinctive needs of co-ethnics employees and make an effort towards fulfilling them.

Table 10: Factors influencing employee focused SBSR contributions



6.2.2. Relational Embeddedness with Customers

There is an emerging class of immigrant entrepreneurs who have come out of the borders of traditional ethnic businesses and serve the mainstream society clientele (Kloosterman, 2010).

The impact of immigrant entrepreneurs has noticeably changed the outlook of not only the market by introducing different kind of products but also by the emergence of new forms of social cohesion with the customers. In this study, all the participants are embedded in the host country in such a way that they are serving the mainstream society consisting the mainstream customers as well as co-ethnic customers. All of them reported more than 50% of their customers are out of the co-ethnic enclave.

It is surprising that two entrepreneurs who are dealing in ethnic products and services have exclusively more than 95% of their customers out of their ethnicity and they have modified their products or services according to the degree to which they were valued by the mainstream customers. SG6 who is importing jewellery and other artistic products from India stated:

“I have one Indian client. It’s not meant for them as it is silver. It’s not really gold. It’s gold plated silver. And they like shiny. it is has to be North American taste, it has to fit the North American style because they are my buyers who purchase those items here and it has to be authentic as well.”

Similarly, FG8 who is running an Indian cuisine restaurant asserted “I learned the Canadian way” and he stressed that mainstream customer priorities were an important dimension of how he modified his products or services as the following quote by SG8 illustrates:

“We cannot make it spicy because we need to appeal to the majority of the people here. We cannot depend only on Indian customers. They have their own specific taste... I keep it very simple, this is my style and that is what Canadians like...”

The above discussion is helpful in understanding the embeddedness of participants with their

customers. The interview data indicated that participants develop close relationship with their customers, often characterized by a high level of customer service, providing knowledge and building informal ties with them.

SBSR contributions benefitting customers

1) Extended service to customers

To build their reputation and relationship with customers, the entrepreneurs adopted SBSR as a differentiation strategy. Providing service on unwarranted or expired warranty products are broader SBSR practices than simply adherence to law. Two SGs who sell bathroom and kitchen fixtures have embraced SBSR practices that went well beyond mere compliance with current regulations. For example, SG2 *“It doesn't matter that it's out of warranty, I could make more money by trying to sell them a new product. But at the end of the day, you've got somebody who you want to build a good relationship with ... help the customer out, try and give them something to replace it.”* A similar initiative is echoed in the following excerpt stated by SG1:

“We take care of the customer service issue, whether that involves a replacement, whether that involves sending someone to their house to fix a problem, whether that involves contacting a company manufacturer and getting them product, whether that involves buying the product and actually giving it to them because the manufacturers no longer warranting it, but we feel that because they are our clients, they still need to be taken care of. Those are initiatives that we take upon ourselves that we fully take the cost or the burden on us without really ever explaining to the client what's going on in the background.”

2) Developing Informal Ties

Some FGs participants also mentioned building personal and informal ties with their customers by engaging in SBSR practices that strengthened the bond with them. Being responsible was linked to the notions of ‘happy customers, listening to customers, developing informal relations, and helping customers in need’ which all provide an opportunity for developing relational embeddedness with customers. However, building informal ties was mentioned by many FGs and only one SG as it can be concluded from the interview data that SGs preferred to provide

services in a structured way. The quotes mentioned below reflect broader social aspirations of their firms towards their customers:

FG10 *“On the social side, for some seniors, you have to hold their hand when you're doing business. Literally what I mean by holding the hand is you have to bring to their level of communication, their decision making is not the same... Just because we listen to them... they came and they said as we just like coming out here because you guys listen to us. So, a small talk turns into a 15 minutes discussion. And for them, it's like, they were able to spend an hour 15-20 minutes coming to our place having a 15-20 minutes discussion and going back, they fill their day up. So, they feel happy.”*

SG8 *“I always tell my clients that my satisfaction is in your happiness ...It's about your product and your quality and you as a person. If your business ethics and your social ethics are not up to par with your quality, then it's hard because once people get to know the business when people get to put a face to the name, it becomes a reliable business, a trustworthy entity. And that's the whole point of being an entrepreneur in small businesses because essentially, I am my business as an entrepreneur. And so holding the set of social ethics to a high standard is important, because that's what continues to set me apart from the competition and that can continue to support me in being recognised in the community.”*

3) Providing affordable products

Many FG entrepreneurs and two SG entrepreneurs who are running a family business have focused on providing affordable products to customers by pricing lower than the market which is consistent with the literature (Kloosterman, 1999). Immigrant entrepreneurs are able to sell their products at reasonable prices not by compromising with quality but because of their low margin set up, which is clear in these quotes:

FG2 *“We have done market research, we went to Chapters, we went to Whole Foods, and then all of the regular grocery stores, the product the quality is really good. But at the same time they know in the market there do not have any competitors who can compete with them with the prices. It's like the regular cotton without any organisers in the bag; they are selling it for \$20 - \$25. We contacted different manufacturers, we got the quotes. And then when we did our own profit margin and everything we thought it doesn't make sense to put that price on the tag and that's why we call in our tagline "making sustainability affordable...”*

SG1 *“Our business model is designed around being a high volume retailer. We offer affordable pricing on anything that we sell. So typically at a lower margin rate you are not going to find that price for the same item. We offer a lot of support to the customers for those items. That's always a lower margin approach. I would not sell you one item for a much higher margin, rather*

have a big fraction of the associated work. We take a lot of work on our shoulders on behalf of the customers, just to make sure that we are supporting them with whatever they are buying from us.”

4) Helping customers in need

Another example provided by three FGs and one SG to provide affordable products not to all clients but to those who are in need. They consider it to be their responsibility to provide the products or services at low margin or at a loss to their needy customers. FG10 stated:

“I can still remember one senior. So he wants a particular product for has a walking immobility or something that to walk properly. And when you telling the price, he is mentally locked in the 1960s. So he refuses to buy it. But you know it is the moment he walks 100 meters he's gonna fall. It's not like a kid falling down when a senior falls down, it is very severe...So I had to sell product at a loss, so that this person doesn't fall it up. So he's mentally in his 1960s.”

SG9 “Mission is empowerment so you know if they[customers] are not able to pay for it and they are going to feel less than empowered because they have to pay when they can't even afford the next meal. That doesn't make sense to me. So, I treat everything on a case by case basis, very individualised scale and I think that's one of the big things that sets me apart from others who offer similar type of services.”

5) Assuring quality products

To build trust and credibility for their business, some participants also focused on quality and educating customers. Some FGs also acknowledged and mentioned that there is a difference in quality standards in dealing with Canadian customers as compared to Indians as explicitly stated in the quote by FG8 *“Quality is what this society needs, we are not in India. So, we need the things what Canadians like. So, we go always with that. So, quality is always on top there is no compromise.”*

A further example of the same notion is illustrated in the quote by FG1 who ensures quality by adhering to norms and getting certifications.

“... it is the perception that if anything is coming out of Canada, that is of utmost quality and it is true because there are a lot of inspections which are happening time to time by Health

Canada. So they're the audits which are happening, right even from pharmacy vigilance to your goods Manufacturing Practices Part... We do production as per the Health Canada requirements. Health Canada is very strict in terms of documentary requirements if something is missing they will not approve the product. So they are very strict in quality specifications.”

No SG entrepreneur mentioned differences in quality standards between the Indian and Canadian contexts as they are not well versed with the Indian institutional environment to compare with.

This finding is consistent with the literature (Azmat, 2012) that second generation is not much affected by the institutional environment of the home country.

6) Providing detailed information

While elaborating on the idea of building credibility and trust with the customers, the examples given by respondents generally mirrored those found in the small firm community as a whole.

Mostly SGs and few FGs stressed on providing enough information about their products and services as it help in building confidence in the customers:

FG10 “I have to sell a rollator to a client, I have to tell them, I'm going to teach you to walk because a lot of people have come to a state that they don't even know what's the right way of walking. I can tell you look around and if you see anybody who is a senior, they don't even know the right technique to get up from the chair. Even teaching them the right technique to get up from the chair to build their confidence up, So, anyways, if you ask me is what I'm doing it every minute of every, every product, every service I give every discussion I have with a client.”

SG7 “Our business was a little bit different in the sense that you go to many vitamin shops and health food stores and Costco and all those things. There's nobody there to explain what you're buying. I would hire an employee pay him a little bit more money. So he can just help explain to the customer but not mislead them, provide the right information. And in those days, the early days definitely didn't have any internet. So we were always handing out flyers and photocopies of health information to a lot of our customers, so providing education to them, and they can make a logical choice.”

7) Maintaining Transparency

SGs also mentioned maintaining transparency and authenticity in the business. For example, SG6 who is a designer and imports artisan products from India differentiated herself from other businesses in the same industry by maintaining the authenticity of her products. She claimed:

“They would ask me to participate in fashion and wedding shows, but I didn't want to because I would be grouped with people who are actually exploiting others...I'm not being judgmental but that's what their business model is. My model is not anywhere close to that. There is lack of transparency mine is up to 80% transparent and authentic as well.”

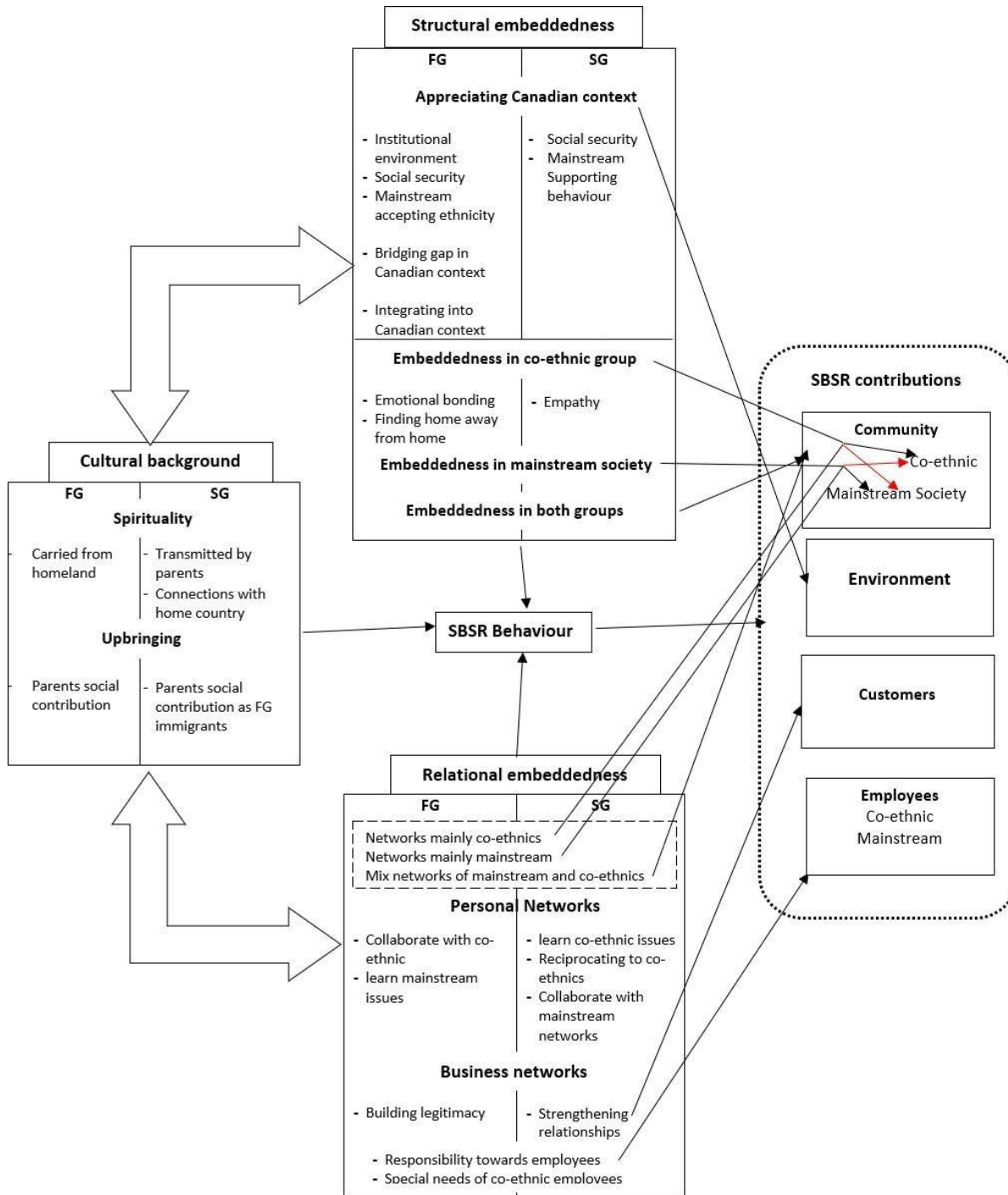
Table 11: Customer focused SBSR factors and contributions

<p>SBSR Factors</p>	<ul style="list-style-type: none"> • Recognition in community • Building legitimacy 	}	FGs
	<ul style="list-style-type: none"> • Developing trust • Strengthening customer relationship 	}	SGs
<p>SBSR Contributions Benefiting Customers</p>	<ul style="list-style-type: none"> • Providing affordable products • Assuring quality product 	}	FGs
	<ul style="list-style-type: none"> • Extended service to customers • Maintaining transparency 	}	SGs
	<ul style="list-style-type: none"> • Providing detailed information • Helping customers in need 	}	FGs & SGs

6.2.3 Research Model

The above findings are summarized in the research model below (Figure 8) and the relationships between the themes drawn from the interviews explained.

Figure 8: Research Model



Emerging themes from the interviews show that three broad factors trigger SBSR contributions among immigrant entrepreneurs; these are the cultural background, structural and relational embeddedness. These factors are declined into various sub-factors influencing various SBSR contributions that are somehow different between FGs and SGs. The thematic grouping of these factors with differences/similarities between FGs and SGs is depicted in Table 12.

Figure 8 provides a model showing the key factors that structure both FGs and SGs SBSR behaviour and contributions. One of the important factors is their home culture background. Both groups are impacted slightly differently by this factor. For FGs, the culture of giving is directly imported from the home country. It is based on their religion and spirituality and enhanced by the struggles they experience pre-independence and the solidarity that was felt between citizens in India during that time. SGs were immersed in this culture by their parents who transmitted it as they lived it during their youth in India. SGs were also moved by the struggles their parents went through when immigrating to Canada and the support they were provided by their ethnic community. Therefore, this culture of giving back is part of both groups' DNA, of their deeper personality. It results in various types of SBSR contributions aimed at both the mainstream and ethnic communities, the environment, employees whether they are mainstream or immigrants from various countries or ethnic and customers of various origins as well.

As explained in the findings, the entrepreneurial process does not work in a vacuum and both FGs and SGs were impacted by the Canadian context. Their structural embeddedness was felt somehow differently by both groups, and with both dimensions (i.e. place and groups) depending in part on their experiences and embeddedness in the host country. This in turn was a factor in directing their contributions to various causes and groups. More specifically, at a higher level, both groups were catering to the wider society comprising both co-ethnic community,

mainstream society and other immigrants. This was chosen by design to move away from the general literature on immigrant entrepreneurs only emphasizing their ethnic embeddedness.

FGs and SGs interact and react to their macro and meso environments in the host country as well as their networks. Due to their direct experience with immigration and integration, and their eagerness to learn about the host country, FGs maintain relationship with mainstream networks, although are more strongly tied to their co-ethnic community both in terms of support networks and targets to their contributions. SGs on the other hand naturally swing between the two communities.

Interestingly, laws and regulations regarding SBSR did not influence much either of the groups in terms of triggering their SBSR contributions.

FGs in particular were appreciative of the Canadian society openness towards immigrants and the welfare state it provided, a stark change from what they were used to in India, therefore allowing the giving culture to flourish when basic needs are being acknowledged by the institutional context. This inculcated the feeling of giving back to the host country. Being SMEs, their SBSR contributions were limited to the location or neighbourhood where their business is located. However, it is not confined to their co-ethnic community. For example, their SBSR contributions benefitting the local community, irrespective of the ethnicities, include volunteering, donating and partnering at local NGOs. Food contributions, monetary donations, teaching life lessons, delivering voluntary services to people in need, and emotional and financial assistance to needy individuals were the most common forms of giving during the pandemic.

The structural embeddedness with the host country also leads the environmental SBSR.

However, there is a variation between FGs and SGs in this respect. FGs came from a developing

country where there is a scarcity of resources, thus propelling them to reduce wastage by efficiently using the resources. SGs, on the other hand have grown up in a developed country, take conscious and systematic measures ranging from reusing to designing and co-creating eco-friendly products. Participants recycle, practice energy management, and reduce waste. The role of FGs in the environment-SBSR seems to be limited. SGs demonstrate systemic awareness and take more stringent steps to reduce their environmental effects. SGs are taking more deliberate actions and keeping track of the measures in this direction. FGs environment- SBSR, on the other hand, is more fluid, spanning from recycling to reducing material waste.

FGs feelings of homesickness and isolation encouraged them to participate in co-ethnic business and social associations and to contribute to their programming. On the contrary, SGs, due to their integration in the local business community mainly contributed to mainstream business associations, although not always ignoring the co-ethnic ones as an empathetic reciprocating act.

The last factor driving SBSR contributions is relational embeddedness. Not surprisingly, FGs' personal networks are more likely to be among the co-ethnic community, while the reverse is true for SGs. Business networks are shared almost equally between the two communities and the two groups. A stronger embeddedness in the mainstream networks for FGs is associated with a longer stay in the host country. There are of course marginal behaviours as well such as two FGs who have strong ties with co-ethnic networks and two FGs as well as two SGs that only associate with mainstream networks, their SBSR contributions are restrictive to the respective communities. The participants who are primarily embedded either in co-ethnic community or mainstream society (structural embeddedness with place) and have their networks confined to

only one segment of the society (relational embeddedness) make SBSR contributions benefitting their respective community in which they are embedded. There are only few cases that falls under this category and are termed as negative cases as their SBSR contributions are confined to only one segment of the host country. This is depicted in the model by red arrows. It is suggested that having mixed networks and structural embeddedness in both communities: co-ethnic and mainstream would influence the SBSR contributions in such a way that benefits both segments of the society.

The cultural background factors express to some extent why they do engage in SBSR contributions but the strength of their embeddedness with networks and groups tell us their preferences of SBSR contributions.

In terms of SBSR contributions to business networks, both FGs and SGs are strongly involved in their employees' wellbeing, whatever their ethnic origins that include for example higher wages, extra holidays, celebrating various ethnic events. They thrive in providing their employees with a family atmosphere within their firms. Although some contributions inhibit the concerns for the co-ethnics that help them in their early economic and social integration in the host country for example extra holidays, providing immigrants with their first work experience in Canada, referring to various services, etc. FGs and SGs also do not differ in their dealings with customers. Providing service on unwarranted or defective warranty items is part of a wider set of SBSR contributions than merely following the regulation. They cultivate intimate relationships with their clients, often distinguished by a high degree of customer support, experience, and informal ties.

It is noteworthy to reflect on SBSR contributions of immigrant entrepreneurs during the crisis. In the face of the Covid-19 pandemic, when the community or employees needed support to address the hardships the pandemic brought to the fore, many of these immigrant entrepreneurs, mainly FGs, stepped up to continue making a difference when society faced unprecedented challenges. Immigrant entrepreneurs make no small contribution to its adopted locality. Not negligible here is its contribution to the co-ethnic community despite struggling for their own survival, entrepreneurs have somehow jointly found a way not only to make their businesses survive, but also not laying off their employees and supplying necessities to the front workers and international students in their cities.

Table 12. Thematic grouping of factors influencing SBSR contributions

Theory/Concept	FG	SG
Cultural Embeddedness		
Spiritual beliefs	- Carried from homeland	- Spirituality -transmitted by parents - Connections with home country
Upbringing	- Parents social contribution in pre-independence struggle	- Parents social contribution as first generation immigrants
Structural Embeddedness- with place		
Appreciating Canadian context	- Comparing institutional environment - Mainstream accepting ethnicity - Honest and trustworthy mainstream	- Acknowledges social security - Mainstream Supporting behaviour
- Integrating into Canadian context	X	
With co-ethnic group		
	- Emotional bonding with co-ethnics - Developing and strengthening relationship	- Empathy with co-ethnics due to challenges faced by their parents as first generation

	- Finding home away from home	immigrants. - Reciprocating to support extended by co-ethnic community - Personal experiences
Relational Embeddedness The importance of mixed networks Co-ethnics networks Mainstream networks Business networks	- Collaborate to support co-ethnic society issues	- Provides opportunity to learn co-ethnic issues - Respond to support extended by co-ethnics
	- Provides opportunity to learn mainstream issues - Enhances Recognition	- Collaborate to support mainstream issues - Strengthening customer relationship
	- Prime responsibility towards employees - Understanding special needs of co-ethnic employees - Building legitimacy - Developing trust	

7. Discussion

In this thesis, I addressed the topic of immigrant SBSR, particularly, how home and host country factors influence the SBSR behaviour and contributions of FG and SG immigrant entrepreneurs.

In this qualitative research, I analyzed the case of Indian immigrant entrepreneurs in Ottawa and the Greater Toronto Area. I compared FGs and SGs and investigated similarities and differences among them. The research consisted in interviewing 20 Indian immigrant entrepreneurs, all of whom were selected purposefully with the aim of making it possible to compare FG and SG entrepreneurs.

The starting point of the thesis is a conceptual framework based on the literature on immigrant entrepreneurs' home country cultural values and integration experiences in the host country. This framework is based on integrating the cultural and mixed embeddedness approach (Kloosterman et al., 1999). The conceptual model is based on the assumption that FG and SG entrepreneurs have some differences and similarities in the way they are influenced by their home culture, networks and integration experiences in the host country and this in turn will influence their SBSR contributions. Building on this, I stress to integrate and apply the two already illustrated concepts (Cultural background and mixed embeddedness in the immigrant entrepreneurship literature) in a SBSR context.

Concerning what factors influence SBSR contributions of FG and SG immigrant entrepreneurs, the central topic of this research, the final model identifies three processes involved. The first is cultural embeddedness, the second is structural embeddedness and the third is relational embeddedness in the host country. In the upcoming paragraphs, I will discuss these processes in the light of the extant literature.

7.1. Home country cultural background and SBSR

The findings indicate the presence of culture as a dominant theme in both generations. FGs carried the cultural values from the home country whereas SGs value the heritage culture transmitted by their parents. SGs also maintain family or spiritual connections in the home country which helps in maintaining their cultural values. Volery (2007) highlights the importance of family among immigrants, a cultural trait that cannot be separated from them. Although in few cases, explicitly in one case SG convey a superficial cultural understanding about non-Indian cultures, appreciating Indian culture for their togetherness. Another cultural predisposition that was among the findings of this study is the spiritual beliefs that influence FG and SG entrepreneurs' SBSR towards the needs of the employees or community as a whole.

This finding is consistent with the culture lens that mainly draws on "beliefs, attitudes, norms and evaluations, from where the origin of preferences is cultivated" (DiMaggio, 1990, p.114). My findings are in line with the authors that propounds the influence of home culture on immigrants SBSR (Azmat, 2010; Pedrini et al., 2016). Specifically, spiritual values comprising of religious beliefs and moral duty coincide with the findings of Worthington et al. (2006).

To summarize, the literature propounds the influence of culture on immigrant entrepreneurs in general and SBSR in particular, with which my findings are consistent. My research findings contribute by supporting that home country cultural background not only influences SBSR contributions of FGs but also influences that of SGs. This finding is consistent with Tabellini (2008), in which the author found that the influence of culture starts decreasing from the third generation and onwards (Tabellini, 2008). The conceptual framework does not fit with what emerges from the interview data. Indeed, the framework implies differences in cultural

embeddedness between FGs and SGs, for which the interviews provided no evidence.

7.2. Structural Embeddedness and SBSR

Discussing on the host country factors, when entrepreneurs were asked: “To what extent starting a business in Canada influence their SBSR contributions”, the two groups had different frames of reference to interpret the Canadian environment. FG entrepreneurs strongly referred to the institutional factors and appreciated the extensive support provided by government in establishing their businesses and settling their lives in Canada. SGs did not acknowledge most of these factors as they considered it as norm or standard. Coming from a developing country (India), FGs have experienced a lack of these support services in their home country due to insufficient resources. Both, FGs and SGs have appreciated the social context of Canada, mentioning the supportive behaviour of mainstream people and the way they accept ethnicity. They contribute not only to their co-ethnic community but also to the host country through their SBSR contributions focusing on the environment and the local community. While comparing FGs and SGs SBSR, FGs were more inclined towards community benefitting SBSR and undertook casual environmental measures, whereas SGs’ concern for the environment was more formal and holistic.

Also, FGs mentioned SBSR as a medium to understand and integrate in the host country. Having been born or/and having grown in the host country, this factor was not relevant to SGs as they required no efforts to learn or integrate in the Canadian context.

Although these structural factors are well recognized in the immigrant entrepreneurship literature some as challenges and others as enablers, the extant literature on immigrant SBSR has not given

much attention to the notion of structural factors influencing immigrant entrepreneurs' SBSR. The study by Worthington et al. (2006) did not find any substantial evidence of external influences on immigrant SBSR behaviour. This notion was not greatly supported by the findings of my study.

The literature indicated that the degree to which a person is embedded into the local social system has an influence on his or her economic activity (Granovetter, 1985; Jack & Anderson, 2002). In terms of mixed embeddedness, I expanded upon the notion of structural factors by connecting it to SBSR contributions. I also show that a facilitating context in terms of institutional and social context can foster the feeling of giving back to the host country. The facilitating context of Canada for the immigrants instill them to contribute to their adopted motherland. Some participants explicitly stated that their SBSR contributions would have been different if they would have immigrated to any other country. For example, entrepreneurs may respond differently in countries where experiences of immigration are not as favorable as in Canada, being a liberal and multicultural nation.

Immigrants are embedded differently from natives in their co-ethnic group. When elaborating on SBSR contributions to the co-ethnic community, participants also referred to empathy with co-ethnics as they can relate well to the challenges faced by them in their early settlement in the host country. The challenges faced and overcome by these entrepreneurs drive them to support their co-ethnic community. This is relevant to SGs as they saw their parents struggle in the early years of integration. In the extant literature on immigrant entrepreneurship, these factors are well propounded by many authors as challenges faced by immigrant entrepreneurs (Aldrich & Waldinger, 1990; El Chababi et al, 2017; Solano, 2016). This finding emerged as a new reference to SBSR factor for their contributions to the co-ethnic community. For example, a

number of FGs supported international students during Covid-19, when the government policies did not focus much on their hardships. Another example is that a majority of participants hired their co-ethnics to extend support to them, however this could also be seen as a potential dark side to the mutual support afforded by ethnic background as it somehow or the other impacts the chances of employment of other ethnic groups or mainstream community

I also reported on negative cases that do not conform to my findings in general. They are those immigrants who ignore their co-ethnic group and do not contribute to their community. These exceptional entrepreneurs' SBSR contributions are more aligned benefitting the mainstream society.

The literature supports this finding that some immigrants develop a feeling of social distance from their co-ethnic group in the host country (Anthias, & Cederberg, 2009).

7.3.Relational Embeddedness and SBSR

FGs also need to have social contacts in the mainstream society. The entrepreneurs have not only expanded entrepreneurial activities of immigrant entrepreneurs but also their SBSR contributions beyond the co-ethnic community boundaries. The literature indicates that the extent to which an individual is embedded in its networks has an impact on his/her economic actions (Granovetter, 1985; Jack & Anderson, 2002; Solano, 2016). In this study, I have willingly chosen entrepreneurs that serve the wider market comprising of both ethnic and non-ethnic clientele. Still FGs and SGs were differently embedded in their personal networks. Although both FGs and SGs have mixed networks, the difference lies in the strength of their ties. Mostly FGs have either strong tie with the co-ethnic network or, for those who have been living for a long time in the host country, the ties are with both mainstream and co-ethnic. SGs have strong ties either with

mainstream networks or both. These findings are not consistent with the literature on embeddedness of first vs. second generation (El Chababi et al., 2017). they do not align either with the literature on immigrant entrepreneurs in general that advocates that immigrants are mainly confined to their co-ethnic networks (Solano, 2016). The delineation of this finding from the literature may be due to the selected participants, who are catering to the wider society and thus have different relational embeddedness from the traditional entrepreneurs. The literature only talks about the co-ethnic networks with reference to social capital theory as a way to reciprocate to the co-ethnics for their support but is silent on the influence of mainstream networks on SBSR contributions of immigrant entrepreneurs. Moreover, my findings also indicate that entrepreneurs who are embedded in both groups and have mixed networks contribute socially to both communities.

Regarding findings related to SBSR contributions, both FGs and SGs contribute socially to benefit both the mainstream society and the co-ethnic community, considering the specific needs of both groups. Relationships between ethnic entrepreneurs are said to involve a mutual consent of reciprocity (Granovetter, 1985; Zhou, 2004). From SBSR point of view, this finding is in line with the social capital theory that suggests that immigrant reciprocates to the social capital support extended by their networks (Worthington et al., 2006). However, the literature on SBSR focuses only on the co-ethnic social capital whereas the entrepreneurs' network in my study are not restricted to their ethnic networks and tend to have higher social capital outside the co-ethnic community. The embeddedness in mainstream society as group and networks implied greater SBSR understanding and collaborations leading to SBSR contributions benefitting the wider society. SGs have profoundly affirmed the support of the mainstream networks in the form of mentors or friends in supporting their businesses and they collaborate with mainstream non-profit organisations to support them. Although not all of them have strong ties with mainstream

networks, FGs also reported learning from their mainstream network, this shows the importance of having mixed networks, with strong and weak ties, in influencing the SBSR contributions of both generations.

In this way, my results also resolve the issue posed by Worthington et al. 2006 (discussed in the literature review) that there is a need for more research on the reasons that immigrant entrepreneurs participate in SBSR for the benefit of the wider society. My findings on structural embeddedness and relational embeddedness answer this concern. Also, my findings contribute to the literature by explaining the importance of host country experiences which the cultural perspective fell short by not taking into account the complex phenomenon of context, networks, and their experiences in the host country.

It is also interesting to report on the negative cases where 2 FGs and 2 SGs have reported weak ties and very minimal personal and business contacts with the co-ethnic community. These entrepreneurs prefer to benefit mainstream social issues and do not engage in SBSR specifically benefitting the co-ethnic community.

The above findings contribute to understanding the SBSR of emergent stream of immigrant entrepreneurs and second generation immigrants who serve the wider community and are different from the earlier research on traditional immigrant entrepreneurs. Earlier research on immigrant SBSR has focussed on either home culture or co-ethnic social capital. This research opens up many discussions related to the importance of structural factors and the networks that influence the SBSR of first and second generation immigrant entrepreneurs.

Focusing on SBSR contributions by the participants in this study 'giving back to the local community, promoting local causes, contributing to the economic and social benefits of

employees' is consistent with the SBSR literature on small and medium-sized enterprises (Jenkins 2006; Spence et al.,2003). Existing literature shows that SMEs accept SBSR in an informal manner and mainly concentrate on benefiting the local community where their company is based. Being SMEs, my study participants also portrayed the same actions.

On the other hand, it seems reasonable to argue that what is perhaps distinctive about the interviewees in this study is that their SBSR is deeply influenced by their cultural values. Moreover, the behaviour is also grounded in their integration experiences comprising appreciation for developed country resources and ethnicity acceptance by people. On the other side, the challenges faced by them as immigrants in the host country develop empathy for their co-ethnics. These factors are perhaps distinctive about the interviewees in this study that set them apart from the mainstream entrepreneurs.

The notion of mixed embeddedness underlines the importance of host country environment and social networks as an essential support mechanism of business life (Kloosterman & Rath, 2001; Jones and Ram, 2007). Unlike most studies on immigrant SBSR that consider the home country in isolation and emphasize the ethnic social capital, the present study integrates the host country context. It is true that embeddedness in the ethnic community provided support and resources and triggered both economic value and social value (Granovetter, 1985; Jack and Anderson, 2002); embeddedness in the host country environment and mainstream networks was also a strong point in learning about the social causes and collaborating for SBSR contributions that benefits the wider society in the host country.

Most of the time, many new immigrants are unaware of the social issues and the mainstream not-for-profit organizations that work for these causes. Rarely do they have a SBSR plan which

causes an unprepared start. Developing role models would help in this case. Finally, the minimum discussion on SBSR between entrepreneurs and advice organizations such as business associations, Chambers of Commerce and native entrepreneurs is a limitation as well. One important consequence is that these organizations do not consider SBSR on their agenda. It is striking, that there is a need for not only entrepreneurs but also for these organizations to integrate SBSR in their key agendas. Platforms need to be developed where the immigrants and natives can jointly develop their networks and learn cross-cultural SBSR practices from each other. The policy makers should also work on to build favourable policies to minimize the challenges faced by the immigrants, which will foster the feeling of giving back to the host country.

8. Conclusion

In this section, I summarize the contributions of this research to the body of knowledge on the factors and contributions of SBSR made by immigrant entrepreneurs of the first and second generations. Thereafter, I present practical implications of this study. Finally, I review the limitations of this research and the possibilities for future research to take forward the results of this study.

8.1. Contribution

This study has analyzed data from a qualitative enquiry using in-depth interviews to understand the factors that lead to SBSR contributions in business and society from the perspective of first and second generation immigrant entrepreneurs in Canada. This study contributed theoretically and methodologically to the literature on immigrant entrepreneurs and SBSR. The findings of this research also help in further understanding processes that affect SBSR behaviour and contributions, and its implications for policymakers. At the theoretical level, the mixed embeddedness approach has been augmented by applying it in the field of SBSR and applying it explicitly to first and second generation immigrant entrepreneurs. As such, the study fills a gap on second generation immigrant entrepreneurs' SBSR behaviour. The focus of SBSR research has only considered the influence of home country without considering the influence of host environment on SBSR endeavors. The focus of mixed embeddedness developed by Kloosterman et al. (1999) has so far been on the entrepreneurial orientation of immigrant entrepreneurs and how it influences the SBSR behaviour and contributions of immigrant entrepreneurs has not been acknowledged. My research made an attempt to expand the scope of the mixed embeddedness approach by both applying it to the SBSR context and focusing on both home and host country

factors. I expanded upon the notion of structural factors and networks by connecting it to SBSR contributions. I also show that a facilitating context in terms of institutional and social context can foster the feeling of giving back to the host country, therefore this stresses the importance of including this factor in further studies. Moreover, my findings also indicate that entrepreneurs who are embedded in both groups and have mixed networks contribute socially to both communities. This research opens up many discussions related to the importance of structural factors and the networks that influence the SBSR contributions of first and second generation immigrant entrepreneurs.

In addition, studies on immigrant SBSR focus on the traditional businesses who are confined in their co-ethnic enclave and deal in traditional products or services. However, in this study I made an effort to refine and extend theory by undertaking a multi-level analysis and exploring the differences between first generation immigrant entrepreneurs and second generation immigrant entrepreneurs who came out of their enclave and serve the wider society (Kloosterman, 2010).

At the methodological level, and unlike previous SBSR immigrant studies that have concentrated on immigrants of the first generation, this research examines immigrants of the second generation and contrasts their experiences with their counterparts of the first generation.

Furthermore, there has recently been a strong recommendation to bridge across macro and micro-levels by integrating individual and institutional dynamics posed by the context in the field of SBSR (Soundararajan, Jamali & Spence, 2018). Unlike most studies on SBSR factors that consider either the home country culture or emphasize the role of ethnic social capital in the host country, the present study integrates the importance of mainstream networks and the structural factors at the macro-level.

I have also provided a model supported by the literature and derived from the participants'

experiences to conceptualize the SBSR factors from the perspective of different generations of immigrant entrepreneurs. The results under each of the themes in the model not only indicate the interactions between cultural embeddedness and mixed embeddedness of first and second generations, but also how the integration of SBSR practices into day to day business life provided opportunities for better coordination and collaboration at host country level.

This research also has practical implications for different generations of immigrants wishing to embrace SBSR. It creates an understanding of how home culture and host context interact with immigrant entrepreneurs to influence their SBSR decision making. Finally, the study also has policy implications for both aligning and appreciating the SBSR efforts undertaken by immigrant entrepreneurs. It calls for policy formulation to educate immigrant entrepreneurs if their SBSR is not well aligned with the host country's expectations, thus allowing for the enactment of enabling policies.

Specifically, I have contributed to an understanding of the factors influencing SBSR contributions from the perspective of different generations of immigrant entrepreneurs by exploring a range of similarities and differences that emerged from the data.

8.2. Implications for Practice

Understanding factors affecting SBSR practices will help to formulate appropriate policies and learning programs to reap the benefits of immigrant entrepreneurship in the development of host countries. Policies that encourage and facilitate the development of social capital from communities, co-ethnic and mainstream, by immigrant entrepreneurs could be beneficial in encouraging the SBSR contributions of immigrant entrepreneurs. Platforms or networking events

need to be organized where the immigrants and mainstream entrepreneurs can jointly develop their networks, interact, and share experiences and best SBSR practices that enable them to learn cross-cultural SBSR practices from each other. The structural policies should also work to build favourable policies to minimise the challenges faced by immigrants, which will foster the feeling of giving back to the host country. Furthermore, it has been found that SGs take more conscious steps to reduce their environmental effects, while FGs rely more on waste reduction. This difference is most likely due to variations between the context and culture of home and host countries. As a result, actions should be taken to engage and educate immigrants from developing countries about environmental SBSR. Finally, the scarce discussions on SBSR between entrepreneurs and support organizations such as business associations, Chambers of Commerce and mainstream business organizations are a limitation as well in guiding entrepreneurs in their endeavours in this matter. One important consequence is that these support organizations do not consider SBSR on their agenda. It is striking, that there is a need not only for entrepreneurs but also for these organizations to integrate SBSR in their key agendas. The policies should be developed in the light to engage immigrants in SBSR that benefits not only the co-ethnic communities but also align well and meet the expectations of the mainstream society.

8.3. Limitations

This study has limitations. First, the findings were based on data collected from Indian immigrant entrepreneurs, thus generalisability is constrained. However, the findings should be evaluated on the basis of transferability to other settings with similar contexts (Creswell, 2013). I have tried to facilitate the transferability by providing thick contextual descriptions of the participants' backgrounds and social contexts (Creswell, 2013). Some limits to transferability

should be considered. It is possible that other Indian immigrants who deal in ethnic products and confine their business in their co-ethnic enclaves would have different networks and might contribute more in SBSR benefitting the co-ethnic community to build their social capital. Moreover, reflecting on the notion of transferability to other ethnic groups, other populations of immigrant entrepreneurs might have similar or different home culture and experiences and networks in Canada depending on their cultural distance from the host country.

A recent study by Yeasmin and Koivurova (2019) stressed on integrating SBSR to improve sustainability of the immigrant businesses. However, this study cannot make inferences on sustainability of businesses, because it does not focus on the performance, or business success, or rate of survival of immigrant businesses. This study highlights the factors that influence their SBSR contributions. This may serve as a win-win strategy for both society and entrepreneurship. Based on the reported experiences, it can be said that SBSR facilitates building legitimacy and strengthening relationships with the stakeholders which may improve sustainability of their businesses.

8.4. Future Research

My research explores the factors that lead SBSR contributions from the perspective of different generations of Indian immigrant entrepreneurs. As a next step, it would be helpful to validate my research model by conducting studies with entrepreneurs in a variety of contexts to assess and refine my representation of the factors influencing SBSR contributions. For example- it would be important to explore this model by studying other ethnic communities in Canada. In addition, generational issues were reported by SGs owning family businesses where two generations are concurrently managing the firms, but given the small frequency of such businesses, I was not able to make inferences on these observations and experiences. A key issue that future research

could pursue is seeking to compare and understand the intergenerational differences and similarities in SBSR contributions in the context of family businesses owned by immigrants.

In conclusion, immigrants' SBSR is a unique source of social development. In addition to their contributions to different stakeholders, immigrant SBSR represents one of the possible ways through which co-ethnics achieve economic and social integration in the host country. As immigrant entrepreneurship continues to influence Western economies, the subject of their contributions to the host country will continue to arouse the interest of researchers. My research will help not only other immigrant entrepreneurs but also mainstream entrepreneurs to further develop their SBSR initiatives by bridging the gaps of diversity and fulfilling the social development for both ethnic and mainstream communities. SBSR in immigrant-owned SMEs must be studied further to gain a more comprehensive picture of how to support those entrepreneurs already working with SBSR and those in the path of transitioning towards a more responsible enterprise so that the benefits of immigrant entrepreneurship could be reaped in the context of social development. Therefore, the benefits of diversity should incorporate not only economic growth, but also appreciate its impact on social processes.

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Appendix 1: Interview Guide

Personal Characteristics & SBSR

1 Can you tell me about your background, education, experience in/before you came to Canada? Are any of your family members entrepreneurs?

2 How old were you when you/your parents first immigrated to Canada? How long have you been in Canada?

3 What motivated you to start/enter your business in Canada? How long has your business been established in Canada? What are your business goals?

4 What does SBSR means to you as an immigrant entrepreneur?

5 Can you please describe in detail the SBSR practices of your firm?

6 How do you make decisions regarding your SBSR practices? What is the story of how you came to be engaged with SBSR? Please look back in the days and trace something/someone (could be a belief, experience or desire) that has inspired your involvement with social responsibility practice at business level.

7 Thinking about your personal characteristics (values, beliefs), how have these influenced your SBSR practices?

Section 2- SBSR & Home country

8 How does your home/heritage culture influence your SBSR behaviour?

9 How is your family involved in the business? How does it influence your SBSR practices?

10 How is your business benefitting the co-ethnic community? Can you explain by giving examples? Why have you decided to adopt these particular types of SBSR practices?

11 In what ways is your SBSR practices different/ similar from fellow community members of your cultural background in your industry (or in general)? What do you think are the reasons behind these differences/similarities?

12 How would your SBSR practices be different if you would have started your business in your home country?

Section 3 - SBSR & Host country

- 13 How has establishing your business in Canada influenced your SBSR practices?
- 14 How is your business benefitting the mainstream community? Can you explain by giving examples? Why have you decided to adopt these particular types of SBSR practices?
- 15 Thinking of your social networks, do they belong to your ethnic community or the mainstream community? Do your social networks influence your SBSR practices? And how?
- 16 While planning out and starting your business, did you seek 1) advice 2) financing 3) resources from any sources external to your business? Please specify those and why you have chosen them? Is your business now giving back to these people? In what ways?
- 17 Thinking of your business networks, do your clients, suppliers, employees belong to your ethnic community or the mainstream community? How do you select them? How do they influence your SBSR practices?
- 18 Are you aware of the agencies/ associations that support SBSR practices of SMEs and recognize them for their involvement?
- 19 What are your views on the 'Climate change' campaign going in Canada? Do you think your business has any contribution to it? How are you trying to minimize that?
- 20 Can you take me back to the early stages of your business creation, how does your SBSR differ now? What are the reasons for this change?
- 21 Would you like to share anything in this aspect, which I didn't think to ask?

Appendix 2: Certificate of Ethics Approval

03/02/2020

Université d'Ottawa

Bureau d'éthique et d'intégrité de la recherche

University of Ottawa

Office of Research Ethics and Integrity

CERTIFICAT D'APPROBATION ÉTHIQUE | CERTIFICATE OF ETHICS APPROVAL

Numéro du dossier / Ethics File Number

S-01-20-5395

Titre du projet / Project Title

The Unappreciated Efforts:
Exploring Small Business Social
Responsibility(SBSR) from the
Perspective of Different
Generations of Immigrant
Entrepreneurs

Type de projet / Project Type

Mémoire de maîtrise / Master's
major research paper

Statut du projet / Project Status

Approuvé / Approved

Date d'approbation (jj/mm/aaaa) / Approval Date (dd/mm/yyyy)

03/02/2020

Date d'expiration (jj/mm/aaaa) / Expiry Date (dd/mm/yyyy)

02/02/2021

Équipe de recherche / Research Team

**Chercheur /
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Superviseur / Supervisor

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Université d'Ottawa

Bureau d'éthique et d'intégrité de la recherche

University of Ottawa

Office of Research Ethics and Integrity

Le Comité d'éthique de la recherche (CÉR) de l'Université d'Ottawa, opérant conformément à l'*Énoncé de politique des Trois conseils* (2014) et toutes autres lois et tous règlements applicables, a examiné et approuvé la demande d'éthique du projet de recherche ci-nommé.

L'approbation est valide pour la durée indiquée plus haut et est sujette aux conditions énumérées dans la section intitulée "Conditions Spéciales ou Commentaires". Le formulaire « Renouvellement ou Fermeture de Projet » doit être complété quatre semaines avant la date d'échéance indiquée ci-haut afin de demander un renouvellement de cette approbation éthique ou afin de fermer le dossier.

Toutes modifications apportées au projet doivent être approuvées par le CÉR avant leur mise en place, sauf si le participant doit être retiré en raison d'un danger immédiat ou s'il s'agit d'un changement ayant trait à des éléments administratifs ou logistiques du projet. Les chercheurs doivent aviser le CÉR dans les plus brefs délais de tout changement pouvant augmenter le niveau de risque aux participants ou pouvant affecter considérablement le déroulement du projet, rapporter tout événement imprévu ou indésirable et soumettre toute nouvelle information pouvant nuire à la conduite du projet ou à la sécurité des participants.

The University of Ottawa Research Ethics Board, which operates in accordance with the *Tri-Council Policy Statement* (2014) and other applicable laws and regulations, has examined and approved the ethics application for the above-named research project.

Ethics approval is valid for the period indicated above and is subject to the conditions listed in the section entitled "Special Conditions or Comments". The "Renewal/Project Closure" form must be completed four weeks before the above-referenced expiry date to request a renewal of this ethics approval or closure of the file.

Any changes made to the project must be approved by the REB before being implemented, except when necessary to remove participants from immediate endangerment or when the modification(s) only pertain to administrative or logistical components of the project. Investigators must also promptly alert the REB of any changes that increase the risk to participant(s), any changes that considerably affect the conduct of the project, all unanticipated and harmful events that occur, and new information that may negatively affect the conduct of the project or the safety of the participant(s).

Kim THOMPSON

Responsable d'éthique en recherche / Protocol Officer

Pour/For **Barbara GRAVES** Président(e) du/ Chair of the **Comité d'éthique de la recherche en sciences sociales et humanités / Social Sciences and Humanities Research Ethics Board**

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