Collective Entrepreneurial Learning within the Family Entrepreneurial Team: The Case of the Cypriot Diaspora Family Businesses in the UK

By

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ABSTRACT

Although much work has been dedicated to diaspora entrepreneurship, there is still a lack of research upon collective entrepreneurial learning of diaspora family entrepreneurial teams (FET). This thesis focuses on the way in which collective entrepreneurial learning within FETs emerges, unfolds, and transforms in diaspora family businesses owned by Cypriots in the UK. The thesis employs a qualitative approach with the use of six case studies and draws on the social theories of collective learning, social capital and organisational learning while data are approached abductively. The data collection comprised in depth semi-structured interviews, non-participant observations and the study of documents, which seek to uncover the richness of the living experiences of the FET members. The findings of this research contribute to existing bodies of literature and theory, and illustrate first that FET collective entrepreneurial learning emerges from the individuals' implicit and explicit learning which create a corpus of newly informed collective entrepreneurial learning within the FET since it is dependent on the members who compose it. The second finding shows that collective entrepreneurial learning within the FET unfolds from the relational, cognitive and structural dimensions of family across borders social capital while directly influenced by the diaspora element of the family business. The third finding has identified that the transforming process of collective entrepreneurial learning within the FET is a cumulative result from the feelings and emotions of the FET members which are stimulated by urgency and esteem. The thesis suggests a conceptual diagram, which shows that collective entrepreneurial learning of the diaspora FET is urgency and esteem-led and stems from an intersection created between learning instruments and social influences.

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CHAPTER 1-INTRODUCTION

1.1 Background and context of study

This research seeks to explore the phenomenon of collective entrepreneurial learning within the family entrepreneurial team (FET) in the context of family businesses owned by diaspora Cypriots whose host country is the United Kingdom (UK). Although much work has been dedicated to diaspora entrepreneurship, there is still a lack of research upon collective entrepreneurial learning of diaspora family entrepreneurial teams. This thesis focuses on how collective entrepreneurial learning within FETs emerges, unfolds, and transforms, in diaspora family businesses owned by diaspora Cypriots in the UK and aims to contribute to theoretical and practical insights in the fields of diaspora entrepreneurship, family business, and entrepreneurial learning by shedding light on the dynamics of collective entrepreneurial learning within the diaspora FETs. With an increasing and continuous migration flow (Simba and Ojong 2018), it is imperative to understand the dynamics of diasporas (Elo 2014). In this thesis the word diaspora is largely meant those people who have migrated.

Past research suggests that learning inevitably occurs firstly at an individual level (Sadler-Smith 2009) and that knowledge accumulated by the group is greater than the sum of the knowledge generated from the individual members (Senge 2006). Because the context of this study is the family business, this cannot be ignored. Besides, it is the collective efforts of the family members in business, who interact entrepreneurially across generations that leads to collective entrepreneurial learning, strengthening in this way, the family's knowledge base accumulated over time (Discua, Hadjielias and Howorth 2017). Therefore, since learning is perceived as the most potent force for change, it should be

addressed collectively, as through collective learning organisations can transform towards a chosen direction (Dixon 1999). Recent studies have shown that the presence of family members in business involve practising entrepreneurship together as a team (Discua Cruz, Howorth and Hamilton 2013; Hadjielias, Hamilton and Howorth 2013). As a result of their joint practice, they learn together while improving their entrepreneurial capabilities at team level (Hadjielias, Hamilton and Howorth 2013). Therefore, since the FET resides within the family business (Cruz, Hamilton and Jack 2012), it also transforms through collective entrepreneurial learning. Moreover, because the FET resides within the family business, it is an organisation in its own right, since it has the capacity to learn and develop entrepreneurial skills (Discua, Hadjielias and Howorth 2017). Current literature provides fruitful information and attempts to extend the understanding of family entrepreneurship by looking at the FET at a collective level (Discua, Hadjielias and Howorth 2017). However, there is insufficient understanding of how the different types of entrepreneurial teams within businesses can learn collectively (Discua, Hadjielias and Howorth 2017). Hence this research will be investigating the diaspora FET and how its learning occurs on a collective level. The following sections offer the rationale of this research, the research aim and objectives and the overall structure of the thesis.

1.1.1 Rationale of research

While there is no set definition of the diaspora concept, diaspora describes the people (often referred to as migrants), who live outside their homeland and "*whose identity and sense of belonging have been shaped by their migration experience and background*" (McAuliffe and Ruhs 2017, p.305). Therefore, diaspora entrepreneurship research has prominently discussed and emphasised micro (individual resources: social, financial and cultural/human capital, and history of migration), meso (local, regional and national

markets) and macro-level (politico-institutional) influences (Bagwell 2018) which provide interesting lenses for analysing diaspora entrepreneurial learning. Current literature also provides insights, on the way diaspora family business owners, leverage resources to establish and support their businesses (Bagwell 2018). Yet, we know little about the way diaspora family businesses, support collective learning within the family business. While essential entrepreneurial resources such as human, social, and financial capital become available to individuals or groups as a result of family affiliation (Aldrich and Cliff 2003; Jack and Anderson 2002; Nahabiet and Ghoshal 1998), these have not been linked to collective entrepreneurial learning. This is particularly relevant in the case of FETs which exist within family businesses established by diasporas (Cheung and Gomez 2012) and this research will investigate the way diaspora FETs learn collectively.

This research attempts to fill the gap in existing literature, by examining the Cypriot diaspora FETs within family businesses in the UK. The choice of diaspora Cypriots in the UK has been made for many reasons. Firstly, the National Federation of Cypriots in UK (e, 2021) has concerns regarding the preservation of ethnic and cultural identity especially regarding the second and third generation of Cypriots in the diaspora (Demetriou 2003). This is particularly important since as the research will show many second and third generation family members chose to withdraw from the family business because they do not understand the way that their culture influences the family business nor how to foster for transgenerational entrepreneurial learning within the family business. Secondly there is a large number of Cypriots who have chosen the UK as a host country. According to the last United Nations estimate in 2019, the population of The Republic of Cyprus (hereafter "Cyprus") was approximately 1.2 million (UN World population prospect, 2019) while according to the National Federation of Cypriots in UK

(c, 2021) the UK hosts around 300,000 Greek Cypriots. The majority of those diaspora Cypriots in the UK have their own businesses, mainly family-owned businesses and nearly all of them are small or medium sized enterprises (SMEs). This is not surprising since according to OECD (2019) SMEs are the predominant form of enterprise, accounting for approximately 99% of all firms. SMEs are valuable and important because they contribute to more than half of employment and GDP in most countries irrespective of income levels (IFC 2010) and are considered as key players in the economy since they contribute towards facing challenges associated with low and weak trade and investment (OECD 2019). Often SMEs are the driving force behind radical innovations that are important for economic growth and therefore access to strategic resources, such as skills, knowledge networks, and finance, and on public investments in areas such as education and training, innovation and infrastructure are important. Thirdly, the two countries have a long historical connection, arising from the colonial period. Besides, as per HRH the Prince of Wales, during the "Celebrating Cyprus" event held at Buckingham Palace on the 4th March 2019, UK Cypriots have made an "indispensable contribution" to the UK during WWI and during WWII, where many Cypriots joined. Moreover, Cyprus continues to be an active member of the Commonwealth since 1960 and the island of Cyprus has been capturing the imagination of Brits for decades as over a million UK citizens visit the island every year to enjoy its culture. In addition the National Federation of Cypriots in UK (b, 2021) has provided further evidence of the connection that the two countries have to date, since during the recent visit to the UK of the President of Cyprus Republic Mr Nicos Anastasiades, HRH the Prince of Wales hosted a reception especially for the diaspora Cypriots, to celebrate their achievements as one broader community in UK. Fourthly, the National Federation of Cypriots in UK (2019) have been hosted in the UK since the 1930s and today they excel across and within all fronts of the hosting

country, by having a proud history in the UK and by having made major contributions to Britain through community service, culture, business, science and academia. Notably the President of the National Federation of the Diaspora Cypriots in UK (2019) acknowledges the efforts of the High Commissioner of the Republic of Cyprus in UK, Mr Euripides Evriviades who during his service has made Cyprus' presence more pronounced in decision-making centres across the UK such as the recent election of MP Pambos Charalambous, Labour Member of Parliament for Enfield (Charalambous, P, n.d. Bambos-MP) and socio-political contributions of Lord Andrew Adonis (Parliament UK, n.d. MPs Lords and Offices) as well as former Chief Executive of the UK Law Society Dame Janet Paraskeva (RICS 2019). The fifth reason for choosing the diaspora Cypriots to study the phenomenon of FET collective entrepreneurial learning is because the researcher is a Cypriot citizen who spent her early years in the UK diaspora specifically in London. This exposed her to both Cypriot and British cultures. In fact, in 1974 due to the Turkish invasion on the island of Cyprus, when she was a few months old, she moved with her family to the UK. Reuniting with her extended relatives in the diaspora brought her family closer to the community and they became a part of the Cypriot diaspora community of the UK.

In the frame of such background the researcher identified case studies from the Cypriot diasporas in the UK, with a view that the results from research in such cases can firstly offer the impetus for reflection of the collective entrepreneurial learning circumstances of other diaspora communities in the UK bearing similar characteristics with Cypriots; and secondly, allow for a better understanding and contextualisation of diaspora entrepreneurship, since "*introducing context opens the door to deepening our understanding of family firm behavior and performance and the family firm heterogeneity*

caused by the context" (Krueger, et al. 2021, p.2). Therefore, every immigrant group, as the diaspora Cypriots is, should be considered through its cultural, social and institutional contexts (Evansluong, 2017) in order to help us understand why specific diaspora groups do what they do in the ways they do so, and why not all adopt the same approach in doing things (Evansluong, 2017). Therefore, with this research the existing gap in literature will be addressed, regarding FET collective entrepreneurial learning of the diaspora family businesses in the UK to firstly advance academic knowledge and secondly to produce guidance that will become useful in diaspora business practices and policy making.

1.1.2 Research aim, Question and objectives of this thesis

With this qualitative research, the aim is to fill the gap that exists in the literature with contributions to literature and theory in the fields of diaspora entrepreneurship, family business, and entrepreneurial learning by shedding light on the dynamics of collective entrepreneurial learning within the diaspora FETs. Existing literature shows that there is greater attention placed by researchers towards the dynamics of collective entrepreneurial learning (Discua, Hadjielias and Howorth 2017) and there is further need to understand entrepreneurial learning on a collective level, from the perspective of different team types (Discua, Hadjielias and Howorth 2017). Existing literature has also shown that the survival of the family business depends on its members and their capacity to foster a transgenerational entrepreneurial orientation (Hadjielias, Hamilton and Howorth 2010). Finally, literature has shown that entrepreneurship cannot be perceived only as an act, as the longevity and success of the business is increasingly dependent on the family business's ability to sustain an entrepreneurial mind-set across generations (Zellweger, Nason and Nordqvist 2012). To shed light on existing literature and to fill the gap that exists, this research will be focusing on capturing the unfolding process and

transformation of entrepreneurial learning as it emerges at a collective level, so that it extends our understanding regarding collective entrepreneurial learning of FETs, in the context of family business anchored in the diaspora.

A review of existing literature follows in the next chapter and demonstrates that existing knowledge of entrepreneurial learning on a collective level is insufficient and there is a need for a deeper understanding on how the different types of entrepreneurial teams learn collectively (Discua, Hadjielias and Howorth 2017). Developing sufficient understanding of the collective process through which learning takes place in different types of entrepreneurial teams is particularly important to extend our knowledge in the fields of diaspora entrepreneurship, family business, and entrepreneurial learning through new understandings on the ways diaspora FETs learn collectively.

To examine collective entrepreneurial learning within the context of the Cypriot diaspora family business, this study has looked into its constituent FETs. To this effect, the research question to be addressed is "*How does collective entrepreneurial learning within family entrepreneurial teams emerge, unfold, and transform, in diaspora family businesses in the UK?*". Hence this research has focused on the analysis of the FET in relation to three research objectives which will help to have a better understanding of the process of collective entrepreneurial learning at FET level. The first objective relates to the emerging process of collective entrepreneurial learning within the FET. Answering this objective will help in understanding the formation process of FETs and the different dynamics which exist within them, which potential play an influential role on the way that learning emerges. The second objective relates to the unfolding process of collective entrepreneurial learning within the FET. Completing this objective will allow for a better understanding of further influences on collective entrepreneurial learning of the FET

members, as the process of collective entrepreneurial learning moves from an emerging stage to an unfolding stage. The third objective relates to the transforming process of collective entrepreneurial learning within the FET. With the third objective, the aim is to understand the process of collective entrepreneurial learning, through which transformation occurs because of the way in which learning has emerged and unfolded.

In order for the answer to be reflective to the research question, this research draws upon studying existing dimensions of literature, namely on diaspora entrepreneurship, family business, and entrepreneurial learning through new understandings of the ways diaspora FETs learn collectively. To address the underdeveloped literature surrounding these dimensions, this research explores factors which influence FET collective entrepreneurial learning and how this learning emerges, unfolds and transforms in the light of the social theories of Collective Learning Theory (Sadler-Smith 2009), Organisational Learning Theory (Argyris and Schon 1996), and Social Capital Theory (Nahabiet and Ghoshal 1998).

1.2 Research Structure

At this point, the structure of this thesis on collective entrepreneurial learning of the FET within the Cypriot diaspora family businesses will be presented. Firstly, in the literature review chapter 2, a critical examination is made of the existing literature which surrounds the topic in research. It investigates existing literature on diaspora family business entrepreneurship, entrepreneurial teams as well as FETs, while it also offers a review of literature on the theoretical frameworks that have been used as guiding lenses for this research. Hence, Collective Learning Theory (Sadler-Smith 2009), Organisational

Learning Theory (Argyris and Schon 1996), and Social Capital Theory (Nahabiet and Ghoshal 1998), have been studied to grasp a detailed understanding of these social theories which surround the phenomenon of collective entrepreneurial learning.

Following this chapter, a thorough explanation on the research methodology is presented in chapter 3, providing the philosophical assumptions on ontology and epistemology which underpin the choice of methodological approach for this research. There has been a careful identification of aspects such as the epistemology, the methods, sample selection, data collection, ethical considerations and reflection on potential obstacles, so that the results of this study can contribute theoretically and empirically to the family business as well as the diaspora entrepreneurship fields. With piloting, the intention was to reveal errors in the design of the data collection such as pre-testing of the data collection tools used. As such, primary data was collected by taking interviews from twenty-six FET members across five diaspora Cypriot family business in the UK, together with data from an additional case of four individual Cypriot diaspora community members. Observations as well as the study of documents were also made, triangulating in this way between various data sources to increase data validity and hence the reliability of the results of this research.

The case cohort presentation is offered in chapter 4, providing an overview of each diaspora family business, a historical account of the relation between the host country and home country, as well as the industries in which the chosen diaspora family businesses operate.

This chapter is followed by the analysis in chapter 5. The analysis chapter evaluates the coded data and provides quotations from the interview data. Here data is also drawn from

on field observations and the study of various documents, in order to be in line with the triangulation logic.

This research moves forward with chapter 6, the discussion chapter, where observations on the findings from this research will build upon prior knowledge to develop a better understanding of the field of study. Therefore, the thesis combines and contrasts the research findings with existing literature, allowing for theoretical and empirical contributions and provides a summary of this study by offering a conceptual model of urgency and esteem-led FET collective entrepreneurial learning.

Lastly, the conclusion chapter 7, includes the contributions of this research. Initially the contributions to literature and theory are made, following a section on contributions for professionals as well as policy makers. In addition, the conclusion chapter provides the research limitations, and includes areas for future research. This chapter ends with a section with the researcher's personal reflections on this PhD research thesis.

CHAPTER 2-LITERATURE REVIEW

2.1 Introduction

In empirical studies, the literature review is perceived as the first steppingstone in the research process and applies for studies representing either a quantitative, qualitative, or mixed research methods (Onwuegbuzie, Frels and Hwang 2016). As such, without this part of the research process, the researcher would fail to have an up-to-date awareness about the existing knowledge regarding the phenomenon of study, and subsequently, where gaps appear (Onwuegbuzie, Frels and Hwang 2016). In addition, when conducting a literature review, philosophical stances and assumptions used by other authors can be identified, together with, theoretical, conceptual and practical frameworks that have already been adopted (Onwuengbuzie 2010). Therefore, it is necessary to approach the literature that exists in the field of study to build knowledge, of prior research and consequently, develop a better understanding of the phenomenon in study. Thus, this chapter will provide an examination of what is known about the social phenomenon of collective entrepreneurial learning of FETs in the context of diaspora family businesses by reviewing existing literature.

In order to gain sufficient understanding and knowledge on the chosen topic, a review of existing sources of literature on diaspora entrepreneurship follows. This will help in understanding the distinguishing features which characterise diasporas and the features they exhibit and influence their entrepreneurial learning. The researcher will also be evaluating existing literature on family businesses and family businesses anchored in the diaspora, since it is core to the topic in research. This existing literature considers family businesses as the "oxygen" that feeds the "fire" of entrepreneurship (Rogoff and Heck

2003); where entrepreneurship exists, learning is present and learning enhances the individual and collective knowledge as it recognises the contested nature of knowledge that is created (Spencer, et al. 2005; Livingstone and Sawchuk 2003). Based on this, the researcher also draws on literature from entrepreneurial orientation (EO). Since EO is the theory that has encompassed the entrepreneurship discipline (Dess, Pinkham and Yang 2011) and one of the most important and established organizational level concepts within the field of entrepreneurship (Wales, Gupta and Mousa 2013), it can also be applied in the context of family businesses. Further to this, focus will be made on those members who compose the FET. This is because the family members in business are in the centre of the creation of the unique dynamics and relationships which exists within family businesses, and it is by this uniqueness that FETs are distinguished from other types of teams. As this study moves forward, it is informed by theoretical frameworks which can reflect social constructionism philosophical assumptions (Gubbins and MacCurtain 2008). As guiding lenses, this research employs Collective Learning Theory (Sadler-Smith 2009), Organisational Learning Theory (Argyris and Schon 1996), and Social Capital Theory (Nahapiet and Ghoshal 1998). Looking deeper into these theoretical perspectives and drawing attention to the collective efforts of the FET members to learn, was the impetus of this research to fill the gap that exists in literature regarding collective entrepreneurial learning in a family business context of the Cypriot diaspora family businesses in the UK. While these theoretical perspectives were employed to guide this study, they also had a significant impact on the conclusions and limitations.

2.1.1 Diaspora and Diaspora Entrepreneurship

A close examination of literature on diaspora and diaspora entrepreneurship follows and will offer explanations and definitions of diaspora and diaspora entrepreneurship by

identifying key writers, theories and issues related to this area of study. According to the International Organization for Migration-The UN Migration Agency (IOM 2007) the word "diaspora" refers to "*any people or ethnic population forced or induced to leave their traditional and ethnic homelands and the ensuing developments in their dispersal and culture. The word originally referred in the ancient Greek world to a scattering or sowing of seeds*". Cohen (2008) asserts that "Diaspora", when applied to people, meant for the ancient Greeks migration or colonization, while for other nationalities diaspora has the possibility of a dual meaning, either a kind of peaceful spreading out or a forced migration, while one dreamed of home but lived in exile. Diaspora movements are seen as human mobility that establishes social networks comprising family or friends living abroad, which are caused by an unevenly interconnected world (Ponzanesi 2020), exhibiting economic disparities between home and hosting countries (Etling, Backeberg and Tholen 2020). Moreover, diasporas refer to those people who have lived abroad and maintain strong collective identity, defining themselves as diaspora even though they were neither agents of colonization nor victims of persecution (Cohen 2008). Diasporas are often referred to as migrants and are the people who live outside their home country and "*whose identity and sense of belonging have been shaped by their migration experience and background*" (McAuliffe and Ruhs 2017, p.305). Moreover, there has been a longstanding approach in diaspora studies which tends to theorise the diaspora as a homogenous unit, while others differentiate diaspora people based on their home country rather than the host countries to which they have migrated (Banki 2013). However, the country of origin is not a delineation of diaspora, since in some cases even third generation migrants who are more likely to have been born in the host country, can have a stronger connection and commitment to their ancestral home country (Ionescu 2006). Therefore, by confronting diasporas as groups of people who form a diversity of

indigenous societies, research in the field of diaspora entrepreneurship may be achieved across a series of contexts and scales, since diasporas create new terms of political mobilization and expand social maps (Clifford 2020).

The diaspora concept had re-focused academic attention due to an era of global transformation, where debates have been made on the configuration of ethnic and race boundaries (Anthias 1998). Hence, in the last decades, diaspora denotes a transnational movement and connects with arguments around globalisation and the growth of non-nation based solidarities (Robertson 1992; Appadurai 1990) as well as with transnational entrepreneurship (Elo 2014). Besides, because of the diaspora movements, a disassembling of economic and political national borders is identified in host countries, as well as the rise and growth of transnational cultural formations (Featherstone, Lash and Robertson 1995; Robertson 1995). Hence, new notions of diaspora identities and experiences emerge, cumulatively creating a social form of diaspora communities within hosting countries (Cohen 1996).

Moreover, understanding the difference between diaspora and ethnic minorities is imperative to view the social boundaries of diasporas within the hosting countries. According to the 2011 census taken from the UK Office for National Statistics (n.d.), Greek Cypriots in the UK are included in the *"Any other White"* ethnic group and are neither African/Caribbean, nor Indian, Pakistani, Bangladeshi, Chinese, Arabs or Irish/Gypsy travellers. Within the White ethnic group, White British was the largest, with 45.1 million people (80.5 per cent), followed by Any Other White with 2.5 million people (4.4 per cent). Because ethnic minorities are categorised in race terms (Anthias 1998) the term diaspora instead of ethnic minority is adopted for this research, since this research

focuses on diaspora entrepreneurial learning which is socially constructed by diasporas, rather than on the demographics which shape a country.

Scholars have identified that diasporas are characterised by common features which play an influential role on their entrepreneurial journey (Cohen 2008). According to Cohen (2008), diasporas share a collective myth about, and an idealization of the ancestral homeland as well hope of a return movement. For the diasporas, dispersal from homeland is often but not always traumatic, unusually associated with search for work, pursuit of trade or other politico-economic ambitions (Vertovec 2004). Hence, diasporas often have a troubled relationship with the host countries, motivating them to opt for more tolerant host countries, so that they have the possibility of a distinctive creative and enriching life (Vertovec 2004). Moreover, during their diaspora experience they have a sense of solidarity with compatriot members in other countries as well as a strong ethnic group consciousness which is sustained over time (Vertovec 2004). Therefore, those diasporas who do engage in entrepreneurship share common idiosyncrasies which differentiate them from other types of entrepreneurs, because of their common diaspora experiences. Moreover, diaspora entrepreneurship is fostered by the global phenomenon of migration, since as the diasporas move around the world, they establish and sustain family ties in host countries, alongside maintaining contacts with family members in their home country (Evansluong, et al. 2019). This research adopts the term that scholars use regarding such ties and contacts, as 'family across borders' (Evansluong, et al. 2019); while diasporas are dispersed in a multitude of countries (Feron and Lefort 2019) they maintain a cognitive link with their homeland (Riddle, Brinkerhoff and Nielsen 2008; Gillespie, et al. 1999). As part of their migration experience, they keep drawing on resources and advice from people in their homeland even, while they establish contacts

in the host countries (Segal and Mayadas 2005). According to Berry (1997), where the diaspora maintains interaction with both the host and home countries, integration is achieved through formed *"linkages"*, combining dedication to the home country and commitment to the host country (Epstein and Heizler 2016, p.15). These linkages are important for the creation of diaspora networks, where members can obtain access to knowledge and trade channels in both host and home markets, to financial resources, and to opportunities to create and enhance business partnerships with other network members (Epstein and Heizler 2016; Thompson 2014).

Diaspora entrepreneurship literature provides three key reasons that drive individual diasporas to retain connections and ties with homeland actors. First, diaspora family business owners foster business development (Elo, et al. 2018) that links home and host contexts (Elo and Volovelsky 2017; Emontspool and Servais 2017; Turunen and Nummela 2017; Coviello, Jones and McDougall 2015; Discua Cruz, Howorth and Hamilton 2013; Drori, Honig and Wright 2009; Terjesen and Elam 2009). Second, diasporas retain ties with their home country due to a *"sense of obligation"* (Lee 2009, p.17) or altruistic motivation (Nielsen and Riddle 2009; Gillespie, et al. 1999). Third, the connections with the home country enable diaspora family business owners to mobilize their ties with extended family members, to benefit from cheap or unpaid family labour (Dahles 2013).

Literature also provides insights on the way diaspora family business owners leverage and mobilize their networks to create new ventures and support existing businesses (Bagwell 2018). Specifically, with communication technology advancements and cheaper cost of travel, links between home and host countries have become more easily maintained than in the past (Vertovec 2004). As a result, there is an increase of diaspora

business owners, who are economically and socially embedded in both countries (Bagwell 2018). Due to such economic and social embeddedness, many diaspora entrepreneurs utilise their links and knowledge of systems and markets from both worlds, to develop and support their business (Wang and Liu 2015; Chen and Tan 2009).

The diaspora's family in the host and home country, provides financial capital (Ram, Theodorakopoulos and Jones 2008), voluntary or cheap labour (Ram, Theodorakopoulos and Jones 2008; Sanders and Nee 1996), and other forms of support, which are instrumental in the venture creation and development process. At the nexus of host and home country, influences stemming from family ties take diverse forms, such as, family across borders influences on opportunity development (Shneikat and Alrawadieh 2019; Evansluong and Ramirez Pasillas 2019; Bagwell 2018; Chen and Tan 2009), social capital (Bizri 2017; Vershinina, Barrett and Meyer 2011; Ram, Theodorakopoulos and Jones 2008; Galbraith, Rodriguez and Stiles 2007; Portes and Sensenbrenner 1993), symbolic capital (Rodgers, et al. 2019), cultural capital (Yeroz 2019), and religious belongingness (Elo and Volovelsky 2017; Dana 2010). The family acts as a provider of trust, collective action and the sense of community and is recognized for fostering entrepreneurial learning, which is essential in the venture creation and development process (Jack and Anderson 2002; Aldrich and Waldinger 1990). Much knowledge on diaspora entrepreneurship remains largely focused on venture creation and development opportunities, from historical, geographical, institutional, spatial, and social contexts (Pasillas, Brundin and Markowska 2017), as well as on how the diaspora entrepreneurs shape such contexts to establish and keep their businesses (Vershinina, et al. 2019; Elo, et al. 2018; Johannisson, Ramirez Pasillas and Karlsson 2002). Hence, the need for entrepreneurial learning in relation to diaspora entrepreneurship is indispensable, because

within the diaspora family business, cumulative learning through doing can lead to knowledge acquisition and social capital accumulation. In addition, social capital such as family across borders social capital, which are the family configurations and ties with other individuals in the home country and host country, are critical to the success of the diaspora family businesses (Evansluong, et al. 2019).

Moreover, the importance of the field of entrepreneurship, is its ability to link with the most compelling as well as important issues of our time (Audretsch and Moog 2020); considering that the phenomenon of migration is continuously increasing (Simba and Ojong 2018), it is imperative to understand the configuration of ties, the network dynamics of diasporas (Elo 2014) and the influences those networks have on the collective efforts of the FET members to learn to be entrepreneurial. After all, it is from entrepreneurialism that the individuals draw resources, such as entrepreneurial skills and knowledge, in order for their entrepreneurial learning to develop (Coduras, Saiz-Alvarez and Ruiz 2016). Moreover, apart from the efforts of the diaspora family business members and FET members to learn to become entrepreneurial, EO within the diaspora family business, can be linked to their continuous entrepreneurial learning, since it is a key concept for when diaspora family businesses, craft strategies in the hope of exploiting new opportunities (Certo, Moss and Short 2009). Thus, when diaspora family businesses follow processes, practices and decision-making styles which are directly related to entrepreneurship, then diaspora family business members as well as FET members, not only learn to be more entrepreneurial but they also act entrepreneurially. As such, EO directly influences the entrepreneurial performance (Lumpkin and Dess 1996) of the diaspora family business, since EO is the product of proactively adopting to an opportunity-seeking perspective, taking risks based on planning and forecasting (Simon,

Houghton and Aquino 2000), as well as building on the incremental innovativeness (Certo, Moss and Short 2009) of the diaspora family business as a whole.

2.1.2 Cypriot diasporas

Cypriot Diaspora entrepreneurship is a niche of diaspora entrepreneurship and which remains under researched. With this research, by investigating this niche of diaspora entrepreneurship, aims to produce insights and to help to contribute in this field of study. The Cypriot diaspora refers to the Cypriot population which are scattered around the world. Of all the countries where Cypriots have migrated, the UK houses the majority of Cypriot diasporas, at around 300,000 Greek Cypriots just in London (Cyprus Mail 2015). Greek Cypriot diasporas have created Greek schools and organised community centres in their host countries, where the Greek language is taught and Greek Cypriot traditions and strong cultural values are transferred to the younger generations, who have been born and brought up in the host countries. Many diaspora Greek Cypriots, do often return to Cyprus as this is the dream of the majority of diaspora people, to reunite with their homeland (Cohen 2008). As for the Cypriot diasporas in the UK, it is notable to mention that the two countries have ties since Cyprus made an indispensable contribution to the UK with many Cypriots fighting alongside the British during WWI and during WWII even more Cypriots joined the struggle against fascism. Since 1960, Cyprus continues to be an active member of the Commonwealth and the island of Cyprus has been one of the favorite destinations of Britons, as per year over a million visit the island to enjoy its culture and warm weather (GOV.UK n.d.). Moreover, Cypriot diasporas represent a significant segment of migration people from the under-developed countries of the Commonwealth taking place after 1945 (Krausz 1971). Prior to the country's independence from the UK in 1960, Cyprus was administered from 1878 to 1914 as a British protectorate, became a

unilaterally annexed military occupation from 1914 to 1925 and from 1925 to 1960 as a Crown Colony. Therefore, Cyprus has a long history of migrant populations especially with Cypriot emigrants preferring the UK as a host country destination. The table below shows the chronologic flow of Cypriots to the UK (Constantinou 1990) emphasizing the long historical connection of the two countries (see **Table 1**).

Table 1 Chronological Cypriot Migration from Cyprus to UK

PHASE	DURATION	ASSOCIATED EVENTS
I-Early beginnings	1900-1954	Droughts of 1902, 1932-1933
II-Emergency years	1955-1959	EOKA - (Ethniki Organosis Kyprion Agoniston or the National Organisation of Cypriot Combatants) Greek Cypriot paramilitary organisation, which fought to bring the union between Cyprus and Greece
III-Mass exodus	1960-1963	Cypriot Independence (1960) Commonwealth Immigrants Act (1962)
IV-Intercommunal strife	1964-1974	Formation and consolidation of Turkish enclaves
V-Invasion and aftermath	1974-1985	Ethnic division of Cyprus, forced migration, economic problems

Source: Constantinou, 1990

Furthermore, in proportion to the population of Cyprus, which includes the percentage of population per ethnicity (Greek, Turkish, Maronite, Armenian), Cypriots living in host countries to those living at homeland, represent nearly half of the population in numbers of Cyprus. According to the Cyprus Statistical services, the population of Cyprus in 2018 was estimated at 1.7m, while over 300,000 Greek-Cypriots are based in the UK diaspora.

While Cypriots are scattered in the diaspora, they maintain inseparable ties to their home country (Cyprus Mail 2015) and the Cyprus Government ensures continuous and close contact with the diaspora Cypriot communities, contributing to the preservation of the Cypriot identity, traditions and culture in the diaspora as well as helping diaspora Cypriots maintain their connection to their home country (Presidential Commissioner n.d.). Therefore, the organized diaspora Cypriot bodies undertake actions formulated in a common orientation and cooperation framework of the home country's policy, such as to bring end to the political and military control of the North part of the island by Turkey, as well as addressing matters of youth, entrepreneurship, education among the diaspora communities, economic, financial and trade activities (Presidential Commissioner n.d.). Furthermore, while the majority of diaspora Cypriots, were absorbed in the food and hotel service industry as well as the clothing industry, mainly in establishments owned by other Cypriot community members, many second generation Cypriot diasporas have moved away from their family businesses seeking professional careers (National Federation of Cypriots in UK c, 2021). Below (see **Table 2**) offers an indication of Cypriot diasporas per country (the numbers are approximate according to the Cyprus Diaspora World organizations and federations).

Table 2 Cypriot diaspora communities per country

ORGANIZATION	COUNTRY	POPULATION
The National Federation of Cypriots in the United Kingdom	U.K	250000-300000
Federation of Cyprus Communities of Australia and New Zealand	Australia and New Zealand	70000-80000
Federation of Cypriot Organizations in Greece	Greece	30000-40000
Cyprus Federation of America	U.S.A	20000-25000
Cyprus Federation of South Africa	South Africa	25000-30000
Cypriot Federation of Canada	Canada	10000-12000
	Other countries	8000-10000

Source: Presidential Commission of Cyprus

Information drawn from the UK Census 2011 has shown that the languages spoken by Cyprus born residents of the UK are English, Greek and Turkish, while England hosts the majority of Cypriots in UK. The number as per UK region (Office for National Statistics, n.d.) are as follows in **Table 3**.

Table 3 Cypriot born residents in the UK

U.K. Region	Number of U.K. residents born in Cyprus
England	78,795
Wales	1,215
Scotland	1,941
Northern Ireland	344

Source: UK Census 2011 (Office for National Statistics, n.d.)

2.1.3 The Family and Family Members in Business

Within the family business literature and in the context of diaspora family business, the family represents a defining element of it (Chua, Chrisman and Sharma 1999) and perceived as central to the family business, uniquely categorised to this type of organisation (Zellweger and Nason 2008). As a social unit, the family is not a static institution, but a dynamic institution where members come and go and therefore it evolves and transforms over time (Nordqvist and Melin 2010). The family is the strongest social institution in evolving and transforming, instigating and passing on to family members in business, values, norms and attitudes (Berger, Berger and Luckmann 1966). As such, the involvement of the family with the business, imbues it with family elements, such as benevolent ties among actors, affection, identity concerns, and extended time-horizon on firm-level behaviour (Cruz, Gomez-Mejia and Becerra 2010; Lumpkin, Brigham and Moss 2010; Dyer and Whetten 2006).

Because the family business transforms over time (Nordqvist and Melin 2010), therefore learning is perceived as transformative learning (Mezirow 1991). While transformative learning focuses on the capacity of learning to trigger and change the self-awareness of the entrepreneur on an individual level (Cope 2005; Cope 2003), it is also found on a collective level. This occurs since within an organisational setting, emotional dimensions pervade human behaviour and interaction (Brundin and Hartel 2014) due to emotional as well as rational expectations of the individuals (Whiteside and Brown, 1991; Hollander and Elman 1988; Kepner 1983) these in turn influence the family business. Success or failure of the family business has an impact on the family as a unit as well as those family members who are also members of the FET (Randerson, et al. 2015). Moreover, because

different types of entrepreneurs exist (Woo, Cooper and Dunkelberg 1991), such as diaspora family business entrepreneurs, these emotional dimensions which go beyond the individual level, influence the FET since they are members of the FET as well as the family business where the FET resides (Discua Cruz, Howorth and Hamilton 2013; Hadjielias, Hamilton and Howorth 2013). Therefore, family members in business act influentially to one another's entrepreneurial orientation affecting their ability to contribute towards business growth as well as the renewal of the existing business (Nordqvist and Melin 2010). Moreover, the family business is a legal entity which does not always remain unified, because the involvement of the family makes the business an emotional entity as well (Brundin and Sharma 2012). This is not uncommon in the family business field, since as a legal entity the family business is a reciprocal institution of the business family (Litz 2008). Hence, while the family business is driven by family loyalty and harmony, a business family, on the other hand, recognizes that performance and competitive profitability may outweigh short-term family loyalty considerations (Sharma 2004). This may rupture the unity of the family business, since conflicts such as sibling rivalry may occur from an "unfair" division of ownership or power between family members. As such, existing literature on family businesses (Carlock and Ward 2001; Gersick et al., 1997; Lansberg 1999; Kets de Vries 1996) has some common themes often focusing on the rivalry between siblings or branches of a family (Osnes 2011), and on generational tensions between the leader/owner and children or representatives of the younger generation (Gersick et al. 1997), even though representatives of the older generation are perceived as the ones capable in managing conflicts (Adendorff and Halkias 2014). Moreover, literature shows that the family as an institution can create conflict between generations as a result of succession and authority (Osnes 2011). Family business growth cannot be based on the unwillingness or inability to empower and to

entrust the next generation with control and authority (Jaffe 1990). In addition, children of the family may wish to pursuit differentiation from their parents, a marriage that may devolve into discord (Kellermanns and Eddleston 2004), or even situations may rise such as when the family grows faster than the family business and vice versa. These become causes of instability within the family business. Therefore, the family business context is dynamic and complexity increase when the family and non-family members' involvement comes from different generations or family members who enter or leave the business (Bieto, Gimeno and Parada 2010).

2.1.4 Family

The group of people who are united by ties of partnership and parenthood and consisting of a pair of adults and their socially recognized children (Bengtson 2001) resembles to the traditional nuclear family (Nordqvist and Melin 2010). However family business literature often extends beyond this by taking into consideration those extended family members who differentiate from kindred (Gersick et al. 1997). These family members could be coming from either the younger or older generation, and could be extended to cousins, uncles or aunts, wives or husbands, who are or have been part of the family business and more specifically members of the FET. Therefore, in order to have a holistic view of the topic in research, it is necessary to consider other branches of the family.

2.1.5 Family members in business

Closely examining those family members who compose the FET, allows us to understand the influences which they project, and who are responsible for creating the unique dynamics and relationships that distinguish the FET as well as the family business, from other types of teams and businesses. When looking into the influences coming from the

family members in business, it is understood that they play an important role towards the survival of the family business, as the family business increasingly depends on its members' ability to foster a transgenerational entrepreneurial orientation (Hadjielias, Hamilton and Howorth 2010). This is through the active engagement of the family business members, in the day-to-day management and decision-making (Hadjielias, Hamilton and Howorth 2013). They become closely identified with the firm, as through their leadership or ownership, they pass strong influences on the business (Hadjielias, Hamilton and Howorth 2013). Such influences on the family business manifest differently across communities and countries (Seaman, Bent and Unis 2016), hence a clear understanding of the distinguishing idiosyncrasies which each family business bares is important when researching in the family business context. Moreover, when studying family businesses anchored in the diaspora, there is a deeper meaning given to this, since the different communities and countries which are involved in the migration experience, influence the family businesses and the family business members' entrepreneurial fostering ability across generations; hence the family business members during their migration experience, are exposed to and influenced by cultures and values, which play a significant role when studying FETs since they reside in the family business (Cruz, Hamilton and Jack 2012). The importance of values lies in the fact that, values create strong ties between the FET members, urging them to act positively towards a more frequent interaction where ideas are shared, in order to collectively exploit entrepreneurial opportunities (Aldrich and Carter 2003). In addition, culture plays an important role, since according to Zahra, Hayton and Salvato (2004) entrepreneurial culture is more likely to influence a firm's disposition, when arranged in such a way to support and sustain entrepreneurship. This occurs when family business culture, originating from and inherent to the qualities of the mind-set and character of the family business founder, is

transmitted over time, through the relationship between the family members in business, across generations and most importantly during the succession process (Zahra, Hayton and Salvato 2004). Organisational culture is about the patterns that are shared or commonly held and transmitted between members of an evolving group, such as the FET, and sudden change can be difficult to adopt if it does not reflect the history of the groups' experiences (Cruz, Hamilton and Jack 2012). These cultural patterns, within the family business and the FET as a social entity residing in the family business may also reflect cultural patterns its members have in the wider society (Hofstede 2001). Therefore, the FET members transfer within the FET cultural values of their society and organisational culture, with their subordinates and other FET members, creating the sense of a collectivistic culture (Hofstede 2001). Subsequently, within the FET a collectivistic culture exists, where its members share a sense of collectivity and act towards the interest of the group (Hofstede 2001). While evidence exists that the creation, survival and prosperity of the family businesses lies in the collective entrepreneurial efforts of the family members (Fitzgerald and Muske 2002; Dyer and Handler 1994), exploring these interweaved ties, values and shared culture between FET members and the diaspora family business further our understanding of how the FET members learn collectively. Hence, this research aims to answer how learning, is manifested through constant and transformative collective entrepreneurial learning that will lead to the longevity and sustainability of the diaspora family business.

2.2 Entrepreneurial Teams vs Family Entrepreneurial Teams (FETs)

Although research around collective entrepreneurship is becoming clearer (Wright and Vanaelst 2009), studies remain scarce about entrepreneurial teams composed by family members (Discua Cruz, Howorth and Hamilton 2013). This scarcity of research inclines us to undertake further research in this challenging path to move away from understanding entrepreneurial individualism and to look deeper into entrepreneurial teams in a family business context. In this respect, the following paragraphs review literature on entrepreneurial teams and FETs with a view to both establishing a clear understanding of this body of knowledge, and articulating the embeddedness features the diaspora FET has.

2.2.1 Entrepreneurial teams

Early this century, the emphasis on the heroic entrepreneur has been questioned (Pittaway and Rose 2006); as argued by Cooney (2005, p.226) it is "*one of the great myths of entrepreneurship…the notion of the entrepreneur as a lone hero, battling against the storms of economic, government, social and other environmental forces*". Despite the romantic notion of the single entrepreneurial hero (Cooney 2005), the most successful entrepreneurial individuals have either built teams around them or have actively participated in a team throughout their entrepreneurial life (Kuckertz and Berger 2017). Therefore, when examining social phenomena around entrepreneurship it is best investigated under a collective lens, as success is linked to the joint participation of the members who compose the team and who jointly aim towards the completion of set entrepreneurial goals. Entrepreneurship is based on the entrepreneurial mind-set and the exploitation of entrepreneurial opportunities of those individuals who are members of

well-balanced entrepreneurial teams (Kuckertz and Berger 2017). Kamn and Shuman (1990) confirmed that a significant number of businesses are created by teams.

Existing literature provides numerous definitions regarding entrepreneurial teams. The most frequently employed definition, is that suggested by Kamn and Shuman (1990) assert that the entrepreneurial team is the team composed of two or more individuals who establish a business jointly and in which they equally have financial interest and are present at the pre-start-up phase of the firm. Furthermore, Stockley (2000) suggests that two or more persons establishing a new organization are those who comprise the entrepreneurial team since they take ownership in the venture. Therefore, an entrepreneurial team includes anyone who participates in establishing the new organization and who acts entrepreneurially (Stockley 2000). Cooney (2005, p.229) bases the definition of the entrepreneurial team on financial considerations and proposes that an entrepreneurial team can be defined as "*two or more individuals who have a significant financial interest and participate actively in the development of the enterprise*". This can be persons sharing ownership in the venture, as well as those early employees who are responsibly committed to the development of the firm, who thus share psychological ownership of the firm (Schjoedt and Kraus 2009), as they will also go to great lengths to make the firm a success (Kuckertz and Berger 2017). Other scholars provide a definition based on the responsibilities taken on strategic decisions, while taking into consideration the operational and strategic levels in the business (Cloutier, Cueille and Recasens 2017). For example Klotz, Hmieleski and Busenitz (2014, p.227) perceive the entrepreneurial team as "*the group of individuals that are chiefly responsible for the strategic decision-making and on-going operations of a new venture*". Given this definition, if responsibilities are linked with tasks and divided among team members, then a single

person would not be overwhelmed by the demanding task of the establishment of a growth-oriented venture, since it is much easier for a team to do so (Kuckertz and Berger 2017). Therefore, the establishment of entrepreneurial teams comes along with a number of benefits, since as a unit of collectivity they may compensate for individual weaknesses (Kuckertz and Berger 2017). For example, an introverted business founder can compensate this trait by teaming together with an extrovert who might hold the responsibilities of the sales and marketing. Combining professional competencies and experiences at team level, may lead to better and faster decision-making (Klotz, Hmieleski and Busenitz 2014). Moreover, entrepreneurial teams can help in expanding the capacity to manage the business, since they can combine the professional networks of its members, their funds become available when needed, as well as team members to support each other in times of difficulty, sharing amongst the team a sense of safety and motivation (Kuckertz and Berger 2017).

Despite the benefits of entrepreneurial teams, their abilities are not a linear function of team size and therefore, problems are likely to arise if a team becomes too large, such as interpersonal conflicts and coordination issues (Kuckertz and Berger 2017). Therefore, the successful entrepreneurial teams are those who manage to harness the benefits, avoid the pitfalls (Schjoedt and Kraus, 2009), and keep a balanced team composition while following efficient team processes (Kuckertz and Berger 2017). In regards to team composition, it should be approached in the most professional manner (Zolin, Kuckertz and Kautonen 2011), since many entrepreneurial teams are established by friends, which often results in a suboptimal combination of competencies, too much homogeneity and conflicts of interest (Kuckertz and Berger 2017).

2.2.2 Family Entrepreneurial Teams (FETs)

As previous research suggests, teams often appear to differ in terms of relationships and functional heterogeneity as well as demographic diversity of the members that compose them (Mathieu et al. 2008). Thus, when studying existing literature on entrepreneurial teams, scholars have often distinguished them in terms of what skills the members of the team have, but also by what relationships exist amongst them (Schjoedt et al. 2013). Therefore, when studying entrepreneurial teams in the context of family business, attention is drawn towards FETs and the factor that makes them uniquely different from other types of teams, is the relationship its members have. The relationship that exists amongst the FET members is either determined biologically (Farrington, Venter and Boshoff 2012), or as copreneurs (Farrington et al. 2011), through spousal partnerships (Farrington, Venter et al. 2011), or as sibling partnerships (Ward 2016; Lansberg 1999; Nelton 1996). For instance, researchers in the past have identified that the most common type of entrepreneurial team within a family business, is that of the romantic couple, meaning the team that people create by being married or living together in a relationship (Aldrich and Carter 2003). Other scholars describe FETs based on both biological and non-biological determinations. For example, Ensley and Pearson (2005), separate FETs into two types; parental teams and familial teams. The parental teams are the FETs consisting of parents and other family members, whereas familial teams are those FETs which include family members who do not necessarily have parental ties (Ensley and Pearson 2005). As for the sibling partnership or sibling team, Farrington, Venter and Boshoff (2012) refer to it as an FET where two or more siblings sharing a familial bond, have active involvement in the management and decision making of the business and influence the strategic direction of the business.

In addition, existing literature suggests that FETs do not necessarily share ownership, but instead share mutual financial interest, which is driven by altruism and trust, as well as a strong family bond (Sirmon and Hitt 2003) and are greater in number than entrepreneurial teams lacking this distinctive family bond distinguished by its formation (Aldrich and Carter 2003). On the one hand, the entrepreneurial team may be formed after recognition of an opportunity, or from a triggering event encouraging the formation that will lead to opportunity seeking (Wright and Vanaelst 2009). On the other hand, the FET is more dynamic in its formation. Firstly, family members from a young age are often involved in the family business (James and Hamilton 2006). Secondly, other family members join in at different time and thirdly the FET formation may include the participation of copreneurs who do not necessarily share ownership (Farrington et al. 2011).

Apart from the formation differences between non-family entrepreneurial teams and FETs, the FET members share similar drivers which distinguishes them from entrepreneurial team members, such as altruism to provide opportunities to other family members (Discua Cruz, Howorth and Hamilton 2013). The members of an FET sharing altruistic behaviours, participate in the pursuit and development of new opportunities, distinguishing them from ordinary family business owners whose entrepreneurial behaviour occurs in existing family businesses (Bieto, Gimeno and Parada 2010). From studying the perspectives provided by the literature for a proposed definition of FETs, the closest definition provided for them is: *"two or more family members, related by kinship or marriage, who engage in the identification and pursuit of business opportunities to establish or purchase a firm, have an equity stake in the firm, and have a direct influence on the strategic choice of the firm at the time of founding"* (Discua Cruz, Howorth and Hamilton 2013, p.20). However, this definition does not take into account that the FETs

may include members outside of the family and may be extended by adding employees who have a higher level of education who fit the culture, strategy, and operational needs of the family business, which are essential for the business's survival (Dyer 1989; Levinson 1971). After all, the qualifications and abilities one holds, are about what one knows and can do (Bergan 2007) and a higher level of education increases the personal abilities in terms of general human capital, which consists mainly of explicit knowledge and which is easily transferable across various settings (Pittino et al. 2020). Human capital is indeed positively associated with the identification and pursuit of entrepreneurial opportunities within FETs (Zhang, Duysters, and Cloodt 2014), since it enhances the screening ability to detect business opportunities and increases the expected returns from their exploitation (Davidsson and Honig 2003; Shane and Khurana 2003). As human capital acts as a driver for the recognition of profitable and innovative opportunities, it may help to align the economic priorities of the nascent business and the family-related non-financial goals (Hoskisson et al. 2017; Martin and Gomez-Mejia 2016; Gomez-Mejia et al. 2014). Specifically, it is likely that better educated individuals are able to spot more profitable opportunities; therefore, higher financial returns are expected to be derived from the entrepreneurial endeavour of the FET in comparison to an FET composed of less educated individuals (Douglas and Shepherd 2002). While family firms tend to look first within the family to fill these human capital needs (Chua, Chrisman and Chang 2004); however, employing non-family members often becomes necessary since family members are a finite resource (Tabor et al. 2018). This is essential in the case where the business grows faster than the family and helps to explain why nonfamily members constitute approximately 80% of the labour force in family firms (Galvin, Astrachan and Green 2007).

Recognised as important for family firm success (Sciascia and Mazzola 2008; Chua et al. 2003; Carney 1998), nonfamily members are often instrumental in strategic decision making (Mitchell et al. 2003), expansion into new markets (Chung and Luo 2008; Graves and Thomas 2006), increasing social capital (Sanchez-Famoso et al. 2015), raising financial capital (Stewart and Hitt 2012), and improving the overall quality of a family firm's labour force (Chrisman, Memili and Misra 2014). Therefore, the FET is also different from the Family Management Team (FMT), which "*includes actors from the core family that controls a single or a portfolio of businesses, related by blood or marriage, originating from different (family) generations, and are fully employed into the family business(es)*" (Hadjielias, Hamilton and Howard 2010, p.3). However, both FETs and FMTs are informal groups, in the sense that they are not formally sanctioned organisational teams, such as a specific department, or a group which is recognised by its position in the business hierarchy, such as the Top Management Team (TMT), nor a group that favours explicit recognition by business stakeholders. Therefore, similarly to the FMT, the FET takes place within both formal and informal spaces, balancing both the economic and social needs of the family in business (Poutziouris and Hadjielias 2014; Hadjielias 2013). As such, the diaspora FET has embeddedness features and is found to operate and exist within multiple social layers in the hosting country (**Figure 4**).

2.3 Family business and the family business of the diasporas

As existing literature suggests, where there is family involvement within the business, such as in the case of the diaspora family business and hence a diaspora FET, that involvement infuses it with family elements. These family elements are associated to ties of compassion, affection, identity concerns and long term firm-level behaviour (Cruz,

Gomez-Mejia and Becerra 2010; Lumpkin, Brigham and Moss 2010; Dyer and Whetten 2006) as well as trust and commitment which are fundamental pillars in family business research (Eddleston and Morgan 2014). These concepts are often used to describe distinct attributes of family businesses like social capital and the distinctive way they draw on family and business dimensions to develop resources, which are often referred to as familiness (Pearson, Carr and Shaw 2008), reciprocal altruism (Lubatkin, Durand and Ling 2007) family firm identity (Zellweger et al. 2012) and stewardship (Eddleston and Kellermanns 2007). Therefore, family businesses are unique, and the embeddedness of family relationships within the business (Aldrich and Cliff 2003) leads to relationship issues in the family domain, both positive and negative, that affect relationships at work, and vice versa (Kidwell, Kellermanns and Eddleston 2012).

In the past, family businesses were perceived as an outdated form of organisation and were even blamed for influencing economies towards decline (Chandler 1990). In general, family businesses have been viewed as conservative organisations, lacking entrepreneurial dynamics (Nordqvist and Melin 2010). However, in the 1980s and 1990s, researchers showed increased interest in this field of study, focusing on how this type of firm manages its legacy, continuity, and survival, with succession matters becoming a key issue (Nordqvist and Melin 2010). More recent research has asserted the significance of contribution that family businesses have on employment and generating wealth (Howorth and Westhead 2003). Scholars assert that *"Family enterprises, irrespective of scale of operation, legal form, industrial activity, their state of socio-political, and market development provide a critical infrastructure for economic activity and wealth creation"* (Poutziouris, Steier and Smyrnios 2004, p.7). The scale of importance that family businesses have amongst other businesses may be highlighted as this type of business

represents the majority of businesses worldwide; it is the oxygen that feeds the fire of entrepreneurship (Rogoff and Heck 2003). During the last decades, scholars have attempted to define family businesses, with the simplest form of definition to the most sophisticated ones. As per Poutziouris (2000), a family business is an owner-operated or owner-managed venture with family members (or family units) which has predominant involvement in the administration (managerial and financial), operations and strategic determination of its corporate destiny. A more sophisticated definition is that approached by Sharma, Chrisma and Chua (2012), where they incorporate a set of criteria, including the degree of family ownership, the presence of family on the management board and generational transfer. Moreover, scholars have attempted to give a definition of family business which identifies its existence through time (longevity) and relates to transgenerational entrepreneurship. Chua, Chrisman and Sharma (1999, p.25) proposed a definition of a family business by including transgenerational entrepreneurship; they note that *"The family business is a business governed and/or managed with the intention to shape and pursue the vision of the business held by a dominant coalition controlled by members of the same family or a small number of families in a manner that is potentially sustainable across generations of the family or families"*. Therefore, these scholars have highlighted the importance of succession, since it pertains that ownership and management of the family business will be transferred to the next generation (Nordqvist and Melin 2010). Hence, family business literature shows that, it is the desire of the existing owners, to hand the family business over to successors throughout generations (Chua, Chrisman and Sharma 1999), especially since ownership and control are unavoidably intertwined in the family where the family members are involved in the strategic and decision making (Colli 2003). The *"three circles model of the family business"*, developed by Renato Tagiuri and John Davis (1996) (**Figure 1**), can help to

clearly understand and explain the dynamics, roles, issues, and tensions in family business systems. With this dominant paradigm, a graphical representation is offered, of the intertwined relation which exist between ownership of family business, family and the business. This is especially useful for when studying FETs, since as a guiding tool, it may give answers regarding which perspectives were considered for FET formation, FET membership, the relation between FET members in terms of decision making as well as their involvement towards contributing to learning at a collective level. In addition, it can show the degree and nature of the interaction of the FET members with the family and the business which is influenced by the meaning that the FET members assign to that interaction (Adendorff and Halkias 2014).

Figure 1 The "three circles family business model"
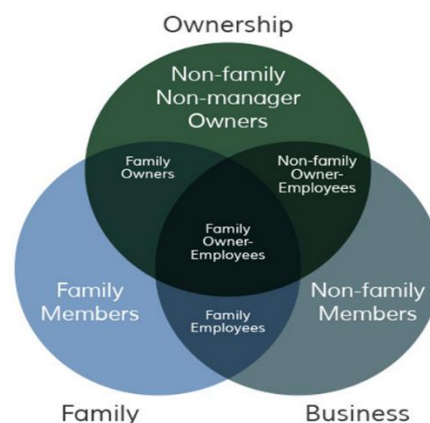
Source: Tagiuri and Davis 1996

In addition, it is unavoidable not to look into the dynamics that occur in the development of the family business. These dynamics are a result of transitions within the family business; since new members enter and seniors exit the family business. Some from family members become employees and who then move on to become owners and some family members do not. While some of these transitions may seem harmless, they have

consequences in the long run, as the adjustments that need to be made by the individuals due to these transitions also translate to, adjustments that need to be made within the family business and subsequently within the FET (Gersick, Davies et al. 1997). Whether the development within the family business is rapid or slow, due to the dynamics that exist, family members can influence collective learning within the FET. As shown in **Figure 2**, the "*three dimensional development family business model*" (Gersick et al. 1997) depicts the developmental progressions influence each other but also remain independent. When looking into the dimension of the "ownership axis", the change that occurs over time to the three variations is apparent. However, this is not necessarily done in the same sequence, since many family businesses may choose to combine these variations (Gersick, Davies et al. 1997). Nevertheless, for this research, the changes that occur in this dimension are crucial towards understanding collective entrepreneurial learning within the FET, because depending on the ownership structure, all the other aspects surrounding the business and the family operations (Gersick et al. 1997) will subsequently be affected in some way. While the "ownership axis" plays a significant role in terms of succession and succession planning, the "family axis" is also of great importance, in respect to the process of collective entrepreneurial learning within the FET. This is based on the logical assumption that, that individuals would potentially bring their tacit and explicit learning within the family business or among the members of the FET. Furthermore it is at the "family axis" and specifically at the "entering the business" stage, that entry criteria are created for the future new entrants, while at the "working together" stage, where families attempt to manage the complexity arising from the family relations (Gersick et al. 1997). As such, when studying the progression and development of the family "business axis", the three stages as suggested are the "start-up", "expansion" or "formalization and maturity". The "business axis" provides information regarding

collective entrepreneurial learning within the FET, as it is here that the anticipated joint participation of the FET members, may potentially lead to the maturity of the family business. Although the desired outcome would be for the "family axis" and "business axis" to grow in a parallel pace, this cannot be expected, since there are dynamics involved, such as the "business axis" may not grow fast enough in order to support the "family axis" or that the "family axis" will not grow to such an extent that succession will occur in a timely manner.

Figure 2 The "three dimensional family business model"
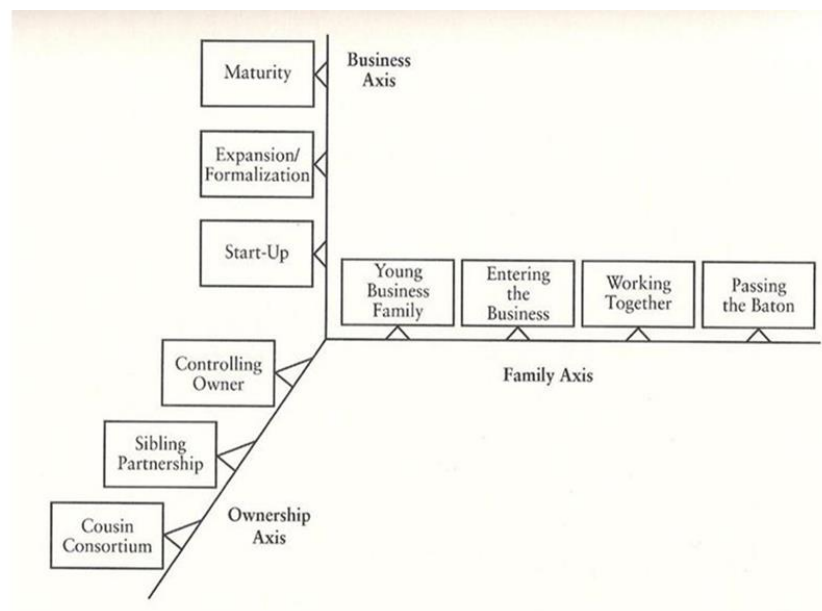
Source: Gersick et al., 1997

Moving on to family businesses run by diasporas, they have always been present especially in Europe (Volery 2007). Over the past decades due to an increase in the migration flow (Habti and Elo 2018; Volery 2007), diaspora family businesses have also increased their salience and visibility, with several factors that have been noticed to influence the establishment of diaspora family businesses in host countries (Volery 2007).

These factors mainly surround the diaspora family business owners, since they are multifaceted in terms of education, economic situation, cultural and religious differences and have influences from their country of origin (Volery 2007) as well as having family considerations (Habti and Elo 2018). It is evident that diaspora family business owners, capitalize on their diasporic and transnational resources in terms of language skills, cultural knowledge, business connections and management abilities, while the family actively supports their entrepreneurial efforts (Habti and Elo 2018). Therefore, diaspora family business owners, are tied to entrepreneurial actions (Kellermanns et al. 2008; Zahra, Hayton and Salvato 2004), that are based on values, that lead to exploitation of entrepreneurial opportunities (Aldrich and Carter 2003).This way knowledge is gained as well as new behaviours are developed, which together are understood as entrepreneurial learning (Abrar 2004) since they contribute towards the owners' ability to act entrepreneurial (Wang and Liu 2015; Cope 2005; Politis 2005).

Furthermore, while family businesses were perceived as an outdated form of organisation, influencing economies towards decline (Chandler 1990) and viewed as conservative, lacking entrepreneurial dynamics (Nordqvist and Melin 2010), Europe's changing industrial structure, was favourable for diaspora family businesses (Volery 2007). With such favourable changes there was a noticeable flow of diasporas originating from former British colonies (Volery 2007; Oakley 1987), which led to the resurgence of family businesses owned by diasporas (Morokvasic et al. 1990). Therefore, diaspora owned family businesses have been an important and growing feature of the host country's private sector and continue to play a significant role in its socioeconomic development, as well as linking the host country to home the country. Government figures estimate that diaspora owned businesses contribute an estimated £20 billion annually to the UK economy (Ram and Jones 2008). Further to the economic contribution, diasporas also

have a social impact in UK, as they have helped towards the transformation of the economy by regenerating depressed city areas (Ram and Jones 2008). However, diasporas have been considered as the most disadvantaged sections of UK society, even though Britain has been in the vanguard of its entrepreneurial renaissance (Ram and Jones 2008). This triggers the curiosity of academics since diaspora family businesses also contribute towards creating entrepreneurial links between host and home countries (Ram and Jones 2008). Retaining necessary connections and ties with homeland actors enables them to foster business development (Elo, Sandberg et al. 2018) that links home and host contexts (Elo and Volovesky 2017; Emontspool and Servais 2017; Turunen and Nummela 2017; Coviello, Jones and McDougall 2015; Cruz, Howorth and Hamilton 2013; Terjesen and Elam 2009; Drori, Honig and Wrisht 2009). Adding to this, the diaspora family business owners are linked to their home country, driven by a *"sense of obligation"* (Lee 2009, p.17) or have altruistic motivations (Nielsen and Riddle 2009; Gillespie et al. 1999), which enable them to mobilize their ties with extended family members, so that they benefit from cheap or unpaid family labour (Dahnes 2013). As a result of these links and ties, many diaspora business owners become economically and socially embedded in both countries (Bagwell 2018), utilising their links and knowledge of systems and markets from both host and home country, to develop and support their business (Wang and Liu 2015; Chen and Tan 2009). In addition, their links with family in the home and host country foster entrepreneurial learning, which is essential in the venture creation and development process, since those links act as an institution provider of trust, collective action and the sense of community (Jack and Anderson 2002; Aldrich and Waldinger 1990). While diaspora family business literature, remains largely focused on venture creation and development opportunities (Pasillas, Brundin and Markowska 2017) as well as on how the diaspora family business owners establish and keep their businesses

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(Vershinina et al. 2019; Elo et al. 2018; Jahannisson, Ramirez-Pasillas and Karlsson 2002), there is further need to study collective entrepreneurial learning in a diaspora family business context, since cumulative learning through doing, can lead to knowledge acquisition and social capital accumulation, which are necessary to develop and support their business (Wang and Liu 2015; Chen and Tan 2009). Although existing literature provides fruitful information, there is more that is needed to be known to understand the collective efforts towards entrepreneurial learning, of those who compose the FETs which reside within diaspora family businesses.

2.4 Entrepreneurial Orientation of the diaspora family business

The theory of entrepreneurial orientation (EO) has encompassed the entrepreneurship discipline (Dess, Pinkham and Yang 2011) and is considered as one of the most important and established concepts within the field of entrepreneurship (Wales, Gupta and Mousa 2013). While the approach of EO on an individual level (Kollmann, Christofor and Kuckertz 2007), has been used to predict the entrepreneurial behaviour of an individual, it is originally an organizational level concept (Kuckertz and Berger 2017) and hence can be applied in the context of diaspora family businesses. After all, while the family business has a family-level mind-set, it shows EO since it engages in entrepreneurial activity (Zellweger et al. 2012) necessary to achieve growth and profitability to secure longevity (Zahra, Hayton and Salvato 2004; Rogoff and Heck 2003;). Moreover, the family members in business encompass EO and are hence tied to entrepreneurial actions (Kellermanns et al. 2008; Zahra, Hayton and Salvato 2004) based on values that lead to the collective exploitation of entrepreneurial opportunities (Aldrich and Carter 2003). Therefore, to reap the benefits of their entrepreneurial efforts, the FET members, must be collectively committed to learning, cultivate an EO and promote the family business as a

learning organisation (Slater and Narver 1995; Sinkula 1994). While the FET within the diaspora family business has its own unique dynamics and relationships which are created from its members, the relational dimensions of the family business create a configuration of entrepreneurial networks, which carry significant implications for the family business EO (Dess, Pinkham and Yang 2011). Hence, entrepreneurial families need to have an EO outlook towards their business activities (Cruz and Nordqvist 2012) and the networks they create.

The importance of this lies in the literature of the EO concept, that provides elements that characterise whether an organisation is entrepreneurial orientated, and which consequently leads to sustainability. As such, an entrepreneurial orientated organisation demonstrates a pattern of entrepreneurial behaviour such as innovativeness, proactiveness, and risk-taking which proves their sustainability over time (Lumpkin and Dess 1996). EO is considered as one of the most important and established concepts within the field of entrepreneurship and family business (Wales, Gupta and Mousa 2013), since it manifests within the family businesses' entrepreneurial philosophies, decision-making practices, and its strategic behaviours (Anderson, Covin and Slevin 2009) and can describe whether a family business is more or less entrepreneurial as a collective entity (Wales, Gupta and Mousa 2013). Therefore, a family business, as an entity of collectivity showing EO behaviours, means that its members also share EO behaviours (Wales, Gupta and Mousa 2013). Because, it is the family members in business who comprise the collective and social entity of the business, this inclines us to investigate and analyse the units which compose the family business rather than the business as one collective unit. Further to this Wales, Gupta and Mousa (2013) argue that, in the case of firm-level entrepreneurship, it represents the notion of a clear demarcation from the well-

established traditional investigation of entrepreneurship as an individual-level phenomenon. Therefore, when considering EO in a family business, it should be investigated under a collective lens; because EO allows the distancing of the intentions and attitudes of the members of the organisation, from the organisation's overall behavioural orientation, which therefore leads to entrepreneurial learning and consequently entrepreneurship.

EO literature also posits that, all businesses belong in a conceptual continuum which ranges from conservative (the "low" end) to entrepreneurial (the "high" end) which depends to which extent the organisation's strategy-making processes has produced a sustainable firm-level entrepreneurial behavioural pattern (Wales, Gupta and Mousa 2013). This can be identified by looking at which generation cycle the family business is and how large it has grown, since research has shown that EO correlates differently in family firms, depending on the generation in charge (Cruz and Nordqvist 2012). While EO is generally stronger in second generation family businesses, non-family managers on top management teams bring positive differences for EO only in the third generation and beyond (Cruz and Nordqvist 2012). Ward's (2016) seminal study on family business, shows that 30% of firms survive through the second generation, 13% survive the third generation, and only 3% survive beyond that.

EO research created a pool of information for those who manage family businesses, as it provides them with critical insights into how they may effectively leverage entrepreneurial strategy-making processes and entrepreneurial behaviours in order to reach high level organizational goals related to growth and renewal (Wales, Gupta and Mousa 2013). Moreover, studies provide information that the effect of EO on performance is influenced by firm size, national culture (Rauch et al. 2009) access to

financial resources (Wiklund and Shepherd 2005), network capability (Walter, Auer and Ritter 2006), and strategic processes (Covin, Green and Slevin 2006). Hence insights taken from the EO concept are found to surround the diaspora family businesses, such as those influences coming from national culture which is in the midst of home and host countries (Zahra, Hayton and Salvato 2004), access to financial resources through family (Epstein and Heizler 2016; Thompson 2014), alongside their network capability which is accessible though family across borders (Evansluong et al. 2019). In addition, a firm's learning orientation has been a missing link in the examination of the EO performance relationship and past research has addressed the importance of commitment to learning and acceptance to change within an organisation (Wang 2008). For example, Sinkula (1994) and Slater and Narver (1995) assert that, in order to reap the benefits of the entrepreneurial efforts, originated from entrepreneurial orientated family businesses, the family business as a unit, must be committed to learning, open-minded to new information and new ways of doing things. Most importantly, the family businesses have to engage in a shared interpretation of information where a consensus on the meaning of the information is achieved (Slater and Narver 1995; Sinkula 1994). Hence, it is through a collective learning orientation that the family business can maximize the impact of EO on its performance, assists in understanding its EO level (Wang and Ahmed 2002) and is useful for when studying entrepreneurial learning at a collective level.

In addition to the EO of the family business as a unit, when studying business activity at family business level, attention is drawn on the family-level mind-set which engages in entrepreneurial activity (Zellweger and Nason 2008). Literature on EO introduces the notion of family orientation at firm level and suggests that as the family business is passed on through generations, an increasing family orientation will overtake the EO (Martin and

Lumpkin 2003). In contrast to EO, family orientation has different dimensions, which are interdependency, loyalty, security, stability, and tradition, which however simultaneously coexist with the need for change, innovation, risk-taking, and growth (Martin and Lumpkin 2003). Therefore, a family business anchored in the diaspora, in order to increase its survival rate, should combine attributes from both the family and business domains (Zellweger and Nason 2008). Consequently, the study of diaspora family business FETs, should consider those attitudes which coalesce security, control, stability, and tradition stemming from family orientation and learning orientation behaviours (Zellweger and Nason 2008), since these attitudes reflect the family's oneness and wish for control over activities across time (Zellweger et al. 2012; Nordqvist and Melin 2010; Bourdieu 1996; Albert and Whetten 1985). Additionally, the diaspora family business, should combine family orientation and learning orientation behaviours with firm-related attitudes, encapsulating an EO behaviour and family entrepreneurial orientation, including items that will aim to cover autonomy within the family business, such as innovation orientation, proactiveness, and the willingness to take risk (Zellweger et al. 2012).

2.5 Theoretical Frameworks

The ontology of positivism views the social world composing predictable, stable and independent to our perception's phenomena, while ignoring the processual and fluxing nature of the social world (Chia 2002). However, focusing on the collective entrepreneurial learning of FETs, directs us towards the social component of learning, where knowledge is viewed as an emerging product of social construction. Learning is created and unfolds as part of a constant flux, while transforming and changing over time due to conflicts or certain functionalities which are created by the members of a social group. As such, to examine how collective learning of a social group changes and creates conflict amongst its members, conflict theory would have been an appropriate lens to view collective learning, since it has been used to explain a wide range of social phenomena in relation to how a group changes in time and brings conflicts among actors (Lewis, 1956). Conflict theory viewed that due to conflict and competition change occurs to a group of people while social order is maintained by domination and power, rather than by consensus and conformity (Marx and Engels, 1848). It came into a wide use in social sciences during the 1960s, as an alternative to and rival of functionalism which viewed that change brings functionality and therefore stability in a social group (Sanderson, 2007). However, both conflict theory and functionalism do not seem appropriate to examine the learning process within the FET since emphasis is given to external factors that bring some kind of change. In addition, other social theories, such as stewardship theory, have been used to explain collective learning. Stewardship theory views collective learning as the result of the efforts of the individual who has high levels of identification with the organisation (Lee and O'Neill, 2003), such as family members who act as stewards and who promote a collectivistic culture, while working together

with other members of the organisation to serve the organisation's interest (Donaldson, 1990). However, stewardship theory views how collective learning is influenced by the individual rather than the collective efforts of team members towards learning. In addition, given how family businesses are influenced and conditioned by the social context, a situated learning perspective would seem as an appropriate approach to examine and understand the learning process that occurs within it (Konopaski, Jack et al. 2015). This is because, from a situated learning theory perspective, learning is approached as a process with an explicit social aspect, as it explores the situated nature of human understanding and communication, focusing on the relationship that is created between learning and the social situation within which it is created (Lave and Wenger, 1991). Lave and Wenger (1991) suggest that learning takes place through the social relationships of actors, within a cultural setting, and by transposing prior knowledge to new contexts. While situated learning theory gives emphasis on the process of learning situated in and emerging from a social context, it ignores the embeddedness features which the FET has, and as such, social theories that exhibit the social layers within and across which the FET pertains and collective entrepreneurial learning occurs, would serve better the scope of this study. This is because the embeddedness features of the FET underscore both the situated and the multi-layered social context within which FETs and collective entrepreneurial learning emerge and develop. This study, therefore, is informed by theoretical frameworks which reflect social constructionism philosophical assumptions, since a social network perspective of learning permits a holistic conceptualisation rather than focusing only on individual parts (Storberg-Walker and Gubbins 2007). In order to encapsulate learning at a collective level, this research will be looking at the subjective and collective understandings of the FET members, rather than on single units of analysis (Gubbins and MacCurtain 2008), since the FET is a social collectivity embedded within

various social layers in the hosting country. As a starting point to this research Collective Learning Theory (Sadler-Smith 2009), Organisational Learning Theory (Argyris and Schon 1996), and Social Capital Theory (Nahabiet and Ghoshal 1998) have been studied thoroughly to grasp a detailed understanding of these social theories and how they reflect the phenomenon in study. These theoretical ideas are fundamental for this research since they are linked to the research design because they form the three pillars that the data collection was made. An explanation of the value of these theoretical perspectives to guiding this research is offered in the following paragraphs which also explain how these theoretical perspectives allow us to view collective entrepreneurial learning within the FET, due to the social embeddedness it has in a diaspora social setting.

2.5.1 Collective Learning

Collective learning has been defined as the *"dynamic and cumulative process of production of knowledge, which is due to interaction mechanisms typical of an area charecterised [sic] by a strong sense of belonging and relational synergies"* (Camagni 1995, p.203). This definition points to the very meaning of collective entrepreneurial learning in FETs, as it refers to the facet of learning that involves a form of social interaction between the family members in business, where a sense of strong belonging can also develop because of the family bonds which exist. Since the FET is a social system that exhibits these characteristics too, it can be an appropriate unit of analysis to examine the phenomenon of collective entrepreneurial learning processes (Hadjielias, Hamilton and Howorth 2010). Moreover, literature highlights that *"the root of knowledge creation is learning"* (Sadler-Smith 2009, p.183) thus, when referring to the learning component of collective entrepreneurial learning, it should be addressed as the production of

knowledge (Gubbins and MacCurtain 2008). Knowledge is acquired from the process of learning, either from implicit or explicit learning in combination with experiences, interpretations and reflection (Davenport and Prusak 1998). Thus, in the context of family businesses, when examining learning on a collective level, implicit, explicit and experiential learning should be viewed under a lens of a social collectivity, such as those teams which reside within the family business. Moreover, implicit and explicit learning are inherent to FETs, because on the one hand implicit learning is largely acquired through the association of team members with other family members in business while sharing activities jointly on a day-to-day basis and is independent of conscious awareness (Reber 1967). As such the communication amongst the FET members encourages inquiry, and inquiry unconsciously influences the humans' implicit learning (Perruchet, Vinter and Gallego 1997). On the other hand, explicit learning involves conscious participation of the FET members to achieve a specific set of goals where certain steps need to be followed (Reber 1967). Since learning, unavoidably occurs firstly at the individual level and involves the individual's efforts to learn (Davidson and Honig 2003) as well as their own learning from experiences (Rae 2006; Deakins and Freel 1998), collective learning of the FET is the cumulative learning of FET members. Therefore, collective entrepreneurial learning is the cumulative production of knowledge and when referring to team knowledge such as that of the FET, it is understood as the knowledge which is the combined learning coming from each FET member. Furthermore, Erdelyi (2010) asserts entrepreneurial learning as the combination of personal and collective learning (**Figure 3**). One branch of entrepreneurial learning is viewed from the perspective of personal learning and refers to the learning of an individual, which results from the cognitive process of learning and experiential learning, as well as the education acquired from institutions and workplaces. While the other branch of entrepreneurial

learning, is viewed from a perspective of collective learning, which occurs as a result of influences from the firm and networks of systems (of innovation) and human social capital. Therefore, collective entrepreneurial learning is the product of the interaction the individuals have within learning groups, such as the FET, while its members contribute jointly with their personal learning and collective learning, towards the learning process of the FET, as well as the creation of knowledge within the family business (Tell 2008).

Figure 3 "The matter of entrepreneurial learning"
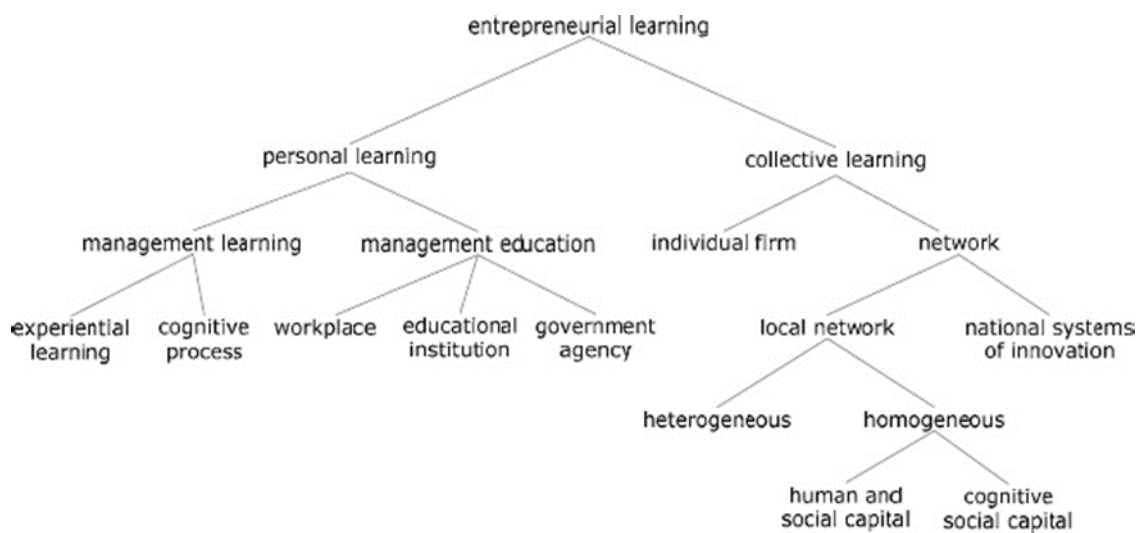
Source: Erdelyi, P. (2010), "The matter of entrepreneurial learning: A literature review"

In addition to the perspective offered by Erdelyi (2010) on the matter of entrepreneurial learning, in the past other scholars have asserted that the background of an organisation is formed by the collective activities of the participants and these activities are based on the learning process the participants follow to absorb information and generate knowledge (Keeble and Wilkinson 1999). Therefore, collective entrepreneurial learning, depends on the combination of diverse knowledge of the family members in business

incorporated in an incremental manner into the organisation's routines (Keeble and Wilkinson 1999). While the activities of the family business members and their diverse knowledge are necessarily shared between them, the resulting learning is therefore collective, as it is essentially an activity of collectivity, and an important element for success (Keeble and Wilkinson 1999). Thus, in the context of the diaspora family business, the incorporation of knowledge at collective level, enables the FET members, to effectively communicate with each other to meet their entrepreneurial goals as a learning group (Keeble and Wilkinson 1999).

Additionally to the role that effective communication has on collective entrepreneurial learning, the interactive relationship of the entrepreneur with others within the business is of high importance, as it becomes a major source of entrepreneurial learning (Fotea et al. 2012). However, neither cognitive nor experiential theories have been able to recognise the shift towards a socially constructed view of entrepreneurial learning (Rae 2000; Rae and Carswell 2001). This is because these theories such as stewardship theory focus on understanding the individual's attempt to learn (Discua, Howorth and Hamilton, 2013) through acquiring knowledge or through a process of experiences, rather than looking at it as the collective and joint practices of a number of individuals (Hadjielias, Hamilton and Howorth 2010). These are individuals who form a collective unit within the family business, as we term it the FET, which in turn as argued by Hadjielias, Hamilton and Howorth (2010), becomes central to creating collective entrepreneurial learning through collective entrepreneurial practices within the family business. Furthermore, as asserted by Rae (2000), collective entrepreneurial learning pertains to the process by which collections of people, are facilitated to acquire knowledge so that they enhance their entrepreneurial thinking and entrepreneurial actions. Subsequently, this

research on collective entrepreneurial learning of FETs draws on collective learning theory, since collective entrepreneurial learning is embedded in the social interactions of daily activities such as day-to-day management and decision-making (Hadjielias, Hamilton and Howorth 2013), and is perceived as a process (Rae 2000) which has a dynamic form of social and economic behaviour (James and Hamilton 2006).

2.5.2 Organisational Learning

Organisational Learning theory (Argyris and Schon 1996) has recently been applied in explaining entrepreneurship and entrepreneurial learning. Particularly Organisational Learning theory (OL) has been used to look at the perspective of how individuals learn in an organisation and explain the learning which rises from the interactions between individuals and the collective (Popova-Nowak and Cseh 2015).

Therefore, where collective actions of members of an organisation are present (Popper and Lipshitz 2000; Edmondson and Moingeon 1998), OL theory is an adequate theory to frame the collective learning of the family business members, since they are part of a collective unit which can be used for analysis, instead of framing learning on an individualistic level (Blatt 2009; West 2007; Rae 2006; Lichtenstein and Lumpkin 2002). Learning at the organisational level moves beyond the individual, because it is practiced and shared by the members of an organisation as a collective unit (Fiol and Lyles 1985; Nonaka 1994; Hayes and Allinson 1998; Brown and Diguid 1991). Although many studies have looked into the perspective of using the organisation as a unit of analysis (Popper and Lipshitz 2000; Edmondson and Moingeon 1998; Levitt and March 1988;), other scholars perceive that OL results from the collective practices of the individuals, and therefore they examine how the individual's learning takes place within organisations (Popper and Lipshitz 2000; Edmondson and Moingeon 1998). Considering this approach

to learning, OL is perceived as the sum of learning coming from the individuals within an organisation, such as members holding key positions within the organisation or senior managers (Easterby-Smith 1997; Nonaka 1994).

Further to this, the social perspective of entrepreneurial learning is defined where social interactions occurring in the workplace (Chiva and Alegre 2005), become means by which OL arises, while Simon (1991, p.125) asserts that *"All learning takes place inside individual human heads; an organisation learns in two ways: by the learning of its members and by ingesting new members who have knowledge that the organisation previously didn't have"*. Therefore, in regards to Simon's (1991) view, learning in an organisation occurs firstly on an individual level since it is the individuals who transfer their knowledge within the organisation alongside the knowledge of newly entering members to the organisation. Nevertheless, when focusing solely on the individuals and therefore on individual learning, only explores learning within organisations based on its individual units, rather than OL occurring by the collective (Crossan et al. 1995). Although several theorists recognise that OL occurs at the individual level, other scholars suggest that OL would be incomplete if learning was not shared in a way to develop a common meaning to it (Huber 1991; Stata 1989; Daft and Weick 1984). The common meaning given to OL is also viewed in the sense that it occurs in a social context and as per Seely-Brown (1993) OL is group or community based. Thus, in the context of the family business, which is a social entity in its own right, the members of the FET learn collectively within a socially constructed reality (Weick 1979). Moreover, because learning arises from the interaction between the individuals as social beings and the collective (Popova-Nowak and Cseh 2015), they hence collectively construct an understanding of their surroundings as well as learn from derivatives of their social

interaction within social systems such as organisations (Gherardi, Nicolini and Odella 1998). Therefore, OL theory leads to an understanding that, collective entrepreneurial learning is achieved when it is not based solely on individuals, but on the group members' active participation (Blackler 1993) and their social practice of organisational life, which are constantly modified by the injection of learning coming from its members (Elkjaer 1999). As such, collective entrepreneurial learning of the FET which resides within the diaspora family business setting, should therefore be examined under a collectivistic lens to better understand the process of collective entrepreneurial learning.

2.5.3 Social Capital

For this research, resort to the insights of Social Capital theory (Nahabiet and Ghoshal 1998) are made, as it will guide, to investigate the interactions, patterns, and strength of ties within the family business (Nahabiet and Ghoshal 1998), but also to understand the knowledge capability of the FET as a social collectivity (Burt and Ronald 2009). When researching in the context of family business, it is the family that provides human, social and financial capital towards the business (Danes et al. 2009) and the core proposition of social capital (SC) is that the networks of relationships constitute a valuable resource in conducting social affairs of the family business (Ben-Hafaiedh and Cooney 2017). As such, providing its members with "*the collectivity owned capital credential"* (Bourdieu and Richardson 1986, p.249) and thus they are entitled to credit in a spectrum of the world (Bourdieu and Richardson 1986). Considering this, SC is perceived as a network of structural resources for the family business which it builds on and conditions relationships to comprise other networks and assets, which can be mobilised through that network (Burt and Ronald 2009; Bourdieu 1986). Other scholars assert that SC at team level, acts as an influencing factor on the economic performance of firms (Baker 1990). This occurs

because teams possess more human and social capital at their disposal when they need to deal with uncertainties and hence the performance at team level is superior in relation to the performance of an individual (West 2007; Chowdhury 2005). Further to this, SC is referred to as the institutions' (family businesses) norms and networks that promote cooperation and enable collective actions, as well as those resources present in relationships between individuals, who are interrelated within the family business (Pena-Lopez, Sanchez Santos and Novo Peteiro 2010). These resources focus on the social relations that family members in business have and which are based on the sustainability of long term business adaptations of social bonds which exist between family members and the family business (Le Breton-Miller and Miller 2009). As asserted by Kogut and Zander (1996), relationships in SC theory are generally viewed in terms of a resource, which is valuable for social action, and through which knowledge is created and transferred. However, these social relations may vary from family to family, since the family members' interactions and behaviours, are influenced by ownership, management, intentionality and culture (Pena-Lopez, Sanchez Santos and Novo Peteiro 2010).

Because SC is an umbrella concept and is especially relevant to families in business (Pearson et al. 2008), it can be applied to identify structural, cognitive, and relational dimensions of SC (Frank et al. 2010) and appears to be a strong influence towards the development of intellectual capital in family businesses (Nahabiet and Ghoshal 1998). In the study of collective entrepreneurial learning within FETs, intellectual capital is paramount, since its development results in the knowledge capability of the FET as a social collectivity where collective learning is embedded (Nahabiet and Ghoshal 1998). Thus, SC influences the development of the knowledge capability of the FET and strengthens the family's base of knowledge, which is accumulated over time (Discua,

Hadjielias and Howorth 2017) and which is transferred to newly entering members in order to reduce the risk of losing this knowledge (Hildreth, Kimble and Wright 2000).

Winter (2000) asserts in a more descriptive way the three dimensions which make up the SC of a business. Firstly, the cognitive dimension relates to shared norms and values (Winter 2000), including a shared language, common history and culture within the family business (Pena-Lopez, Sanchez Santos and Novo Peteiro 2010) as well as shared representations among parties which includes shared language and codes (Monteverde 1995; Arrow 1972; Circourel 1973). This dimension favours cooperation between the members of the family business, granting them a special connection to the activities of the family business, where they collectively join towards a common goal (Lansberg 1999).

Secondly, Winter (2000) suggests the structural dimension gives explanations about the social networks since they relate to the interactions, patterns, and strength of ties within the family business (Nahabiet and Ghoshal 1998). In the context of family business, existing social networks are characterised by density and strength that the family members in business can advantage of (Pena-Lopez, Sanchez Santos and Novo Peteiro 2010). However, there have been conflicting opinions on this matter because family members in business come and go. Specifically, Coleman (1988) suggests that an organisation has the capacity to transfer its networks of social interactions from one person to another; on the other hand, Burt (2009) asserts that SC is not automatically transferrable from one person to another, and therefore newly entering members of the family business successors, do not have access to existing SC networks. Therefore, although these social networks may have value in use, they are not easily traded such as banked favors, because the friendships and obligations associated with it do not

necessarily pass from one person to another or from one generation to another (Burt 2009).

As far as the third dimension of social capital, the relational dimension, Winter (2000) suggests, that this reflects on the existing levels of trust between stakeholders of the family business and family members in business and in particular those family members with high business involvement. Specifically, there are different typologies in trust which are found within family businesses and are important for learning and exploiting business opportunities (Bergh, Thorgren and Wincent 2011). These include companion, competence and commitment trust (Newell and Swan 2000). While companion trust refers to trust based on friendship and emotions, competence trust is based on perceptions of another's skills and ability to perform a task, while commitment trust is based on agreements between interacting parties. While Mayer, Davies and Schoorman (1995) demonstrate how assessing partners' perceived abilities (competencies and skills), benevolence (genuine care), and integrity (principle compatibility) lay the foundation for expectations, literature has suggested that these trustworthiness assessments depend on a history of positive experiences and expectations which are created and confirmed when parties honour their promises, are fair and show goodwill (Ariño, De la Torre and Ring 2001). Taking into consideration the importance of trust in the process of learning within social networks, indicates the significant role it has in collective entrepreneurial learning initiatives for family businesses (Gubbins and MacCurtain 2008). Building trust at a collective level and having an FET characterised by trustworthiness, helps its members to gain experience and promotes exchange of knowledge (Ariño, De la Torre and Ring 2001). Thus, psychological factors such as trust and trustworthiness are important within FETs since the behaviours of its members are driven by their emotions (Thompson,

Beauvais and Lyness 1999) which in turn have an influential role on the FET's dynamics and the way that the FET behaves towards learning.

Additionally, SC relational dimension describes the personal relationships, which have been developed through interactions (Granovetter 1992), and through which relationships become a configuration of entrepreneurial networks, carrying significant implications for EO (Dess, Pinkham and Yang 2011). This occurs because when a business has a strong network, it has an increased ability to understand the current, potential and possible needs of its business partners or collaborators, inclining the business to discover more opportunities for entrepreneurial actions (Dess, Pinkham and Yang 2011). Guided by the SC theory, within the FET the overall and shared pattern of connections between the actors (Burt and Ronald 2009), their shared language and codes (Monteverde 1995; Arrow 1974; Cicourel 1973), the creation of trust and norms (Granovetter 1992) and collective action (Jacobs 2016), create a collectively owned social capital. The collectively owned social capital is therefore shared between the parties in relation (Burt and Ronald 2009), such as the members of the FET, inclining them towards learning collectively.

Furthermore, as suggested by Nahabiet and Ghoshal (1998), SC influences the development of intellectual capital, which therefore leads to the knowledge capability of the FET at a collective level. In the context of a family business, its intellectual capital is perceived as collectively constituted by four elements (Spender 1996):

1. Individual explicit knowledge: on the individual level in a form of facts, concepts, frameworks and retrieved by memory or personal records

2. Individual tacit knowledge: theoretical and practical knowledge of an individual including technical skills

3. Social explicit knowledge: "objectified knowledge" which represents the shared ideas of existing solutions

4. Social tacit knowledge: "collective knowledge" which represents the shared corpus of knowledge

Spender (1996, p.52) suggests that, in order for intellectual capital to be created, the collective appearance of these four elements should exists and hence *"Collective knowledge is the most secure and strategically significant kind of organisational knowledge"*. Therefore, in the context of family business SC facilitates the development of intellectual capital to emerge from explicit and tacit knowledge, and which in turn manifests learning at a collective level to unfold, since it occurs gradually (Spender 1996). This is regarded as an evolutionary process of perfecting collective learning since collective learning emerges as an ongoing exploration of explicit and tacit knowledge and perceived as the asset that will lead the family business to advantages over other family businesses (Carbery and Garavan 2005).

As for the diaspora family businesses, SC is a central resource of acquisition, since diasporas engage in the extensive use of their social networks, strengthening in this way their social interactions in the host country (Volery 2007). In relation to the diaspora family business and based on community studies, SC is the relationship which exists amongst members of an ethnic minority community based on networks deriving from strong personal relationships and associated with trust, cooperation and collective action (Jacobs 2016). As asserted by Arrow (1972), where trust exists, individuals are more

inclined toward cooperating and engaging in mutual exchange, resulting in higher economic growth. Furthermore, SC dimensions create secondary features of SC which are not only associated with trust but also with knowledge which derives from the interrelations and interactions of the family business members as part of a social system (Kilpatrick, Field and Falk 2003). As for the diaspora family business members, they are part of at least two social systems, that of the host and home countries. Therefore, those members who compose the FET, also draw knowledge from the SC of the diaspora family business as a social system (Kilpatrick, Field and Falk 2003).

Studies in sociology and anthropology, have examined diasporas' identity and belongingness, as well as the networks in which they are embedded (Ionescu 2006, p.10). These studies have shown diasporas to have an increasing relevance of SC in economic, social and migration policies, which are defined as *"networks together with shared norms, values and understanding that facilitate cooperation within and among groups"* (Healy and Cote 2001, p.41). Yet, because of migration the networks and connections diasporas share, go beyond their home country, since they are also developed in their host countries (Ionescu 2006). Therefore, the meaning and roles of family spread across borders and contexts, while migrant entrepreneurs sustain and create family configurations and ties with other individuals in the home country and host country; this is called family across borders social capital (FABSC) (Evansluong and Ramirez-Pasillas, 2019). The importance of FABSC is also highlighted in respect to diaspora entrepreneurship and the process by which learning unfolds in a diaspora context (Evansloung and Ramirez-Pasillas 2019). In the literature of SC it is suggested that, individuals who connect with others sharing common values and attachments as members of a network and community such as ethnic, religious, occupational and so on (Keles

2015), allows for the exploitation of resources which can lead to multiple benefits including improvement of their living conditions (Bourdieu 1996; Portes and Sensenbrenner 1993; Coleman 1988; Granovetter 1985). In light of this, the diaspora members of such communities (Keles 2015) have access to and take advantage of social capital anchored in their host countries since it is *"the capacity of individuals to command scarce resources by virtue of their membership in networks or broader social structures"* (Portes 1995, p.12). Considering membership in networks and broader social structures directs us towards the structural dimension of social capital (Granovetter 1992), where a pattern of connections between actors creates social interaction ties and a network configuration (Salvato and Melin 2008). Therefore, the diaspora family business members can access and are influenced by, a broad span of networks to the extent that all actors within the network have relationships with one another including those who are members of the FET (Coleman 1988). By placing the FET in the centre of the creation of diaspora network configurations, relational dimensions of family social capital (Salvato and Melin 2008) become apparent, which are interweaved with the cognitive dimension of family social capital (Chou 2006; Grootaert, Narayan et al. 2004; Uphoff 2000; Krishna and Shrader 1999). This is because the resources attainable through the structural dimension are a product of social relationships which involve the interrelation between relational and cognitive family social capital, such as, trust, mutual confidence (Nahabiet and Ghoshal 1998), norms, obligations, expectations, reputation, identity, identification (Orr 1990), shared language, values, attitudes and beliefs (Nahabiet and Ghoshal 1998).

Moreover, because family beliefs are core in creating the basis for values, norms and expectations in a family business (Sorenson and Bierman 2009), the family business members sharing the same family beliefs, can have strong ties and interact frequently,

providing opportunities to share entrepreneurial ideas and to exploit opportunities together (Aldrich and Carter 2003). Therefore, the SC of the family is based on the unique connection which exists between the family members and is perceived as one of the most powerful forms of SC (Sorenson and Bierman 2009). According to Coleman (1988, p.110), family social capital *"is the relations between children and parents and, when families include other members, relationships with them as well"*. Hence, family social capital of the diaspora, involves relationships that develop networks that go beyond the relations that children have with their parents and extends to family across borders. Among diasporas, *"the family remains a central and sacred focus"* (Georgiou 2001, p.317) and they approach it as *"an extension of themselves"* (Georgiou 2001, p.318). Therefore, the interactive, dynamic and trusting relationships amongst the family across borders, develops family social capital, which becomes available only to family members across borders (Salvato and Melin 2008). The FET of the diaspora family business benefits from the cognitive dimension of family social capital (Nahabiet and Ghoshal 1998), where shared systems of meanings, common language, and beliefs are shared with the home country and family there (Mustafa and Chen 2010). Moreover, network ties and configurations, create different structural dimensions of family social capital (Salvato and Melin 2008), while the relational dimension of family social capital of family across borders, is underpinned by trust, mutual confidence (Nahabiet and Ghoshal 1998), norms, obligations, expectations, reputation, identity, and identification (Orr 1990). The social capital of the family across borders can act as a bridge for the FET of the diaspora family business, because the FET members, as members of family across borders, are placed between host and home country (Chang, Kellermanns and Chrisman 2007). Therefore, the two main types of social capital, namely "bonding" and "bridging" (Salvato and Melin 2008) and a third dimension "linking" social capital (Woolcock 1998) all relate to the

diaspora family business (Ionescu 2006), because family across borders, as well as the influences those people have on the family business and hence the FET, highlight a role for "bonding", "bridging" and "linking" family social capital. As such, diaspora networks involving family and kin are those which are the most easily accessible for diaspora family businesses in bonding with one another (Mustafa and Chen 2010). In relation to bonding social capital, individuals who share the same home country, interact with other members of the diaspora community (Light et al. 1993) and at the same time, networks of relationships with the diaspora community and other institutions of the family business in the host country, highlight a role for "bridging" social capital (Ionescu 2006). The importance of "bridging" in a diaspora setting, lies in the fact that, inherent social gaps, information asymmetries and institutional differences between home country norms and values with those of the host country need to be bridged to create links with other individuals outside of the diaspora community; doing so enables transfer of information across broader networks (Harima 2015). On the other hand, "linking" social capital examines the capacity of social capital developing relationships and networks which are based on trust and reciprocity (Reynolds 2006). Hence, "linking" social capital help the diasporas in providing access to different formal or informal resources in the host country (Reynolds 2006). The "bonding", "bridging" and "linking" social capitals, therefore, point towards how the influences coming from family across borders, affect the unfolding process of collective entrepreneurial learning of the FET. Such family social capital is FABSC, since it can be utilised for entrepreneurial learning purposes, as many diasporas' entrepreneurial success is dependent on their contacts and associates in their home country as well (Portes, Haller and Guarnizo 2002).

Moreover, social interactions among family members and between the family and non-family agents, create different structural and relational dimensions of family social capital (Salvato and Melin 2008), which in turn facilitate the FET by providing access to resources. As such, the creation of network configurations are critical for the diaspora family business as a learning organisation, as it includes the ties of central individuals in a family business, which expand throughout the network, to the extent that all of those involved, are connected with one another (Coleman 1988).

2.6 Recapitulation

This chapter has provided an examination of what is known about the social phenomenon of collective entrepreneurial learning of FETs in the context of diaspora family businesses, by reviewing philosophical stances and assumptions used by other authors as well as theoretical, conceptual and practical frameworks that have already been adopted (Onwuegbuzie et al. 2010). This has been made in order to build from prior knowledge and consequently, develop the existing understanding of the phenomenon in study.

The point of departure for this research has relied on the review of the existing body of literature on diaspora entrepreneurship, which provided fruitful information on diasporas who engage in business (Ramadani et al. 2019; Elo and Vemuri 2016; Urbano et al. 2011; Dana 2010; Galbraith, Rodriguez and Stiles 2007; Light, Sabagh et al. 1993) as well as recognising the contested nature of knowledge they create (Spencer 2005; Livingstone and Sawchuck 2003). This has allowed an understanding of those features which characterise and distinguish the diasporas and what enables or influences their entrepreneurial learning. The literature review has also examined existing literature on family businesses and family businesses anchored in the diaspora. Existing literature considers family businesses to be crucial for entrepreneurship and that entrepreneurship

in family businesses embeds learning which enhances the individual and collective knowledge (Rogoff and Heck 2003). Therefore insights have also been drawn on existing literature in the field of entrepreneurial orientation theory (EO), since it has encompassed the entrepreneurship discipline on an organizational level, within the field of entrepreneurship and are applicable in the context of family businesses and diaspora family businesses (Kuckertz and Berger 2017; Wales, Gupta and Mousa 2013; Dess, Pinkham and Yang 2011). Focus has been on literature which surrounds entrepreneurial teams and FETs to understand the composition of the FET. This has provided insights on the unique dynamics and relationships which exist within family businesses, and the uniqueness that FETs have which distinguish them from other types of teams (Discua Cruz, Hadjielias and Howorth 2017). As this study moved forward, it was informed by theoretical frameworks which reflect to social constructionism philosophical assumptions (Gubbins and MacCurtain 2008). Therefore, this research employed the theoretical perspectives of collective learning theory (Sadler-Smith 2009), organisational learning theory (Argyris and Schon 1996), and social capital theory (Nahabiet and Ghoshal 1998) as guiding lenses. With the in-depth study of these theoretical perspectives, gaps were found in relation to explaining the collective efforts of the FET members to learn. Firstly, current literature attempts to extend the understanding of family entrepreneurship by examining the FET at a collective level (Discua, Hadjielias and Howorth 2017). However, there is insufficient understanding in this field, since different types of entrepreneurial teams exist and their collective learning may emerge, unfold or transform differently (Discua, Hadjielias and Howorth 2017). Secondly, because diasporas move from their home country to host countries, they create family configurations and ties with individuals in both countries (Evansluong and Ramirez-Pasillas 2019). Yet, the influence these configurations and ties have on their efforts to learn collectively at team level,

remains unexplored (Aldrich and Cliff 2003). Thirdly, literature has shown that family businesses as well as diaspora family businesses, are emotional and legal entities which are driven by emotional and rational expectations inherent to such context (Brundin and Härtel 2014), there is a gap in literature in relation to how this influences the FETs' collective entrepreneurial learning processes. This study draws attention on these gaps, and as far as it can be observed, there is a dearth of research regarding collective entrepreneurial learning of the FET in the diaspora family business context. As such the impetus of this research is to contribute to the field by answering the question about how collective entrepreneurial learning within FETs emerges, unfolds, and transforms in Cypriot diaspora family businesses hosted in the UK.

CHAPTER 3-METHODOLOGY

3.1 Introduction

This chapter focus on the methodological aspects of this research to examine collective entrepreneurial learning of FETs in the context of Cypriot diaspora owned family businesses in UK. The philosophical assumptions on ontology and epistemology underpin the choices to answer the "how" and thus emphasis is given on exploring this social phenomenon through the subjective and socially constructed views of the participants to this research. Based on the subjective nature of this research, it is important to explore the social construction of the social realities of the participants, so that conclusions can be drawn based on their understandings. This epistemology is called social constructionism and is associated with the way in which people make sense of the world based on sharing their experiences with other individuals (Easterby-Smith, Thorpe and Jackson 2012). Social constructionism is a new research paradigm, introduced by Berger, Berger and Luckmann (1967) and emerged as a critique of positivism in social sciences (Easterby-Smith, Thorpe and Jackson 2012). It is related with interpretivist which is associated with the assumption that access to reality (given or socially constructed) is only through social constructions such as language, consciousness, shared meanings, and instruments (Myers 2019) and represents "culturally derived and historically situated interpretations of the social life-world" (Crotty 1998, p.67). Social constructionism will enable the researcher to explore the understandings of the FET members' views of their world, through sharing their experiences with the researcher and hence focus is made on the different constructions and meanings that they give through their own experiences (Easterby-Smith, Thorpe and Jackson 2012). The comparison of social constructionism and positivism is presented in **Table 4**, which provides a rationale for the suitability of

this paradigm in order to explore the lived experiences and understandings of diaspora Cypriot family business FET members

Table 4 Implications of positivism and social constructionism

	Social Constructionism	Positivism
The Observer	Is part of what is being observed	Must be independent
Human Interests	Are the main drivers of science	Should be irrelevant
Explanations	Aim to increase general understanding of the situation	Must demonstrate causality
Research progresses through	Gathering rich data from which ideas are induced	Hypotheses and deductions
Concepts	Should incorporate stakeholder perspectives	Need to be defined so that they can be measured
Units of analysis	May include the complexity of 'whole' situations	Should be reduced to simplest terms
Generalization through	Theoretical abstraction	Statistical probability
Sampling requires	Small numbers of cases chosen for specific reasons	Large numbers selected randomly

Source: Easterby-Smith, Thorpe and Jackson 2012, p.24

This thesis attempts to follow the objectives as set in the Introduction chapter and which relate, firstly, to the emerging process of collective entrepreneurial learning within the FET; secondly, to the unfolding process of collective entrepreneurial learning within the FET; and thirdly, the transforming process of collective entrepreneurial learning within the FET. For the thesis to answer the research questions, the methodological considerations have to be presented. The following sections provide the philosophical assumptions, followed by the research strategy, research design and the chosen methodology.

3.1.1 Philosophical considerations

Following the ontological stance of subjectivism, the research adopts an interpretivist epistemological approach in order to claim the type of knowledge that the research will make (Mason 2002). Epistemology is immediately related with the question of what acceptable knowledge would be in a specific field of study (Saunders, Lewis and Thornhill 2012). As such, epistemology is divided in two research paradigms, that of positivism and interpretivist (Ritchie and Lewis 2003). While positivism has been widely used to investigate family business performance and strategic change, it appears problematic for the field of entrepreneurship, since it requires precision in mathematical presentations and does not enable investigation of people as subjects who experienced entrepreneurial learning in the FET and motivations to learn collectively (Pittaway 2005). In this research it was important to explore and understand the way that FET members as subjects, experienced collective entrepreneurial learning within the diaspora family business. Therefore, interpretivist as an epistemological stance has been adopted for this research, since it seeks to investigate the meaning that the FET members give to their experiences based on their relationship with their social reality. Thus, it is important for the researcher to enter the world of the participants and try to interpret their meaning(s) of their social reality (Saunders, Lewis and Thornhill 2012).

In order to investigate the phenomenon of collective entrepreneurial learning, this research adopts a phenomenological approach through examining the lived experiences of the FET members and the study of this social phenomenon relies on the subjective and their context-specific viewpoints. Phenomenology is an interpretive and qualitative approach, aiming to shed light on phenomena that are experienced (Ehrich, 2005; Flood, 2010). Phenomenology emerged in the late 19th century as a criticism to the philosophy

of positivism (Ehrich, 2005) from the fathers of phenomenology which are the German philosophers Franz Brentano (1838-1917) and Edmund Husserl (1859-1938). Phenomenology was further developed by Martin Heidegger (1889-1976), while Edmund Husserl is credited as the father of phenomenology (Tuohy et al, 2013; Converse 2012; McConnell-Henry et al. 2009; Gibson and Hanes 2003; Moran 2000; Draucker 1999; Moustakas 1994; Cohen and Omery 1994; Ray 1994). Phenomenology emerged as an epistemological approach and was initially used by Husserl to describe the experience of a phenomenon in a conscious state (Converse 2012) and refined by other philosophers such as Heidegger and Maurice Merleau- Ponty (1908-1961) (Gibson and Hanes 2003). Phenomenology differs from other approaches, as emphasis is on the participants' experiences and their meanings instead of on their observed behaviours (Polkinghorne 1989). It aims to capture the cognitive and subjective understanding of the individual's experience and the effect that understanding has on the lived experience (Omery 1983).

Therefore, all major contributors agree that the focus of phenomenology has to be on consciousness and human existence as well as on the human beings and their worlds, instead of on the thing and nature (Giorgi 2005). As stated by Dowling (2007), it is a way of exploring a reality of life and living and describes phenomena as they appear to those who experience these phenomena (Tuohy et al. 2013).

This research adopts a phenomenological approach in order to unwrap the lived experiences of the FETs' members and to seek the interpretation of meanings of data in words, rather than by quantifying them and analysing numeric data. The social constructionism epistemological perspective emphasises the FET members' subjective understandings of their multiple social realities because as members of the FET, they co-exist and interact in different social layers, and as social constructors they cannot be

separated from them, since the FET is an integral part of the family business. Furthermore, adopting a social constructionism epistemological approach to the particular social phenomenon of collective entrepreneurial learning of diaspora FETs allows a deeper look into how such learning within the FET and across its actors, emerges, unfolds and transforms within a socially constructed context such as the diaspora family businesses.

Building upon the social theories discussed in the previous chapter such as Collective Learning theory, Organisational Learning theory and Social Capital theory, the researcher grasped an understanding of the role of theory in relation to the phenomenon in study, and remained open to the theories when collecting, coding and analysing the data. As such, the approach to theory is abductive and can produce insights and build on existing theoretical perspectives. Studies approaching theory with deductive reasoning are concerned with developing propositions from theory to be tested in the real world and on the other hand studies approached using inductive reasoning rely on grounded theory (Glaser and Strauss 1967). Abductive reasoning, consists of a pragmatic approach, and moves away from following fixed theories and advances studies in social sciences, through a systematic combining model (Dubois and Gadde 2002).

Closely linked to the social constructionism perspective is the interpretivist stance. Hence, the data has been interpreted, by applying the interpretative approach. Such an approach encompasses social theories and perspectives that embrace the actors' views of their socially constructed realities and made meaningful through their understandings of events (Putnam and Banghart 2017). With this research, the aim is to give interpretation to the FET members' understanding of their social worlds and behavioural motives. As such, the thesis offers insights into how the FET members make sense of the phenomenon

while their lived experiences are presented in the form of quotes, linking in this way data to theory.

The FET in the context of diaspora family business has embeddedness features, both theoretically and as a unit of analysis (**Figure 4**). Therefore it can be a valid unit for studying social phenomena such as collective entrepreneurial learning, since in context the diaspora family business co-exists in the hosting country with other family businesses and as a unit of analysis the FET exists within such context. Furthermore, the FET members of the diaspora family businesses in the UK have multiple and contradictory understandings of their social worlds, since there is no such thing as a social reality which is objective and can be excluded from the individuals' perceptions. Therefore, the FET exists within multiple layers of various social constructions, such as that of the hosting country and the context of other family businesses.

Figure 4 FET embeddedness
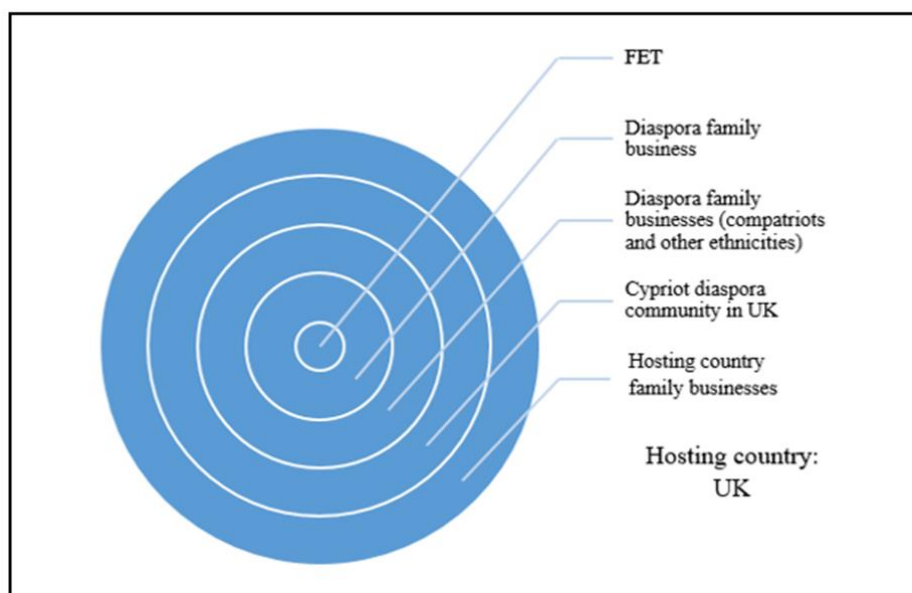
Source: author's own

In addition, the usual focus of interpretivist studies is on meaning and may employ multiple methods to reflect different aspects of the phenomenon been studied (Myers 2019). Therefore, the study of social phenomenon, such as the contemporaneous phenomenon of collective entrepreneurial learning, rests in the need to be viewed from multiple perspectives as well as data sources, enabling researchers to enhance data credibility and research generalisability (Yin 2013; Eisenhardt 1989). This research attempts to compare the data collected from the cases to have findings, which will add richness to the answer of the research question and most importantly to build upon theory and thus contribute theoretically to the diaspora family business field as well as diaspora entrepreneurship field. In this perspective, this research draws on a multiple case study (Yin 2013; Eisenhardt 1989), where data has been collected from multiple FETs which reside within diaspora Cypriot family businesses in UK, while their choice has been made by setting sampling criteria (Patton 1990). To explore and help understand in detail the phenomenon, qualitative data was collected based on the triangulation logic by deploying face-to-face in-depth semi-structured interviews, non-participant observations and the study of documents (Ryan, Coughlan and Covin 2009). Measures taken relating to ethical considerations were adopted prior to and during data collection so that the researcher and participants were not in a vulnerable position nor their shared information exposed. Finally, to test the validity of the data collection tools intended for the main research, the author has run a 3.9 Pilot Study prior to data collection and discusses the pilot testing in this chapter. Below follows the research strategy for this research.

3.2 Research Strategy

With this research, the attempt is to understand the social phenomenon of collective entrepreneurial learning, as an emerging, unfolding and transforming process, as it stems from the collective interactions of the members who belong to the FET which resides in the diaspora family businesses owned by Cypriots in the UK. Capturing collective entrepreneurial learning within this type of FET, fills the gap that exists in the literature mentioned in Chapter 2, since this type of FET is unique in context and dynamics.

In order to provide an in-depth explanation and interpretive understanding of the social phenomenon that is being studied, the researcher explored the subjective understanding the FET members have as a social collectivity, in relation to their social realities and the nature of collective entrepreneurial learning. To interpret those understandings, it is essential to make clear which type of knowledge is sought by this research. The ontological stance of the research is based on the subjective understandings of the FET members' social realities (Schutz 1972) and the meaning(s) that they give to them which involves a representation of their phenomenological integration with those social realities. As such, the creation of the FET members' social realities is socially constructed, through a process of ongoing interaction that they have and experience directly from their involvement with that social reality (Giddens 2006). Hence, the theory of knowledge is social constructionism, since it is created by the FET members jointly constructed understandings of the FET as a social reality which forms the basis for shared assumptions about it (Leeds-Hurwitz and Wendy 2009). Furthermore, the creation of knowledge is centred on the meanings which are developed by the FET members, in coordination with each other, rather than separately to each individual member, and thus the knowledge of the FET is collective.

Learning is a process which is active and emergent since it engages and manifests experiences so that social actors build mental models of the world (Vygotsky 1986). Furthermore, during the learning process, it unfolds since it builds on prior knowledge and changes existing understandings, where *"one's knowledge base is a scaffold that supports the construction of all future learning"* (Alexander 1996, p.89). As such, learning occurs in a complex social environment, and thus should not be limited to be examined as an emerging process on an individual level. Rather, learning should be perceived as a social activity which transforms because it involves the things that people use, the words they speak, their cultural context as well as the actions they take (Bransford et al. 2006; Rogoff 1998), and that knowledge is built because of its members collectively and actively associated to that learning (Scardamalia and Bereiter, 2006). Because the FET is situated in the authentic context of a diaspora family business, it provides its members with the opportunity to engage with specific ideas on a need-to-know or want-to-know basis (Greeno 2006). Hence, for this research qualitative methodologies have been used that celebrate richness and depth, multidimensionality and complexity. These methodologies are directly used in the analysis to address the question of this research, and to constitute compelling arguments about how things work in the particular context of the diaspora family business (Mason 2002).

The researcher has adopted a qualitative research strategy to emphasise words rather than quantifying the collection and analysis of data (Bryman and Bell 2015). Qualitative research has been broadly used by social science researchers, as with this type of research the aim is to collect and work with non-numerical data and to seek interpretation to meanings from these data to understand social life through the study of targeted populations (Punch 2013). Within social sciences, a qualitative research would focus on

the social interaction of a targeted population that composes everyday life and engages with the things that matter and in the ways that they matter (Mason 2002). In this way, the research can shed light on the meanings and perceptions that people have in their natural setting by investigating the social interactions that FET members have and that contribute towards their learning as a social collectivity (Gentles et al. 2015). Hence, this qualitative research explores the dimensions of the social phenomenon of collective entrepreneurial learning by the actors who form the FET. By looking at the FET members' social interactions, the research includes the texture and weave of their everyday life within their social worlds. To generate the significance of the meanings that they have from this, the researcher takes into consideration their perceptions about things that matter to them, their understandings and experiences, the way they go about things in social processes, the family business within which they work and relationships within and outside the family business (Mason 2002). The research, therefore, focuses on the different constructions and meanings that people give through their own experiences (Easterby-Smith, Thorpe and Jackson 2012) and embodies the views of their social reality(s) as a constantly changing and emerging property of their own social situated and constructed practice. The FET and its members, are integral parts of the diaspora family business and fundamental to the family business structure and constitute subjective and relative social properties created from their interaction, rather than separate from the "constructors" (Bryman and Bell 2015) and hence a social constructionism epistemology position is applied.

As mentioned in Chapter 2, social theories of Collective Learning Theory (Sadler-Smith 2009), Organisational Learning Theory (Argyris and Schon 1996), and Social Capital (Nahabiet and Ghoshal 1998) have been studied, but not to a point so as to put blinders

and lead to confirmation bias (Gioia, Corley and Hamilton 2013). The desire to have such an understanding was to use them as guiding lenses. This approach helps towards a conclusion, deriving from empirical data that has been collected and used to enable the possibility of theory building by refining existing theories rather than inventing new ones (Dubois and Gadde 2002). According to Strauss and Corbin (1998) this approach to literature is referred to as technical literature, which allows the researcher to enter the research situation with some understanding of the literature, rather than reviewing all of the literature beforehand. The advantage of this approach lies in the fact that researchers have the opportunity to avoid posing obstacles to the desired process (Corbin and Strauss 1990). Additionally, parallel to the data collection and as guided by the findings in the empirical world, the need for theory is created (Corbin and Strauss 1990) and researchers should continue to search for complementary theories to the ones that were initially chosen (Dubois and Gadde 2002). By doing so, researchers can expand their understanding of both theory and empirical phenomenon enabling them to solve problems of how to deal with facets of data that could not be explained with the theories used to guide the research (Dubois and Gadde 2002). Thus researchers, in an attempt to match unexplained pieces of research data with literature, can go back and forth between theory, data sources and analysis (Dubois and Gadde 2014). To approach theory in such logic, is abductive and valuable to produce insights which can build on existing social theoretical perspectives (Gioia, Corley and Hamilton 2013).

3.3 Research Design

Case study approach is a qualitative approach mostly used to deal with research questions of "why" and "how" and where research focus rests on a particular social phenomenon (Yates and Leggett 2016). This approach is applied by researchers, since it allows them to understand real life phenomena through the experiences and understandings of the participants (Reige 2003; Morris and Wood 1991). Hence it is an approach which offers rich information to result in the generation of theory (Stake 1995). This research follows the phenomenological stance, to examine collective entrepreneurial learning as the social phenomenon to be studied, and thus the evaluation of several similar cases provides a better answer to the research question than examining only one (Stake 2013). It can also provide rich data from a variety of sources (Sandelowski 1996). Therefore, the study of this social phenomenon needs to be viewed from multiple perspectives and data sources, to reflect data credibility and research generalisability. The researcher therefore compared the data collected from multiple cases (Yin 2013; Eisenhardt 1989) and used five case studies to investigate collective entrepreneurial learning. The research adopted the multiple case study method to enable comparisons between the cases which create more robust theory building (Eisernhardt and Graebner 2007).

Because the focus of interpretivist studies relies on meaning, for this research multiple methods were employed to reflect different aspects of the social phenomenon of collective entrepreneurial learning (Myers 2019). According to Yin (2013), researchers who follow such methods can obtain data from a variety of sources: interviews, documents, participant observation, archival records, direct observation and physical artefacts. To explore in detail the phenomenon, qualitative data was collected based on the triangulation logic, by deploying face-to-face, in-depth, semi-structured interviews,

non-participant observations and the study of documents (Ryan, Coughlan and Cronin 2009). This research relied on more than one case and the phenomenon has been investigated in different settings. These settings are based on the context of the FET within the Cypriot diaspora family business in the UK, where each FET has been considered as a single case and the conclusions from one case have been compared and contrasted with the results of the rest (Blumberg, Cooper and Schindler 2014).

3.4 Multiple case study method

As claimed by Yin (1994, p.48) *"the evidence from multiple cases is often considered more compelling, and the overall study is therefore regarded as more robust"*. Hence by using the multiple case design, it is regarded similar to the replication logic and *"only with such replications would the original finding be considered robust"* (Yin 2011, p.54). Qualitative research tends to rely on multiple case studies, given that this is possible and resources are available, because a multiple design is *"preferred over single-case design"* (Yin 2009, p.60) and can *"provide greater confidence"* (Yin 2011, p.7). Eisenhardt (1991, p.620) has a similar perspective to Yin and suggests that multiple case designs *"develop more elaborate theory"* and *"the researcher can draw a more complete theoretical picture"* by bringing together several patterns from more than a single standpoint. Therefore, following a multiple case design, gives theoretical results which are *"better grounded, more accurate, and more generalizable"* (Eisenhardt and Graebner 2007, p.27).

As with any qualitative research, the aim is to offer richness in results, and with a multiple case research design, FET cases can be compared and allow a richer understanding of how a multi-faceted social phenomenon, as collective entrepreneurial learning, emerges, unfolds and transforms, since it can underpin the subjective and socially constructed

reality (Bryman and Bell 2015). It is important as social actors to appreciate the differences among the participating actors, because multiple cases mean multiple realities and multiple realities are not static (Saunders, Lewis and Thornhill 2012). In addition, a multiple case study design acts as an enabler to consider what is unique or common across the cases studied and subsequently promote theoretical reflection on the research (Bryman and Bell 2015). Hence, to have an in-depth understanding of the social phenomenon of collective entrepreneurial learning within FETs, this research embarks on a multiple case study. In what follows, the sampling approach to identify cases to conduct the research is exemplified (Yin 2009).

3.5 Sampling strategy

3.5.1 Sampling strategy selection

In the context of qualitative research, sampling is the methodological strategy used by researchers to frame their target group from which they will gather data, as it is impossible to do so from the whole population. Different strategies to qualitative sampling are offered (Coyne 1997) in **Table 5** below, including Patton's (1990) purposeful sampling strategy, which is based on selecting samples from "*information rich cases*" (Patton 1990, p.169) and from which qualitative researchers can get valuable insights concerning issues of core importance to their study (Patton 1990). According to Patton (1990) purposive sampling is a non-probability sampling method which provides the opportunity to the researcher to select possible samples according to their own judgment.

Table 5 Qualitative sampling variations

Strauss & Corbin (1990)	Theoretical sampling — three stages
	● open sampling
	● relational and variational sampling
	● discriminate sampling
Patton (1990)	All sampling is purposeful — 15 strategies
	● extreme or deviant case sampling
	● intensity sampling
	● maximum variation sampling
	● homogeneous samples
	● typical case sampling
	● stratified purposeful sampling
	● critical case sampling
	● snowball or chain sampling
	● criterion sampling
	● theory-based or operational construct sampling
	● confirming and disconfirming cases
	● opportunistic sampling
	● purposeful random sampling;
	● sampling politically important cases
	● convenience sampling
Morse (1991)	Four types:
	● purposeful sample
	● nominated sample
	● volunteer sample
	● total population sample
Sandelowski et al. (1992)	● selective sampling
	● theoretical sampling
Sandelowski (1995)	All sampling is purposeful — three kinds
	● maximum variation
	● phenomenal variation
	● theoretical variation

Source: Coyne (1997) Sampling in Qualitative Research. Purposeful and theoretical sampling; merging or clear boundaries? *Journal of advanced nursing 26(3), pp.623-630*

Purposive sampling is a sampling strategy that has been widely used for qualitative research purposes, as it focuses on identifying and selecting data related to a chosen phenomenon (Proctor et al. 2009). As presented in **Table 6** purposive sampling is distinguished based on different strategies (Pallinkas et al. 2015; Patton 1990). For this research, the researcher adopted two strategies based on Patton's (1990) non-probability purposive sampling strategy and which includes criterion and snowball sampling. Criterion sampling is the strategy by which the researcher selects all cases that meet certain predetermined criteria (Patton 1990). The snowball strategy is based on

identifying cases from people who know others who can be identified as information-rich cases (Patton 1990).

Table 6 Strategies of purposeful sampling

Criterion	Select all cases that meet certain predetermined criteria.
Typical Case	Illustrates what is typical, normal or average
Homogeneity	To describe in depth a subgroup, reduce variation, simplify analysis and facilitate group interviews.
Snowball	To identify cases of interest from people who know people who know cases that are information-rich.
Extreme or Deviant Case	To learn from highly unusual manifestations of the phenomenon of interest.
Emphasis on Variation Intensity	To learn from unusual manifestations of the phenomenon of interest with less emphasis on the extremes.
Maximum Variation	Important shared patterns that cut across cases and derived their significance from having emerged out of heterogeneity.
Critical Case	To permit logical generalisation and maximum application of information because if it is true in this one case, it is likely to be true in all other cases.
Theory-based	To find manifestations of a theoretical construct so as to elaborate and examine the construct and its variations.
Confirming and Disconfirming Case	To confirm the importance and meaning of possible patterns and checking out the viability of emergent findings with new data and additional cases
Stratified Purposeful	To capture major variations rather than to identify a common core, although the latter may emerge in the analysis
Purposeful Random	To increase the credibility of results
Opportunistic	To take advantage of circumstances, events and opportunities for additional data collection as they arise
Convenience	To collect information from participants who are easily accessible to the researcher
Politically Important Cases	To attract attention to the study (or to avoid attracting undesired attention) by purposefully eliminating from the sample politically sensitive cases.
Combination or Mixed Purposeful	Triangulation, flexibility, meets multiple interests and needs

Source: Patton (1990) and Palinkas et al. (2015)

The reason the criterion and snowball sampling strategies were adopted for this research, was to focus on diaspora family businesses as cases that meet predetermined criteria, and to allow further identification of additional cases through people who know that those cases would be information rich. Hence, could form a case cohort bearing particular characteristics and criteria which would enable the researcher to address the research

question. The main characteristics shared across the cases chosen for this research which guaranteed uniformity and consistency is their Cypriot diaspora nature and same host country thus resulting in similar attributes, behaviours, experiences, as well as shared culture and history. However, the pool of cases was not limited to those characteristics, since the list included more criteria offered in the sections below.

3.5.2 Sample selection and saturation principle

Multiple case study design does not rely on the sampling logic used in survey research, but rather, sample size is determined by the number of cases required to reach data saturation (Yin 2009). Although the concept of data saturation was originally developed for grounded theory studies (Glaser and Strauss 1967), it is also applicable for qualitative studies where primary data collection is based on interviews where researchers seek data saturation rather than theoretical saturation (Fusch and Ness 2015). In fact Guest, Bunce and Johnson (2006) suggest that data collected from thirty interviews per study is an adequate number for reaching data saturation (**Figure 6**).

Figure 5 Data saturation from interviews
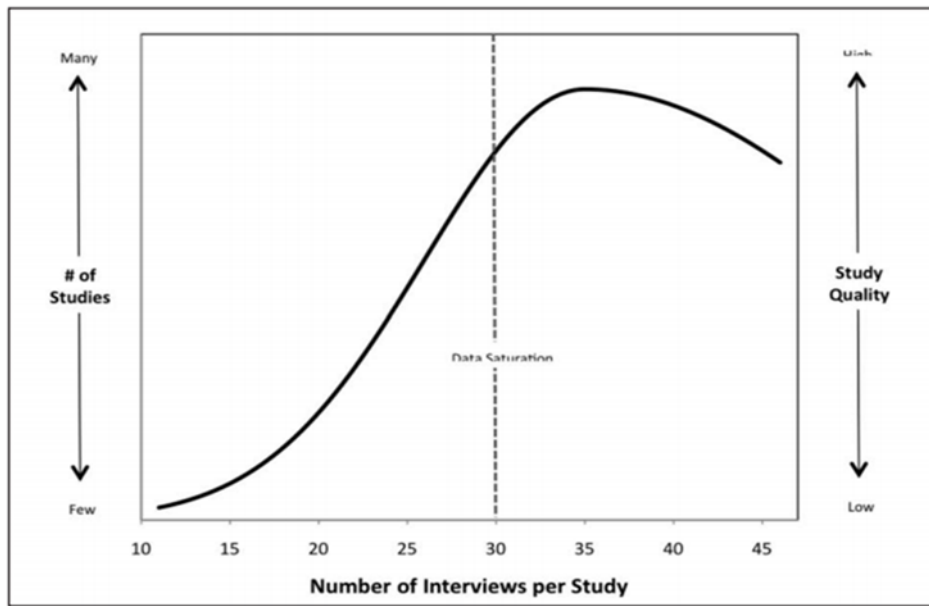
Source: Guest, Bunce and Johnson (2006)

An additional criterion to judge that sampling has reached saturation is when the researcher feels *"empirically confident"* (Glaser and Strauss 1967, p.61). This involves the researcher taking more case studies to continue data collection until no significant new findings are revealed, nothing new is added (Miles and Huberman 1994), or data collection is such that it shows a reasonable coverage of the phenomenon (Patton 2002). Although there is no accepted ideal number of cases to be employed (Discua Cruz, Howorth and Hamilton 2013), it is suggested that for a multiple case study design *"between four and ten cases usually works well"* (Eisenhardt 1989, p.545). This is because when there are less than four cases, theory is difficult to generate due to a relatively small amount of data, while when the cases exceed ten the bulk amount of data becomes difficult to manage (Eisenhardt 1989). Although it has been argued that increasing the number of cases is a provision for better conditions for theory generation (Dyer and Wilkins 1991), however *"by researching in a greater number of cases, with*

the same resources, means more breadth but less depth" (Easton 1995, p.382). While for this research data has been collected from more than four FETs, more of the same would not necessarily mean better data quality, if doing more would lead to contradictory results (Bengtsson 1999) as well as "*breadth rather than depth*" (Easton 1995, p.382). Because the researcher seeks depth from each case study employed for this qualitative research, the number of cases have been determined on the basis of how much each case adds incrementally (Eisenhardt 1991) and hence the researcher pursued cases based on the saturation principle (Guest, Bunce and Johnson 2006; Miles and Huberman 1994; Glaser and Strauss 1967).

3.5.2.1 Criterion Sampling: strategy 1

In response to the aforementioned considerations, the researcher adopted the purposive sampling strategy (Greening, Barringer and Macy 1996), to identify Cypriot diaspora family businesses in UK, which could provide a fertile setting to examine the collective entrepreneurial learning processes of the FET formed therein. The reason for adopting this sampling strategy is because it defends the use of small samples (Greening, Barringer and Macy 1996) conforming to certain criteria applicable to non-probability methods (Blumberg, Cooper and Schindler 2014) and allowing efficient data collection (Bryman and Bell 2015). Therefore, sampling for this research has not been based on a random selection, since not all Cypriot diaspora family businesses in the UK can participate in this research (Alvi 2016). To this end, the selection of diaspora family businesses as cases to form the case cohort for this research, involved reviewing and studying *'all cases that meet some predetermined criterion of importance'* (Patton 2002, p.238). The criteria set by the researcher are presented in **Table 7**.

Table 7 Set criteria for cases

SET CRITERIA FOR CASES
Diaspora Cypriot owned family businesses
Entrepreneurial expansion (proven expansion in the last five years)
Entrepreneurial performance
Entrepreneurial orientation
UK SME (size determined by number of employees and turnover in GBP)
Ownership management
Multigenerational (stage)
Industry (Food/drink manufacturing and hospitality industry)

Source: author's own

The cases selected for this research are based on the non-probability purposive sampling strategy by which the researcher selects all cases to meet certain predetermined criteria (Patton 1990). These cases are Cypriot diaspora owned family businesses which are SMEs within the food and drink manufacturing and hospitality industries in the UK. The researcher has chosen family businesses that operate within the same industries so that the cases have similar entrepreneurial backgrounds and hence allow for a better understanding of the ways that their FET members learn entrepreneurially. Proven entrepreneurially orientation and entrepreneurial performance are both necessary criteria to determine the sample selection; because they are both immediately related to organisations which foster entrepreneurial learning. Where entrepreneurship exists, learning is present and learning enhances individual as well as collective knowledge

(Spencer 2005; Livingstone and Sawchuk 2003). Additionally, the family businesses must have expanded within the last five years, showing in this way that the ownership management family is concerned not only with the sustainability of the family business, but also with its growth. Therefore entrepreneurial orientation, entrepreneurial performance as well as and entrepreneurial expansion, are criteria which link the diaspora family business to continuous entrepreneurial learning, since they are key diaspora family businesses, craft strategies to exploit new opportunities (Certo, Moss and Short 2009). Multigenerational involvement is also an important criterion when choosing the samples for this research, because this will enable to capture the dynamics and the ways by which learning is viewed, transferred and transformed from FET members of different generations. Criteria, such as, which family and non-family members are involved in the FET of each family business, or at which generation stage the family business is, or whether the family business is at a transition stage with juniors entering and seniors departing, have also been taken into consideration. The reason for this is because extant literature demonstrates that actors within family businesses, can cause generational tensions, such as between the leader or owner and children or representatives of the younger generation (Gersick, Hampton and Lansberg 1997). Moreover, the family as an institution, can create conflicts between generations, firstly as a result of succession and authority (Osnes 2011) and secondly because family business growth cannot be based on the   unwillingness   or   inability   to empower and to entrust the next generation with control and authority (Jaffe 1990). Furthermore, because the FET may be composed of family members as well as non-family members, and may be extended by adding employees who have a higher level of education, who fit the family business culture, strategy, and operational needs and are considered essential for the business's survival (Dyer 1989; Levinson 1971). In addition

to the set criteria, the cases chosen to participate in this study come from various regions of the UK, including the West Midlands, Yorkshire, Essex, Greater London, Devon and Greater Manchester. Selecting cases from various regions across the UK added rigor to the results of this study. In the more recent literature, geographers and industrial economists underline the importance of externalities on knowledge spillovers, such as the environment in which family businesses operate (Capello and Faggian 2005). Therefore, by taking cases from various regions allows us to view similarities or differences which occur based on the family business location, and to determine whether location has any influence on FET collective learning.

Criteria have also been applied for FET members. This strategy has been followed to have a holistic pool of evidence shedding light on the full spectrum of the phenomenon. Hence, the interviewees have been divided into three clusters in addition to the saturation principle. These clusters are as follows:

Cluster 1: FET family members who have actively participated or continue to participate in the family business, covering the multigenerational engagement of family members in business, including seniors and juniors, regardless of ownership and management rights.

Cluster 2: FET non-family members who have been actively involved in the family business for at least three years. The criterion of three years is an arbitrarily selected threshold and was set to ensure that the selected FET non-family members are aware of the family business culture, strategy and operational needs essential for its survival (Dyer 1989; Levinson 1971).

Cluster 3: Cypriot diaspora members of the community present in the host country for at least twenty years regardless of present location, holding a respectable position within the community and who have actively made an impact on the Cypriot community of the UK.

While the criterion of twenty years is an arbitrarily selected threshold, it was set to ensure that the selected diaspora informants have had a long-formed perspective of the community and the diaspora family businesses hosted in the UK.

3.5.2.2 Snowball sampling: strategy 2

Snowball sampling is arguably the most widely employed method of sampling in qualitative research and is used across various disciplines of social sciences to contact new participants and social groups when other avenues of contact have dried up (Noy 2008). Because the participants in this research were difficult to find, this sampling strategy has been particularly helpful (Blumberg, Cooper and Schindler 2014). The primary reason for this difficulty was due to geographical issues, since researcher and participants were in different countries: because the participants' host country is the UK and the researcher is located in Cyprus, it was difficult to gain access to those family businesses as well as to the diaspora community. In the data collection section, the researcher explains how the use of a gatekeeper allowed her to overcome this obstacle.

At the initial stage of the snowball strategy, individuals were identified through contacts located in Cyprus. They had been used to locate others in the UK who possess similar characteristics, and who in turn identified others who were willing to participate and therefore, the 'snowball' helped approach target participants (Blumberg, Cooper and Schindler 2014). This sampling strategy was not only helpful in identifying participants, but it was also helpful for the researcher to understand the perception diasporas have of their compatriots in the homeland; it revealed how the diaspora Cypriot FET members connect in networks and most importantly their social dynamics in the host country (Noy 2008). The researcher found that when studying social phenomenon in diaspora communities, the snowball strategy is an appropriate sampling strategy, because as shown

the diaspora Cypriots of the UK place much emphasis on their community and on social capital, since they are drawn together with similar backgrounds. This gave a sense that not everybody is allowed or entitled to enter this community network, since there seemed to be an invisible barrier of suspicion and mistrust towards their homeland compatriots. The Financial Mirror (2019) wrote that, "*people at the homeland look down at the members of the "paroikia" (The Cypriot Community across the world) in a condescending manner making them feel as outcasts of the colony (homeland)"*, a view which confirmed the researcher's perception of an invisible barrier. Because the researcher is coming from the homeland, it was necessary to be careful in what way the participants would be approached, as on the one hand there are difficulties to enter the community and on the other hand she could easily be rejected from it. Hence, the snowball strategy was useful as it helped direct the researcher to individuals in the community who were more receptive to entrants from the homeland and to the researcher's agenda. As the snowball process progressed (Blumberg, Cooper and Schindler 2014), individuals approached at first proposed and connected the researcher to others who matched the sampling criteria of this research (Bryman and Bell 2015).

The steps followed for the snowball sampling embarked in the home country (Cyprus) by initially contacting the local Greek Orthodox Church in Cyprus, to pursue a connection with the Thyateria & Great Britain and Orthodoxy in the British Isles. The Thyateria & Great Britain and Orthodoxy in the British Isles put the researcher in contact with diaspora Cypriots in the community and this was a successful way to build trust and to access members of the community who acted as key gatekeepers. Members of the Cypriot diaspora community welcomed and supported the researcher. This friendly and open acceptance by the community was achieved due to the researcher's efforts to access the diaspora community in the country, but also due to the involvement of the Thyateria &

Great Britain and Orthodoxy in the British Isles, which played a major role in overcoming the diaspora community's invisible barriers.

After this, the snowball sampling progressed, as the researcher had the opportunity to participate as a guest at the 19th Worldwide Forum of Diaspora Cypriots (POMAK) that took place in August 2017 in Nicosia, Cyprus. This was a great opportunity as it enabled the researcher to acquaint herself with the President of the Federation of Cypriots in the UK and with other community members. Following this event, the researcher gained ethical approval by UCLan UK Ethics Committee (BAHSS) (see Appendix 2). Then, the "snowball sample" connections from the POMAK event led to the field trip to England in December 2017. During this initial fieldtrip the pilot study (see3.9 Pilot Study) took place where the tools used to collect data were reviewed for their appropriateness to conduct the research, and to continue data collection for the main research. The "snowball" continued to grow, and new connections were successfully made with other Cypriot diaspora family businesses, accessing their FETs and thereby enabling new meetings to be arranged for the second field trip. In a total, four fieldtrips were made to UK to collect data which would meet the saturation principle.

3.5.2.3 Sampling frame and case cohort

By making use of the criterion and snowball sampling strategies, the researcher communicated with eight Cypriot diaspora family businesses to request that their FETs participate in this study. Three of them could not participate in the study as one was in the process of merging, the other was dealing with internalisation problems and the third family business did not have high community involvement. From the remaining cases, data has been collected from the FET members, based on the saturation principle, and one case composed of four Cypriot diaspora members in the UK who hold respectable

positions within the community, forming in this way a five multiple-case study cohort and an additional group which to confirm or contrast what has been said by the FET members. Since FET members share altruistic behaviours and co-participate in the active involvement in the pursuit and development of new opportunities with other family business members (Bieto, Gimeno and Parada 2010) and because families in business do not act in isolation, but cooperate with others (Hadjielias and Poutziouris 2015), the researcher was compelled to investigate the realities coming from the views of a group of people external to the family businesses but within the Cypriot diaspora community in the UK. This external group was composed of diaspora Cypriots who hold and play significant and overarching roles in the community. People from this group, due to their position, have a bird's-eye view to help gauge, the credibility of data provided from FET members. To this end, case "ZETA" (see section 4.3.6 Profile of Case "ZETA") represents the group of people external to the family businesses but with pivotal role in the diaspora community. The members of this group are respectable individuals in the Cypriot diaspora community in UK, which were introduced to the researcher with the help of key informants. Appropriate selection criteria were also applied for these individuals, and the researcher carefully approached them to seek their consent for inclusion in the "ZETA" case. The selection criteria applied were the number of years the individuals lived in the UK, their impact on the Cypriot diaspora community, the position they hold in the host country and the influence they exert on the community (see cluster 3, p.84). Also, similarly to the other cases of this research, the individuals of this group have been chosen from various regions of the UK.

Using their views, the researcher achieved a four-way goal. Firstly, once the researcher believed that saturation had occurred, she conducted interviews with these diaspora community members to test whether the data collected from the five cases was sufficient

in terms of quality and depth (Thomson 2010). Secondly, by doing so, it helped to check that the data from the five cases was meaningful so that it added towards the generation of valid results (Thomson 2010). Thirdly, checking with external sources helped to eliminate the assumption that data saturation is an elusive concept (Marshall et al. 2013) and fourthly to add towards conceptualizing a guideline for multiple case study practices, offering empirical reassurance of the sample size that qualitative researchers should employ and the mechanism through which such assurance can be established.

In conclusion, the criteria for the sampling selection for this study are presented in (**Table 8**), illustrating the sampling frame used to identify all six cases for this research. This study has focused on each case study and its unique context (Bryman and Bell 2015). As far as case "ZETA" is concerned, and because this case resides outside the family business regime, the testimonies of the participants of this case were used to contrast or support the findings from the other five cases, contributing thereby to the generation of more robust conclusions to address the research question.

Table 8 Sampling frame list of family businesses and criteria

	SAMPLING FRAME-LIST OF FAMILY BUSINESSES AND CRITETIA					
CRITERIA	F.B. ALPHA	F.B. BETA	F.B. GAMMA	F.B. DELTA	F.B. EPSILON	Additional case ZETA
Cypriot Diaspora Family Business	YES	YES	YES	YES	YES	*All participants have been in UK for over 20*
Entrepreneurial Expansion	YES	YES	YES	YES	YES	Greek OrthodoxPriest
Entrepreneurial Performance	YES	YES	YES	YES	YES	Journalist
Entrepreneurial Orientation	YES	YES	YES	YES	YES	Greek School president
UK SME	YES	YES	YES	YES	YES	
Size-Employees	80	140	65	300	150	Fish & Chip Judge and Training Instructor
Turnover in GBP £ (year 2016)	£10mil	£19mil	£10mil	£15mil	£5mil	
Ownership Management	YES	YES	YES	YES	YES	
Multigenerational (stage)	First to Second (in transition)	First to Second (in transition)	First and Second	First and Second	Second and Third	
Industry	Food manufacturing (factory)	Food manufacturing(factory)	Food manufacturing(fact	Food/drink indus	Hospitality/Food/drink industry	

Note: Numeric data taken from Companies Registration House UK (access date December 2017)

3.6 Data collection

The philosophical approach of this research is social constructionism and is associated with the way people make sense of the world (Easterby-Smith, Thorpe and Jackson 2012). To examine the lived experiences of the FET members, this research relies on their subjective and context-specific viewpoints. Hence it is important to explore the social construction of their social and multiple realities, so that conclusions can be drawn based on their understandings. Moreover, criterion and snowball sampling strategies were applied to choose those cases that could provide fruitful information to address the research question, and to access those cases the use of key informants in the diaspora Cypriot community in the UK were necessary (Suri 2011).

To acquire knowledge from respondents about these multiple realities the researcher followed an interpretivist approach based on qualitative data collection and a triangulation logic. This approach entails using more than one method of investigation or source of data when studying social phenomena (Bryman and Bell 2015). Therefore, the methods that have been adopted for this qualitative research are in-depth interviews, non-participant observations and the study of documents. In the following sections the researcher explains how access to this qualitative data was achieved, why the triangulation logic was adopted as well as why qualitative data were most appropriate for this research.

3.6.1 Gaining access to data and limitations to data collection

To explore the social construction of the FET members' multiple social realities, the researcher initially acquired access to qualitative data sources that would be rich in information, so that they could lead to adequate answers to the research question. This

involved securing entry to the Cypriot diaspora community in the UK and the Cypriot diaspora family businesses, and ensuring that the FET members would be willing to serve as informants. The success of data collection depends directly on the level of difficulty the researcher has to access the fieldwork and how the researcher builds and maintains relationships with the participants to overcome such difficulty (De Vos et al. 2011). The researcher initially considered using her personal network, using contacts to gain access to the relevant participants including key informants serving as gatekeepers (Kawulich 2005). However, some considerations led the decision against the use of personal networks because of the possibility that they would not understand the importance of this research entails or its objectives. Furthermore, the fact that Cypriot diaspora community members are clustered in areas close to each other meant that personal contacts and networks could do more harm than benefit to the research. This arose from the possibility that they could share information such as the intention of FET members to participate, jeopardizing in this way the participants' anonymity and giving rise to concerns regarding the confidentiality of the research.

The above considerations limited the appropriateness of using personal networks to identify individual cases, and the researcher approached individuals outside of her personal network who were diaspora Cypriots located in Cyprus or in the UK. The researcher used for this purpose a criterion, that for individuals to be appropriate to identify case studies, they must exhibit confidentiality as well as understand the importance of research. In pursuing this criterion, the researcher approached fellow academics in the social sciences, to suggest Cypriot diasporas in the UK who would be fit to participate in this research. Two academics were approached; both helped to connect the researcher with potential research participants. Moreover, taking into consideration that the majority of Cypriots in Cyprus and the UK are Greek Orthodox

church members, the researcher contacted directly the Archdiocese of the Thyateira & Great Britain, since His Eminence the Archbishop is chairman to most of the Greek Schools in the UK, and is a patron of educational and research initiatives. Although the Archdiocese is an advocate of education, the researcher faced access difficulties, as trust needed to be built between the two parties. Further, as the researcher was unknown in the diaspora community, she had to gain their acceptance to immerse herself in the Cypriot diaspora community (Shenton and Hayter 2004). Thereon, the connection with the diaspora community, including key informants and Cypriot diaspora family businesses in the UK was achieved through a gatekeeper introduced by one of the priests of a Greek Orthodox Church in the UK (Saunders 2006). To reassure on the one hand the neutral position of the gatekeeper and on the other the importance of them not diverting attention from the purpose of this study, the researcher took into consideration two factors. Firstly, that the gatekeeper would not represent one side of warring factions, that could potentially lead to the impression that the researcher affiliates to them (Bernard 2017), and secondly that the gatekeeper would not have vested interests in the access to the research participants, which could motivate them to expect the researcher to serve as a spy (Bernard 2017). This would ensure that the researcher is unbiased and that the qualitative data is not infected by any influence that would distort the research results (Polit and Beck 2014). Hence, when a meeting with the suggested gatekeeper was held, the purpose and objectives of this research as well as the sample selection criteria were explained, so that connection and access to the appropriate participants could be pursued (Kawulich 2005). The researcher resorted to the chameleon tactic approach to facilitate the first meetings with the participants (Shenton and Hayter 2004). The chameleon tactic approach included wearing appropriate clothes, listening to their stories and anecdotes, using suitable language, proverbs and sayings from the homeland and talking about Cypriot traditions

during the meetings with them (Shenton and Hayter 2004). The objective was not only to gain access to family businesses to collect data from the FETs, but also to build and maintain a relationship of trust during and after the study.

Because the process of data collection depends on meticulous timekeeping and communication with the participants to plan a meeting, the researcher took proactive measures to avoid any diversions from the planned timescale (Honarbin-Holliday 2005). While there was no procrastination in respect to data collection, there were incidents where, the identified participants were not always located in urban areas, nor were all FET members always available for the planned interview meeting due to other obligations and unexpected personal commitments. Therefore, this led to a total of four field visits which involved significant travelling costs, since the researcher had to travel from Cyprus to the UK until data saturation was reached. Travelling to collect the data involved using planes, trains, buses and taxis, which resulted in travelling and accommodation costs, but also risks due to bad weather conditions as well as delays due to the participants' unavailability to meet on the suggested dates. In such circumstances, video calls were conducted to collect in-depth interviews (Salmons 2011). What follows in the next section are the methods of data collection that the researcher followed, in line with the triangulation logic.

3.6.2 Data triangulation logic

The interpretivist approach adopted for this research has been based on the collection of qualitative data through in-depth interviews as well as other sources to provide data triangulation, in an effort to enhance the credibility of the research and reduce the room for bias (Denzin 2017). Each source of evidence comes along with advantages as well as

disadvantages and triangulating data from various sources of evidence allows for elimination of disadvantages as shown in **Table 9** below (Yin 1994 p.80). In-depth interviews have been taken, observations have been carried out, and documents have been accessed (Yin 1994), studied and analysed, in line with the triangulation of sources approach (Denzin 2017; Patton 2002). Among data collected from interviews, observations and documents, it should be noted that no single source of evidence had a complete advantage over the others, but rather the sources of evidence have been complimentary to one another and used in tandem combination (Tellis 1997).

Table 9 Triangulation logic

SOURCE OF EVIDENCE	ADVANTAGES	DISADVANTAGES
Interviews	• Targeted-Focuses on case study topics • Insightful-provides perceived causal inferences	• Bias due to questionnaire • Bias response • Incomplete recollection • Interviewee may express what the interviewer might want to hear
Direct observation	• Reality-covers events in real time • Contextual-covers event context	• Time consuming • Selectively-might miss facts • Reflexivity-observer's presence might cause change • Cost-observers need time
Documents	• Stable-repeated review • Unobtrusive-exists prior to case study • Exact-names etc • Broad coverage-extended time span • Easily accessed	• Retrievability-difficult • Biased selectivity • Reporting bias-reflects author bias • Access-may be blocked

Source: Yin, 1994, p.80

During the fieldtrips in UK, a total of 28 in-depth interviews took place while an additional 2 were completed from Cyprus. The 30 audio-recorded in-depth interviews were the sum of interviewing 26 FET members from five cases (diaspora family businesses) and 4 diaspora community individuals who formed the sixth case. For those participants who could not be reached in person, synchronous communication technology was used such as video calls (Salmons 2011), where the interviewer used a mobile telephone device to video call the interviewee and an audio recorder to record the conversation. To proceed with the recording of the interviews, the researcher used a portable SONY IC-PX240 recording machine. The number of case participants and hence interviews, was the result of following the saturation approach (Guest, Bunce and Johnson 2006), while to eliminate any dilemmas the researcher took interviews from one more case whose members reside outside the FET.

As for the observations during the fieldtrips each interviewee's non-verbal signals and their physical settings have been noted down on an observation form (see Appendix 5). In the instances where the interviews were video call interviews, the observation form was still completed to capture attitudes and non-verbal signals during this online, but real time process, where visual and verbal exchange were fully enabled. The documenting of the participants' verbal and other non-verbal signals during the face-to-face interviews, during a synchronous communication technology video call, or during any other informal meeting, occurred straight after the interview. As in any other qualitative study, because the interview transcription process is time consuming, the observation forms were completed by the researcher straight after the interview.

Regarding the collection of documents, although the majority were collected during the fieldtrips, the were available before, during and after the fieldtrip, as they were found

freely via other sources, such as printed handouts, internet sources and social media posts or had been given directly to the researcher by the participants. Incorporating documents in the analysis of data allowed the researcher to give voice and meaning around an assessment topic (Bowen 2009). Therefore, the documents that have been collected have been incorporated into the coding content and together with the analysed interview transcripts and observation forms (Bowen 2009).

An examination of the consistency of these various data sources has been made to gain a fuller and richer explanation of the participants' views by looking at and examining the social phenomenon from more than one angle. Hence, data triangulation facilitated this research, to increase control over threats that might influence the results of the study (Cohen, Manion and Morrison 2017). In qualitative research the use of the triangulation logic of data sources, provides for a picture of the situation in more detail and balance (Altrichter et al. 2013), and a fuller and richer explanation of the human behaviour can be achieved by studying it from more than one standpoint (Cohen, Manion and Morrison 2013). In addition, scholars propose four reasons for undertaking triangulation which are to enrich, to refute, to confirm and to explain (Carvalho and White 1997). As such, data triangulation helps in enriching the findings, because outputs coming from different informal and formal instruments can add value to each other, as they explain different aspects of an issue; refuting, because one set of options can disprove a hypothesis that has been generated by another set of options; confirming, because one set of options can confirm a hypothesis that has been generated by another set of options; and explaining, because one set of options can shed light on unexpected findings derived from another set of options (Carvalho and White 1997). Therefore, for qualitative studies, the triangulation logic allows a comprehensive understanding of phenomena to develop, since multiple methods or data sources are used where their validity has been tested

through the convergence of information from different sources (Patton 1990). Although triangulation of data collection incorporates disadvantages such as increased costs and time, and requires immaculate planning by the researcher, however it ensures that the answer to the research question is rich, comprehensive and well developed (Cohen and Crabtree 2006), therefore breeding credibility (Eisner 1991).

3.6.2.1 Interviews

Qualitative researchers who embrace a subjectivist ontology and social constructionism epistemological position, have been using interviews as a primary source for collecting data, as this method provides an in-depth understanding of social phenomena, which are emergent and constructed at the level of social interaction. Phenomenological studies mostly use the case study method to investigate specific phenomena while qualitative data can be obtained from in-depth interviews (Yates and Leggett 2016). Therefore, for this research the most dominant interpretative data is collected by conducting qualitative semi-structured interviews (Cullen, Bradford and Green 2012). Their value lies in the fact that with qualitative semi structured interviews, the researcher gathers in-depth views of the participants' experiences to explore their subjective viewpoints (Flick 2010).

While interviews surface the different views, experiences, beliefs and motivations of the participating individuals in qualitative research, the purpose of an interview *"is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena"* (Kvale 1983, p.174), thereby calling the researcher to adopt an interpretivist approach in generating findings. Depending on the nature of the research question and the purpose that the interview serves, there are three fundamental types of interviews which can be carried out to collect qualitative data; structured, semi-structured and unstructured (Britten 1999). For this research, a semi-structured interview

approach was adopted, comprising open-ended questions (see Appendix 4), which are neutral, sensitive and understandable (Britten 1999).

The social phenomenon of collective entrepreneurial learning is complex and dynamic and to explore the perceptions, opinions and views of the participants, a semi-structured interview type enabled the researcher to probe for more information and clarification of answers (Louise Barriball and While 1994). In addition, the choice of a semi-structured interview made sense because the researcher had concerns regarding the geographic distance of the participants to this study, which might not have allowed for the opportunity to conduct multiple interviews. Therefore, a semi-structured approach was appropriate, since on the one hand it introduced some structure to the interview process, but on the other it was flexible enough to allow for the interviewees to feel more comfortable with the researcher, such as to be able to talk more freely and skip a question if they wished to, giving them the space to trust the researcher. In addition, because of the geographic distance between researcher and participants, the researcher wanted the interview guide to be prepared ahead of time, since there often only one chance to interview the participants (Bernard 2017). Hence, taking advantage of a single interview opportunity and by following a semi-structured interview would allow interviewees to feel free in expressing their views so that the researcher retrieves such data which is adapted to the idiosyncrasies of qualitative research criteria, such as procedural reliability, contextual validity and theoretical generalisability (Yin 2013; Ryan, Coughlam and Cronin 2009; Berry and Otley 2004; Flick 2002).

The interview guide was structured around key themes underpinned by extant literature on entrepreneurial learning and on the three theories underpinning entrepreneurial learning: collective learning theory, organisational learning theory and social capital

theory. A list of topics and open questions have been included in the interview guide, which was prepared by reviewing existing literature on collective learning, organisational learning and social capital theory. For the interviewees to feel comfortable and relaxed during the interview, the researcher used the chameleon tactic described above so that they became familiar with her, by making conversations mainly related to their homeland (Shenton and Hayter 2004) as well as introducing the participants to the topic of the research its objectives (Carter and Handerson 2005). Furthermore, it was expected that with the in-depth semi-structured interview questions, the interview process may not have followed the exact outlined sequence of questions as stipulated in the interview guide, since it is the very nature of the semi-structured approach to interviewing. This approach is underpinned by the premise that not all questions may be applicable, relevant or appropriate to each interviewee's specific entrepreneurial learning context and circumstances. The language used was comprehensible and relevant to the people being interviewed, and this included adapting the questions with different wording to be understood by the interviewees, since individual understandings differ (Bryman and Bell 2015). The above premise is also compatible with subjectivist ontology adopted for this research, which is alien to objectivism that is purely deterministic in terms of its assumptions on social reality and knowledge creation (Holden and Lynch 2004). Therefore, a semi-structured interview approach offered the opportunity for genuine access to the interviewees' views of their social settings.

Interview obstacles, such as time constraints, the personality of the participants and the sensitivity of the discussed matters, are factors that may influence the quality of the research data. Therefore, to avoid this, matters of sensitivity have been taken into consideration and questions that could have possibly put the interviewees in an uncomfortable position have been asked in a delicate manner. As for the interview

environment, it was selected in agreement with the participants, so that it was fit for each participant, ensuring that they felt relaxed and uninterrupted, also allowing for no interferences to the recording quality. Hence, face-to-face interviews and online synchronous communication technology video calls took place in a setting familiar to the interviewees or in settings where they felt comfortable to openly answer the questions. For the video calls, Skype telecommunication application had been used. The choice of telecommunication application to conduct the interviews when a face-to-face interview meeting was not possible, was made based on the preferences of each interviewee. As all interviewees for whom an online interview was required had Skype installed, the researcher deployed this communication application to conduct the interviews. Therefore, selecting an appropriate interview environment, contributed towards increasing confidentiality and decreasing fear of jeopardizing their information. Moreover, to avoid being judgemental and to have a neutral approach to the participants' answers, the researcher avoided responding to the participants views in a positive or negative way, by indicating agreement or disagreement with their answers or views (Bryman and Bell 2015). Furthermore, the researcher did not assume that all FET members shared the same views or that the views of one person represents the views of the collective (Discua Cruz, Howorth and Hamilton 2013). Rather, the researcher looked into the subjective understanding of each FET member by interviewing them coming from different generations, genders and ages, and also non-family members where they exist in a FET. The tables found in Appendix 6 provide a list of interviewees from each FET per family business and the group of individuals external to the family businesses.

3.6.2.2 Observations

The semi-structured interviews were preceded by observations, so that the researcher was better informed about the setting she was entering (Cohen and Crabtree 2006). Including direct observation is valuable in informing the researcher about the setting, as acting without such information, could affect the accuracy in interpreting the phenomenon being researched as the interpretations must be made through the eyes of the participants. Hence, while each FET member and members from the external informants' case were interviewed, observations were made on their non-verbal signals and day-to-day business activities within their own settings, which have been noted down on an observation form (see Appendix 5). In addition, since this research follows a partially grounded approach, it allowed identification of observational targets during field visits, since the researcher had theoretical understandings obtained from extant literature on social theories of collective learning theory, organisational learning theory and social capital theory. When a researcher enters a research setting with theoretical predispositions obtained through reading the literature, she is not approaching the research setting with an independent viewpoint, but the approach is theory laden (Brown 1993). However, the study of existing theories allowed the researcher to understand the phenomenon, from existing theoretical viewpoints and to identify what would be the most relevant information that would help towards answering the research question to add to existing literature with new insights and knowledge. Moreover, the researcher focused on the reliability of what was been observed, by looking deeper into each observation point, by taking informal interviews, to extract detailed information of what was being observed. The direct observations for this study comprised data gathering, through attending at least one field visit per family business as not all FET members were always present in the business when a field visit

was taking place. Visiting the participating Cypriot diaspora family businesses' FET members, involved *"active looking, improving memory, informal interviewing, writing detailed field notes, and perhaps most importantly, patience"* (DeWalt and DeWalt 2002, p.7). Therefore, observations during fieldwork have been *"the systematic description of events, behaviors, and artifacts in the social setting chosen for study"* (Marshall and Rossman 1989, p.79), while enabling the researcher to describe existing situations using the five senses to provide a written photograph of the situation been studied (Erlandson et al. 1993). While in this interpretive qualitative research, the researcher is not directly embedded in the participants' social contexts, she could be considered part of the data collection instrument, because of using her observational skills and the ability to extract correct information during the observations of the setting. By remaining neutral and as a passive external observer, she is not directly involved in the phenomenon of interest, such as one would be with participant observation. Therefore, her ability to present an accurate portrayal of the phenomenon, is not interfered with by personal biases or preconceptions, as in their absence, the subjective nature of inferences would be tainted. The researcher can speak both Greek and English and is in a position to understand better than other researchers the linguistic tones, cultural references, and other subtle cues of the participants. While the researcher is not a participant, however her broad cultural knowledge of both Cyprus and the UK might make her observations more meaningful within a Greek-Cypriot diaspora cultural context to which she has personal access.

Although the researcher has not been participating in the FET members' day-to-day work, she has been physically present, to absorb as much information as possible around the FET members, their physical setting and surrounding environment, and the processes they follow (Blumberg, Cooper and Schindler 2014). Therefore, the observation has been non-participant observation (Van Maanen 1978), which enabled the researcher, to learn about

the FET members, by viewing them in their natural setting through observing their activities. Moreover, this has allowed the researcher to check for nonverbal expressions to determine who interacts with whom, understand how they communicate with each other, what time frames they have on various activities and to understand the ways in which they interact within the family business and their surroundings (Schmuck 1997). In fact, non-verbal communication could include different types of communication, such as Chronemic, Paralinguistic, Kinesic and Proxemic (Lunenburg 2010). Each communication type describes a different response during a conversation or situation and can be used to identify motives of human behaviour (Kothari 2004). For example, Chronemic communication describes the pacing and timing of one's speech and the silence gap between a question and answer, while Paralinguistic communication describes the volume and or quality of voice of a respondent. In addition, Kinesic communication includes, facial expressions, body movements and eye contact, and Proxemic communication is the way that people use their interpersonal space (Lunenburg 2010). Although this study does not aim to understand the motives of human behaviour of each FET member (Kothari 2004), these types of non-verbal communication enabled the researcher to gain a more rounded understanding of the participants' attitudes within their social settings, which could not be identified only by relying on their verbal responses through interviews. To ensure the validity of the data collected, the observations were noted by recording key words or full notes in notepads (Blumberg, Cooper and Schindler 2014). Therefore, for this study the researcher has created an observation form, where field notes have been noted down immediately after each interview.

3.6.2.3 Documents

Semi-structured interviews and observations were triangulated with data collected from documents in order to further strengthen the procedural validity, reliability, and overall rigour, of the data collection process (Graham 2005). The information retrieved from documents was highly important for this research, and more specifically, for the triangulation approach, as they contributed towards shedding more light on the social realities of the FET members (Bryman and Bell 2015).

Document collection constitutes gathering a heterogeneous set of data sources, as it may involve either personal or official documents deriving from public (e.g. government, mass media) or from private sources (Bryman and Bell 2015). Because documents can be found in different forms, printed, visual or digital, criteria such as authenticity, credibility, representativeness and meaning have been used to evaluate the quality of the documents, while the relevance of these criteria may vary depending on the type of document that has been assessed (Bryman and Bell 2015). Although many documents are available and accessible over the internet, some documents may not be retrievable (Bowen 2009) as access to them may have been deliberately blocked (Yin 1994). Furthermore, as documents are not produced to serve research, but to serve a specific purpose, they may therefore not contain sufficient detail in relation to a question that a researcher is trying to answer (Bowen 2009). Hence, for this research primary as well as secondary documents have been collected to find sufficient details about the social phenomenon been studied. Accessing those documents that remain within the organisations, was achieved with the letter of consent and confidentiality and by introducing the participants to the topic of this study (Bowling and Ebrahim 2005) to access primary documents that were generated by the FET, including reports which have been extracted from the

Companies House Government agency in UK. Secondary documents such as press releases, online newspaper archives, advertisements found in the public domain, or documents that cannot be found in the public domain such as, restaurant menus and flyers were accessed with no restrictions. As for videos, these have been found online and the photographic material has been taken from the internet and during field trips.

Organisational and institutional documents have been a connective link in qualitative research for many years, connecting facts and events in the form of documents with social phenomena (Bowen 2009). Such documents have also been referred to "social facts" (Atkinson et al. 2000, p.47) which are produced, shared and used in socially organised ways. For this research, documents containing text and images, including those freely available to the public, have been recorded on a document list, but without the researcher's intervention, since this would jeopardize the quality of the documents and therefore the true meaning and validity of the social fact being researched (Atkinson et al. 2000). In this research, other trace evidence (Bowen 2009), such as photographs taken by the researcher, or documents showing social facts of the FET acting as a social collectivity, have been included as primary documents. Further to these, there are documents considered as secondary data, which were obtained without requiring permission, as they were accessible from the internet (Bowen 2009) or from posts made by the FET members in social media. The validity and reliability of these documents was re-examined by the researcher to ensure that they were not outdated or inaccurate.

In addition, documents as a data source in the triangulation logic of this qualitative multiple case study are particularly applicable since the analysis of documents helps to produce rich descriptions of a single phenomenon, event, organisation, or program (Stake 1995; Yin 1994). Therefore, documents have been studied, so that their interpretation,

gives voice and meaning around the phenomenon been researched (Bowen 2009). Furthermore, the study of documents has enabled the researcher to supplement the data from the semi-structured interviews and observations (Connell, Lynch and Waring 2001), by incorporating coding content into themes, in a similar way as to the way that the interview transcripts have been analysed (Bowen 2009), informing in this way the data structure. Below is a list of documents (**Table 10**) that have been used as primary and secondary data.

Table 10 List of documents

CATEGORY	DESCRIPTION	NUMBER OF DOCUMENTS
Photographs	Categories: -Family business -Church and community -Family and culture -Work	 3 13 6 16
Cinemographs	-Queens of Amathus (LGK Productions) -Greek Cypriot Diaspora part 1-6 (Cityfarmer)	16 27
Archives	CyBC (Cyprus Broadcasting Cooperation)-Digital Herodotos	5
Books	Stories of Greek Cypriots journey from Cyprus to UK -Here & There: the Greek Cypriot community in London (1988) -The open cards of the diaspora and mine (1997) -The Reo Stakis story (1999) -Souvenir of Famagusta, the town of three continents 1600BC-1960AD (2001) -Welcome to the Diaspora Cypriot project (2008) -Dherynia and its roots (2005) -Tales of Cyprus, a tribute to a bygone era (2018) -Guide for Cyprus diaspora and repatriates (2019) -Queens of Amathus (2019)	9
Diaries	Archdiocese of Thyateira and Great Britain (2017)	1
Poetic collection	"Between two Cultures" (Pantelis N.Kakolis)	13
Press releases	PARIKIAKI (the leading Greek Cypriot newspaper published in London which serves the Greek and Greek Cypriot communities since 1974)	18
Web pages	Cypriot community associations and organisations from across the UK (The National Federation of Cypriots in the UK is the umbrella organisation)	24
Total		151

Source: author's own

3.6.2.4 Data collection: fieldwork stages

The fieldwork stage was conducted in two stages, starting from December 2017 and ending in February 2019. Firstly, a pilot study was conducted taking data from two cases (two members from two FETs), in order to test the validity of the data collection tools and to better sequence the interview process. This stage was also used for the researcher's MPhil stage (see Appendix 1). The data collected was also used for the PhD stage and the researcher gained insights on how the interview questions had to be positioned in the interview process. The gatekeepers contacted the FET members and after showing interest to the research, a letter of consent and confidentiality was prepared, describing the nature of the research. Ethical implications were considered as well and for that reason at the meetings, the letter of consent and confidentiality had been orally explained to the participants emphasising once more the nature of the research, the participants' rights as well as how the data collected will be stored and protected. The letter of consent and confidentiality was signed by them before the interview process. Interviews were conducted in December 2017 with the FET members of two family businesses, in order to pilot test the data collection tools.

The second stage of the fieldwork, was carried out from February 2018 until February 2019. Three more case studies were selected in addition to the two case studies from which data had already been collected. Again, for the three new case studies the gatekeepers contacted the FET members and after showing interest in the research, a letter of consent and confidentiality was prepared, describing the nature of the research. Once more, ethical implications were considered as well and for that reason at the meetings, the letter of consent and confidentiality had been orally explained to the participants emphasising once more the nature of the research, the participants' rights as well as how

the data collected will be stored and protected. The letter of consent and confidentiality was signed by them before the interview process. Participants were interviewed separately, and the semi-structured interviews were audio recorded and transcribed verbatim. Interviews took place in the family businesses' offices, since the participants felt more comfortable in their own environment. Interviews took approximately one hour each including those from case "ZETA" and there was a ten-minute break in between each interview of FET members. This break was necessary to reintroduce to research participants the aim of the research and the letter of consent and confidentiality, but also to check whether saturation had been reached. The researcher maintained a good relationship with the research participants through the exchange of several phone calls and messages. The profile of each case is presented in the Case presentation chapter. Below **Table 11** shows the data collection time frame for each case.

Table 11 Data collection timeframe

DATE	COMPANY NAME- SAMPLES	NUMBER OF INTERVIEWS PER F.B	U.K. REGION
DEC.2017	F.B ALPHA	2	West Midlands
DEC.2017	F.B BETA	2	West Midlands
FEB.2018	F.B ALPHA	3	West Midlands
FEB.2018	F.B BETA	3	West Midlands
FEB.2018	F.B GAMMA	5	Essex
FEB.2018	F.B.DELTA	5	Yorkshire
FEB.2019	F.B. EPSILON	6	Devon
DEC.2018	CASE ZETA	4	London, West Midlands, Greater Manchester
TOTAL	6	30	

3.7 Data analysis

Based on the multiple case study research strategy adopted for this research, a large amount of raw data was collected from the five selected FET cases and one case external to the FETs. Thirty interviews were conducted with one follow up phone discussion. At this point of the research, the process in which data has been analysed will be presented. An explanation on how the coding process was informed by illustrating the analysis of raw data towards a data structure, follows.

3.7.1 Data processing

All interviews were audio recorded and transcribed personally by the researcher. Data was analysed by using notes for each code, instead of using qualitative data analysis software. While the use of qualitative data analysis software is useful for large quantities of data extracted from over twenty interviews (Easterby-Smith, Thorpe and Jackson 2012), such software packages cannot provide accuracy nor valuable judgement of the data collected. Besides, according to Hartley and Benington (2000), the development of categories and themes has proven to be an important stage of the data analysis process, since data analysis involves examining, categorising, tabulating and testing (Yin 2013), as well as organising the data to find patterns and elicit themes (Burnard and Morrison 1994). Therefore, the researcher has read over and over again all the transcribed interviews, the notes on the observation forms and studied the documents to acquire the main perceptions and experiences of the participants.

The analysis of data followed the phenomenological stand that the researcher has adopted. The multi-case study method is distinguished into two different analysis types. The first is the case study which provides a detailed description of each case and the themes

emerging from the data (Creswell 1998), and the second is the cross-case analysis which provides an analysis of themes across cases, exploring similarities and differences (Eisenhardt 1989). The data that have been collected from various sources, including thirty semi-structured in depth interviews, observations noted on observation forms and a variety of documents, were approached by the researcher in line with the abductive reasoning process and analysed following a 1st-order/2nd-order process (Gioia, Corley and Hamilton 2013) which is akin to open coding (Strauss and Corbin 1998). This approach has been followed to build the data structure (Gioia, Corley and Hamilton 2013) while data coding was informed by social constructionism and literature on the theories of collective learning, organisational learning and social capital.

The initial step was to gain a deep understanding of the raw data coming from each case, following an open coding method which produced twenty seven codes (see **Table 12** below). It was not necessary to manage these codes in a way that would identify the validity of the data collection tools, since this had already been achieved at the pilot phase, confirming their validity, since they were based on the social theories of collective learning, organisational learning and social capital. This was followed by axial coding, where the twenty-seven codes were refined, and 1st order codes emerged from the triangulation of various data sources. This phase was informant-centric and the codes emerging from the data were further distilled, into nineteen codes. The 1st order codes were then organized into 2nd-order codes, which are theory-centric. At the 2nd-order phase, the researcher was seeking for similarities and differences amongst the nineteen codes of the 1st-order, a process similar to the notion of axial coding (Strauss and Corbin 1998). By looking into differences and similarities the aim was to generate 2nd order codes, seeking for concepts that might answer the research question and the objectives of the research. At this stage, while in the theoretical realm of analysis (Gioia, Corley and

Hamilton 2013), particular focus was given firstly on nascent concepts that have not been adequately theoretically developed in existing literature and secondly, on existing concepts that leap out because they are relevant to a new domain (Gioia, Corley and Hamilton 2013). Once the code development process leads to theoretical saturation (Glaser and Strauss 1967), an investigation of a possibility of further distillation of the 2nd-order codes, named *"aggregate dimension"* (Gioia, Corley and Hamilton 2013, p.20) is sought. Here, the aim was not to capture relationships among the 2nd-order codes, but rather to balance the informants' views by revisiting the theories and drawing from them theoretical insights, to see whether the findings of the study are precedent and whether there is new concept development and theoretical discovery (Gioia, Corley and Hamilton 2013). From the 1st-order, 2nd-order and "*aggregate dimension*" processes, building the basis of a data structure was achieved (Gioia, Corley and Hamilton 2013) and presented as a graphical representation of the progress from raw data, to data analysis, where relational dynamics among phase concepts are transparent (see **Figure 6**).

Table 12 1st order analysis

1. Internal learning on the job
2. Internal learning one to one
3. External learning from Academic
4. External learning from outside experience
5. Idea generation
6. Idea evaluation
7. Idea implementation
8. Opportunity Seeking and Market search
9. Team formation and the role of the "Head" of the family business
10. Team additions and the role of the "Head" of the family business
11. Interactions between the F.E.T (formal and informal)
12. Interactions with external business partners & associates
13. Interactions with other "internal" members (formal and informal)
14. Interactions with other external contacts
15. Internal discussions (within the premises): formal and/or informal
16. External discussions (outside the premises): formal and /or informal
17. Formal and Informal meetings/collaborations
18. Teamwork across and within generations
19. Teamwork across other departments
20. Reflection on self and actions within F.E.T
21. Conflicts and resistance across generations within the F.E.T
22. Conflicts and resistance between members within the F.E.T
23. Influences coming from Family values and beliefs
24. Influences coming from Cultural values and beliefs
25. Influences coming from the Diaspora community and members
26. Family influences on learning
27. Cultural influences on learning

Data structure

1st Order codes   2nd Order Codes   Aggregate Dimension

1st Order codes	2nd Order Codes	Aggregate Dimension
Shared family and cultural values and beliefs with family members Shared family and cultural values and beliefs with non-family members Social bonds with non-family members Social bonds with family members Trust, obligations and respect with non-family members Trust, obligations and respect with family members	Learning rising from (Family) Social Capital Relational and Cognitive dimension	F.E.T Collective entrepreneurial learning unfolds from influences from family across borders social capital
Non-family relationships in host country Non-family relationships in home country Family contacts in home country Family contacts in host country Strength of ties Network configuration on host country Network configuration in home country	Learning rising from (Family) Social Capital structural dimension	
On the job learning One to one learning from opportunities Academic background Learning from past experience Learning spaces post migration experience (community church. associates)	Learning backgrounds	F.E.T Collective entrepreneurial learning emerges from the individuals' explicit and implicit learning
Social interactions within family business Interactions between members of F.E.T Shared learning within F.E.T Team formation F.E.T membership Idea sharing within F.E.T	Learning rising within social and cultural context (CoP)	
Reflection on experiences within F.E.T Conflicts and Resistance within F.E.T Power and Authority within F.E.T	Urgency and Esteem led learning	F.E.T Collective entrepreneurial learning transforms based on feelings and emotions

Figure 6 Data structure

3.7.2 Data interpretation

The phenomenological stand adopted for this research, refers to the investigation of the social phenomenon by gaining insights of the lived experiences of the research participants. The researcher, as a social actor, appreciates the differences between people (Saunders, Lewis and Thornhill 2012) and that these create differences in the way they view the world and sense phenomena. Therefore, to offer insights into how the FET members make sense of the phenomenon, the researcher integrates their subjective understandings, by accessing their multiple and socially constructed realities. The interviewees' responses enabled the researcher to support claims, to illustrate ideas, illuminate experiences, evoke emotions, and provoke responses (Sandelowski 1994). While the use of the interviewees' responses are important for this qualitative research, the idea was not to have an extensive amount of text illustrating what the participants of this study have said, nor to overemphasise the researcher's interpretations at cost of the interviewees' responses (Roller and Lavrakas 2015). Rather, the use of quotations is made to surface the views of the interviewees to strengthen the credibility of this qualitative research, and to add transparency to the analytical process: *"An overemphasis on the researcher's interpretations at the cost of participant quotes will leave the reader in doubt as to just where the interpretations came from [however] an excess of quotes will cause the reader to become lost in the morass of stories."* (Morrow 2005, p.256). Hence, the aim is to provide evidence in the form of quotations which have been selected by the researcher and to present a more evaluative and analytical explanation of what the researcher's conceptual interpretation of the data is (Roller and Lavrakas 2015) by *"telling the reader what it does or might mean"* (Braun and Clarke 2006, p.94). Moreover, the use of verbatim text during the analysis process gives readers access to the researcher's codebook (Roller and Lavrakas 2015). The importance of this lies in the fact

that the researcher's codebook is where the illustration of how data coding associated with a particular category or theme was defined (Roller and Lavrakas 2015) and how the data structure was formed that led to the final three pillars. Therefore, embedding extracts from the participants' responses gives firstly a voice to the participants of this research, while contributing towards the credibility and transparency of the study. Secondly, it brings a conformability that what has been said by the interviewees, has led to a "saturated" understanding of similar views, which emerged from the interviews that have taken place.

In addition, while verbatim quotations surface the interviewees' views, the aim is not to go as far as to attribute the entire origin of meanings in interviews (Philipps and Mrowczynski 2019); rather it is to follow the triangulation logic, by also adding the researcher's observations and relevant documents to describe the situations and to provide a written photograph of the situation being observed (Erlandson et al. 1993). By interviewing the participants and other people involved in the family business and writing detailed field notes (DeWalt and DeWalt 2002, p.7), the researcher adds to the reliability of the data collected from the in-depth interviews. Furthermore, incorporating in the analysis process the study of documents, and observations documented on field notes, supplements the data from the in-depth interviews, while their interpretation informs the coding content. Therefore, in this way, not only reliability is added to the data, but also credibility and transparency to the interpretation of the data, since elimination of speculations is achieved due to the fact that the researcher becomes self-reflective (Tracey 2010) by *"confronting and often challenging the researcher's own assumptions, and recognizing the extent to which their thoughts, actions and decisions shape the research"* (Mason 2002, p.5).

3.7.3 Data validity

Validity is an important concern when adopting case study methodology (Cook and Campbell 1979). To achieve validity, certain steps ought to be taken by the researcher during the data collection and the analysis of the data phases. To capture the concepts studied (Yin 1994, 2011; Carson et al. 2001) this research used multiple sources of evidence. These sources which have been utilised in this research, relate to the data that has been collected from interviewing multiple respondents. Moreover, construct validity was also established by interviewing an additional case of four informants external to the FETs, who hold specific positions in the Cypriot diaspora community of the UK. Furthermore, because there is a necessity of establishing relationship in the data through a comparison of cases (Yin 2011), in this research identical codes emerged, while the results were compared with each case study to identify similarities and differences. These were cross-checked with existing literature as presented in the literature review chapter, to give better insights into the internal validity of the research. Moreover, for the researcher to achieve reliability, the letter of consent and confidentiality was typed on official UCLan letterhead, while copies of the letter of consent and confidentiality were given to all participants.

3.7.4 Ethical considerations

Conducting qualitative research encapsulates ethical considerations, which impinge on the researcher and the research participants. These considerations embody ethical principles that are crucial because they help the researcher to meet the research goals without jeopardizing the well-being, the integrity and the dignity of the research participants. As such, they become means of guaranteeing the rights of the individuals participating in the research (Orb, Eisenhauer and Wynaden 2001). The data collection

for this research has primarily been based on in-depth interviews, while observation of the participants to this study and documents have also been used to contribute towards the validity of the data. To access these sources, the researcher secured ethical approval as required by the University of Central Lancashire's (UCLan's) Lancashire School of Business and Enterprise (see Appendix 2), which is especially designed for research that involves human participants. As part of this process, the researcher prepared a letter of consent and confidentiality (see Appendix 3). The letter informed participants about the aim and objectives of this research, confirmed that any information they would provide would remain confidential, and included information on how and where the data collected will be used and saved. But most importantly it ensured matters relating to anonymity and withdrawal from the research. It is not unusual that individuals would have some concerns in willingly participating in the research, and would have been reluctant in giving information had they known that their interviews and the data collected from them, could potentially generate risks concerning their confidential information and sensitive family business entrepreneurial aspects that were to be discussed. Hence, the researcher made sure that the individuals participating in this study would fully understand that their involvement required their consent and that there would be no possibility that the information given by them would leak to jeopardize either their business or personal interests in any way. For this purpose, a letter of consent and confidentiality was prepared and found in Appendix 3. During the interview process it was signed by both the interviewees and the researcher.

As privacy and anonymity is of paramount importance in research, the anonymity of the research participants was ensured, by adopting an alphabetic sequence to pseudonyms both for the businesses and for interviewees. Pseudonyms, therefore, were used to protect the anonymity of both individuals and businesses, and this was coupled with changing

the locations and the dates in which the research took place in the UK. Therefore, for the family businesses the researcher has given pseudonyms from the Greek alphabet, such as "ALPHA", "BETA" and so on. As for the participants' names, they also follow this sequence, hence the participants from family business "ALPHA" have adopted pseudonyms beginning with the letter "A", for family business "BETA", pseudonyms begin with the letter "B" and so on. In addition to this, the researcher reassured the participants that all the conversations or interviews to be audio recorded, and any information to be noted on the observation forms, would be subject to confidentiality and that their data would be used exclusively for the purpose of this research. Finally, to further satisfy the interest and greet the willingness of the individuals who participated, the researcher proposed that they would receive a copy of the final version of this research, if they would like to have one. By applying these ethical principles the researcher ensured that the outcomes of this research would not come at the expense of the research participants' interests and goodwill.

3.8 Recapitulation

This chapter discussed the methodological underpinnings that this research has adopted. The rationale for the phenomenological methodology has been explained together with its applicability in researching the social phenomenon of collective entrepreneurial learning in FETs.

To fill the gap that has been found in the literature and to answer the research question, phenomenology has been adopted which gave the opportunity to focus on the personal experiences of the FET members. Hence, this research has applied a qualitative research strategy, based on the epistemology of social constructionism. Moreover, an explanation

of the selection of the case study method has been presented along with the selection criteria and sample size. The participating FET members are within Cypriot diaspora family businesses in the UK, with the same business backgrounds. The selection of multiple case studies has offered the possibility of examining different cases and different views of FET members. Hence, an interpretivist epistemological position has been adopted, where the researcher gives interpretation to the words and expressions of the interviewees (Denzin and Lincoln 1995). While there were some initial difficulties in accessing case study companies, this was overcome through a gatekeeper. From the selected cases, thirty individuals participated in this research; qualitative data was collected from interviews, observations and documents, in line with the triangulation logic. The interviews employed an in-depth interview approach supported by a semi-structured interview questionnaire. The majority of the interviews were held in English but there were cases where the interviewees were speaking in mixed languages, Greek-Cypriot dialect and English. This had no limitation for translation as the researcher's mother tongue is Greek.

For the data analysis, data has been approached in line with the abductive approach and analysed following a 1st-order/2nd-order process (Gioia, Corley and Hamilton 2013) which is akin to open coding (Strauss and Corbin 1998). This approach allowed the building of a data structure (Gioia, Corley and Hamilton 2013) while data coding was informed by existing theory on social constructionism and literature on collective learning, organisational learning and social capital. Data from observations and documents have been used, to increase the credibility and validity of the data. Ethical considerations have been addressed with care, and pseudonyms have been applied for names and locations, whereas dates have been altered.

3.9 Pilot Study

3.9.1 Introduction

The pilot study of this research, on the study of the social phenomenon of collective entrepreneurial learning, was used towards testing the validity of the tools used to collect data for the main study. In this section of the study, it is intended to cover a short theoretical background of the definition of a pilot study and also the value of it in qualitative research. It will also be covering the aim of the pilot study and expectations of it in regards to this research. The researcher then takes the opportunity to discuss the application of the pilot study in the main research.

When referring to a pilot study, it should be understood as a *"small-scale versions of the planned study, trial runs of planned methods, or miniature versions of the anticipated research"* and is used to *"answer a methodological question(s) and to guide the development of the research plan"* (Prescott and Soeken 1989, p.60). When conducting qualitative research, a pilot study can assist the researcher in assessing the acceptability of an interview guide or an observation guide or both (Holloway 1997). The researcher should have accumulated such knowledge on the topic of research and a clear understanding of the research question(s) and methodology that will be adopted for the main study, in order to proceed with a pilot study and to benefit from it (Holloway 1997). During the pilot phase, the researcher tries out the selected researching techniques and methods, in order to see whether these will work for the final study. If necessary, these can still be adapted or modified accordingly (Blaxter, Hughes and Tight, 2001).

Regarding the pilot study in the current research, it can mainly be defined as a trial run to test the acceptability and validity of the data collection tools intended to be used.

3.9.2 Value and Aim of the Pilot study

Although some argue that for qualitative research, a pilot study is not necessary (Van Teijlingen et al. 2001), the pre-testing of the instruments permit where necessary, refinement prior to the main research (Blumberg, Cooper and Schindler 2014). Moreover, the pilot study assists to provide conceptual clarifications for the research design to be adopted and to cover methodological issues (Yin 2013).

In order for the final research design to be well informed regarding both prevailing theory and emerging empirical information, as an initial step the researcher pursued a pilot study. From the data gathering and after the first steps of data analysis the researcher begins to combine emerging data, themes and relevant dimensions of literature, to examine whether the findings of this study are precedent (Gioia, Corley and Hamilton 2013). For the pilot study, the data collection procedure was made on a small sample of participants which came from two Cypriot diaspora family businesses in the UK and two members from each FET. The data collection included in-depth interviews, observations and study of documents. For this particular pilot study, the intention was not to produce results (Kim 2011), but to suggest whether the chosen methodological tools are capable in explaining the qualitative data by clarifying the research focus as (Frankland and Bloor 1999) and to increase the interviewers confidence in posing the interview questions (Holloway 1997). Further to this, the pilot study has revealed that to have findings that breed credibility, the researcher had to include data that would have been collected from people outside the FET but who are key to the Cypriot Diasporas' community of UK. This is also necessary

since families in business do not act in isolation, but they cooperate with others (Hadjielias and Poutziouris 2015).

One of the intentions of piloting is to assess the data collection tools used, being the interview guide and observation guide or both (Holloway 1997). The interview questions which have been used for this study, have been designed to produce answers to the objectives of this research. Although at the pilot phase the data collection tools can still be adapted or modified (Baxter and Jack 2008), however no changes were necessary to be made to the data collection tools for the main research. Since no changes were made to the interview guide used to collect data at the pilot phase, no additional data was collected from those who had already participated in the pilot phase. The importance of this action lies in the fact that no contamination concerns rise in regards to using the data collected from the pilot study (Van Teijlingen et al 2001). This is not something new, because qualitative researchers often use some or all of their pilot data as part of their final research, as by excluding the data collected from the pilot study, would have resulted in a very small sample for the main study (Van Teijlingen et al. 2001). A small amount of data, would not have been substantial to build knowledge and contribute towards the development of a better understanding of the phenomenon in study and would lead to a study that would not be rich in findings, as theory would be difficult to generate due to the relatively small sample.

3.9.3 Methodology

At this point the attempt is to give a resume of the research strategy, research design and sample selection, by also providing a graphic representation of the process that has been followed for the pilot phase.

This pilot study has followed an abductive approach. In-depth study of the social phenomenon of collective entrepreneurial learning, investigating two Cypriot diaspora FETs to examine and compare the multiple realities of two FET members from each case. The interpretivist position in relation to the epistemology will help the researcher to look into the multiple and socially constructed realities of the FET members in order to give interpretations reflecting their reality. For the pilot study a small scale of participating Cypriot Diaspora family businesses in the UK meeting certain criteria, have been chosen (**Table 13**). From the two family businesses, two FET members have been interviewed, to approach their socially constructed reality (**Table 14** and

Table 15). The qualitative data that has been collected is based on the triangulation logic and hence taken from in-depth interviews, observations and documents. The tools used to collect data have been carefully designed to meet the objectives of this study and collective learning theory, organisational learning theory and social capital theory, have guided the writing up of the semi-structured interview questions. The data collected has then been transcribed, coded and displayed in the form of a graph, where insights are provided for the main study regarding the address of the research question.

Table 13 Sampling frame (Pilot phase)

CRITERIA	FAMILY BUSINESS-ALPHA	FAMILY BUSINESS-BETA
Cypriot Diaspora Family Business	YES	YES
Entrepreneurial Expansion	YES	YES
Entrepreneurial Performance	HIGH	HIGH
Entrepreneurial Orientation	YES-HIGH	YES-HIGH
Size-Employees	80	140
Turnover in GBP £	£10mil	£19,314,169 (Year ended 31 May 2016)
Ownership &Management	YES	YES
Multigenerational (stage)	First to Second (in transition)	First to second (in transition)

Table 14 List of interviewees FB "ALPHA" (Pilot phase)

Pseudonym	Family/Non-Family	Position	Generation
Andreas	Family-Brother-Owner	Production Director	1st
Antonis	Family-Brother owner	Managing Director	1st

Table 15 List of interviewees FB "BETA" (Pilot phase)

Pseudonym	Family/Non-Family	Position	Generation
Bambos	Family-Father-Owner	Director	1st
Barbara	Family-Mother-Owner	Secretary	1st

3.9.4 Summary of the Pilot study

The researcher pursued the pilot study prior to embarking on the final data collection for the main research, to refine the data collection plans, with respect to the data content and the procedures to be followed (Yin 2013). The pilot study focused on two Cypriot diaspora family businesses' FETs and in-depth interviews and observations have been taken from two FET members. The researcher clarified in this way the validity of the interview questions, observation plan and document collection. With the execution of the

pilot study, the researcher has confirmed that the data collection tools adopted for this research could be used for the main research.

CHAPTER 4- PRESENTATION OF CASE COHORTS

4.1 Introduction

In this Chapter, the case cohort for this research will be presented, as a continuation of what has already been mentioned in the Methodology Chapter. This chapter has been separated into two sections, offering the necessary information of the case cohort. Hence, in 4.2 Section 1-Case characteristics, an explanation of the main characteristics and criteria shared across the cases within the hosting country will be offered, by referring to those characteristics which distinguish the case cohort, the relation which exists between Cyprus and UK, as well as a historical account of the Cypriot migration flow to UK, the establishment of Cypriot diaspora family businesses therein and lastly reference will be made on SMEs in the UK and the industry that the Cypriot diaspora family businesses operate in. In 4.3 Section 2-Presentation of cases, a profile presentation of each case has been prepared, while exploring their entrepreneurial orientation, entrepreneurial performance, entrepreneurial expansion and multigenerational involvement at FET level.

4.2 Section 1-Case characteristics

The classification of participating cases to this research has been based on the purposive sampling strategy, where common criteria across cases had to be met (see **Table 16**). The common criteria selected by the researcher are that the FETs are within family businesses owned by Cypriot diasporas, sharing a common host country, home culture, national history, behaviours and immigration experiences. At this point, the researcher notes that although the cases share common Cypriot origins, it does not necessarily mean that they

also share the same ethnic identity. This is because ethnicity is not included within the scope of this present research (see discussion below). Further to the above characteristics, the cases are also required to be SMEs operating within the restaurant, food production or hospitality industries. Geographically, the cases have been selected across various regions of the UK, including the West Midlands, Yorkshire, Essex, London, Devon and Greater Manchester (see **Figure 7**).

Table 16 Set criteria for cases

SET CRITERIA FOR CASES
Diaspora Cypriot owned family businesses
Entrepreneurial expansion (proven expansion in the last five years)
Entrepreneurial performance
Entrepreneurial orientation
UK SME (size determined by number of employees and turnover in GBP)
Ownership management
Multigenerational (stage)
Industry (Food/drink manufacturing and hospitality industry)

Figure 7 Mapping of data collection per UK region

Source: author's own (*Dark red indicates U.K. regions where data has been collected by the author from 2017-2019.*)

4.2.1 Cyprus and UK relations

Cyprus and the UK have strong relations and the bond between the two countries exists to this day due to long historical ties starting from the early 19th century when Cyprus became a British protectorate through the 20th century when Cyprus became an independent state (see **Table 17**). Prior to the country's independence from the UK in 1960, Cyprus was administered sequentially from 1878 to 1914 as a British protectorate, a unilaterally annexed military occupation from 1914 to 1925 and from 1925 to 1960 as a Crown colony. This has led Cyprus to have a long history of migrant populations and due to the Cypriots cosmopolitan background they have never been stay-at-homes people (Lumpkin and Dess 1996). Since the country's independence from the UK in 1960, the two countries have remained close as the UK has Sovereign Base Areas (SBAA n.d.) on the island and the UK acted as a signatory to the Treaty Guarantee and the Treaty of

Establishment of the Republic of Cyprus. Both countries are members of the United Nations, the Council of Europe and World Trade Organization and part of the British Commonwealth community (The Commonwealth, *Member Countries, n.d.*). In fact, although Cyprus is one of three Commonwealth member countries located in Europe (The Commonwealth, *Member Countries, n.d*), in the past, Cypriots had often not been recognised as one of the main Commonwealth immigrant groups, mainly because their characteristics were very different from other Commonwealth immigrant groups, such as those from the West Indies (Anderson, Covin and Slevin 2009). However, Cypriot diasporas do represent a significant segment of the migration of peoples from the under-developed countries of the Commonwealth as well as small state Commonwealth member (Krausz 1971). The Cypriot diaspora has been established in the UK since the early 1920s and Cypriot migrants were highly concentrated in specific parts of London (Anderson, Covin and Slevin 2009). Today, London continues to host the majority of Cypriot diasporas, but they are also found in smaller numbers in other UK towns and cities. According to an estimation of the High Commission of the Republic of Cyprus in London, there are approximately 300k Cypriots living in the UK.

Economically speaking, the UK is Cyprus's largest trading partner and over a million British tourists visit the island per year. According to the Central Bank of Cyprus (2019) in 2019 there was a Foreign Direct Investment (FDI) flow of €1.2billion from the UK to Cyprus. Activities such as financial and insurance activities, real estate activities, and various professional, scientific and technical activities have been economic sectors that attracted UK FDI to the island (Central Bank of Cyprus 2019). In 2020 the total of UK exports to Cyprus amounted to £1.4 billion and total UK imports from Cyprus amounted to £845 million (Department of International Trade 2021). Additionally, with Cyprus joining the EU in 2004, Cypriot businesses and professionals both from Cyprus and the

UK have expanded to Europe and collaborated. This led to the need for the establishment of the Cyprus-UK Business Association (n.d.) in March 2008, under the auspices of the Cyprus Chamber of Commerce and Industry in Nicosia, Cyprus. The main aim of the Association is to provide effective as well as practical assistance in engaging, promoting and enhancing the relations between Cyprus and the UK economic and trade areas. Therefore, the Association operates in close cooperation with the British High Commission to strengthen trade relations, as well as the provision of services between the two countries. Cyprus and UK have long maintained strong business bonds, however with Brexit taking place at the end of 2020, the future of the Association to act as a platform for exchange of ideas and views as well as to enhance the existing socio-economic links, remains vague.

Table 17 Historical events bonding Cyprus and the UK

DATE	HISTORICAL EVENT
1878-1914	Cyprus was a British protectorate (informally integrated into the British Empire)
1914-1925	Cyprus was unilaterally annexed into the British Empire (but under military administration status)
1925-1960	Cyprus was a British Crown colony
16 August 1960	Cyprus became an independent state, forming the Republic of Cyprus

4.2.2 The Cypriots migration flow to UK

Cypriots started to immigrate to the UK in the early 1920s and in 1921 Cypriots in England amounted to only 316 people (Berger, Berger and Luckmann 1966). During the Second World War (WWII), since Cypriots were British Crown subjects, were called up to join the forces and men voluntarily joined the British Cyprus Regiment (Rauch et al. 2009). Cypriots hosted in UK, fought mainly in northern Europe, whereas Cypriots in the homeland fought mainly in Italy and Egypt (Rauch et al. 2009). This sacrifice came with

benefits for the Cypriots in the homeland who joined the British Cyprus Regiment as volunteers, since they would be recommended to the colonial officer to receive a passport upon application, allowing them UK immigration opportunities (Berger, Berger and Luckmann 1966).

In ten years' time, the number of Cypriots in UK rose over 1050, due to rural poverty in the homeland, educational needs as well as to escape the political situation in Cyprus such as the 1955-59 liberation movement.   (Berger, Berger and Luckmann 1966). Most importantly during that time, although the Cypriots had an increase of immigration possibilities, these remained monitored by the British Authorities. The British saw the Cypriot immigration flow to UK, more as a problem, because of their perceived criminal activities as well as their links to communism and anti-colonialism (Rauch et al. 2009). Therefore, the British authorities sought to monitor and control the increase of the Cypriot community in London and to further restrict the number of Cypriots immigrating to Britain through a number of measures in Cyprus (Rauch et al. 2009). These efforts were made despite the fact that Cypriots were British subjects and no other colonial group was subjected to such restrictions (Rauch et al. 2009). The Colonial Office implemented the migration restrictions at the point of departure from Cyprus, not because there was disagreement over trying to restrict Cypriots entering the UK, but because this was the most practical way of doing it and the Home Office did not want to implement a point of arrivals system, which could draw criticism from various quarters in the UK (Rauch et al. 2009). Yet, by 1939 there were between seven to eight thousand Cypriots in the UK, and as more and more unskilled Cypriots immigrated, they were absorbed into textile factories, catering, and various manual labour jobs in the West End of London and Camden, which were mainly establishments owned by other Cypriot community members (Berger, Berger and Luckmann 1966).

As the Cypriots gradually increased in numbers, they began to form organisations and associations to preserve their identity and create a stronger sense of community in their host country. In fact, many of the Federation's current member associations, were established in the 1950s. However, the lack of housing following the terrible bombings in London due to WWII meant that it was necessary for many Cypriots to move to the boroughs north of Camden, namely Islington, Hackney and eventually in the early 1960s, Haringey, as well as a number of seaside towns like Margate and Southend. Once the Cypriots in UK began to accumulate enough knowledge and financial autonomy, they also would establish small family businesses, with the hope that their children would find employment security. Their financial autonomy allowed them to provide for other prospective immigrants' affidavits, guaranteeing their financial support and accommodation (Berger, Berger and Luckmann 1966), since Cypriots still remained the only colonial group to have emigration controls prior to the Commonwealth Act 1962 (Rauch et al. 2009). The Commonwealth Act initiated a mass exodus of Cypriots to the UK between the years of 1960-1963, years immediately following the Cypriot Independence from the UK in 1960 (Wiklund and Shepherd 2005).

Further immigration of Cypriots to the UK followed in the next decade due to the formation and consolidation of Turkish enclaves on the island. Forced migration flows to the UK continued from 1974 until 1985, with the peak been the years after the ethnic division of the island as a result of the Turkish invasion in 1974. In more recent years and following the economic crisis in Cyprus from 2013, a large number of native Cypriots studied in the UK and chosen to remain following their studies. This has resulted in a growing first-generation community, mainly located in East London. As such, according to the National Federation of Cypriots in UK (c, 2021), many second generation Cypriot diaspora have moved away from their family businesses seeking professional careers.

Today the Cypriot diaspora in the UK is thriving in all walks of life, and has accelerated in all fields and institutions, including community service, arts and culture, business, science and academia. Notable Cypriot diasporas in the UK are:

1. Entrepreneur, Dragons Den BBC business programme as well as former chairman of Millwall Football Club, Theo Paphitis (Paphitis, T., n.d.)

2. Sir Stelios Haji-Ioannou is an entrepreneur and best known for founding the low-cost airline easyJet and the Stelmar shipping line (Stelios Philanthropic Foundation, n.d.)

3. MP Pambos Charalambous (Charalambous, P, n.d.)

4. Lord Andrew Adonis (Parliament UK, n.d.)

5. Andria Zafirakou (Global Teacher Prize, n.d.)

6. World-class athlete Fatima Whitbread (UKA United Kingdom Athletes, n.d.)

7. Peter Droussiotis (The National Federation of Cypriots in the UK, e 2021. *PETER DROUSSIOTIS)*

8. Dr. Kypros Nicolaides (Parikiaki 2020)

9. Dr George Kassianos is the National Immunisation Lead for the Royal College of General Practitioners and many more (Parikiaki 2021).

4.2.3 The diaspora Cypriot community in UK

The Cypriot diaspora community in the UK can be considered as a homogeneous community as the majority of diaspora Cypriots share the same ethnicity, religion, history and so on. The researcher notes that not all people within the community have the same ethnicity or share the same backgrounds, as this is due to differences from social and historical factors in the homeland which have been transferred from the first migrants to

the diaspora community. These differences exist because Cyprus is homeland to Cypriots with various ethnicities, such as Greek, Turkish, Armenian and Maronite (U.S. Library of Congress, n.d.). Non-Greek groups are a very small portion of the overall population, while Greek Cypriots remain the majority in the homeland. While the co-existence of different ethnicities has been a divisive factor in the homeland, in the Cypriot diaspora community this is not as divisive; it does not create imbalance in terms of social cohesion, nor influences the willingness of Cypriots towards common goals. Based on what the researcher has experienced during this research, whether of Turkish or Greek Cypriot ethnicity, the Cypriot diasporas perceive themselves as foreigners in a foreign country, while practising co-existence in the host country and advocating for peace in their homeland. This is also echoed in the words of Chatzipanagiotidou (2012, p.4) *"…Cypriots in the UK are commonly presented in public discourses as a 'peaceful diaspora', whose 'peacefulness' is typically underscored in a twofold way; first, in that Cypriots have not been a 'trouble-making' community for their host country unlike other perceived radicalised migrant communities and, second, in that they have practised co-existence in the diaspora and advocated for peace 'at home'"*. In addition, a report by the National Federation of Cypriots in UK (2019) asserts that the community is homogenous by referring to all Cypriots, rather than classifying them into Greek Cypriots and Turkish Cypriots: *"The National Federation of Cypriots in the UK was formed immediately after the Turkish invasion to coordinate the activities of Cypriots in the UK and campaign for the reunification of Cyprus and the end of the Turkish occupation"*. Furthermore, *"…the Federation supports UK Cypriots in any way that it can and hopes to strengthen their sense of community through its member associations and events"*.

The Cypriot diaspora community population as mentioned by Oakley (1987) had originally been highly concentrated in London. As time went by the number of Cypriot diasporas increased in the UK and their settlement in other UK areas reflected their ancestral origins. Cypriots clustered together in the same host country area, working together towards creating churches and schools to preserve the Cypriot culture, language and traditions. Greek language schools and churches were the first examples of an organised Cypriot community. In 1949 the Cathedral of St Sophia was consecrated in Bayswater and to this day is the seat of the Archbishop of Thyateira & Great Britain, the spiritual leader of the Greek Orthodox community in the UK. Today the Greek Orthodox Church has communities all over the UK. A very characteristic example of this can be identified in the Cypriot diaspora community in Birmingham, where the majority of Cypriot diasporas come from the Cypriot towns of Aradippou and Mazotos. With the support of the Federation and the willingness of the members of the diaspora community, they contribute financially to the establishment of churches, naming them after the name that their homeland church has; for example in Birmingham the Greek Orthodox Church is Ayios Loukas, in honour of their homeland city church (The Greek Orthodox Church n.d.). Similarly, this is done to honour major contributors of the community by naming churches after the name of their homeland city, for example Ayios Nikitias in Plymouth, because the contributor for the consecration of the church was from Ayios Nikitas in Cyprus (The Greek Orthodox Church Plymouth n.d.). Here, reference to the church is not made for religious purposes, but to show that it plays a significant role for the community and its members, as it acts as a social umbrella for existing and new diasporas immigrating to UK, where its members can network with other Cypriots. In this way the existence of the church binds its members together by housing charity and cultural events and acting as a place for social gatherings, networking and schooling. According to the Federation

of Cypriots in the UK (d n.d.), for decades UK Cypriots have worked hard to preserve the Cypriot identity and culture while they contribute significantly in British society.

Finally, the researcher is a Cypriot citizen who spent her early years in London, hence she is aware of both Cypriot and British cultures. In 1974, due to the Turkish invasion on the island of Cyprus, she and her family moved to the UK becoming a part of the Cypriot diaspora. In the frame of such background, the researcher has chosen the case studies from the Cypriot diaspora family businesses, aiming that the results will be reflective of other diaspora communities in the UK bearing similar characteristics. Therefore, data have been collected from cases from diaspora Cypriot communities across the UK coming from various Cypriot descendants and ethnicities to compare and contrast the results of their understanding of their social realities.

4.2.4 The Cypriot diaspora family businesses in UK

The UK hospitality industry and the UK food and drink industry are very much related and dependent on one another. Both as individual industries have significant contribution towards the economic engine of the UK, since the UK hospitality industry is the third biggest employer in the UK (Walter, Auer and Ritter 2006) and the food and drink industry the largest manufacturing sector (Covin, Green and Slevin 2006).

Similar to the current role these industries play regarding employment opportunities, they have also been significant for UK diaspora Cypriots, especially in the 1950s. This was a result of the employment pattern that Cypriot immigrants formed due to their highly concentrated residential patterns arising from their desire to retain their traditional Cypriot social values and create social relationships with other diaspora Cypriots (Berger, Berger and Luckmann 1966). Hence, during the post-war period, there was an apparent growth of occupations, and Cypriot diasporas took on a widening variety of jobs other

than those within hospitality and catering, developing in this way a specific form of ethnic economy, composed by internally and externally orientated components (Anderson, Covin and Slevin 2009). Internally, craft-skill workers increased to meet the consumer needs within the growing Cypriot diaspora community and externally, the clothing and catering business owners, were spreading their activities beyond the community and towards the wider economy, offering employment opportunities on a broader scale while drawing higher earnings from outside the community (Berger, Berger and Luckmann 1966). This was the period where more Cypriot diaspora women moved away from working from home as dressmakers paid per piece to find employment as machinists and finishers in clothing factories. As consequences of WWII, the diaspora Cypriot men found working opportunities in catering, since during that time a large number of Italian diasporas were forced to leave the UK as proscribed aliens, leaving a workforce gap especially in the catering industry (Lumpkin, Tom and Dess 1996). Therefore, commi-waiters became waiters, kitchen boys became assistant chefs and in due course some became outright owners of those establishments (Lumpkin, Tom and Dess 1996). In the 1960s around two-thirds of diaspora Cypriot men were engaged in such business activities and the majority of women worked in the clothing industry, which helped towards the increase of their financial autonomy and further support of their family in the homeland. Gradually, they brought more family members from the homeland as means of cheap labour as well as their parents to help out with bringing up their children. This concentrated employment pattern remained unchanged until the 1970s (Berger, Berger and Luckmann 1966).

4.2.5 UK SMEs

Continuing with the characteristics of the case studies, the researcher has chosen companies in the small and medium-sized enterprises (SMEs) group of the family owned

business sector in the UK. Although the European Commission is evaluating a possible revision of the SME definition, for this study the researcher has adopted the EU recommendation 2003/361 (European Commission, b n.d.), where the EU Commission proposed to limit the proliferation of definitions by recommendation of 96/280/EC of 3 April 1996. Within EU recommendation 96/280/EC, two main factors determine whether an enterprise is classified as an SME and these apply only for individual firms which are not part of a larger group. The two main factors are staff headcount and either turnover or balance sheet total. **Table 18** below represents the ceilings that apply for SMEs as extracted from the European Commission and the criteria which have been applied when choosing the cases to participate in this research (European Commission, a n.d).

Table 18 Factors determining an enterprise as an SME

Company category	Staff headcount	Turnover (or)	Balance sheet total
Medium-sized	<250	$\leq$ €50m	$\leq$ €43m
Small	<50	$\leq$ €10m	$\leq$ €10m
Micro	<10	$\leq$ €2m	$\leq$ €2m

Source: Extracted from the EU recommendation 2003/361 on 12/08/2019, at
https://ec.europa.eu/growth/smes/business-friendly-environment/sme-definition_en

SMEs are considered as the backbone of the UK economy contributing towards the creation of job opportunities, while the Institute for Family Business (IFB n.d.) refers to the SMEs as the bedrock of communities. From these statements, it is clear that SMEs play an essential role in UK economic growth. In fact, according to the Confederation of British Industry (n.d.), there are 4.9 million businesses operating in the UK out of which 99.9% are SMEs in the private sector and from this number 85% of them are family owned businesses, which cover 50% of private sector jobs. On a broader scale, according to the European Commission, SMEs represent 99% of all business in the EU (European

Commission, a n.d.). In addition, the House of Commons Library published findings to show that over 99% of businesses are Small or Medium Sized businesses and employ 0-249 people per business (House of Commons UK Parliament 2021), while promoting the development of SMEs could contribute towards possibly injecting £20 billion into the UK economy by 2020. With a gross value of £375.73 billion, which represents 49.8% of the UK economy, family owned SMEs generate over 25% of the UK's GDP and in 2017 the family business sector paid £182 billion in tax (Institute for Family Business, n.d.).

In addition to the above, according to the UK Government ethnicity facts and figures (Office for National Statistics, n.d.), London is considered as the most ethnically diverse region of the UK and according to the 2011 census, 40.2% of residents identified themselves as either Asian, Black, Mixed or Other ethnic group background. While information about Cypriot diasporas in UK is limited, as the national census does not register them as a separate category (Georgiou 2001), they are included in the category of other ethnic group background. Moreover, according to Storkey (1994), 70% of diaspora Cypriots live in London and include Cypriots with Greek, Turkish, Armenian and Maronite ethnic backgrounds, while according to BBC (2001), they form the fifth largest ethnic migrant minority and the largest white migrant minority in London (Storkey 1994). Despite the insufficient data situation, the European Commission attempts to give a typical description of a migrant ethnic minority business and described as micro businesses with either the owner and wife as employees or with very few employees, typically managed by the owner (usually a man) and in regards to turnover and profit they are small in comparison with indigenous businesses; their business activities often start in markets with low entry barriers that need low capital and skill requirements (e.g. restaurants); their marketing knowledge and techniques tend to be limited and they usually do not manage to take their business to a medium size.

In the frame of this description, many younger generation Cypriot diasporas soon excelled in other fields and professions, thus distancing themselves from their family-owned business. Hence, it has been difficult for Cypriot diaspora family-owned businesses to survive over generations, since some diaspora Cypriots faced difficulties in managing a sustainable entrepreneurial outlook. This was not uncommon, as the older generation had to adapt to the modern world by managing new regulations and complying with changing policies within their sector and industry. However, those who managed to adapt to change as well as sustain an entrepreneurial outlook, managed to retain their family businesses, with some cases in the research established in the UK for over 40 years while making a significant impact on their local and Cypriot diaspora community.

4.2.6 UK Diaspora Cypriot family businesses in the Food and Drink and Hospitality Industries

The UK hospitality industry and the UK food and drink industry are very much related and dependent on one another. Both as individual industries have significant contribution towards the economic engine of the UK, as the UK hospitality industry is the third biggest employer in the country (UK Hospitality 2018) and the food and drink industry the largest manufacturing sector (Food and Drink Federation, n.d.). According to the 2018 report prepared by Ignite Economics Ltd for the UK hospitality sector, there is an underrepresentation of the true scale of impact the hospitality industry has on the UK economy because, sectors which are included in the hospitality industry overlap with the tourism industry. Nevertheless, the report highlighted that in terms of direct impact these industries contribute towards the increase of employment, taxes such as corporation tax, Value Added Tax (VAT), employee income tax and so on, as well as increase in capital investment. Further, as the hospitality industry grows, there is an indirect impact by

spending more along its supply chain due to increase in demand for goods, services, food and drinks (British Hospitality Association 2017). Similar to the current role these industries play regarding employment opportunities, they have also been significant for UK diaspora Cypriots in terms of employment. The majority of diaspora Cypriots had pursued the establishment of their own family businesses in these industries from the early 1930s (Oakley 1987). In addition, for those diaspora Cypriots who had limited educational qualifications, or not many contacts beyond the Cypriot diaspora community, working for catering establishments that were owned by family and friends, would often be their only possible source of employment (Bagwell 2011). The skills necessary to work in those establishments were usually acquired on the job itself as employees, until they had such financial autonomy to enable them to start their own business (Bagwell 2011). Therefore, some areas of London remain dominated by diaspora Cypriot family owned businesses, reflecting the high proportion of Cypriots both as residents in the area and in the catering trade in family owned SME establishments within these industries (Bagwell 2011).

4.3 Section 2-Presentation of cases

In this section, an individual profile presentation for each research case participating in this research will be offered. With each profile presentation the researcher demonstrates the existence of the criteria which have been set based on the non-probability sampling strategy adopted for this research, while also offering the unit of analysis from each case which is composed by FET members.

4.3.1 Profile of Family Business "ALPHA"

Family business "ALPHA" (**Table 19**) was established in 1981 and after 35 years they are leaders in the food manufacturing industry. Back in the 1970s, the uncle of the current management team was working as a delivery employee for a food manufacturing company. By delivering food to restaurants and cafes, he established a solid network of customers within the Cypriot community, creating a strong reputation built on trust and common cultural grounds, as the Cypriot shop owners could communicate in the same language with him. After ten years of experience in the field and his proven ability to both retain existing customers and attract new ones, the owner of the factory asked him if he wanted to buy the company. Given his limited education, he consulted his nephew, who was an accountant. Uncle and nephew became partners and together, as a family business, they took small but steady steps towards entrepreneurial development. Although both had excellent knowledge in their fields, starting the manufacturing of food was something new and hence not an easy process. After several failed attempts, they decided to bring in professional knowledge and sought advice from a food technologist. At the time, this seemed an unreachable goal, but the nephew did not want to give up. Besides, the company's goodwill with its clientele was a strong intangible asset of the company, as all the diaspora Cypriot fish and chip restaurant owners were their loyal customers. His nephew also viewed the strong goodwill as the intangible asset that could act as an emergency exit plan if the business cycle went into a decline. Several attempts were made in the small factory until they perfected the product. Within a few years, they were well established in the food manufacturing industry. When the uncle decided to sell his shares it was an opportunity to bring in new shareholders, in this instance the owner's brothers and this move gave the family members full autonomy in terms of decision-making. Positioning them as managers in each factory department gave the family business a push,

as now they could emphasise more on organisational learning and product development. As product demand became flat due to competition within the food production industry, they saw this as an entrepreneurial opportunity; they could fill international market gaps by exporting their product or diversify completely. The decision was to work on both options simultaneously and exporting became a reality. Diversification came slower due to certain regulations that were needed to be followed in building a new factory. Also, they had to develop new products to match the quality of their existing ones. This came with many trials and visits to their homeland, where networks gave them tips on how to get the desired product outcome. Not long after, the factory was accredited by the British Retail Consortium Global Standard for Food Safety (BRCGS), including packaging and raw materials, which allowed them to begin production and distribution. Cutting-edge technology and the finest ingredients ensured the standard they expected, and soon their new product was another success, as existing customers purchased with confidence and new customers beyond their region signed delivery contracts. With a drive to innovate, the company became a leader in the food manufacturing industry by establishing two state of the art factories. Today family business "ALPHA" has multigenerational involvement, while grown into an international and multicultural organisation, with customers located around the world, with staff head count over eighty employees and over £10 million turnover per annum.

Table 19 FET members of family business "ALPHA"

Pseudonym	Gender	Family/ Non-family member	Active/ Non-active	Position	Education	Generation
Andreas	Male	Family-Brother Owner	Active	Production Director	Tertiary	1st
Antonis	Male	Family-Brother Owner	Active	Managing Director	Tertiary	1st
Angelos	Male	Family-Son	Active	Accountant	Tertiary	2nd
Anastasios	Male	Family-Brother Owner	Active	Director	Tertiary	1st
Avraam	Male	Non-family	Active	Chief Accountant	Secondary	28 years working with F.B.

4.3.2 Profile of Family Business "BETA"

Started in 1992, family business "BETA" (see **Table 20**) started off with a challenge from the owner's wife. This was the production of an alternative and healthier option to the standard donner kebab to satisfy market needs. The owner saw the idea as an entrepreneurial opportunity worth investing in. Having knowledge from previously working in his father's restaurant, this called for backward integration. Therefore, the owner found ways to produce, promote and deliver the product for the lowest possible cost. Health and Safety regulations at the time were relaxed compared with today's standards, and he found fertile space for solidifying the quality of the product, developing it within his own garage and testing it in the restaurant where he was working in as an employee. Success came quickly and demand for the product increased against other food products sold at the restaurant. With word of mouth promotion, demand increased further

and he moved completely away from food service, with backward integration to food production. This called for production staffing and relocation to a factory. Within two years of operation, the owner spotted the need to increase their product varieties to meet the needs of their growing clientele, which was expanding beyond the Cypriot diaspora community. This brought further financial autonomy to the business, allowing it to employ drivers, administrative staff and more production staff. In just six years the company merged with another company of equal standing and outgrew their first factory. The employment of more professional staff ensured that the business complied with the increasingly tight rules and regulations on Health and Safety matters, giving them the opportunity to expand and participate with confidence in food production exhibitions and signing contracts with well-known hospitality resorts. The company's expansion accelerated in the tenth year of operation, as the family business signed collaborations with chefs, schools and other food service suppliers in the UK, while promoting healthy eating in the catering industry. The business bought a larger factory, allowing it to increase the frozen storage capacity to accommodate the growing demand. By finding ways to reduce cost, they decided to move away from outsourcing activities. The increasingly high cost of outsourcing led them to establish their own departments within the factory bringing all activities under one roof. The graphic design department was created to avoid high graphic design agency costs, the butchery department to offer bespoke cuts per customer orders and a mechanic garage to take care of the increasing fleet of delivery vans. Cutting down their outsourcing costs allowed them to invest in automating the packaging line and hence improving the factory's efficiency. With technological advancements taking over, rebranding the business seemed necessary; by 2017, they set up their own marketing department taking over all marketing activities. The approach to business by then was to promote themselves as innovators in the sector,

demonstrating their rebrand with a new website and menu solutions to add value and provide customer experience. Today, after twenty-nine years of continuous entrepreneurial learning and entrepreneurial performance, the company employs approximately 140 members of staff with an annual turnover of £19 million while the FET has multi-gender and multi-generational involvement.

Table 20 FET members of family business "BETA"

Pseudonym	Gender	Family/ Non-family member	Active/ Non-active	Position	Education	Generation
Bambos	Male	Family-Father Owner	Active	Director	Secondary	1st
Barbara	Female	Family-Mother-Owner	Active	Director-Secretary	Secondary	1st
Bantelia	Female	Family-Daughter	Active	Administration-Accounts	Tertiary	2nd
Bessoulla	Female	Family-Niece	Active	Product Development Manager	Tertiary	2nd
Banayiota	Female	Non-family	Active	Fast food manager	Tertiary	18 years working with F.B.

4.3.3 Profile of Family Business "GAMMA"

Family business "GAMMA" (**Table 21**) was established by two friends in 1997 and after 24years of operations it is continuously growing in the food manufacturing industry. Both founder owners had experience in the food service industry, as their parents were owners of small but very busy restaurants. They were restless spirits and wanted to move away from their families' businesses and constantly had an eye open to spot a business opportunity. As they moved away from their family businesses, one ended up as a

delivery employee for a meat wholesale company and the other started a very small food manufacturing company. They weren't even considered as a business, as firstly hygiene standards were not followed, and secondly he had his hands full trying to develop his product. They came across each other when meat was delivered. Within a small period of time, they decided to put their entrepreneurial idea into action. Starting off with a small network, a large loan, and an underdeveloped product meant the company soon went into liquidation. They picked up the pieces and started from scratch. This time, with the knowledge gained from their experience they initiated the business with small but steady steps. While the first factory was small, they emphasised product development as well as customer service. Therefore, they developed their product to a better standard than their competitors and built a strong network by getting family members involved. As new contracts were signed rapidly, they had to buy a larger space to meet increasing demand. The company has since outgrown its premises twice. The growth of their business was difficult to handle with the limited education they had and they decided to employ professional staff to help them with operations management. This gave them the opportunity for more frequent face-to-face customer and supplier visits, which increased the strength of their network. The family business growth came with good timing with their families' growth, since the younger family members were available to start working in the business. With fresh ideas and academic knowledge, the younger family members brought the business technological advancements and the internet became their means of advertisement and promotion. With the younger generation leading the marketing and finance departments of the business, sales excelled as customers were placing orders from abroad and exporting became the new trend for the business. Also, the finance department established a new method of invoicing and payment terms, giving them a clearer view of revenue flow as well as cash projection. Health and Safety regulations were met and the

accreditation of Halal Monitoring Committee (HMC) UK allowed them to introduce halal products which opened new markets. Today family business "GAMMA" has multigenerational involvement and plans to go into a transition phase within the next five years. Today the company employs 80 employees. As demand has been increasing, keeping up with new production lines and the development of new products has been important in order to meet their customers' demands. The family business has an annual turnover of £10 million and has recently invested in providing affordable housing for their staff.

Table 21 FET members of family business "GAMMA"

Pseudonym	Gender	Family/ Non-family member	Active/ Non-active	Position	Education	Generation
Georgia	Female	Family-Daughter	Active	Marketing Manager	Tertiary	2nd
Giorgos	Male	Family-Brother	Active	Distribution Manager	Secondary	1st
Gennadios	Male	Family-Father Owner	Active	Director	Secondary	1st
Giovanis	Male	Family-Cousin	Active	Product Manager	Secondary	1st
Giannos	Male	Family-Owner	Active	Director	Secondary	1st

4.3.4 Profile of Family Business "DELTA"

The entrepreneurial orientation of family business "DELTA" (**Table 22**) was apparent when the founder owner decided to open his restaurant to the public in 1966 when England was playing for the World Cup. The choice to do so proved excellent timing, as many people rushed to the restaurant to enjoy high quality affordable food, while his

hospitality attracted more and more customers. The philosophy of great quality food, hospitality and affordability remains core to their business culture to this day. With restaurants increasing in numbers and competition becoming tough, the family business owner had to come up with an idea that would make his business unique. He brought in his brother and son to work alongside him, and decided to conduct an informal poll to understand what their customers found in their business exceptionally different from their competitors. The exact answer lay in two words: hospitality and quality. Therefore, they decided to further develop their recipe, marking their product unique from all the other competitors. This product differentiation was developed back in 1973 and is still used after 45 years. The use of the product's uniqueness in the restaurant's slogan became the main method of promotion. With this, they managed to retain their customers, attract more and opened one restaurant after another in their region. With a rapid business growth, they moved away from the diaspora Cypriot community, as growth called for relocation of shops and new areas to expand. Today they run 9 restaurants and plan to open two more.   The increasing success gave them the opportunity to get involved with local communities, supporting them in terms of employment but also with charity events, gaining in this way the love and appreciation of locals. Furthermore, emphasis was given to staff professional development by sending them for training and seminars. This took their restaurants to a higher level and the restaurants were named as the best British restaurant of their kind. Today, they employ about 200 people and have an annual turnover of £15 million. The company has multigenerational involvement, with plans for ownership soon moving to the third generation.

Table 22 FET members of family business "DELTA"

Pseudonym	Gender	Family/ Non-family member	Active/ Non-active	Position	Education	Generation
Diamando	Female	Non-Family	Active	Restaurants Manager	Tertiary	3 years with F.B.
Demetris	Male	Family-Son	Active	Director	Tertiary	2nd
Diomides	Male	Family-Father-Owner	Active	Director	Secondary	1st
Demetra	Female	Family-Mother	Non-active	Secretary	Tertiary	1st
Dionisios	Male	Family-Son	Active	Director	Tertiary	2nd

4.3.5 Profile of Family Business "EPSILON"

In 1947 the founder of family business "EPSILON" (**Table 23**) moved to the UK and initially worked as a hotel employee. Having acquired enough knowledge from his work experience, within five years he was running a café alongside his brother. They both found support from their family and the local community since family members were an easily accessible resource for staffing. Also, it was easy to communicate with them by speaking their mother language and being familiar with their culture and the way that they did things. Although times were difficult and competition was increasing, after retaining it for almost 13 years, one brother bought the shares off the other and ran the restaurant on his own. Although the family was located away from the Cypriot community, the owner retained strong Cypriot heritage and followed similar patterns that other diaspora compatriots had done, meaning that he soon got his children involved in the business. He started by giving them summer jobs, and gradually gave them more and more responsibilities relating to day-to-day business activities. With this action, he aimed to financially secure his growing family, but also to secure successors to his growing business. This gave him enough money to start considering reinvestment paths.

Constantly looking out for a business opportunity, in 1966 he bought and managed one more restaurant. The restaurant had a very good location and business picked up very soon and it was sold in 1981 for the amount equal to acquire a hotel. With a solid reputation and strong knowledge in the catering industry he added the hotel to the business in 1984. Because of many years in successful entrepreneurial activities, he had by then the financial autonomy to renovate the hotel. Locals would talk about it as the prime property of their town. By then all his children contributed towards the business and he positioned them in the running of individual departments of the hotel. Thirty-seven years later, the hotel is still going strong and the family business has added three more restaurants and a block of apartments, which are run separately by the family members in the business. Family business "EPSILON" employs 150 employees and has £5 million turnover. The family members in business are now in the second and third generations with multi gender involvement.

Table 23 FET members of family business "EPSILON"

Pseudonym	Gender	Family/ Non-family member	Active/ Non-active	Position	Education	Generation
Eva	Female	Family-sister-owner	Active	Owner-Manager	Tertiary	2nd
Efstathios	Male	Family-brother-owner	Active	Owner-Manager	Tertiary	2nd
Evangelos	Male	Family-son	Active	Restaurant manager	Tertiary	3rd
Eleni	Female	Family-mother	Non-active	None	Primary	1st
Eleftheria	Female	Family-sister-owner	Active	Owner-Manager	Secondary	2nd
Eleftherios	Male	Family-brother-owner	Active	Owner-Manager	Tertiary	2nd

4.3.6 Profile of Case "ZETA"

To complement the above case cohort presentation, the researcher has also included a sixth case which varies from the rest of the cases. Case "ZETA" (see **Table 24**) comprises diaspora community members, who reside outside the diaspora family business sector. The reason the researcher has chosen to include this case is to make use of opinions exhibited externally to the FET, to add rigor to the findings of this research. The members of this case are all diaspora Cypriots. In addition, they are respectable individuals who have played a significant role in the Cypriot diaspora community of the UK. Therefore, criteria such as years lived in the UK, impact on the Cypriot diaspora community and position held in the host country have been applied. Similarly to the rest of the cases, the individuals of this case have been chosen from various regions of the UK. Because ethical principles are paramount in qualitative studies, the researcher has taken necessary measures to protect the participants' anonymity. Hence, further information cannot be provided as their identity might be exposed.

Table 24 Members of case "ZETA"

Pseudonym	Gender	Position in Community	Active/Non-active in the community today	Education	Over 20 years in host country
Zenios	Male	School founder	Non-active (repatriated to Cyprus)	Secondary	Yes
Zakis	Male	Journalist	Active	Secondary	Yes
Zanettos	Male	Fish and Chips committee	Active	Secondary	Yes
Zoes	Male	Priest	Active	Tertiary	Yes

CHAPTER 5- DATA ANALYSIS

5.1 Introduction

The previous chapters offered the theoretical and methodological dimensions of this study, which were followed by the presentation of the case cohort. This chapter moves forward to engage in a thematic analysis (Braun and Clarke 2006) of the qualitative research findings emerging from the data, describing the three key pillars resulting from the data structure. The purpose of this chapter is to prepare the reader to firstly evaluate the conceptual standing and secondly to evaluate the potential of the research, which are offered in the subsequent Discussion chapter.

5.2 Method of data analysis towards research findings

This research has drawn on the epistemological paradigm of social constructionism, since knowledge is viewed as a product of social construction, which is created as part of a constant flux and transformed over time. Therefore, this research has relied on subjective and context-specific viewpoints of the members of the FET and has been approached by examining these viewpoints in-depth, based on an *a priori* theoretical understanding and abductive data approach. The abductive approach to the qualitative data of this research rests on recognizing findings in light of existing theories (Timmermans and Tavory 2012). While this approach was extensively discussed in the Methodology chapter, a brief description of the methods of analysis towards the research findings is offered, bridging in this way the Methodology chapter with the Data Analysis chapter.

For this qualitative research, data were analysed by using thematic analysis, as thematic analysis provides a purely qualitative, detailed, and nuanced account of data (Braun and

Clarke 2006). The analysis was initiated by taking the raw data from the transcripts and going over them several times, in a literal reading manner to focus on how data are constituted while triangulating with the rest of the data sources (Mason 2002). Through this process the researcher became increasingly familiar with the data while a broader understanding of the data began to emerge, allowing at the same time for general insights of what is being said by the participants. By using triangulation, categories became clear to the researcher and were used to establish first-order codes following an open coding approach (Strauss and Corbin 1998). The purpose of coding was to apply themes to the data and to enable parts of the data to be used as examples or quotations in writing up the qualitative data analysis. The themes, however, represented categories that emerged from not only employing theoretical elements, but also from considering individual agents' viewpoints who form who formed Case "ZETA". In this respect, their contribution in deriving the themes came from their position as members of significance to the Cypriot diaspora community and their practice of relations and networks. This was pivotal because it facilitated the verification of the themes, due to their conjuncture of understandings which confirmed the views of the participants coming from the case cohorts.

During the second coding cycle, the aim was to trace similarities between the initial codes to group them and to reduce them to second-order categories (Gioia, Corley and Hamilton 2013). In order to have a rich understanding of the data, the researcher did not commit too quickly to an explanation of the data, but sought alternative understandings of the data to surface concepts that could answer the research question. During the third coding cycle, the researcher proceeded with an additional distillation of the second-order themes, through a second-order *"aggregate dimension"* (Gioia, Corley and Hamilton 2013, p.20). During this round, the aim was to compare the participants' views with the established

theories (Gioia, Corley and Hamilton 2013) on social constructionism and literature on social theories of collective learning theory, organisational learning theory and social capital theory. This allowed seeing whether there were any new concepts emerging from the findings that could not be reconciled by existing theories and if so that would essentially provide for theoretical discovery (Gioia, Corley and Hamilton 2013). The data analysis led to research findings which are presented in three key finding pillars. Below the method of interpretation of the research findings is offered.

5.3 Interpretation of research findings

Moving towards analysing the research findings, this research relied on the interpretative approach, and applied the meanings to the themes to explain which have derived from the findings. The phenomenological standpoint adopted for this research, refers to the investigation of the social phenomenon by gaining insights of the lived experiences of the research participants. The researcher, as a social actor, appreciates the differences between people and that these create differences in the way they view the world and sense phenomena (Saunders, Lewis and Thornhill 2012). Therefore, to offer insights into how the FET members make sense of the phenomenon in study, the researcher integrates their subjective understanding in the form of quotes, despite the fact that, in order for the final themes to become meaningful, the personal interpretation of the researcher is needed (Hackley 2003). Thus, only an accurate analysis and credibility of the data can generate knowledge, which depends on the judgement of the researcher (Easterby-Smith, Thorpe and Jackson 2012). This study continues by offering an articulation of the findings which arise from the data.

5.4 Findings

The findings emerging from the research, are articulated alongside three key dimensions, offering in this way the qualities, meanings and contributions of the themes which have been highlighted in the data. The sections that follow elaborate on these three dimensions. First the emergence of FET collective entrepreneurial learning from explicit and implicit learning; second, the unfolding of FET collective entrepreneurial learning from influences coming from FABSC; and third, transforming FET collective entrepreneurial learning, based on feelings and emotions.

5.4.1 FET collective entrepreneurial learning emerging from implicit and explicit learning (intellectual capital)

Implicit and explicit learning appear to be critical to explain how the FET learns collectively in a diaspora family business context and both are explained in this section. The interpretation of the two themes of FETs members' learning backgrounds together with learning which rise within a social and cultural context are given.

5.4.1.1 Learning backgrounds
The findings direct us towards the learning backgrounds of the members of the FET. The following extract surfaces that academic backgrounds play a significant role in how entrepreneurial opportunities are handled in the presence of existing explicit learning:

"…I studied accounting in the UK… education is the one thing that gives you the push! For example, I was asked by one of my customers if we can bring bread from Cyprus…I said we will try. So, what did I do? I firstly learned how to make bread and then we worked around it with my brothers" (Anastasios from FB "ALPHA").

This data extract suggests that education prior to FET membership is vital in building an initial knowledge base for the individual. The knowledge base results in giving the

individual firstly the precedence in detecting entrepreneurial opportunities and secondly, to be individually equipped to organize the learning that must be accumulated, to reach the desired goal within the FET. Individuals believe, as the extract demonstrates, that "education gives you the push" and since you have the education and once you've detected an entrepreneurial opportunity, you share this amongst the other FET members (my brothers) in order to "work around" it. If to "work around" things, is to accomplish something in spite of some obstacles (I learned how to make bread), therefore, prior learning accumulated from academic backgrounds in combination with learning which arises in the presence of entrepreneurial opportunities is transferred within the FET. Similarly, in this way, each FET member contributes with their own explicit learning to achieve the family business desired goal. Therefore, what began as an individual advantage of an FET member results in explicit collective FET learning. Further to this, during the researcher's field trips, she observed that the importance of education for the diaspora family business goes beyond the benefits it has for the FET. Certificates and awards are prominently displayed so that staff and visitors can view them, showing in this way that their family businesses are learning organizations, staffed with FET members who, as a collective, foster education and continuous professional development. Magazine articles and newspaper columns dedicated to their family business, are also displayed, showing that the collective achievements of the FET residing within the organisation are acknowledged by the broader public. Hence, explicit collective FET learning contributes on the one hand towards achieving the family business goals, and on the other hand some of these achievements are used for promotion purposes showing what constitutes the family business as well as what its members are capable in achieving.

Another data extract, represents explicit learning as a product of absence of educational background but in the presence of entrepreneurial opportunities:

"I left school at 13…but I never wanted to lose…so I worked very hard! I wanted to get up and leave and buy the business I found. But back then I had no idea that DR means overdraft and CR is credit! I would see CR and think I owed money at the bank even though I had enough to buy the business I wanted! In the future, my brother who is an accountant would guide me in banking matters. So, I wanted my children to have an education and life experience, but I would still take them with me to find "positions"". (Damianos from FB "DELTA").

The above data extract suggests that absence of education prior to FET membership could be a setback to pursuing entrepreneurial opportunities. Eagerness (I never wanted to lose) to work hard and to be fully hands-on (I worked very hard!) on what you do are not enough in order to accomplish a goal (to buy the business) and does not always provide you with basic business knowledge (I had no idea that DR means overdraft and CR is credit) to do so, regardless of the individual's entrepreneurial attributes (to find positions). As the extract demonstrates, while implicit learning gained by the individual from past experiences and on the job experiences are important to support the individual with know-how and skills, on the other hand, explicit learning of other FET members (my brother who is an accountant) can give the confidence to pursue future entrepreneurial activities (to guide me). Therefore, FET members seek to overcome the absence of their explicit learning, from FET members who do possess it, or it is expected that future FET members will have it (I wanted my children to have an education). Given that the future FET members are the children of existing FET members or members of the family owning the family business, this indicates and reflects wanting the best for your descendants (I wanted my children to have an education and life experience). Because, as the extract demonstrates, it is the individual's belief that his children as future FET members will possess explicit learning gained from their own educational backgrounds together with

experiential learning coming from their own life experiences, while existing FET members will support and share with them their own explicit learning gained from the pursuit of entrepreneurial opportunities (I would still take them with me to find "positions"), which cumulatively contribute towards FET collective learning.

The following extract is representative of how explicit learning of newly entered FET members was exploited within the FET on a collective level:

"…I left school at the age of 15, but because of lack of education, there was a certain level that I could take the business, so it took many years to learn the business aspect of things…the younger ones went to university and they are more professional and they are working the old fashion way and the new way, they are blending it in, which is the way forward." (Giannos from FB "GAMMA").

As per the extract, it suggests that lack of academic background affects the pace by which business growth can be achieved, because it takes more time to accumulate knowledge based on experiences alone rather than from combining it with explicit learning gained from academic backgrounds (it took many years to learn the business aspect). Furthermore, lack of academic backgrounds could become an obstacle to the individual's understanding of the different levels of business growth and how to embark on new entrepreneurial ventures by exploiting various business channels (there was a certain level that you could take the business). It is the individual's belief as demonstrated by the extract that it is only natural to anticipate growth (the younger ones went to university) and to avoid circumstances that set back the progression of your business, while at the same time having the ability and wisdom to separate the difference between explicit learning gained through experience and explicit learning from education (they are more professional). Therefore, explicit learning of the younger FET members, as a result of

academic backgrounds, compensates for the lack of academic backgrounds of the older generation FET members. While the lack of academic background is a disadvantage for the older generation FET members, the younger generation FET members take advantage of the learning base the older FET members have created over time (they are working the old fashion way and the new way). Hence, where the FET members are "working in the old fashion way and the new way", a pool of collective explicit learning (they are blending it in) emerges within the FET. After all, the pool of collective explicit learning is the result of explicit learning being exchanged amongst the FET members, urging the family business anchored in the diaspora to act as an entrepreneurially orientated social entity escalating towards business growth (which is the way forward). In fact during the fieldtrip to another family business (FB "ALPHA"), the researcher observed that an older generation member had a large and expensive computer in his office, even though he did not have the skills to use it, since he was sending faxes instead of emails as well as communicating over the phone. However, his son said that "*my dad might have the most expensive computer of us all, but he still manages to make the best deals over the phone and I compose and send the emails for him*". This serves as a further example of old and new knowledge blending together for the benefit of the business.

As presented above, the collective learning accumulated by FET members combines first-hand learning from opportunities internal to the family business with the formal learning coming from the academic backgrounds of the FET members. Moreover, the findings illustrate the importance that implicit learning plays in the creation of FET collective learning and appears evident from on the job learning, from past experiences as well as external influences on learning coming from the members of the community, church and associates. Below the extract is representative of on the job learning:

"So I think it must have been the way that dad was that has rubbed off on us, because that was my teacher, especially here working in the business! We've been brought up in the business, so it's something that we [have] automatically gone into! Everything we do and even when my father passed away, we would think "what would dad do?" and that's been always how we would look at it". (Eva from FB "EPSILON")

The extract suggests that in the eyes of the younger FET members, the older generation members of the FET take the role of teachers. While teaching is underlined by intentional learning and therefore explicit (because that was my teacher), it is the unintentional learning, the implicit, that the FET members accumulate and experience within the family business (has rubbed off on us) in how to do things (something that we've automatically gone to) or to do things in a more efficient way (*"they pass on tips to each other"*, extract from Zanettos, case "ZETA", external stakeholder to the family businesses and member of the community) which lasts over time (that's been always how we would look at it). Besides, as the extract demonstrates "it's something that we [have] automatically gone into", therefore the family and the business do not have clear boundaries between them. Certain qualities and habits of the older generation FET members influence the younger generation FET members (the way that dad was that…has rubbed off on us) even in their absence (even when my father passed away). As the extract demonstrates, it was the individual's belief that what is learnt unintentionally from an individual FET member is projected in time to all the FET members, even when that person is not an FET member anymore. Therefore, while one may not be actively involved in the process of learning transfer, the unintentional implicit learning coming from the FET members could affect the way that the FET acts as a collective (we would think "what would dad do?").

The FET members carry with them and transfer within the FET learning that has occurred to them implicitly. Such learning is accumulated prior to FET membership and as per the following extracts, this could be either from experiences within the family business but without being an FET member, from working elsewhere or a combination of both. Below the extract demonstrates how experiences within the family business contribute towards FET collective learning:

"*I've been part of my father's business for 30 years now! When I was younger, summer holidays Christmas holidays I would come in to do a bit of temp work, I had Giannos and by shadowing him and showing me around in the industry, getting life experiences and work experiences, watching him, shadowing him but it's hard to build that bridge between old and traditional, and new.*" (Georgia from FB "GAMMA").

The extract demonstrates that the children of the family business owners are brought up by experiencing the elements of a family business (I've been part of my father's business for 30 years now) and contribute towards the family business with hands on activities while absorbing work experiences (I would come in to do a bit of temp work). If the elements to a family business include certain ways of doing things and the younger generation closely follows and observes an older generation FET member doing so (by shadowing him and showing me around), then the younger generation FET members unavoidably relate to them, even though they do not intend to. Hence, once FET membership occurs, the newly entering FET members bring with them and spread within the FET elements from their own explicit and implicit learning. As the extract demonstrates, it was the individual's belief that while there is a gap between older and younger generation FET members (to build that bridge between…), with each carrying

their own implicit learning, when the "old and traditional, and new" are combined it leads to implicit collective learning emerging from the FET.

Following the above, implicit learning is evident from a combination of past experiences and from working within the family business as an FET member:

"…*it's a combination of things that I learnt from working abroad, to be more modern in how we operate in the business, little by little and just trying to move things forward. My uncle definitely taught me many things and then through various stages my other uncle had me on more hands on, maybe to have a more professional manner than what I had when I was younger, generally I don't know really, it's difficult to say one thing, I don't really know to be honest with you. Now as I'm still learning, I practice both, what I've learnt from them and my experiences."* (Evangelos from FB "EPSILON")

The extract demonstrates that prior to FET membership an individual accumulates a combination of experiences (a combination of things that I learnt from working abroad) from what they have seen or have been actively involved in, transferring them back to the family business to gear operations towards modernization (to be more modern in how we operate in the business). Such learning from past experiences may become useful for the business growth (trying to move things forward) although it is made in a gradual and slow pace (little by little). Moreover, as demonstrated by the extract, during FET membership, the older FET members have the younger members tightly belted to them (my uncle definitely taught me many things) so that they learn as much as possible during the preparatory phase (through various stages) leading to full FET membership. It is evident from the extract that much learning comes from hands on experiences (my other uncle had me on more hands on). However, the individual believed that they "don't know really" where most of the learning comes from and they find it difficult to explain how

the learning coming from day-to-day experiences is gained (it's difficult to say one thing, I don't really know to be honest with you). Besides, the lack of understanding the way that learning occurs is understandable; since such learning is implicit, unintentional. Therefore, each FET member carries with them their own implicit learning from past experiences, including those accumulated from working elsewhere outside the family business as well as within the family business, which they combine and put in practice (I practice both, what I've learnt from them and my experiences). Hence, each time there is a new FET member, new knowledge is transferred within the FET. Therefore, the FET possesses collective knowledge, which is renewed from new knowledge added to it and which is dependent on how much each new FET member, implicitly adds. As a result, the process of FET collective learning is in constant flux (I'm still learning) allowing for new collective FET learning to emerge. In fact, during an informal conversation with Andreas (FB "ALPHA") during the fieldtrip, he said "*I wish there was a way to get people immediately ready for business*". Therefore, his words demonstrate that the process of collective FET learning is not a fast one.

The findings of this research reveal that external influences on the individuals' learning, coming from the members of the diaspora community, church and business associates play a significant role for implicit learning to emerge within the FET on a collective level. The extract below demonstrates this.

"I'm not sure if our networks inform us, but we can talk about things with our networks, like friends doing new ventures but that's about it really. My parents are [a] BIG part of the community and a lot of our customers are Cypriots and we have high communication with them and my mum's always making sure that we have a high image out there. My parents have created that great relationship with them, and we get together with the

Cypriots a lot in our house, this house is always full, at the community centre, for Easter and Christmas events, church, weddings". (Bantelia, from FB "BETA")

The extract demonstrates that the FET members when talking with their associates (we can talk about things), about their competitors' business development (friends doing new ventures), do not realise that such communication holds learning values (that's about it really), because they are not aware that the information that is shared with them relates implicitly to their learning (Im not sure if our networks inform us). Despite the fact that they are not aware of the learning that occurs from communicating with their associates, who in the majority are also members of the community and the church (a lot of our customers are Cypriots and we have high communication with them), they continue to participate in the community on a wider scale (My parents are BIG part of the community), on a personal level (we get together with the Cypriots a lot in our house, this house is always full), and on a socio-cultural level (at the community centre, for Easter and Christmas events, church, weddings). In fact, it is the individual's belief that on all the aforementioned levels the FET has "high communication with them". And communication is not just "to talk about things" or to simply exchange information, but it encourages inquiry, and inquiry unconsciously influences implicit learning. Hence, the more the FET members socialize and talk with other people, the more they are influenced by implicit learning. Therefore, while the FET members participate in groups where they engage in sharing information (My parents have created that great relationship with them), the information is unconsciously shared amongst the FET members (in our house), allowing collective implicit learning to emerge within the FET.

5.4.1.2 Learning rising within a social and cultural context
The findings explained in this section illustrate that collective learning occurs in an FET social context. Collective learning is found to emerge during the FET formation and FET

membership phase, and amongst FET members from interactions, shared learning and idea sharing. Below the extract demonstrates the FET formation phase:

"One of my brothers was already working together with my uncle, who was ready to retire, so we bought him out. We all became owners because my brother didn't want us to be just employees because, he said that if you are an employee, you will lose this brother-ship, you will feel inferior at the end of the day. So, each one depending on their qualifications took over the relevant department, for example my brother has learnt how "I" work and how "we" work and now he is solely responsible for that department". (Andreas from FB "ALPHA")

As demonstrated from the extract, the main FET was formed once the brothers took over the business (we bought out my uncle). They felt that an unfair division of ownership would cause rivalry and emotions of inferiority (we all became owners… if you are an employee… you will feel inferior) amongst the FET members, since the family business is often caught between being an emotional family entity (you will lose this brother-ship) and a legal business entity. If taking over a position, that position depends on the qualifications one holds, and qualifications are about what one knows and can do (depending on their qualifications took over the relevant department). Then at FET formation phase the cumulative knowledge of the FET members, stemming from their qualifications, leads to collective learning within the FET and is transferred amongst its members. Learning is about how to coordinate one's activity with the other FET members, while learning from the other FET members and teaching the other FET members what you know (how "I" work and how "we" work).

The following extract demonstrates the FET membership phase:

"My parents started off the business and my dad got us in the business...mum always wanted us to get involved. I wasn't in the management straight away, but I was working in the business alongside my brother, who my dad sort of positioned him in running that department on his own. Now we know more on our side of the business and my sister is better with other things, so one complements the other. And it's great that I got my nephew on board too". (Efstathios from FB "EPSILON")

The extract demonstrates that the main FET (My parents started off the business) is the one that handles FET membership (my dad got us in the business…mum always wanted us to get involved), the formation of more FETs within the family business (…in running that department) while the one who gives specific roles to the FET members is the FET leader (I got my nephew on board too) or the one who is senior in management (my dad sort of positioned him). FET membership, depends on the readiness of the family business members to join (I wasn't in the management straight away), and the readiness can be judged from the learning they have accumulated as a result of meaningful interaction with other FET members (I was working in the business alongside my brother). After all, the participants' said that, during FET membership, those who acquire knowledge within the FET, possess a deeper understanding of its foundation (Now we know more on our side of the business and my sister is better with other things). The sum of their accumulated knowledge is viewed as emerging collective learning, because the FET members come to understand things differently as a result of their own interpretation of experiences within that social context (so one complements the other).

The extract below illustrates that within the family business FET members may participate in more than one FET, which in turn could have an influential role on decision making:

"My mum decides on everything and she put me in the business and got me involved in a lot of departments even though they weren't in that department and in each department's meetings and things like evolving the machinery system, payroll, which I'm currently working in. But in marketing I've had things that have been rejected, by my cousin and my mum, so we never implemented it, even though they weren't in that department. It's as if they are one team and I'm in another team with my dad as me biggest supporter. I realised it would be rejected, coz we exchange everything at home. You see at work, we work and learn how to use a system for example, but at home we are learning one another's thoughts, I made that decision or this and that…". (Bantelia, from FB "BETA").

As illustrated by the extract, the leader of the main FET (My mum decides on everything) is not only responsible for FET membership (she put me in the business), but also removes FET members, positioning them in other FETs (even though they weren't in that department …I'm currently working in) while having active participation in other FETs within the family business (got me involved in a lot of departments…meetings). For the implementation of goals or targets (evolving the machinery system…marketing), members of other FETs also participate in the decision making, which is not always a good thing, since they don't necessarily acquire the knowledge or experience of the subject matter (… rejected…even though they weren't in that department). Therefore within the family business social entity, the FET members see it as the space for producing work (at work, we work) and learning how to be more efficient in terms of

productivity (learn how to use a system). Therefore, as illustrated in the extract, the influence of their decision making is not always obvious within the family business entity but becomes apparent while exchanging information in the family's own space (I realised it would be rejected, coz we exchange everything at home). After all, if the "home" is the space for the family and guests to gather for group recreation, then it is also an ideal space for the FET members to safely and openly exchange information, in the form of informal meetings, where thoughts and decisions are easily accessible amongst its members (at home we are learning one another's thoughts, I made that decision or this and that). In addition when things don't go so well (things that have been rejected) and the main FET is trying to find solutions, they create additional FETs where members of one FET become members of another FET too (Its as if they are one team and im in another team with my dad as me biggest supporter). Therefore, to execute a task or reach a certain goal more than one FET is formed within the family business. However, FET members who at times participate in more than one FET are not necessarily equally qualified to participate in each FET of which they are a member. Furthermore, less qualified people are brought into a specific FET to learn the skills required. Thus they are invited into the FET knowing that they do not have the skills, and the purpose is to develop them. However, they do have better access to one another's cognitive information on an informal level, and such access allows for the FET members' experiences to sum up, giving room for learning to be viewed as collective, while emerging within the FET and across newly formed FETs. In fact as Angelos from family business "ALPHA" said during an informal conversation with the researcher "*it's got a lot to do with what the people on your team already know, and whether they can understand that bringing that together with what I know, is to bring change for the best of the business and also stepping*

back to let another team of us [family members in business] to work on things and get

them done".

The extract that follows illustrates that idea sharing is an important factor that allows for learning to emerge within a social context and leads to collective learning within the FET:

"...we can join things together, and we can see the results you know...so a young brain and an old brain working together, it can't be a bad thing could it [he laughs], so if you work together then you will succeed! But if you don't have an open mind then there is no point!" (Giannos from FB "GAMMA").

As demonstrated in the extract the "we", the "join" and the "together" (we can join things together), are the ingredients which direct us towards the essence of FETs, such as the unity and bonding amongst its members, while having joint participation towards achieving goals (we can see the results you know). Furthermore, if a "young brain" refers to the younger FET members and the "old brain" to the older members, then the extract confirms that the FET is composed by members coming from different age groups and generations. The younger and older FET members share and combine their ideas by "working together" creating a dynamic social context within which the personalities of its members and the relationships with other people are believed to be profound influences for success (if you work together then you will succeed). Therefore, the FET as a dynamic social context creates unconscious psychological forces influencing its behaviour and performance as a collective (it can't be a bad thing could it). However, where FET members approach the views and knowledge of the other FET members in an unwilling and prejudiced manner (if you don't have an open mind), then as in the participant's view, this will not benefit the FET as a collective (there is no point) and therefore forms an obstacle towards allowing collective learning to emerge within such social context.

Moreover, it is important that the FET members' views are shared in a clear manner, because sometimes it is difficult to do so due to language barriers. In fact during the fieldtrip to family business "DELTA", the researcher witnessed an informal conversation that the FET members had about a specific customer order. While the father was talking about it in Greek the son could not understand exactly what the father was trying to say, since his Greek was not that proficient ("*papa I don't understand what you're trying to say to me, so how can I know what you want me to say to them about the chairs*").

5.4.1.3 Summary

The findings have shown how FET collective learning emerges in the presence of implicit and explicit learning. The two themes of FETs members' learning backgrounds together with learning which arises within a social and cultural context in the diaspora family business merge together, creating a blend of newly informed collective learning within the FET. The FET becomes the space where collective implicit and explicit learning emerges, simultaneously creating and catering for intellectual capital.

The learning backgrounds relate to learning acquired prior to FET membership and during FET membership and take place in learning spaces outside as well as within the diaspora family business, accumulated either in an explicit or implicit learning manner. Moreover, the findings illustrate that implicit and explicit knowledge of the FET members blends together and creates a corpus of emerging collective learning. The findings also show that FET members accumulate knowledge from explicit learning due to one-to-one learning from opportunities internal to the family business, but also from their academic backgrounds which have taken place external to the family business. This, however, does not mean that the latter negates the former, or that academic backgrounds can be replaced by one-to-one learning from internal opportunities, or that explicit learning does not surface from one-to-one opportunities in the absence of academic backgrounds. On the

contrary, where both exist, one would complement the other, as academic backgrounds of an individual contribute towards the increase of their personal qualities and abilities in terms of human capital. Human capital is associated with the identification and pursuit of entrepreneurial opportunities, allowing for new learning to be drawn by the FET.

Furthermore, the findings illustrate that there is a main FET which is composed of family business members with some ownership, who may suggest the formation of more FETs within the family business. They also have the responsibility for FET membership, by removing and adding members to the team. The findings also show that the FET is not always composed solely of family members, but non-family members are also appointed to the FET depending on the reason the FET was formed in the first place. Moreover, the findings illustrate that the entry and exit of FET members takes place in different time frames and dependent on the family business growth, family members' readiness to enter the family business, the strategic direction the family business takes as well as the social interaction and dynamics amongst the FET and family business. In response to this, the formation of more than one FET appears, and members may simultaneously be part of different FETs. The findings also illustrate that once the FET is formed, social interaction occurs where its members rigorously share ideas, and therefore collective learning emerges within the FET.

5.4.2 FET collective entrepreneurial learning unfolds from influences coming from family across borders social capital (FABSC)

The findings explained in this section show how collective learning of the FET unfolds as a process of learning from influences coming from FABSC, external and internal to the diaspora family business. This is articulated in the following sections by presenting the interpretation of the process where collective learning unfolds within the FET and

amongst the FET members from cognitive, relational and structural dimensions of family across borders social capital.

5.4.2.1 Influences from relational dimension of FABSC
The following extract is a representation of the FET's relational dimension of FABSC:

"I was liaising a lot with my uncle and my dad who was providing me with everything that I needed to know; and I knew of the expectations of the rest of the family business members and especially my dad! So, everybody trusted me. However, I've proved and shown with character and the way I operate that I am trustworthy, but it's also something that you cannot explain, it's also an instinct from my uncles. They would sense high level of maturity on my behalf…I was always groomed by my dad to be a serious member when it comes to work". (Angelos, from FB "ALPHA").

As the extract demonstrates, a strong relationship is shared between the family members (my uncle and dad) and FET members which develops through interactions over time (I was liaising a lot). The views of the participants show that the family members could simultaneously be part of the FET as well as part of the FABSC and therefore act as significant resources and learning providers to the FET. This is made by trustfully sharing information amongst the FET members regarding the business operations and everything that they believe would be necessary to help the FET members, to build adequate knowledge in order to meet the challenges of the family business (providing me with everything that I needed to know). Since their relationship developed through a history of interactions, trust is built, and the family members share "everything" with the FET members since trust exists. Moreover, participants claimed that when the FET members are aware of the expectations of the family members, the feeling of obligation is created within the FET (I knew of the expectations of the rest of the family business members

and especially my dad!), encouraging trustworthiness (everybody trusted me) between FET and family members. Although such a relationship is built through a process of proving, showing and operating within the business in a trustworthy manner (I've proved and shown with character and the way I operate that I am trustworthy), on the other hand it is the participant's belief that trust and trustworthiness is inherent to the relationship between FET and family members, since it cannot be rationally explained (it's also something that you cannot explain) because it derives from "instinct". Furthermore, shared identity and identification between FET and family members exists, because in the participants' words "I was always groomed by my dad" means that the FET members are moulded by the family members, therefore, the collective learning that unfolds within the FET is an extended version of the learning which the family members have accumulated over time.

5.4.2.2 Influences from cognitive dimension of FABSC
The following extract is a representation of a cognitive dimension of FABSC:

"Our upbringing was a Greek Cypriot type, where our parents were quite strict with us, but my mum also wanted us to be a close loving family, to look after each other and be in business under one umbrella just like our family was. They always spoke in Greek at home, but here [in the business] we communicate day to day in English, unless we have to say something in Greek so that the others won't understand. We used to go to Greek school and church where my parents would see and talk to all the other Cypriots there, catching up on things. My parents were very much involved in having the first Greek church in the area...I still go there on a Sunday. The difference now is that we meet up with the guys [Cypriots] in restaurants instead of the church and we exchange information about staff and who is working for us, anything we think they should know

for certain individuals, and we talk about mutual customers that we have, it's more like a conversation". (Efstathios from FB "EPSILON").

The extract shows the FET's cognitive dimension of FABSC and as in the participant's words, it is the shared language (They always spoke in Greek at home), values (my mum also wanted us to be a close loving family), attitudes (to look after each other) as well as beliefs (We used to go to Greek school and church), which they use as resources against others who do not possess such (unless we have to say something in Greek so that the others won't understand). Because of the similar upbringings between the FET members (our parents were quite strict with us), the diaspora community members as well as the members of the family across borders, they share similar social attitudes (Our upbringing was a Greek Cypriot type). For example the Greek schools and Orthodox churches located in the host countries are social spaces where the FET members and family across borders, exchange information and get updated on diaspora community matters, while their children would learn about their traditions and culture (We used to go to Greek school and church where my parents would see and talk to all the other Cypriots there, catching up on things). The cognitive dimension of FABSC is also noticed from the words of Zanettos (case "ZETA"), where the church becomes a meeting point for ad hoc business meetings for FET members of various family businesses: "*everybody knows everybody else and so they obviously talk about family, and obviously work comes into it! Work does come into the conversation somewhere along the line, especially with the prices…they do talk about the products and business…it's inevitable that you will do that! So it's part of the conversation, but not so seriously as you would think, it's not like organised meetings where we talk about the products, its more as an ad hoc cooperation*".

As observed by the researcher, the Greek schools and Orthodox churches, such as what has been documented from the Greek Orthodox Cathedral of Divine Wisdom (n.d.), would initially be under the same roof, becoming an essential space where members' intangible social realities would be shared. On the one hand, the children would be taught the Greek language together with their home country's traditions, while on the other hand the adults would meet to discuss what has been happening in their home country and within the diaspora community of their host country. While the cognitive dimension of family across borders is intangible, it is in fact transferable from one generation to another generation, implicitly through shared values and beliefs and explicitly through taught traditions at the Greek schools, such as Ayia Triada Greek School (n.d.) as well as many other Greek schools across the UK. This is apparent since, in the participant's words, the older generation would act as the foundation for the cognitive dimension of FABSC (My parents were very much involved in having the first Greek church in the area), while the younger generation would retain this somehow (I still go there on a Sunday), even though it takes place in a different space than previously (The difference now is that we meet up with the guys (Cypriots) in restaurants instead of the church). Moreover, behaviours and attitudes that have been acquired from the FET member's own family (but my mum also wanted us to be a close loving family) are transferred as values in the family business (to look after each other and be in business under one umbrella just like our family was), while a combination of such behaviours coming from each and every FET member is what contributes towards developing the FET to a dynamic social collectivity. It is the participant's belief that influences on FET collective learning relate to bonding, coming from FABSC, involves an interrelation of its relational and cognitive dimensions, since honest information is shared (exchange information about staff and who is working for us, anything we think they should know for certain individuals, and we talk about mutual

customers that we have) because of their social bond (we meet up with the guys (Cypriots) in restaurants instead of the church).

5.4.2.3 Influences from structural dimension of FABSC
Below the extract reflects the structural dimension of FABSC:

"We have some associations, religious associations, and political sort of parties and the larger umbrella The Cyprus Brotherhood. And we go out for lunches with some politicians because the director of our business is also a Cypriot political party representative, but you know at the end of the day, their aim is to gain votes from the Cypriot community. So, we do what we can to keep them as close as we can, to have them on our side, it's a bit of a vice versa situation. And because our culture is always helpful towards the family and the children always help the parents in their businesses, and there's an eagerness from the parents to hand over the business to their children, the younger generation have to be given a motive, so that they show the necessary interest to continue the businesses. So, if they know that there is someone up there to help them out, it's a good thing for us". (Zakis, case "ZETA")

As demonstrated from the extract the diaspora Cypriots have created many associations in the UK which reflect the socio-cultural values of their home country (some associations, religious associations, and political sort of parties), but also "*The Cyprus Brotherhood",* which the researcher visited during her field trips and serves as a "larger umbrella" that brings diaspora Cypriots together. In the words of Zanettos (case "ZETA"), "*the Greek Cypriot community in my area have done very well and they have integrated with everybody*". Hence, while these associations have been created to cater for the needs of the members of the diaspora community, they also act as bridging points, linking the diaspora community with people or groups in the host country, creating in this

way social relationships. In fact, as demonstrated by the extract, the appropriateness of such social relationships and usefulness of their network is based on the density and hierarchy of the positions held by those involved in the network the diaspora Cypriots have (…with some politicians because the director of our business is also a Cypriot political party representative). Therefore, the FET members as part of the broader diaspora community condition their social relationships (we go out for lunches) in case they are needed for information or assistance (we do what we can to keep them as close as we can, to have them on our side). Therefore, the number of ties the FET has and the strength of those ties are important aspects of their social relationship. Moreover, the extract illustrates that the structural dimension of FABSC involves the interrelation between relational (the children always help the parents in their businesses) and cognitive (our culture is always helpful towards the family) dimensions of FABSC, through which the FET members are influenced when choosing their social networks. As the extract demonstrates *"there's an eagerness from the parents to hand over the business to their children"*. The "parents", from whom the initial FET is formed, are extremely keen (eagerness) for their children to have involvement in the family business since they are perceived as the future successors to it (hand over the business to their children). Therefore, the FET uses their FABSC as a motivating tool, by exposing their children to the benefits they could expect from their social relationships. Hence, if to "motivate" means to provide someone with an incentive to do something, then their social networks become incentives (if they know that there is someone up there to help them out) for FET collective learning to unfold, since older and younger generation members are involved in it. After all, regarding the structural dimension of FABSC, it is a "vice versa situation", since the FET benefits from its social networks (there is someone up there to help) and in return their social networks aim "to gain votes from the Cypriot community". In addition

to the network of ties between the FET members and people holding key political positions in the host country, other angles of structural FABSC exist, such as in the home country (*"I asked through friends, who put me in contact to go and see 2 factories in Cyprus"*) or transnational (*"I had contacts in one of the countries I was travelling for business, and that's how I found the supplier";* both extracts from Anastasios, FB "ALPHA") and are restricted only to the FET of a family business. However, the researcher observed that the FET members pay greater attention to those networks of Cypriot people with political and social roles of power in the host country, because they have shared cultural values and identity ("*There is a bit of an advantage with Cypriots because I can understand the mentality and the language a bit better"*, Zanettos, external informant from case "ZETA"). In particular, many FET members would boast that "*we have our own MP now"* and the document data is evidence to this, as many diaspora Cypriots have held or hold key positions in the host country, such as Councillor Barbara Yerolemou (Ealing Council n.d.), MP Pambos Charalambous (Charalambous, P, n.d.), and PC Andrew Adonis (Parliament UK, n.d.) former Chief Executive of the UK Law Society Dame Janet Paraskeva (RICS 2019). Furthermore, the network of ties between the FET members as members of the broader diaspora Cypriot community with those outside the diaspora Cypriot community who hold key political positions in the host country are also used to benefit their home country, as in the words of Zakis (case "ZETA") "*when we were meeting with the English British officials, the main objective there was always the Cyprus issue [he refers to the illegal occupation from Turkey since 1974] and nothing else, the main objective was to pass on the situation in regards to the Cyprus issue and get the right vibes, correct vibes to all the British MPs either in government or opposite position*". Therefore, the diaspora Cypriots including the FET diaspora Cypriot members, act as representatives of their home country, since they

believe that the structural dimension of FABSC is of strategic importance and creates appropriate links to put forward issues, such as political problems in their home country.

5.4.2.4 Summary
In the light of the findings of this research, the FET is a recipient of influences which are inherent to relational bonding, cognitive bonding, and structural bridging dimensions of FABSC.

The findings show that the characteristics and qualities of the personal relationships between FET members and FABSC relate to trust, mutual obligations and respect. Moreover, the findings also demonstrate that their relationship is characterized by key aspects of trustworthiness as well as shared identity and identification, which develop through a history of interactions. Therefore, it is the characteristics of the relational dimension of FABSC that make the relationship between family across borders and FET critical in influencing the FET's collective learning. Furthermore, the cognitive dimension of FABSC exists between the FET members and family across borders in a form of shared understandings and representations. As illustrated by the findings, FET members have shared family and cultural values and beliefs, with family as well as with non-family members in a diaspora context. This is because their understandings and interpretation of meanings provide for the foundation for communication within the FET and with members of family across borders. Consequently, this foundation caters for the creation of a social bond, where systems of meanings are shared amongst the FET members and between the FET as a social collectivity, with the family across borders. Further to the FET collective learning influences coming from the relational and cognitive dimensions of family across border social capital, the findings illustrate that FET collective learning unfolds from the structural dimension of FABSC. FET collective learning is a product of the social relationships between the FET members and the

network of people they know. It is from their network of people that they draw benefits, information and assistance, which also plays an influential role on issues related to their homeland.

5.4.3 FET collective entrepreneurial learning transforming as a product of feelings and emotions

FET collective learning as a product of feelings and emotions appears to be critical in explaining how FET collective learning transforms in a diaspora family business. In the following sections, interpretation is given to the themes that have emerged in relation to urgency and esteem-led learning. The following extracts demonstrate FET collective learning transforming as a product of feelings and emotions of urgency and esteem. Attributes and emotional characteristics of diaspora FETs, which derive from reflection on the diaspora experience of the FET members, create conflicts and resistance within the FET as well as the rise of power and authority within the FET.

5.4.3.1 Reflection on diaspora experience (from urgency to esteem)
The extract that follows illustrates how reflection on the diaspora experience by the FET members is significant for collective learning to transform within the FET:

"When I came to UK to join our business, I was very ambitious to do something in my life, but I also wanted the business to run smoothly to have more production because of my own contribution. So, I used to do two jobs in the factory, because if I was inside doing packaging and I had to go outside to unload the lorry, I had to learn how to use the forklift too and the same with my brothers, they used to help me in the packaging if needed! We would help each other for the "chain" to be strong and united, so I would say to myself that I have to carry on to go higher because that was my ambition, I wanted to be the top, I'm not just talking about myself but all Cypriots in UK, we want to bring back to the

family to have a better future, our cars, our Mercedes, our villa in Cyprus…we fight to have a better life! Today at least 80% of our customers are Cypriots". (Antonis, FB "ALPHA")

The extract is a demonstration of how the participant's on-going diaspora experience urges FET collective learning to be led by urgency and esteem. As presented from the extract, the diaspora individuals, as new incoming FET members (When I came to UK to join our business), often have high expectations of themselves (I was very ambitious to do something in my life), and they place themselves between their personal ambitions and their contributions towards the success of the diaspora family business (I also wanted the business to run smoothly to have more production because of my own contribution). These expectations encourage them to learn within the FET in a sense of urgency, since their personal and family business success relies on the strength of the FET (for the "chain" to be strong), leading to the stimulus of need (I would say to myself that I have to carry on) to cover more than just their own duties within the family business (I used to do two jobs in the factory… I had to learn how to use the forklift too). But it also leads to learning in a sense of esteem, since they aim to prove their capability as the best amongst the FET members (to go higher…to be the top). While the FET newcomers' efforts aim to fulfil their personal goals, existing FET members also act in the same way (and the same with my brothers), transferring within the FET the necessary know-how (help each other), in times of need (they used to help me in the packaging if needed). Therefore, if a business need requires urgent attention, that urgency triggers the FET to form a solid knowledge base within the family business (for the "chain" to be strong and united). After all, when the FET is "strong" and "unity" is present amongst its members, then the FET as a collective is affected and directed simultaneously by urgency (I have to carry on) and esteem and esteem (to go higher… to be the top). It is the participant's belief that all

diaspora Cypriots act in the same way (I'm not just talking about myself but all Cypriots in UK), therefore feels that collective learning does transform in a diaspora setting and FET collective learning is urgency and esteem led. As shown by the extract, on the one hand, new working conditions as a result of being present in a host country (all Cypriots in UK), together with family across borders considerations (we want to bring back to the family to have a better future) direct towards urgency led collective learning because "we" refers to more than one person, hence learning is a result of the collective efforts of the FET members in the diaspora (we fight to have a better life). On the other hand, FET collective learning results from feelings of esteem, because some diaspora FET members not only want to hold the highest position in the diaspora community (want to be the top), but they also want to show that they are in that position by boasting about their wealth and their success within the diaspora community (our Mercedes) as well as in their home country (our villa in Cyprus). Collective learning within the FET as a result of learning from urgency and esteem, also appeared in the words of Diomides (FB "DELTA") "*we were considered as the poor family of the community, but for us we believe that you've got to always be growing! And that's why we didn't stop…we always outstretched ourselves until this day! They would call me the gypsy of the community "oh look at him, he doesn't stay in one place, he is always moving because he is failing", but I was actually buying more and more shops each time and when they found out that raised an eyebrow!"* As shown in the extract, this family business was not considered successful within the diaspora Cypriot community (we were considered as the poor family of the community…). This, made the FET act more drastically and in a sense of urgency (that's why we didn't stop…we always outstretched ourselves until this day), until the community's belief that they were "poor" and acting like a "gypsy" would not be the case anymore. This was followed by success, since it is the participant's belief that they

"outstretched" themselves. FET collective learning would then be esteem-led, since if to "raise an eyebrow" means to cause a pleasantly surprising reaction, attention is drawn to the way that esteem drives collective learning towards positive results.

5.4.3.2 Conflicts and resistance

Conflicts and resistance play a significant role for collective learning to transform within the FET as presented by the extract below:

"We try to balance both sides, so we've got both old and traditional, and new. So me and my brother and newcomers to our business, we look at it in a modern way… we are coming from a modern look and digital age and they are coming from "shake man's hand" like in their village and its quite hard to overcome that barrier… it is so hard! You have to be strong about your opinion but not obviously too strong because you are not in that position to be, it is hard! Sometimes we have to push that idea over, so they understand from where we are coming from, "ok we can do that in that way", because we are all doing it for the benefit of the business, to grow and succeed…we are not doing it for ourselves! So, they understand that we are not doing it like that, it is a struggle but sometimes it's good and it works for us and the business!" (Georgia, from FB "GAMMA").

As demonstrated by the extract, the diaspora FET is very dynamic because it consists of older and younger members (we've got both old and traditional and new), family members (me and my brother) and non-family members (newcomers). Due to these dynamics, turbulence within the FET is caused which affects the process for collective learning to transform (it's a struggle), since there are gaps between their ways of thinking and ways of doing things (it's quite hard to overcome that barrier). As the participants say, there are "barriers" which slow or halt the process of collective learning instead of

amplifying it. On the one hand the older FET members insist on holding onto mind-sets which are based on relational values such as trust (they are coming from "shake man's hand") coming from their home country (like in their village). On the other hand the younger members have a more modern outlook to business and rely more on technological advancements. Such differences precipitate communication problems within the FET (to push that idea over, so they understand from where we are coming from) which trigger conflicts and resistance amongst its members. Although the younger members have a more modern outlook on how to approach future endeavours, out of respect they communicate with the older members in a restrained manner (to be strong about your opinion but not obviously too strong because you are not in that position to be) which does not allow them to "push" their ideas forward as forcefully as they would want, hence setting back the FET and the family business goals, in opposition to other FETs and family businesses that have less communication conflicts. Secondly, because the older generation do not always understand the younger members' modern ways of thinking, they are resistant and reluctant to accept their proposals for changing the way they do things within the FET (ok we can do that in that way). Although the FET members are benevolent (we are all doing it for the benefit of the business), the older members sometimes act as despots or authoritarian figures, since the younger members "struggle" within the FET. However, it is the participant's belief that the avenue towards collective learning to transform is the learning accumulated from collating the FET members' learning to solve their communication issues; therefore FET collective learning which transforms is critical for the FET members to learn collectively as well as beneficial for the family business growth and success (it's good and it works for us and the business). Moreover, Bantelia (FB "BETA") said that, conflicts and resistance also occur over small changes which the younger FET members suggest. While these changes do not have

immediate effect on strategic decisions nor long term influences on the family business growth, they do influence the FET since conflicts occur because of resistance to new ideas. In her own words "*I suggested the workers to wear orange t-shirts, but because they [workers] refused to, the others [older generation FET members], did not support me on it and that is the key problem*". Therefore, as the extract suggests, even where conflict and resistance occurs on a small scale, it has a larger influence (key problem) on FET collective learning, because if minor suggestions such as to "wear an orange t-shirt" create issues, then suggestions reflecting more significant strategic decisions could create a larger scale of conflict and resistance. As such, conflict and resistance can interrupt the process of learning and can affect the FET on learning collectively.

5.4.3.3 Power and authority
The extract that follows demonstrates the importance of power and authority for collective learning to transform within the FET:

"*Our oldest brother is like our father to be honest with you. I might argue with you on a business matter and my brother might say "enough is enough" and I will stop…because I am the youngest from the rest and I don't want to make a big deal about it, because we are all one in the business, we all get our benefits, so we all have to be fair. And the fairest, which is the oldest brother, must tell us to sit down! But the final decisions are made in a meeting…we collectively make a decision, it's not only the oldest brother that says what to do*" (Antonis, from FB "ALPHA").

The extract demonstrates the power and authority that certain FET members exercise within the FET and its relevance towards allowing collective learning to transform. Since the FET exists within the family business, the degree and nature of the interaction of the FET members with the family and the business is influenced by the meaning that the FET

members assign to the interaction. Therefore, the family business is inherently characterised as patriarchal, so the FET as a social system within the family business is predominately influenced by the family business "father" figure. This is also the meaning assigned to the interaction amongst the FET members (Our oldest brother is like our father). Further to this, similar to a family, the FET members can be classified as the "oldest" and the "youngest" members, where the youngest FET members are less heard within the FET (because I am the youngest from the rest and I don't want to make a big deal about it) and the oldest members who nurture stability amongst the FET (my brother might say "enough is enough" and I will stop), are perceived as the ones capable in managing conflicts as well as keeping the FET together (the fairest, which is the oldest brother). Because of the latter, power and authority are given to the oldest members of the FET; the participant's view that the oldest FET member does act authoritatively in times of disagreement (the oldest brother, must tell us to sit down!), showing in this way the necessary power to manage the balance within the FET on a collective level (because we are all one in the business). Evidence shows that it is the collective that matters to the FET members, and collective learning is transformed from the exchanged and shared learning amongst the FET members (it's not only the oldest brother that says what to do). After all, the participants admit that FET collective learning is what leads to benefits for all the FET members (we all get our benefits) since all FET members treat each other without favouritism (we are all one…we all have to be fair) and hence it is critical to retain a balance of power and authority within the diaspora family business. In other cases, power and authority does not have a dominant presence within the FET, despite the fact that traces of them exist. In particular Diamando (FB "DELTA") perceives that power and authority are more about decision making and says "*I might talk about new ideas with the boys, but its Diomides that has the final say to it*". Similarly, Bantelia (FB

"BETA") says that power and authority within the FET can also influence attitudes towards others who work in the business because, "*she's your boss but she's your mum and so it's hard to separate the two… and the two clash because you go and confide to her things that are about other people in the business and then as a boss she goes and says them things…I wouldn't advise people to do what I do*". Therefore, in the participant's view power and authority could have a negative influence on communication amongst the FET members, and where there is lack of communication, it is difficult for learning to occur.

5.4.3.4 Summary
As directed by the findings of this study, FET collective learning is the product of the individual learning of the FET members cumulatively resulting from feelings and emotions. These are stimulated and led by urgency and esteem and rooted in the family business which is anchored in the diaspora. The findings show that the FET as a collective is placed between the diaspora family business as a social entity and the members of the FET as individuals. Hence, because the FET co-exists with facets of interpersonal relationships stemming from the diaspora family business as well as relationships with family across borders, it urges its members to reflect on their present situation, their diaspora experiences, conflicts and resistance as well as power and authority within the FET. Moreover, the findings illustrate that as a result of their self-reflection, their individual learnings are transferred into the FET, emotionally influencing and transforming in this way the FET towards collective learning, but in an urgency and esteem led way. While the sense of urgency relates to the situation in which the FET members collectively respond in quickly, on the other hand, esteem appears when FET members collectively pursue respect and admiration from family across borders.

Therefore, FET collective learning within a diaspora family business context is urgency and esteem led.

5.5 Recapitulation

This chapter engaged in a thematic analysis of the qualitative data from five case studies involved in this research as well as an additional group of individual agents' viewpoints, which supplemented the researcher's personal observations and document reviews in deriving the findings. The findings of this research are separated into 1st order codes and 2nd order codes leading to an aggregate dimension where three key pillars have been presented as shown at the data structure. Quotations have been taken from the participants and presented to be in line with the phenomenological standing of this research, as well as observations and documents supporting the triangulation logic.

The chapter offered interpretations of the three key pillars which illustrated deep and rich understanding of the findings. These three pillars described firstly how FET collective entrepreneurial learning emerges from the individuals' explicit and implicit learning, deriving from formal learning backgrounds as well as learning arising within a social and cultural context. Secondly, explained on how FET collective entrepreneurial learning unfolds in the presence of influences coming from family across borders, as they emerge from learning which arises from relational, cognitive, and structural dimensions of the FET's FABSC. Thirdly, it has shown how FET collective entrepreneurial learning transforms based on feelings and emotions. This third key pillar resulted from unexpected findings of urgency and esteem led learning within the FET that required the researcher to revisit literature and data several times, shaping a solid understanding evolved of how FET collective learning transforms based on feelings and emotions.

The following chapter discusses these findings in relation to existing literature, in the field of collective entrepreneurial learning and diaspora family business, as presented in the literature review. It then engages in reviewing how the aim and objectives of this study are met, followed by the presentation of the conceptual model derived from the findings of this research. This model is a representation of the urgency and esteem led FET collective learning process.

CHAPTER 6-DISCUSSION

6.1 Introduction

The previous chapter engaged in a thematic analysis (Braun and Clarke, 2006) of this study's qualitative research findings, describing the three key pillars which resulted from the data structure. The thematic analysis, facilitated an evaluation of the conceptual standing and potential of this study to contribute to extant research, which will be discussed in this chapter. Therefore, this chapter proceeds with engaging in a discussion of the findings as presented in Chapter 5, demonstrating how they differentiate or support existing literature in the field of collective entrepreneurial learning and diaspora family business, as presented in Chapter 2. More specifically, this chapter provides a discussion while also considering existing literature. The discussion surrounds the pillars that were the foundations from the literature and used to design the data collection tool that led to data collected around those three pillars.

6.2 Discussion of findings

As discussed in Chapter 2, the presence of family members in business, often involves practising entrepreneurship together as a team (Discua Cruz, Howorth and Hamilton 2013; Hadjielias, Hamilton and Howorth 2013), which results in learning together and improving their entrepreneurial capabilities at team level. In this respect, current literature attempts to extend the understanding of family entrepreneurship by looking into FETs, at a collective level (Discua Cruz, Hadjielias and Howorth 2017). This literature identified collective learning in teams, with the most common type of entrepreneurial team within a family business, that of romantic couple, (Aldrich and Carter 2003). In addition, collective learning is also found in other types of teams, such as parental teams which are

FETs consisting of parents and other family members and familial teams which are those FETs including family members who do not necessarily have parental ties such as uncles and nephews, (Ensley and Pearson 2005), and sibling FET teams where two or more siblings run a business together (Farrington, Venter and Boshoff 2012). However, considering that migration is continuously increasing (Simba and Ojong 2018) and diaspora family businesses have increased their salience and visibility (Volery 2007), it is imperative to understand the FETs of diaspora family businesses. This type of FET is different from other types. This is not because of formation differences or different drivers the FET members share, such as altruism to provide opportunities to other family members (Discua Cruz, Howorth and Hamilton 2013), but because of differences which are embedded in the diasporic nature of the diaspora FET. Diasporas have different dynamics especially in the context of family business (Elo 2014). Despite the abundant literature on collective entrepreneurial learning and diaspora entrepreneurial learning, there is a dearth of research in this field of study, since our understanding of how the different types of entrepreneurial teams can learn collectively is insufficient (Discua, Hadjielias and Howorth 2017). Therefore, this research, addressed this gap by offering insights and additional knowledge, on how the FET anchored in the diaspora family business learns collectively. This research has allowed close examination of the social phenomenon of collective entrepreneurial learning and focused mainly on the way the FET members learn on a collective level within a diaspora family business. In the following sections a discussion is offered, of how the findings from this research address the research question "*How does collective entrepreneurial learning within FETs emerge, unfold, and transform, in diaspora family businesses in the UK?*". In addition, it advances the reader's understanding of the research question, since a deeper and more profound

comprehension of it is formed. Below a discussion on the three pillars is offered in relation to existing literature.

6.2.1 FET collective entrepreneurial learning emerges from explicit and implicit learning

In this section, a discussion is offered on FET collective entrepreneurial learning pillar, which emerges in the presence of implicit and explicit learning. As asserted by existing literature, implicit and explicit learning, coupled with experiences, interpretations and reflection are core in creating knowledge (Davenport and Prusak 1998). Besides, literature on entrepreneurial learning, suggests that learning enhances individual and collective knowledge, and entrepreneurship is what recognises the contested nature of knowledge that is created both on an individual and collective level (Spencer 2005; Livingstone and Sawchuk 2003). This key pillar is a result of the literature and tested by collecting empirical data from the respondents, and more specifically from Learning backgrounds and Learning rising within social and cultural context and which are further discussed below.

6.2.1.1 Learning backgrounds
As shown in the findings, diaspora FET learning backgrounds refer to the learning which has been acquired by FET members, prior to and during FET membership. Their learning process appears to take place in learning spaces, outside and within the diaspora family business, acquired implicitly or explicitly. The findings have shown that implicit and explicit learning are inherent to FETs, because on the one hand implicit learning is largely acquired independently of conscious awareness during association with other family members in business where activities are shared and conducted jointly on a day-to-day basis (Reber 1967). On the other hand, explicit learning involves conscious participation of the FET members, in the family business (Reber 1967), following a structured process

including steps that need to be taken for a specific goal. As for the diaspora FET, the findings show that there is a corpus of emerging collective learning, as a result of a blend between implicit and explicit knowledge of the FET members. This has been illustrated in the findings, since explicit learning arises from one-to-one learning accumulated from opportunities internal to the family business, as well as from the academic backgrounds of each FET members. Academic backgrounds allow for new learning to be drawn into the FET, since they contribute towards the increase of the personal qualities and abilities of FET members and hence human capital; human capital is associated with the identification and pursuit of entrepreneurial opportunities (Zhang, Duysters and Cloodt 2014; Ucbasaran, Westhead and Wright 2009). Literature in the field of entrepreneurial learning in family businesses, has shown that human capital, consists mainly of explicit knowledge which can be easily transferable across various settings (Pittino et al. 2020). While this has not yet been identified by existing literature in FETs, it has been found in the context of family business literature and referred to as intellectual capital (Spender 1996). As such, according to Spender (1996), for intellectual capital to be created there must be a collective appearance of individual explicit and implicit knowledge (representing the individuals' knowledge) as well as social explicit and implicit knowledge (shared collective knowledge). However, because the findings also show that an FET member can be also a member of another FET within the family business, collective learning can be transferred from one FET to another. Therefore, individual explicit and implicit knowledge is transferred within the FET as well as across other FETs which reside in the same family business, while social explicit and implicit knowledge is transferred across the various FETs within the family business.

The findings have illustrated that, diaspora FET collective learning, relies largely on experiential learning (Wang and Liu 2015; Cope 2005; Politis 2005). As the findings have

shown, the experiences of each diaspora FET member become resources for entrepreneurial learning. Moreover, their experiences contribute cumulatively towards the unfolding process of collective entrepreneurial learning within the FET, but most importantly it is those experiences rooted in the diaspora that influence the diaspora FETs' collective entrepreneurial learning. As found in existing literature of entrepreneurial learning, collective learning refers to the facet of learning which involves a form of social interaction where a sense of strong belonging develops (Camagni 1995, p.203). Because the FET is a social system it exhibits these characteristics (Hadjielias, Hamilton and Howorth 2010), and the findings have shown that the diaspora FET involves social interactions which are centralised amongst diasporas and hence give them their characteristics.

6.2.1.2 Learning rising within a social and cultural context

Existing literature on entrepreneurial teams shows that the FET is by majority composed of family members (Discua Cruz, Howorth and Hamilton 2013, p.20). The findings of this research indicate that the younger generation FET members prefer to include non-family members' involvement in the FET, from whom they collectively and explicitly learn from. This is familiar in entrepreneurial team literature, since a balanced composition within the team by combining professional competencies and experiences at team level, may lead to better decision-making as well as more efficient team processes (Kuckertz and Berger 2017). The findings have shown, that FETs are composed of family members and non-family members, diaspora and non-diasporas, as well as those early employees, who are dedicated to meeting the family business's goals and hence share a sense of psychological ownership of the family business (Schjoedt and Kraus 2009). Beside, demographic diversity of the members that compose teams bring benefits such as

transfer of explicit learning (Mathieu et al. 2008). Existing literature has shown homogeneity within FETs, since the relationship amongst its members is determined by biological relationships (Farrington, Venter and Boshoff 2012), or as copreneurs (Farrington et al. 2011), as spousal partnerships (Farrington et al. 2011), or as sibling partnerships (Ward 2016; Lansberg 1999; Nelton 1996).

However, for the membership of new FET members, homogeneity is not a delineation to the diaspora FET, since a preference has been shown towards granting membership to those family and non-family members, who have higher levels of education as well as established networks. Besides, higher educational levels, increases the personal abilities in terms of general human capital, consisting mainly of explicit knowledge, which is easily transferable across various settings (Pittino et al. 2020). Combining networks, can help towards expanding the capacity to manage the business (Kuckertz and Berger 2017). Most importantly forming a heterogeneous FET, comes with the benefit that a suboptimal combination of competencies is avoided (Kuckertz and Berger 2017) as well as minimising family conflicts within the FET. Therefore, as illustrated by the findings, entry or exit of FET members occurs in different time frames (Farrington et al. 2011) and is mostly dependent on the family business growth, the readiness of future members, the strategic direction of the business (Wright and Vanaelst 2009) and the social interactions and dynamics amongst the FET and the family business (Poutziouris and Hadjielias 2014; Hadjielias 2013). Moreover, the findings illustrate that there is increased social interaction when the FET members openly share ideas which leads to building trust. Building trust in an FET characterised by trustworthiness, helps its members to gain experience through a freely exchange of ideas and hence promotes the exchange of knowledge on a collective level (Welter and Kautonen 2005; Ariño, De la Torre and Ring 2001; Larson 1992).

The findings have also shown that the main FET includes at least one of the owners of the diaspora family business, who is responsible for adding and removing members from the FET, as well as creating new FETs within the family business. Additionally, FETs are typically small in size, with an uneven number of members (3 or 5 members). According to entrepreneurial teams literature, this helps in avoiding coordination issues as well as pitfalls during decision-making (Kuckertz and Berger 2017). Furthermore, because it is the main FET members who are constantly alert, actively searching for opportunities and gathering information about new ideas on products or services (Kuckertz and Berger 2017), the members of the main FET create new FETs within the diaspora family business, so that they can address and solve problems that form the basis of opportunities as a result of their idea sharing. Therefore, the main FET attempts to avoid problems that are likely to arise if the FET becomes too large and, as highlighted in the findings, there is a preference towards the formation of more than one FET within the diaspora family business to respond to the increasing social interaction and dynamics within the FET. This also helps to coordinate tasks depending on the traits and skills of each of the FETs' members. The findings also point out, that some FET members can be positioned in more than one FET within the same family business. Therefore, within the diaspora family business, there is not always one FET which is composed since some family businesses have more than one FET.

In addition, findings have shown that the FET membership takes place within both formal and informal spaces, and balances the economic and social needs of the family business (Poutziouris and Hadjielias 2014; Hadjielias 2013). However, the findings have shown that membership taking place in informal spaces, was highlighted, where members of the main FET would appoint ad hoc new members to newly formed FETs which include family members as well as non-family members. Because of the presence of more than

one FET within a single diaspora family business, and due to its formal as well as informal composition, explicit learning is transferred amongst the FET from one member to another, as well as across FETs within the diaspora family business (**Figure 8**). Therefore, FET collective entrepreneurial learning in the diaspora family business context is the end product of a multilevel and multigenerational learning process amongst FET members and across FETs within the diaspora family business.

Figure 8 Diaspora Family Entrepreneurial Teams (FET)
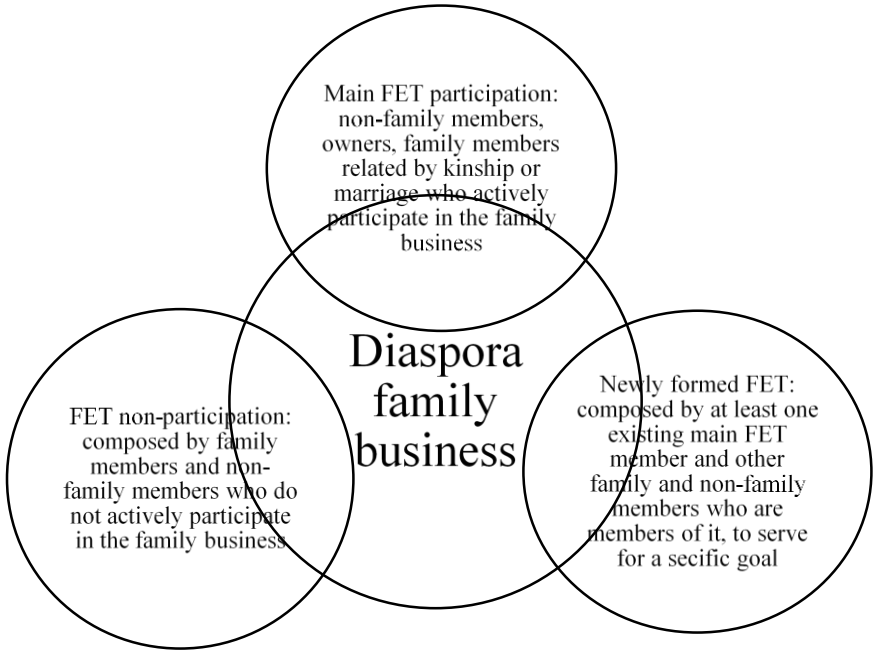
6.2.2 FET Collective entrepreneurial learning unfolds from influences from FABSC

From the analysis of the data, FABSC plays a significant role for collective entrepreneurial learning to unfold within the diaspora FET. As illustrated in the findings, this occurs between the FET, the family business and the networks developed with family

across borders, since the members of the diaspora FET are recipients of influences which are inherent to the relational, cognitive, and structural dimensions FABSC. These influences are transferred to the FET and allow for collective entrepreneurial learning to unfold within it, because according to existing literature found in the field of social capital and diaspora entrepreneurship, family across borders are diaspora networks of family configurations as well as ties with other individuals in the home country and the host country (Evansluang et al. 2019). As such, from the existing literature of social capital, this creates social capital dimensions of "bonding", "bridging" (Salvato and Melin 2008) and "linking" (Woolcock 1998), which influence the diaspora FET as a social collectivity. This occurs because the bonding ties, between the diaspora FET and diaspora family business with family networks in both host and home countries, contribute towards the bridging (Coleman 1988) of the diaspora FET with other networks in the host country (Mittendorff et al. 2006). Consequently, FABSC is important in supporting the diaspora FET, in the process of establishing linkages as part of their migration experience (Habbershon, Nordqvist and Zellweger 2010, p.15).

Moreover, the findings of this research show that diaspora Cypriots in the UK create and cater for family across borders ties and configurations, and are easily accessible to those Cypriots who engage in entrepreneurship in the same host country (Mustafa and Chen 2010). As the findings have illustrated, those who do create and cater for family across borders ties and configurations, bear influences from socio-cultural values, which Volery (2007) refers to as the culturalist strand as well as external factors such as barriers to enter the labour market, which agrees with the structuralist approach. While socio-cultural values and external factors are important for diaspora entrepreneurship, other empirical research suggests that social networks (Phan and Luk 2008; Salaff 2005; Basu 1998; Light, Sabagh et al. 1993) are equally important to pull or push entrepreneurship in the

diaspora (Ilhan-Nas, Sahin and Cilingir 2011). Therefore, this research has examined the networks where the diaspora FET is embedded, and has found that, the networks and connections the FET shares go beyond the diaspora community in the UK, since they are developed in the UK which is the host country (Ionescu 2006).

In this research, the unit of analysis is the FET residing within the diaspora family business with proven entrepreneurial orientation, therefore the FET as a social entity, has access to those networks resulting from ties and configurations through its members but also as a unit of social collectivity. The findings reinforce Taylor's (2007) point that the more involvement the actors have with these networks, the stronger the networks become, while being less accessible to those who do not have relations with these social entities. The findings have also shown that the majority of these actors share the same home country and hence interact with other members of their diaspora community in the host country (Light et al. 1993). Therefore the diaspora FET members, as members of their diaspora community (Keles 2015), have access to and take advantage of social capital anchored in their host countries since they demonstrate *"the capacity of individuals to command scarce resources by virtue of their membership in networks or broader social structures"* (Portes 1995, p.12). However, since not all actors and specifically FET members, share common heritage, but do fit in some way with the culture, strategy, and operational needs of the diaspora family business (Dyer 1989; Levinson 1971), they also have access to those networks which one would perceive only accessible to a diaspora. Therefore, collective entrepreneurial learning within the FET unfolds, because of a blend of participating members who are diasporas and non-diasporas. Since the diaspora FET is placed between the diaspora family business and FABSC, hence the bonding that Salvato and Melin (2008) suggest exists across all actors involved within the network of those relationships (Coleman 1988), which in turn benefit in terms of valuable resources.

Literature in the field of social capital also suggests social relationships which result from bonding influence entrepreneurial learning since the relational dimension of social capital relates to trust and mutual confidence (Nahabiet and Ghoshal 1998), as well as to the cognitive dimension of social capital, such as norms, obligations, expectations, reputation, identity, and identification (Orr 1990). This research has identified that, because of the social relationships between family across borders, the members of the FET as well as within the family business, entrepreneurial learning is indeed influenced on a collective level. Learning within the FET is based on the characteristics and qualities of the personal relationships that derive from the interrelation of the actors involved and therefore it is collective. On the other hand, collective learning that unfolds within the FET is characterized by key aspects of trustworthiness as well as shared identity and identification, which develop through a history of interactions based on shared understandings and the nature and quality of such relationships; therefore, it too is collective. Consequently, fertile grounds for collective entrepreneurial learning to unfold within the FET are developed.

Furthermore, as the findings have shown, the bonding that exists between the aforementioned actors contributes towards developing the bridging dimension of social capital (Salvato and Melin 2008) of family across borders. This occurs because the actors involved take the form of facilitating figures who link the FET as a collective, to networks in the host country (Ionescu 2006). This creates linkages as a result of the FET being anchored in the diaspora (Epstein and Heizler 2016) irrespective of whether all its members are diasporas or not. This study has identified that, the "bonding", "bridging" (Salvato and Melin 2008) and "linking" (Woolcock 1998) of the FET members, enable collective entrepreneurial learning to unfold, since the resources for learning which are absorbed within the FET, come from personal and impersonal configurations between

people and units. Hence, it is from those configurations that a pattern of connections is created, involving a rather complex interrelation between the cognitive (Chou 2006; Grootaert et al. 2004; Uphoff 2000; Krishna and Shrader 1999), relational (Salvato and Melin 2008) and structural (Granovetter 1992) dimensions of FABSC found within the diaspora FET. The findings make clear that trust, obligations, identity and identification, shared values and beliefs and network ties are expressions which characterise the mental and tangible realms of those diaspora FET configurations. Therefore, from those configurations the FET members draw resources, cumulatively creating a solid knowledge base, which becomes the grounds for collective entrepreneurial learning to unfold within the FET.

This thesis reinforces existing literature in the field of diaspora entrepreneurship, which by providing insights on the way diasporas leverage resources (Bagwell 2018) from relational, cognitive and structural dimensions of FABSC. The findings have shown that the diaspora FET members make use of their relational dimension of FABSC, since they have strong family considerations and receive active support from their family for their entrepreneurial efforts (Habti and Elo 2018).

Furthermore, the findings identified that the non-family FET members also contribute with social capital, since their involvement has often been instrumental in strategic decision-making (Mitchell, Morse and Sharma 2003), in providing for expansion into new markets (Chung and Luo 2008; Graves and Thomas 2006) and connecting the FET with their own networks. The findings have also shown that non-family FET members contribute towards increasing social capital (Sanchez-Famoso et al. 2015) while raising financial capital (Stewart and Hitt 2012) and hence, contributing towards improving the overall quality of the family businesses' labour force (Chrisman, Memili and Misra 2014).

Therefore, non-family FET members' social capital, merges with the family social capital, and is associated with FABSC (Evansluong et al. 2019). The findings confirm that the diaspora FET members have multifaceted diasporic resources in terms of education, economic situation and socio-cultural differences and influences from their home country (Volery 2007). Because of these diasporic resources, they capitalize on the cognitive dimension of FABSC, such as language skills and cultural knowledge (Habti and Elo 2018). These diasporic resources of relational and cognitive dimensions of FABSC blend with the resources of the non-diaspora members, creating a pool of resources which can be utilised by the FET as a collective while influencing the way learning unfolds as a social collectivity. Therefore, the findings of this research have found that, the diaspora FET is placed in the centre of the creation of network configurations, where relational dimensions of family social capital (Salvato and Melin 2008), are revealed and interweaved with the cognitive dimension of family social capital in the diaspora (Chou 2006; Grootaert et al. 2004; Uphoff 2000; Krishna and Shrader 1999). This happens since the diaspora FET, attains resources through the structural dimension of FABSC, which is a product of social relationships involving the interrelation between relational and cognitive FABSC such as trust, mutual confidence (Nahabiet and Ghoshal 1998), norms, obligations, expectations, reputation, identity, identification (Orr 1990), shared language, values, attitudes and beliefs (Nahabiet and Ghoshal 1998). Furthermore, the diaspora FET members make use of their diasporic resources in terms of business connections and management abilities (Habti and Elo 2018), creating structural dimensions of FABSC, from which the FET as a collective takes resources. Therefore, the FET as a unit of social collectivity, is responsible to cater for existing and future FABSC, since those links constitute actors who also enable continuous entrepreneurial learning within the diaspora FET as a collective social unit.

Most importantly, the findings revealed that the diaspora FET is a dynamic multifaceted unit where collective entrepreneurial learning unfolds. This is a result of the unique formation of the FET within the diaspora family business which is characterized by multi-generational diaspora family involvement, diaspora non-family member' involvement, as well as non-diaspora member' involvement. It is due to this uniqueness that the learning that occurs within the FET is collective and surprisingly intense, since each FET member contributes towards collective entrepreneurial learning based on personal idiosyncrasies while continuously been amplified by influences from the FABSC.

6.2.3 FET Collective learning transforms based on feelings and emotions

As mentioned in the previous section, ties and networking provided by FABSC contribute towards the unfolding of collective entrepreneurial learning within the FET. From the analysis of the data, findings have also shown that, FET collective entrepreneurial learning is the product of feelings and emotions since collective entrepreneurial learning transforms based on them. The distinctive roles and behaviors of the FET members, impact other FET members, hence affect the FET as a unit. Therefore, the sum of the unconscious and psychological factors which form the FET dynamics, influence the direction of the behaviour and performance of the FET as well as the process of its learning.

Existing literature suggests that transformative learning (Mezirow 1991) focuses on the capacity of learning to trigger and change the self-awareness of the entrepreneur on an individual level (Cope 2005; Cope 2003). This occurs since within an organizational setting, emotional dimensions pervade human behaviour and interaction (Brundin and Hartel 2014) due to emotional as well as the rational expectations of the entrepreneur (Kepner 1983; Hollander and Elman 1988; Whiteside and Brown 1991). On a business

level, this occurs because success or failure of the family business has an impact on the family as a unit (Randerson et al. 2015). However, because different types of entrepreneurs exist (Woo, Cooper and Dunkelberg 1991), such as diaspora family business entrepreneurs, their emotional dimensions go beyond the individual level since they are also members of the FET. Therefore, their emotions and behaviours are integrated within the FET on a collective level, because of the interaction they have with the other FET members, as well as the attitudes and responses coming from the family members whether they are active in the business or not.

Brundin and Härtel (2014) also emphasise the role of emotions in a family business setting, since it is emotions that overarch the full spectrum of human behaviour and interaction within the family business. This, however, has not been connected to collective entrepreneurial learning in the diaspora family business and more specifically the role that emotions play within diaspora FETs until now. Therefore, the thesis highlighted the importance of hidden emotional values within the FETs, and which are associated with urgency and esteem-led learning on a collective level. Such emotional values influence the capacity of the FET members towards self-reflection on their fundamental nature and essence, as well as their present situation in the diaspora, by encouraging them to act with a sense of urgency and esteem.

As existing family business literature suggests, where there is family involvement within the business, such as in the case of the diaspora family business and hence diaspora FET, it infuses the business with family elements, such as ties of compassion, affection, identity concerns and long term firm-level behaviour (Cruz, Gomez-Mejia and Becerra 2010; Lumpkin, Brighman and Moss 2010; Dyer and Whetten 2006) as well as trust and commitment which are fundamental pillars in the context of family business (Eddleston

and Morgan 2014). These elements are often used to describe the distinct attributes of family businesses like familiness (Frank et al. 2010), social capital (Pearson, Carr and Shaw 2008; Sirmon and Hitt 2003), reciprocal altruism (Eddleston, Kellermanns and Sarathy 2008; Lubatkin et al. 2007), family firm identity (Zellweger et al. 2012) and stewardship (Dibrell and Moeller 2011; Eddleston and Kellermanns 2007). In addition to those emotions which are associated with family elements, such as compassion, affection, trust and commitment, when it comes to diaspora family business members and diaspora FET members, the emotions created from their diaspora experience and which shape their entrepreneurial learning are transferred between generations. Third generation migrants who are born in the host country, can have stronger emotional connections and hence feelings of commitment to their ancestors (Ionescu 2006). The findings illustrated that these feelings of commitment and trust are also associated with those diaspora FET members who have earned psychological ownership and feel as though the family business is their own (Schjoedt and Kraus 2009). While literature associates psychological ownership with those early (non-family) employees, since they go to great lengths to make the firm a success (Kuckertz and Berger 2017), the findings suggest that the length of time which the FET members are associated with the family business and the FET is not necessarily a determinant of commitment or trust. The findings illustrated that those FET members with less than five years involvement exhibit the same commitment and trust as those with many years of involvement. Therefore, it appears that the context - meaning the diasporic nature of the family business as well as the FET - is what creates those emotions and feelings which are rooted in behaviours and attitudes of the FET members and have an impact on the diaspora FET, and hence may vary across contexts. The interaction that the family business members have with the FET members, as well as those attitudes and responses which are affected by their diaspora experience,

are a product of urgency and esteem. Therefore, the learning which is integrated within the FET and amongst its members, is urgency and esteem-led, while stimulating entrepreneurial learning to transform on a collective level. Hence, when addressing the research question, there is a better understanding when highlighting FET collective entrepreneurial learning as a cumulative result of the FET members' learning based on their feelings and emotions which are connected to their diaspora experience. Those unconscious and psychological factors linked to family elements (Cruz, Gomez-Mejia and Becerra 2010; Lumpkin, Brigham and Moss 2010; Dyer and Whetten 2006) which form the FET dynamics and secondly influence the FET member's behaviours which are driven by their emotions (Thompson, Beauvais and Lyness 1999); this in turn influence the way that the FET behaves towards entrepreneurial learning.

Moreover, as directed by the findings, the FET as a unit of collectivity, is placed between the diaspora family business as a social entity and the FET members as individuals. Because the FET co-exists with facets of interpersonal relationships stemming from the diaspora family business as well as relationships with family across borders (including the family in business, family in the home and host countries, people from the diaspora community, and members of the church), behaviours and attitudes are also integrated from them. As a result of the FET coexisting within the diaspora family business, those FET members who are closely related to the family business and to family across borders, pervade with their behaviours and subsequently influence the FET. Therefore, those who are closely identified with the family business exert strong influences on the business (Hadjielias, Hamilton and Howorth 2013). As a social unit, the family is not a static institution, but a dynamic institution since members come and go and the family evolves and transforms over time (Nordqvist and Melin 2010). Therefore those who are closely identified with the family business also change, bringing change in behaviours on a

collective level. The findings confirmed that this change affects the FET, transforming it into a dynamic unit which evolves over time, since it is influenced by behaviours coming from a changing group of diaspora FET members. The diasporic determinant which cognitively distinguishes the FET also determines of the FET's learning process. Because the family is the strongest social institution, instigating and passing on to family members in business, values, norms and attitudes (Berger, Berger and Luckmann 1966), those values, norms and attitudes relating to their diasporic nature do not change over time and are transferred to the FET through the family members who are part of the FET. Moreover, because the family business is a legal and emotional entity (Brundin and Sharma 2012) conflicts and resistance within the FET surface when FET members come face-to-face with the different dynamics that exist within the FET as well as those attitudes and behaviours relating to their diasporic nature. Therefore, as existing literature asserts, discord can erupt between the younger generation FET members who vigorously pursue differentiation and the older generation FET members who resist it (Kellermanns and Eddleston 2004). According to literature, the dynamics within the FET including generation gaps, generate complexity (Bieto, Gimeno and Parada 2010). However, while discord and complexity within the FET create conflicts and resistance, the findings have highlighted that these conflicts are dominated by dogmatic emotions, such as power and authority, and characterised by the diaspora Cypriot idiosyncrasies. Gersick et al. (1997), asserted that generational tensions within the family business are present between the leader/owner and children or representatives of the younger generation, so focus rests on these emotions as a result of succession within the family business and family business growth (Jaffe 1990). Therefore, when the FET experiences conflict, resistance, power and authority problems, it enters the realm of dispute and must find better solutions to problems that have arisen in the first place. Hence as the findings have shown, collective

entrepreneurial learning within the FET transforms when in a transition phase where the diaspora FET fluctuates between being part of a "family business" to being part of a business family and urges the FET members to collectively find solutions in urgency and esteem-led ways.

6.3 Conceptual model: Urgency and Esteem-led FET collective learning

This section of the chapter will present a conceptual model (**Figure 9**) derived from the findings of this research. This particular model is a representation of the urgency and esteem-led FET collective entrepreneurial learning process, stemming from the intersection which is created between learning instruments and influences. While this model, however, cannot be used to interpret collective entrepreneurial learning in all family business cases, as it is directly informed by the FET, which is idiosyncratic to the context of Cypriot-owned family businesses. Such FET (and, therefore, model) is anchored in the diaspora context and the family businesses owned by diasporas from other communities, which though bear similar characteristics with those of Cypriots. In addition, the model shows the most important factors as well as influences that have the highest effect on how FET collective entrepreneurial learning emerges, unfolds and transforms, especially when the family business fluctuates between been an emotional and legal entity, while the context, in which such FET collective entrepreneurial learning occurs is characterized by cross-border dynamics, as a result of influences stemming from both host and home countries.

Figure 9 Conceptual diagram, "Urgency-led and Esteem-led" FET collective entrepreneurial learning
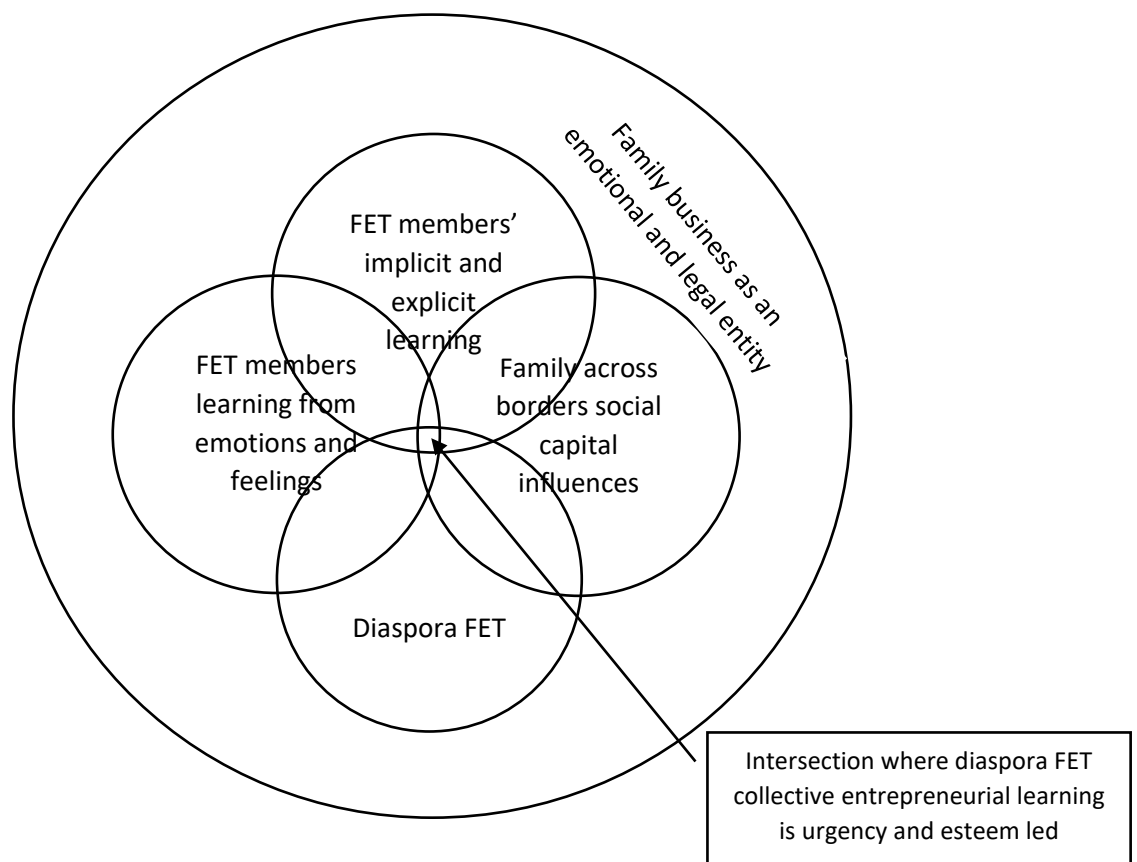
The urgency and esteem-led FET collective entrepreneurial learning model, stems from the intersection between learning instruments and influences. The intersection created by the interrelation of learning instruments and influences exist on multiple levels, since they are apparent at individual person level, team level as well as at business level. This occurs

because firstly, the FET is influenced by characteristics which define the diaspora family business and owner/s and are unique to each family business. Secondly, it happens because family members in business as well as FET members could be the same people. Thirdly and most importantly, it occurs because the diaspora family business carries diasporic idiosyncrasies which are transferred to the FET through its diaspora members. Moreover, regarding the multilevel interrelation as presented in the conceptual model, FET collective entrepreneurial learning, is the cumulative result of influences coming from learning instruments within the FET such as implicit and explicit learning of the FET members, learning which surfaces from their emotions and feelings, from the diaspora FET, and from learning coming from external factors such as FABSC influences. Despite a number of factors, previously identified by other authors in respect to these influences, this thesis provides new evidence regarding the particular factor or set of factors that influences the formation of more than one FET within a single diaspora family business. Moreover, it also provides new evidence that the diaspora factor is always present within the FET and across other FETs within the diaspora family business and most importantly with evidence regarding how FET collective entrepreneurial learning transforms, since the FET coexist within facets of interpersonal relationships which stem from the diaspora family business, fluctuating between been an emotional and legal entity. The interpretation of the data shows that, the formation of more than one FET is a response to diaspora family business growth, readiness of members to enter FET, the strategic direction of the diaspora family business as well as the social interactions and dynamics which exist within the FET and between the FET and family business. And it is because of the formation of more than one FET within the diaspora family business, that the FET members rigorously share ideas, increasing in this way their interactions and which result in higher levels of trust building as well as trustworthiness. Both trust and

trustworthiness have been shown to be essential ingredients for the exchange of knowledge within the FET and which lead to entrepreneurial learning to emerge within the FET on a collective level.

Furthermore, as the findings of this research have shown, even when more than one FET is formed, the diaspora factor is always present, since the FET is a recipient of influences which are inherent to relational, cognitive and structural dimensions of FABSC. Those influences play a significant role for FET collective entrepreneurial learning to unfold because the unfolding of FET collective entrepreneurial learning is based on those social relationships which are created between the FET members and the network of people they know. As for the emotional and rational expectations, again the findings are in line with existing literature which provides fruitful information that those expectations are inherent to family businesses. They also play an influential role towards diaspora FET collective entrepreneurial learning, since they push to FET members towards reflection on three things: their diaspora experience, on matters which relate to conflicts and resistance and on matters which arise due to the generation gap such as power and authority arrangements.

The findings of this research to agree with previous studies regarding the factors affecting collective entrepreneurial learning, such as those found in the literature of the social theories of collective learning (Sadler-Smith 2009), organisational learning (Argyris and Schon 1996), and social capital (Nahabiet and Ghoshal 1998), as well as existing literature on experiential learning (Wang and Liu 2015; Cope 2005; Politis 2005), family entrepreneurship at team level (Discua Cruz, Howorth and Hamilton 2013; Hadjielias, Hamilton and Howorth 2013), family entrepreneurship in FETs at a collective level (Discua Cruz, Hadjielias and Howorth 2017), and studies on emotions in family firms

(Brundin and Härtel 2014). But, this research extends these existing literatures, by adding factors which are directly related to the diasporic nature of diaspora FETs, as well as elements of urgency and esteem which influence FET collective entrepreneurial learning to emerge, unfold and transform.

In conclusion, this chapter engaged with a discussion of the findings with the aims of not only addressing the research questions through the lenses of collective learning theory, organisational learning theory and social capital theory, but also discussing the contribution of the study of the FET cases to the existing literature which surrounds collective entrepreneurial learning in the context of diaspora family business. The introduction of the conceptual model which depicts the urgency and esteem-led FET collective entrepreneurial learning process has been offered. The urgency and esteem-led FET collective entrepreneurial learning model, has been discussed and the conclusions drawn are followed by an articulation of the contributions of this research in the field of collective entrepreneurial learning. In the following chapter, we reflect on the research overall, propose opportunities for future research and discuss the limitations of the research.

CHAPTER 7-CONCLUSION

7.1 Introduction

This chapter engages with a review of how the aim and objectives of this study are met through highlighting the transformation process of collective entrepreneurial learning, as it emerges from the FETs in a diaspora family business setting. It also provides an account of the conclusions that are drawn from this research, followed by an articulation of the contributions to literature and theory, in the fields of diaspora entrepreneurship, family business, and entrepreneurial learning through new understandings on the ways diaspora FETs learn collectively. The contributions in these fields are offered through a conceptual model, constellating the findings of this research. Moreover, the conceptual model can work as a basic guiding tool for FETs within diaspora family businesses, providing guidelines for existing diaspora family business owners and for those who plan to establish family businesses in the diaspora. Furthermore, a section reveals contributions to policy makers. After that, the limitations of this research are presented suggesting areas where the phenomenon of collective entrepreneurial learning can be further researched in the future. Lastly, this chapter closes with a section where the researcher expresses her personal reflection on this PhD journey.

The findings shed light on the way FETs learn collectively in the context of diaspora entrepreneurial family businesses. Diaspora FETs, and their mobilization and use of collective entrepreneurial learning, is an area that has not been sufficiently researched within the context of diaspora family businesses. Drawing on, collective learning theory (Sadler-Smith 2009), organisational learning theory (Argyris and Schon 1996), social capital theory (Nahabiet and Ghoshal 1998) and the concept of 'family across borders'

(Kellermanns and Eddleston 2006) the present research offers a dynamic understanding of the way diaspora FETs accumulate knowledge in host countries to learn collectively. Thus, the concept of 'urgency and esteem-led learning' that the present research introduces is dynamic, in that it captures the social interactions and the learning processes contributing to collective entrepreneurial learning of FETs in a diaspora family business context. Because social relations are embedded in both the host and home country, diaspora FET collective entrepreneurial learning, can also be conceived as a co-creation process, since the FET members accumulate knowledge socially and in relation to others, emphasising the role that family across borders plays. Although the results are not fully generalizable, important insights have been gained from the chosen context.

In conclusion, this qualitative research adds knowledge to the phenomenon of FET collective entrepreneurial learning in a diaspora family business context. It extends the understanding of the role of collective learning, organisational learning and social capital, in relation to this social phenomenon by developing an urgency and esteem-led collective entrepreneurial learning model. The findings of this research offer insights and respond to the research question of how collective entrepreneurial learning within diaspora family entrepreneurial teams, emerges, unfolds, and transforms.

7.2 Meeting the research aim, objectives and research question

The phenomenon of collective entrepreneurial learning has been examined within the context of the Cypriot diaspora family business and most importantly by looking into its FET as the unit of analysis. Based on the data analysis and the evaluation of the findings, this research, has given answer to the research question set at the beginning of this thesis. Specifically, the research question "*How does collective entrepreneurial learning within family entrepreneurial teams emerge, unfold, and transform, in diaspora family*

businesses in UK?", relates to three research objectives. The first objective relates to the emerging process of collective entrepreneurial learning within the FET. Thus, the findings of this research have revealed that FET collective entrepreneurial learning emerges from the individuals' implicit and explicit learning. Moreover, this pillar has shown that the learning backgrounds of the FET members together with the learning which rises within a social and cultural context, blend together and create a corpus of newly informed collective entrepreneurial learning within the FET, across other FETs which are created within the diaspora family business, as well as across the diaspora family business as a whole. Moreover, the findings have shown that the emerging collective entrepreneurial learning within the FET, is in fact dependant on the members who compose it, since it is the result of the membership and formation process of the FETs. Therefore, membership takes place in different time frames and is dependent on the business growth, the readiness of the members to enter, the strategic direction of the family business as well as the social interaction and dynamics within the FET. While these features have been identified in the review of the literature and appear to be applicable for this multiple case study, the fact that these features create the need for the formation of more than one FET within the diaspora family business, have not yet been identified in previous studies and hence they expand the existing literature. In addition, the findings have shown that because of the formation of more than one FET within the diaspora family business, FET members can be simultaneously part of other FETs too. This has shown to lead to higher interactions amongst the FET members, the development of higher levels of trust irrespective of membership duration as well as higher exchange of knowledge. These are additional responses within the FET that the findings of this study have revealed and contribute to existing literature of collective entrepreneurial learning. Moreover, the development of the FET or more than one FET and which

coexists within the diaspora family business, is the space for collective entrepreneurial learning to emerge, since its members combine their implicit and explicit learning, while they create as well as cater for the intellectual capital of the diaspora family business.

The second objective relates to the unfolding process of collective entrepreneurial learning within the FET. This pillar has shown that the FET is a unit of collectivity from which collective entrepreneurial learning unfolds due to influences which are directly related to the diasporic nature of the FET members and family business and inherent to relational, cognitive as well as structural dimensions of FABSC. Specifically, the findings have shown that collective entrepreneurial learning within the FET unfolds from the relational dimension of FABSC, because it shares characteristics and qualities of the personal relationships between FET members and family across borders, and which include trust, obligation and respect. Additionally, their relationship is characterized by trustworthiness, shared identity as well as identification which the findings have shown are developed through a history of interactions. Furthermore, the unfolding process of FET collective entrepreneurial learning is influenced from the cognitive dimension of family across borders, since the findings show the FET members have shared understandings and interpretation of meanings, such as family and cultural values and beliefs which provide for the foundation of communication and which cater for the creation of a social bond, between the FET as a social collectivity and the family across borders. While these features and variables have been found in existing literature, the findings have shown an additional variable to these. Because the family business is anchored in the diaspora, the diaspora variable is always present within the FET and across other FETs within the family business. This has not yet been identified in any other research study which has been previously conducted and it appears that this type of FETs, attract great influences on their collective entrepreneurial learning, coming from the

diaspora family business as well as from the diaspora community. This can be better highlighted when placing the FET in the centre of the family business and the family across borders.

Finally, this research has identified several factors affecting the transforming process of collective entrepreneurial learning within the FET, which refers to the third objective of this study. It confirms several findings from previous studies, such as the family business been an emotional and legal entity, but also exhibits a set of other factors which are adopted by the diaspora Cypriots, which form the contribution of this study. As directed by the findings of this pillar, FET collective entrepreneurial learning is a cumulative result from the feelings and emotions of the FET members, which are stimulated by urgency and esteem. As it appears from this study, urgency and esteem are significant, since FET collective entrepreneurial learning is urgency and esteem led and rooted in the family businesses which are anchored in the diaspora. Besides, the findings have shown that the FET coexists within facets of interpersonal relationships stemming from the diaspora family business. Since the diaspora family business is a legal and emotional entity, it fluctuates between been a family business and a business family, since emotional and rational expectations which are inherent to family businesses, lead the FET members to reflect on their diasporic experiences, the conflicts and resistance within the FETs as well as the power and authority within the FET due to generation gap. Therefore, when the diaspora family business fluctuates from a family business to a business family, urgency and esteem surrounds the FET urging collective entrepreneurial learning to transform to collective entrepreneurial learning which is urgency and esteem led. Urgency and esteem-led collective entrepreneurial learning have not yet been identified in previous studies and these findings expand the existing literature on diaspora entrepreneurship, FETs and family business.

7.3 Contributions

The contributions of the research findings relate both to professionals such as those who seek to set up their own family business in the diaspora, for existing diaspora family business owners and policy makers. But most importantly, this research has reached findings which contribute to existing literature and theory. Below these contributions are reiterated.

7.3.1 Contributions to literature and theory

Considering the discussion of the findings in the previous chapter, a first contribution of this research is the conceptualization of FABSC in the context of diaspora Cypriots and those diaspora groups who bear similar characteristics. The use of FABSC in this research reflects what is known in existing literature as the bridging and bonding family ties in the host and home countries of diaspora family business owners and diaspora FETs. It also explains the way that this type of social capital is mobilized so that it provides access to learning resources for the Cypriot diaspora FETs in the UK. While the social ties with the family across borders have been highlighted as important for diasporas (Erdelyi 2010; Deakins and Freel 1998), in context, the bridging, bonding, and mobilization dynamics of these ties have not been sufficiently researched. Through the conceptualization of FABSC in the context of Cypriot diaspora family businesses in the UK, the present research contributes theoretically by extending family social capital theory (Coleman 1988) and social capital theory (Nahabiet and Ghoshal 1998), which have yet to address diaspora family ties linked to diaspora FETs collective entrepreneurial learning.

In addition, the findings confirm that FET collective entrepreneurial learning in the diaspora relies on experiential learning (Greening, Barringer and Macy 1996; Frank,

Lueger and Suchy 2010; Argyris and Schon 1996). Yet, this is the first study to provide insights on FET collective entrepreneurial learning in the context of diaspora Cypriots in the UK. The diaspora FET members past experiences in the home country, and experiences accumulated in the host country, are both resources for diaspora entrepreneurial learning, which translates into what the diaspora FET members should do or should avoid doing. In addition to this, to the best of our knowledge, this is the first study to examine the role of family ties and influences from the family across borders (Erdelyi 2010; Deakins and Freel 1998) on collective entrepreneurial learning of diaspora FETs. Previous work highlights that diaspora family business owners capitalize on their diasporic and transnational resources in terms of language skills, cultural knowledge, business connections, and management abilities to create networks in the host country (James and Hamilton 2006). Until now, those networks and resources have yet to be linked to diaspora FET collective entrepreneurial learning, within a heterogeneous FET, as a result of context. The present research illustrates that the diaspora FET learning instruments, whether these are learning backgrounds prior to or after the migration experience, are blended with those ties in the home and host countries. FABSC, through its structural, relational, and cognitive dimensions, provides to the diaspora FET the opportunity of collective entrepreneurial learning to unfold across time. This leads to the second contribution of the research, which provides new empirical knowledge on the linkages between the family across borders social capital and the collective entrepreneurial learning of the FET in the context of family businesses owned by diaspora Cypriots in the UK.

Moreover, this research joins a conversation on the role of feelings and emotions in FETs residing within diaspora family businesses, since feelings and emotions are associated with human behaviours and interactions (Farrington et al. 2011; Bowen 2009) as well as

family business behaviour which is linked to heterogeneity caused by context (Krueger, et al 2021). The thesis highlights the importance of hidden emotional values that are linked to FET collective entrepreneurial learning as a result of the individual learning of the FET members. These are stimulated and led by urgency and esteem and rooted in the diaspora family business. The findings have illustrated that the FET as a unit of collectivity is placed between context, which is the diaspora Cypriot family business as a social entity and the members of the FET as individuals. Because the FET co-exists within facets of interpersonal relationships on the side of diaspora family business as well as those relationships stemming from FABSC, it urges FET members to reflect on their present situation, diaspora experiences, conflicts and resistance with other FET members as well as the power and authority within the FET. While the sense of urgency relates to the situation in which the FET members must collectively respond quickly, on the other hand, esteem appears when FET members collectively pursue respect and admiration with family across borders. The above discussion leads to the third contribution of the present study, which provides new empirical knowledge on the influence of emotions, specifically urgency and esteem, and self-reflection on collective entrepreneurial learning of the diaspora FET. While emotional and rational expectations are inherent in family businesses (Malterud 2001; Strauss and Corbin 1998; Yin 1994), existing knowledge in the field of family business has not yet addressed the way that emotions, which are linked to urgency, esteem, and the practice of self-reflection, influence collective entrepreneurial learning of the diaspora FET. The present research sheds light on the way emotions and self-reflection facilitate FET collective entrepreneurial learning which resides within diaspora family businesses.

The present research builds on previous work on the dynamics and meaning of collective entrepreneurial learning (Hadjielias, Hamilton and Howorth 2010), the practice of

diaspora entrepreneurship (Rae and Carswell 2001; Vygotsky 1980), and the idiosyncrasies of family social capital (Coleman 1988) and emotions within family businesses and the FET (Farrington et al. 2011; Bowen 2009). This is the first research to link collective entrepreneurial learning with FETs and emotions empirically. Further, while the diaspora concept has been examined before within a family business context (Volery 2007; James and Hamilton 2006; Rae and Carswell 2001), this is the first study to examine the collective entrepreneurial learning of FETs in a diaspora family business context. This leads to the fourth contribution of this research, which is the conceptualization of collective entrepreneurial learning of diaspora FETs (as illustrated in the conceptual diagram in the previous chapter). Collective entrepreneurial learning has not yet been thoroughly researched nor well documented in the fields of diaspora family business or diaspora entrepreneurship, where context plays an instrumental role. Collective entrepreneurial learning, as it is conceptualized in this research, explains the role and influences exerted by FABSC and explicit and implicit learning on the diaspora FET in the context of family businesses owned by Cypriots in the UK. It also sheds light on the dynamics linked to context and the mobilization of bridging and bonding social capital through family ties in the host and home countries. Collective entrepreneurial learning of the diaspora FET is also influenced by explicit and implicit learning practices, before and after the migration. While its members combine their implicit and explicit learning, they create as well as cater for the intellectual capital of the diaspora family business in the midst of an emotion-rationality tension driven by urgency, esteem, and self-reflection.

7.3.2 Contributions to professionals

The thesis has demonstrated how the implicit and explicit learning of the FET members play an important role in the development of collective entrepreneurial learning within the FET. Because these members are not always family members or people who have had a diaspora experience similar to the diaspora family business owner/s, it is advised to those responsible for adding members to FETs, and to those who make the decision in forming FETs, to choose members based on their implicit as well as explicit learning prior to FET membership. This will allow for a combination of knowledge to surface within the FET coming from different generations, as well as across newly formed FETs within the family business, while the FET members can make use of the knowledge coming from each member. Professionals should understand that this is the basis for the creation of the family business intellectual capital, which can be easily transferred from one generation to another and thus strengthen the knowledge capacity of the family business.

Furthermore, the findings of this study have shown the importance that FABSC has towards collective entrepreneurial learning within the FET. Therefore, it is advised to those who are seeking to establish family businesses in the diaspora to communicate directly with the Embassy or High Commission (the equivalent of an embassy exchanged between Commonwealth countries) of the host country or with the closest diaspora community centre in the hosting country, to create or strengthen their ties and network configurations in the host country. The importance of this lies in the fact that having shared family and cultural values enhances their social bond with the diaspora community and increases trust with other diaspora community members. As for existing diaspora family businesses, the findings suggest that they ought to have frequent communication with the diaspora community and show strong commitment to it. In the cases examined

here, this helped to preserve the Cypriot ethnic and cultural identity, especially for second and third generation members. Secondly this advice provides the potential to establish trust and trustworthiness within a diaspora community, while raising the possibilities of accessing social networks created by the diaspora community over time.

7.3.3 Contributions to policy makers

Due to the UK Government's decision to leave the European Union (EU), the UK's future relationship with the EU, including Cyprus as an EU member state, has seen important changes, notably in relation to customs and border procedures as well as immigration rules. As things stand in early 2021, while exports from the UK to the rest of the world remain largely unaffected, imports to the UK, will become subject to the UK's new Most Favoured Nation Global Tariff (GOV.UK 2020) rather than the EU's Common External Tariff. This UK Global Tariff (UKGT) came into force on January 1st, 2021 and immediately replaced the EU's Common External Tariff. While preparation for formalities regarding customs and border procedures and immigration rules need to be followed, Cyprus and the UK, as member countries of the Commonwealth, can draw information from this research so that they can understand better why diaspora Cypriots in the UK have high investment potential as well as which investment practices and preferences they have. Cypriot diasporas in the UK are willing to support their home country and have a strong interest in investing back home.

Moreover, in 2019 the flow of foreign direct investment (FDI) from the UK to Cyprus was €1.2bil from the UK to Cyprus (Central Bank of Cyprus 2019). The main economic sectors which attracted FDI from the UK were those in the financial and insurance transactions, real estate, and various professional, scientific and technical activities. However, from this investment flow there has not been an estimation of whether it

originated from members of the UK diaspora Cypriot community towards investing in business enterprises, or if it came from government organisations or nongovernment organisations. The Cyprus Government has focused most strongly on enhancing ties with diaspora communities across the globe by emphasising their contribution towards a permanent solution to the political and military control of the North part of Cyprus by Turkey, the continuation of Cypriot traditions, and establishing institutional frameworks, such as POMAK and NEPOMAK (National Federation of Cypriots in UK, d 2021), to facilitate diaspora engagement. However, following the 2013 "haircut", the Cypriot Government has given less attention to establishing an attractive range of financial products and initiatives targeted at the Cypriot diaspora communities, so that they leverage diaspora investments in the home country. As shown in the case cohort presentation of this research, there is a large diaspora investment potential that can be raised by UK diaspora Cypriots, and this study suggests that much could be done by the Cypriot government to establish more innovative financial products or programmes to increase investment attractiveness in the form of Diaspora Direct Investment (DDI). Besides, direct investments from companies connected to Cypriot diasporas in productive activities in their host country (Rodriguez-Montemayor 2012) can deliver significant benefits, since DDI incorporates the idea of transnational networks and the influence of social capital, brain gain and return migration (Debass and Ardovino 2009). Therefore, the findings of this research could be useful when introducing new policy making regarding DDI, especially because the findings have shown the influences that FABSC has on SMEs abroad.

7.4 Limitations to Research

As with the majority of studies, the design of the current research is subject to some limitations. Three major limitations have been identified which should be addressed in future research. Firstly, the literature surrounding collective entrepreneurial learning within FETs is underdeveloped, particularly in the family businesses anchored in the diaspora. The study has offered insights on FETs in the context of diaspora family businesses in the UK which are owned by Cypriots with idiosyncrasies linked to their culture and norms. Therefore, the results may not be applicable to diasporas who do not bear similar characteristics to Cypriots or diaspora FETs with different embeddedness within social layers. Furthermore, with this study the diaspora Cypriots are perceived as a unified and homogenous community, without taking into consideration their ethnicity. Cypriots have different ethnicities: Greek, Turkish, Maronite and Armenian. Therefore, this research did not investigate whether the various ethnic backgrounds exert different influences on collective entrepreneurial learning within the FETs of the diaspora family businesses.

Secondly, this study found that one of the reasons why a diaspora FET is formed is based on new entrepreneurial ideas where a new team is needed to implement it. Since it is not possible to have a timeframe of future ideas, it is also not possible to know exactly when an FET must be formed. Moreover, there were time constraints, so this could not be done in the time for the PhD. However, it could contribute to another future study.

Thirdly, while the findings are drawn from a single country and data have been collected from diaspora Cypriot family businesses across the UK, it was difficult to reach areas such as in Scotland, Wales and Northern Ireland. Although not many diaspora Cypriots

are located there, this reduces the applicability and generalisation of the findings, since the analysis was geographically concentrated in England.

7.5 Future Research

Researchers in the field of diaspora entrepreneurship, family business, and entrepreneurial learning tend to conduct qualitative studies. This study recommends future quantitative investigations, drawing on a larger scale of participants or on a multiple case approach, including more advanced demographics. Future research should draw upon sampling coming from diasporas sharing the same ethnicity and host countries so that findings can result in generalizations. Sampling could also draw upon multiple case studies, comparing FET activity in family owned businesses in the home and host countries. Moreover, it is suggested that data be drawn from multiple cases between diaspora family businesses sharing the same home country but located in different host countries, to identify and measure the differences and similarities between host countries.

Furthermore, future research on diaspora Cypriots can be focused on specific industries depending on the host country. For example, many Cypriot diasporas in the UK have been and continue to be fish and chip family business owners. Hence, it is suggested that future research look at small businesses outside the hospitality industry and instead focus on non-food manufacturing. Similarly, it is also suggested that future research include a demographic study of how the different trades of diasporas in the host countries have helped in community formation specifically how they shape the diaspora community as a social entity.

In the past, reports have been made on small states and Commonwealth nations, by conducting Diaspora Investment reports, showing results from the Commonwealth

Diaspora Investor Survey Country Report. The survey looked at the investment practices and preferences of six Commonwealth diaspora communities living in the UK, coming from Bangladesh, Fiji, Ghana, Jamaica, Kenya and Nigeria. While the series of Diaspora Investment Reports, focuses on the results of each country to better understand the investment potentials of those diaspora communities, there has not been a study on Cypriot diasporas in the UK and hence the investment potential in the eastern Mediterranean region is excluded. Therefore, it is suggested that a similar survey is made following a mixed methodology of a quantitative survey sample and a qualitative sample from the diaspora community of Cypriots in the UK.

Additionally, in terms of the methodological aspects of the particular research, future research could employ a variety of data collection techniques such as participant and non-participant observation to investigate how FET members collectively learn in action. Given the relevance that family businesses have in a social context aspect, for future research, a situated learning perspective, seems a more appropriate approach to critically examine and understand the learning process that occurs within it (Konopaski, Jack and Hamilton 2015). This is because with Situated Learning theory, learning is firstly perceived as a process in a social aspect, as it explores the situated character of human understanding and communication (Lave and Wenger 1991). Secondly it focuses on the relationship that is created between learning and the social situation in which it is created and thirdly, it offers a particularly promising avenue in order to extend our understanding about how learning occurs in family businesses (Konopaski, Jack and Hamilton 2015). More specifically Situated Learning has been the theoretical stance used to give explanations to entrepreneurial learning in the context of family business (Hamilton 2011). Therefore, Situated Learning Theory (Brown and Duguid 1991; Hamilton 2011)

could be a suitable lens to explain findings for future research on FET collective entrepreneurial learning within diaspora family businesses.

7.6 Reflection

In writing up this thesis, I have written in the "third person" while at this point, I chose to write in the "first person", since it will better reflect my personal experience during this PhD journey. I embarked on this journey in October 2016, just after I graduated from the UCLan Cyprus School of Business and Management from where I obtained my Master's in Business Administration (MBA) degree with Merit. During that time, I undertook the necessary modules related to research training, which introduced me to available research methods and philosophical assumptions underpinning qualitative and quantitative research methodologies. Therefore, my understanding of such research methods was well advanced, since I had recently developed this during my preparedness towards the Master's dissertation. My Master's thesis also triggered my curiosity to learn more and to investigate further diaspora entrepreneurial learning on a collective level, since my Master's dissertation explored "Diaspora Entrepreneurship: preparedness towards diaspora entrepreneurism and the role of critical events in diaspora entrepreneurialism" on an individual level.

My PhD studies were not funded nor sponsored, but I always considered the PhD as the ultimate level of academic objective and I was more than willing to proceed with it. However, I do not hide that soon after embarking on the PhD, I faced challenges, mainly due to being overconfident at times. Moreover, I also found it difficult to balance my new way of "PhD life", which now included not only taking care of my family and being

efficient at work, but also studying for many long hours. My children would often find me sleeping on my desk and I vividly recall the worrying expressions on their faces when they would beg me to go to bed. I am blessed to have had my family next to me during this journey, as without the comforting protection I found under my family's wings, it would not have been possible to have the determination to carry on. As for my supervisors, they were always keen on giving me moral support, even though they were been confronted with their own struggles in life. Their remarks on my work, the discussions we had, and their academic support have been valuable to me and I am deeply thankful and grateful for having them next to me during this challenging journey. Soon I was presented with opportunities to jointly teach classes at UCLan Cyprus, as well as participate at doctoral colloquiums, seminars and conferences. These opportunities provided me with scope for more learning, since I often had to defend choices I made in the PhD as well as become confident enough to support those choices. I close this reflective section on my PhD journey, by saying that now I can only describe myself as resembling the Phoenix allegory, since rising from my own ashes has made me stronger and wiser.

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APPENDICES

Appendix 1
Confirmation of MPhil transfer to PhD candidate

uclan
University of Central Lancashire

Date: 10th May 2018

Eva Karayianni
(G20644175)
Email: EKarayianni@uclan.ac.uk

Research Student Registry
University of Central Lancashire
Preston PR1 2HE
Telephone: +44 1772 895085

www.uclan.ac.uk

Dear Eva

<u>Application to Transfer to PhD</u>

I am pleased to advise that at the meeting of the Research Degrees Board on Wednesday 9th May 2018, your application to Transfer from the degree of Master of Philosophy to Doctor of Philosophy was approved outright.

Please note that you are expected to submit your final PhD thesis by 30th September 2019.

If you do not submit by this deadline, please remember that tuition fees will continue to be charged until your eventual submission date (refer to your Offer Letter for details or contact me for clarification).

May I also remind the Supervisory Team to be preparing examination arrangements for submission to the Research Student Registry not less than 4 months before the expected submission date.

Yours sincerely

pp

Margaret Fisher
Senior Administrative Officer (Research)
Research Student Registry
Harris Building Room 104
Tel: 01772 892708
Email: help4researchstudent@uclan.ac.uk

Sent on behalf of the Research Degrees Board

Copies: Elias Hadjielias
Loukas Glyptis
Mitch Larson
Steve Willcocks

englandsnorthwest
BE INSPIRED

Appendix 2
Ethical Approval letter

12 October 2017

Elias Hadjielias / Eva Karayianni
School of Business
University of Central Lancashire

Dear Elias / Eva

Re: BAHSS Ethics Committee Application
Unique Reference Number: BAHSS 455

The BAHSS ethics committee has granted approval of your proposal application 'Collective Entrepreneurial Learning, within the family businesses'. Approval is granted up to the end of project date.

It is your responsibility to ensure that

- the project is carried out in line with the information provided in the forms you have submitted
- you regularly re-consider the ethical issues that may be raised in generating and analysing your data
- any proposed amendments/changes to the project are raised with, and approved, by Committee
- you notify roffice@uclan.ac.uk if the end date changes or the project does not start
- serious adverse events that occur from the project are reported to Committee
- a closure report is submitted to complete the ethics governance procedures (Existing paperwork can be used for this purposes e.g. funder's end of grant report; abstract for student award or NRES final report. If none of these are available use e-Ethics Closure Report Proforma).

Yours sincerely

Duncan Sayer
Vice Chair
BAHSS Ethics Committee

* for research degree students this will be the final lapse date

NB - Ethical approval is contingent on any health and safety checklists having been completed, and necessary approvals as a result of gained.

Appendix 3
Letter of consent and confidentiality

INFORMED LETTER OF CONSENT & CONFIDENTIALITY

UCLan- CYPRUS
University of Central Lancashire
Informed Consent Letter
"Collective Entrepreneurial Learning within family businesses"

You are being invited to participate in a research study on family businesses. In particular, we are interested in how collective learning within the family entrepreneurial teams, emerges, unfolds, and transforms. The results from this study will be presented in writing for a PhD thesis. Before you give your consent to volunteer, it is important that you read the following information to be sure you understand in what way you will participate in this study.

Your consent letter may be returned to the address below or by hand to the researcher, no later than two weeks from receiving it:

UCLan Cyprus
c/o Eva Karayianni
12-14 University Avenue,
Pyla 7080
Larnaca

By participating in this research, you will give me the opportunity to add firstly towards the academic study of collective entrepreneurial learning and secondly to facilitate studies on family businesses. With this, we are hoping to provide practical tools to increase the family business survival rate beyond the third generation.

This research will require about 2-3 hours of your time but not necessarily during the same day. During 1 hour, you will be interviewed about your experiences within the family business. The interviews will be conducted wherever you prefer, and subject to your consent will be audio-recorded. About 1-2 hours will be dedicated to observing the family entrepreneurial team. This will enable us to learn about the activities of the people under study in their natural setting. The researcher will write down the observations. About 1 hour will be used in collecting documents that you are willing to allow the researcher to use for this project. These documents may include agendas, attendance registers and minutes of meetings, manuals, event programs, internal company newsletters, program proposals, or application forms for educational seminars. The researcher will interpret interviews and observations in order to gain understanding in how the family business members learn collectively and documents may help us understand the efforts of the family business to aid collective learning. There are no anticipated risks or discomforts related to this research.

Several steps will be taken to protect your anonymity and identity. While the interviews will be audio-recorded, the digital information on the recording device will be destroyed once they have been transcribed. The typed interviews and observations will NOT contain any mention of your name, and any identifying information from the interview will be removed, unless you consent to being identified in any publication arising from the research. At no time, however, will your name be used or any identifying information revealed without consent. The typed interviews, observations, and documents will also be kept in a locked and safe filing cabinet at the University of Central Lancashire, and only the main researcher and 1st supervisor (sworn to confidentiality and ethically approved) will have access to the data. All information will be destroyed after 5 years of time.

Your participation in this research is completely voluntary. However, you may withdraw from the study at any time during the research. If you do this, all information received from you will be destroyed. If you request any information that becomes available during the course of the activity that may be relevant to your individual continued participation, you may receive a copy by contacting the researcher at the telephone number given below.

If you require any information about this study, or would like to speak to the researcher, please call Mrs Eva Karayianni at the University of Central Lancashire at the telephone number 24812121 or via email at ekarayianni@uclan.ac.uk.

I have read (or have been read) the above information regarding this research study, and consent to participate in this study. Delete accordingly **YES/NO**

I have read (or have been read) the above information regarding this research study and consent to being identified in any publication arising from the research. Delete accordingly **YES/NO**

_____

(Company and position held)

_____
(Printed Name)

_____
(Signature)

_____
(Date)

_____
(Researcher signature)

_____
(Date)

Appendix 4
Interview questionnaire

The notion of Collective Entrepreneurial Learning will be framed within the context of the family business and by looking into the Family Entrepreneurial Teams answers will be given to the research question:

• How does collective entrepreneurial learning within family entrepreneurial teams emerge, unfold, and transform?

INTERVIEW GUIDE

Question A: Tell us about yourself

1.	When did you start working in the family business, where and why?	
2.	Where any other members of your family working with you in the family business?	
3.	Were they at the same office/unit with you?	
4.	Were there any other members of your family working close to you as mentors?	
5.	Did you study something relevant to the family business?	

Question B: Tell us about your business

1.	Business profile: year of establishment, structure, products, etc.	
2.	Information about the founders: relations, friends, demographics	
3.	How was the business founded: motives, who created it and why?	
4.	Information about the current owners: are all founders owners, did some people leave and why.	
5.	Information about current managers: are all founders managers.	
6.	Industry and competition: the effect they had on the business development.	
7.	Impact of social, economic (banks and loans/services), political (colony/war/invasion-occupation of home land) and other forces on the business.	
8.	Impact of local culture on business development.	
9.	Business development through life stages (evolution).	
10.	Individuals and events influencing the business development.	

Question C. Entrepreneurial Learning

C2- Learning & Collective entrepreneurial learning

How do you learn collectively in your business and how this is useful in your entrepreneurship initiatives?

	What about learning from experience and how this contributes to your collective learning within the F.E.Team realisation?	
	Any formal learning involved that makes you more capable to contribute towards collective learning within the F.E.Team?	
	How this learning is helping you to become a better entrepreneur (i.e. in terms of seeking and seizing new opportunities/ innovate that can help expand your business)	
	Is this collective learning critical for your business growth?	

How does collective learning affect the entrepreneurial team? (ask for at least 1 major incident - **ask the following questions separately for each incident)**

	Describe the collective learning process within the F.E.Team: meetings, seminars, on the job, etc.	
	How does this collectivity contribute to the entrepreneurial team learning?	
	Is collective learning critical within the F.E.Team for your business growth?	
	What process do you follow to capitalise upon collective learning within the F.E.Team?	
	How have you approached collective learning at the first instance?	
	Who was involved within your business in the time that collective learning occurred?	
	What meaning/sense did this learning give you?	
	What have you learned from collectively learning?	
	Who did you share this learning with?	
	Where did you discuss this?	
	What was the role of other family businesses to capitalise upon your efforts to learn collectively within your family business?	
	What was the role of the community to capitalise upon your efforts to learn collectively?	
	What was the role of your family to capitalise upon your efforts to learn collectively?	
	What was the role of your associates to capitalise upon your efforts to learn collectively?	
	How has this affected your entrepreneurial thinking and decision-making?	

C4- Entrepreneurial collective learning

1.	Personal views about Entrepreneurial collective learning. Examples.	
2.	Owning family views about Entrepreneurial collective learning. Examples.	
3.	Transfer of Entrepreneurial collective learning across other family business members.	
4.	Transfer of Entrepreneurial collective learning back to family business to create the culture of collective learning within the F.E.Team.	

5.	Role of family members not in business in transferring this Entrepreneurial collective learning.	
6.	Role of associates in transferring this Entrepreneurial collective learning	
7.	Support from family members to do so.	
8.	Unfolding of Entrepreneurial collective learning across other family business members.	
9.	Transforming of Entrepreneurial collective learning across other family business members.	
10.	Role of family members not in business towards the Unfolding of Entrepreneurial collective learning across other family business members.	
11.	Role of family members not in business towards the Transferring of Entrepreneurial collective learning across other family business members.	
12.	Role of associates/friends towards the Unfolding of Entrepreneurial collective learning across other family business members.	
13.	Role of associates/friends towards the Transferring of Entrepreneurial collective learning across other family business members.	

What are the negative dynamics influencing collective learning?

1.	Do transgenerational members within the family business influence collective learning?	
2.	Do the different characters of the family members in business cause negative influences towards collective learning?	
3.	Have any of the members in business fallen apart?	
4.	How did this happen? Who were involved?	
5.	What were the consequences?	

Question D: What is the process you follow that affects the emerging of collective learning within the F.E.Team?

1.	What are the sources of collective learning?	
2	Who are the people that contribute in collective learning?	
3.	Who are involved to support collective learning?	
4.	What process do you follow in sharing collective learning?	
5.	What is the risk involved when sharing collective learning to other family members in business?	
6.	Which is the most common place, where you discuss or decide on collective learning (Home/coffee shop/over dinner/office etc)?	

Question E- Diaspora-Relationships-Culture-Networks

E1-Diaspora-How does your diaspora nature influence collective learning and how do the relationships between other diasporas of the community influence collective learning to unfold and transform?

1.	Relationship with other diaspora family businesses in the same country and the impact on collective learning.	
2.	Communication between different diaspora family businesses established in same country and impact on collective learning.	
3.	Level of support from other diaspora family businesses regarding collective learning.	
4.	Relationships between other diaspora family business members and non-family members.	
5.	Where you influenced to learn collectively by a specific person of the diaspora community?	
6.	Were you influenced to learn collectively because of being a diaspora?	
7.	Do you believe that if you were not diaspora you would act to learn collectively in the same manner as now?	
8.	Does the diaspora community offer any kind of form of education or support in how to learn collectively?	

E2-Relationships-How do the relationships between family members in business influence collective learning to unfold and transform?

1.	Relationship with other family businesses in the same country and the impact on collective learning.	
2.	Communication between different family business members established in same country.	
3.	Level of support from other family businesses.	
4.	Level of support from other family members in business.	
5.	Relationships between family business members and non-family members.	
6.	Impact of family business relationships on safety and risk-taking within the business.	
8.	How where you influenced from collective learning?	
9.	Where you influenced to learn collectively by a specific person, e.g manager, director, other entrepreneur, "ghost ties"?	
10.	Were you influenced to learn collectively from other conditions?	

E3-Culture How do your cultural values and beliefs influence collective learning within the family entrepreneurial team?

1.	Core cultural values and beliefs that characterise your business culture.	
2.	Using these values and beliefs to learn collectively.	
3.	How do these cultural values influence your collective entrepreneurial learning?	
4.	The role of family members in this.	

5.	The role of non-family members.	
6.	How do these values affect new entrepreneurial learning initiatives to unfold and transform?	

E4-Networks How do networks affect your collective learning within the family entrepreneurial team?

1.	Are networks and connections crucial for your entrepreneurial learning?	
2.	Were these networks and connections linked to other family business members or other family business members from another family business?	
3.	What was the role of networks for collective learning to emerge?	
4.	What was the role of your connections for collective leraning to unfold and transform?	
5.	How supportive where non-family business networks and connections?	
6.	How did the networks influence you during this collective learning within the family entrepreneurial team?	
7.	How did friends and other family networks influence you during this collective learning within the family entrepreneurial team?	
8.	Influences from a specific person, e.g manager, director, other entrepreneur, "ghost ties"	
9.	Influences from other conditions	

Appendix 5
Observation form

OBSERVATION GUIDE

How does collective learning within family entrepreneurial teams emerge, unfold, and transform?

<u>Name of participating Family Business:</u>   _____

QUESTIONS	Participant 1	Participant 2	Participant 3	Participant 4
WHO is being observed? (name, title)				
WHAT is their behaviour? (negative, positive, demanding, benign, toxic)				
WHAT is their act?(expressed thoughts, physical movement, facial expression)				
WHEN? (the time of the observation, is it peak hour or a meeting)				
HOW? (field notes or checklists)	Field notes	Field notes	Field notes	Field notes
WHERE? (where does the act take place)				

Appendix 6

List of interviewees per family business and FET

Family Business/Case	Pseudonym of FET member	Gender	Family/Non-family member	Active/Non-active	Position	Education	Generation
ALPHA	Andreas	Male	Family-Brother Owner	Active	Production Director	Tertiary	1st
ALPHA	Antonis	Male	Family-Brother Owner	Active	Managing Director	Tertiary	1st
ALPHA	Angelos	Male	Family-Nephew	Active	Accountant	Tertiary	2nd
ALPHA	Anastasios	Male	Family-Brother Owner	Active	Director	Tertiary	1st
ALPHA	Avraam	Male	Non-family	Active	Chief Accountant	Secondary	28years with F.B.
BETA	Bambos	Male	Family-Father Owner	Active	Director	Secondary	1st
BETA	Barbara	Female	Family-Mother-Owner	Active	Secretary	Secondary	1st
BETA	Bantelia	Female	Family-Daughter	Active	Administration-Accounts	Tertiary	2nd
BETA	Bessoulla	Female	Family-Niece	Active	Product Development Manager	Tertiary	2nd

BETA	Banayiota	Female	Non-family	Active	Fast food manager	Tertiary	18years with F.B.
GAMMA	Georgia	Female	Family-Daughter (Gennadios)	Active	Marketing Manager	Tertiary	2nd
GAMMA	Giorgos	Male	Family-Brother (Giannos)	Active	Distribution Manager	Secondary	1st
GAMMA	Gennadios	Male	Family-Father Co-owner	Active	Director	Secondary	1st
GAMMA	Giovanis	Male	Family-Cousin (Giannos)	Active	Product Manager	Secondary	1st
GAMMA	Giannos	Male	Family-Co-owner	Active	Director	Secondary	1st
DELTA	Diamando	Female	Non-Family	Active	Restaurants Manager	Tertiary	3 years with F.B.
DELTA	Demetris	Male	Family-Son	Active	Director	Tertiary	2nd
DELTA	Diomides	Male	Family-Father-Owner	Active	Director	Secondary	1st
DELTA	Demetra	Female	Family-Mother	Non-active	Secretary	Tertiary	1st
DELTA	Dionisios	Male	Family-Son	Active	Director	Tertiary	2nd

EPSILON	Eva	Female	Family-owner	Active	Manager	Tertiary	2nd
EPSILON	Efstathios	Male	Family-owner	Active	Manager	Tertiary	2nd
EPSILON	Evangelos	Male	Family-nephew	Active	Assistant-Manager	Tertiary	3rd
EPSILON	Eleni	Female	Mother	Non-active	N/A	Secondary	1st
EPSILON	Eleftheria	Female	Family-owner	Active	Manager	Secondary	2nd
EPSILON	Eleftherios	Male	Family-owner	Active	Manager	Secondary	2nd

List of interviewees from case "ZETA"

Case external to FET/Family business	Pseudonym	Gender	Position in Community	Active/Non-active	Education	Over 20 years in host country
ZETA	Zenios	Male	School founder	Non-active	Secondary	Yes
ZETA	Zakis	Male	Journalist	Active	Secondary	Yes
ZETA	Zanettos	Male	Fish and Chips committee	Active	Secondary	Yes
ZETA	Zoes	Male	Priest	Active	Tertiary	Yes