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An Integrative Model of Migrant Women Entrepreneurship in Family Businesses (MWE-FB): The Substratum Market System Perspective



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Abstract

This article develops and explains an integrative model of migrant women entrepreneurship in family businesses (MWE-FB). The model contributes to the literature in three ways. First, we offer a comprehensive summary of the findings derived from 30 articles exploring entrepreneurship at the intersection of migrant women and family businesses. Second, we extend the conventional frameworks such as the interactionist model, mixed embeddedness model, entrepreneurship imagery and disadvantage model, ethnic minority and women's enterprise model, and resources-strategies-outcomes model by considering several additional groups of variables such as migrant women's motives, migrant women's conditions, distinct migrant women's strategies, and additional outcomes. Third, we develop a distinct interpretation of the proposed model based on the substratum market system perspective. This interpretation locates family-business-driven migrant women's entrepreneurship within fundamental authentic provisioning activities rather than the realities of opportunity search and resource utilization. The substratum interpretation indicates that service delivery strategies offer a direct path of moving from the substratum level to the formalized level of the market. This work also detects some avenues for further exploration. One of the most prevalent gaps in the extant literature on migrant women's entrepreneurship is the exploration of entrepreneurial movement between developing countries.

Keywords

Migrant Women • Integrative Model of Migrant Women Entrepreneurship • Migrant Women Entrepreneurship



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An Integrative Model of Migrant Women Entrepreneurship in Family Businesses (MWE-FB): The Substratum Market System Perspective

This article synthesizes an integrative model of migrant women entrepreneurship in family businesses (MWE-FB) based on 30 research articles exploring migrant women entrepreneurs in family business settings. The model sheds light on an important phenomenon as researchers increasingly consider female immigrant entrepreneurship an important component of the world economy (De Luca & Ambrosini, 2019).

Existing research articles deal with topics such as women entrepreneurs in family firms (Campopiano et al., 2017; Maseda et al., 2022; Sentuti et al., 2019), migrant entrepreneurship (Sinkovics & Reuber, 2021; Bolzani, 2020), and migrant women entrepreneurship (Chreim et al., 2018). While these articles focus on the components of MWE-FB, no research currently exists that integrates all these streams into a comprehensive framework. Moreover, we find that scholarly articles specifically focusing on MWE-FB are sparse. A notable exception is the qualitative investigation of migrant women entrepreneurs from Eastern Europe setting up family businesses in the UK by Vershinina et al. (2019).

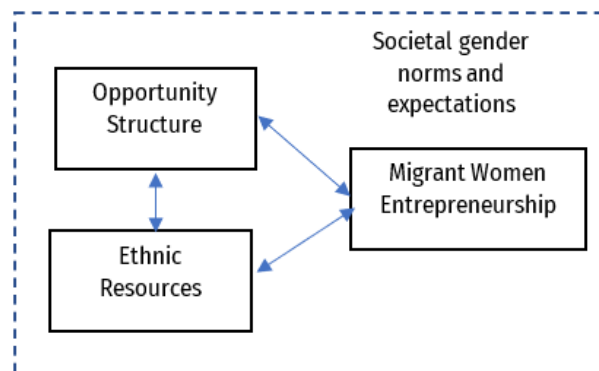
This article contributes to the literature in three ways. First, we offer a comprehensive summary of the findings derived from 30 articles exploring entrepreneurship at the intersection of migrant women, cross-cultural entrepreneurship, and family business. Second, we extend the conventional frameworks such as the interactionist model, the mixed embeddedness model, the ethnic minority and women's enterprise model, and the resources-strategies-outcomes model by considering several additional groups of variables such as migrant women's motives, migrant women's conditions, distinct migrant women's strategies, and additional outcomes. Third, we develop a distinct interpretation of the proposed model of MWE-FB based on the substratum market system perspective. This interpretation locates family-business-driven migrant women's entrepreneurship within fundamental authentic provisioning activities rather than the neoliberal market realities of opportunity search and resource utilization.

Existing Models of the MWE-FB

Existing research relies on the four common models when discussing issues related to MWE-FB. These models are the interactionist model, the mixed embeddedness model, the ethnic minority and women's enterprise (MWE) model, and the resources-strategies-outcomes (RSO) model.

The Interactionist Model

The interactionist model interprets the need for migrant entrepreneurship as the outcome of the interaction between ethnic resources and the opportunity structure in the host market (Romero & Valdez, 2016; Cifci & Atsız, 2021). This model of migrant entrepreneurship is the fundamental framework upon which other models are built (Ram, Jones, et al., 2017). It has a positive outlook: immigrants are seen to be advantaged by their privileged access to unique ethnic resources. Extending this model to the context of MWE, we note that the interactionist model predicts market activity as arising from the combination of heritage-driven ethnic resources uniquely available to migrant women and the host-country market structure imbued with opportunities for doing business (Figure 1).

Figure 1*The interactionist model of migrant woman's entrepreneurship*

The interactionist model has been criticized for its sterile approach to the cultural aspects of entrepreneurship. Specifically, it assumes perfect market conditions where market actors behave rationally. It also assumes free markets with an insignificant effect of state regulation. Researchers note that although some of these neoliberal assumptions come close to describing markets in the US or the UK, the situation in many other countries, such as European markets, which tend to be highly regulated, differs significantly (Ram, Jones, et al., 2017). At a minimum, it is argued that the model should incorporate societal norms and expectations for gender in both home and host cultures. These norms determine the extent to which MWE is facilitated, what opportunities arise in the market, and which ethnic resources become available for use.

Mixed Embeddedness Model

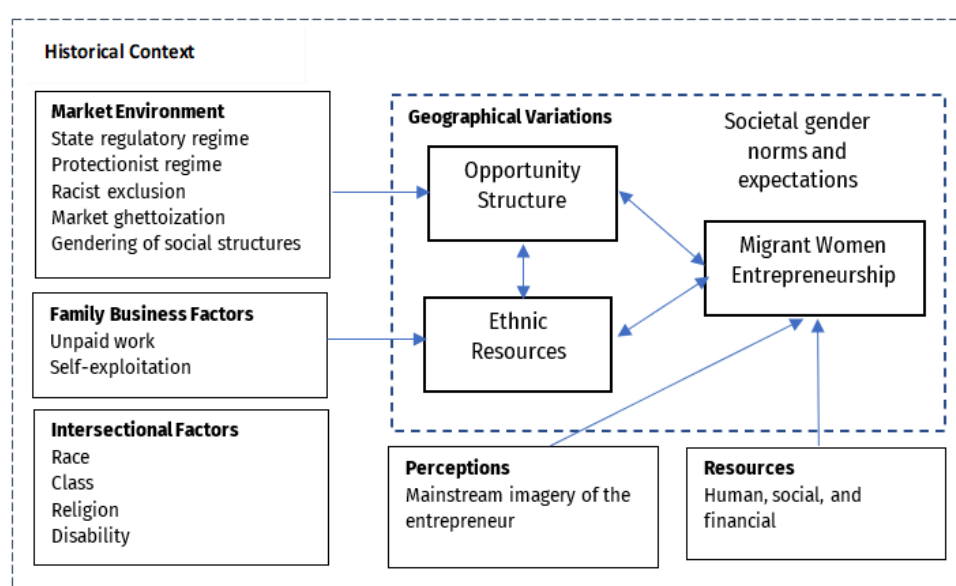
The mixed embeddedness perspective has strongly influenced the studies of migrant entrepreneurship (Rath & Kloosterman, 2000). Mixed embeddedness focuses on two levels of interaction: meso and macro. The meso-level includes the interaction of resources (human capital, social capital, and financial capital), family business characteristics, and the opportunity structure in the market. The macro-level focuses on cultural embeddedness, state policies, societal institutions, and national market trends. The mixed embeddedness model extends the interactionist model (Jones et al., 2014; Kloosterman, 2010) by highlighting the disadvantages of migrant entrepreneurship. It introduces additional external factors that determine the opportunity structure. It is argued that migrant entrepreneurs are relatively disadvantaged in comparison to indigenous entrepreneurs due to a hostile market environment and a protectionist state regulatory regime which may hinder migrant entrepreneurship activities. This perspective highlights the embedded structural disadvantages that migrants might face in host markets. In addition, migrant women might be forced to deal with racial discrimination, market exclusion, market ghettoization, and gendered processes (Ram, Jones, et al., 2017). Migrant women face difficulties in accessing financial resources due to being detached from mainstream support networks, while at the same time dealing with racism, enclave mentalities, and ghettoization (Figure 2). However, over time, family businesses that survive go beyond enclave mentalities, and move toward multiculturally hybrid structures (Arrighetti et al., 2014).

Researchers have also identified several family business factors. The specific structural factors of family businesses impact ethnic resources. For example, unpaid work tends to be as important as paid work in family businesses (Ram, Edwards, et al., 2017). In a family business, the domains of formality and informality interpenetrate. In addition, women tend to be prone to self-exploitation, that is, spending more time and resources to make things happen both in the productive and reproductive spheres.

Mixed embeddedness has been extended through the intersectional approach that focuses on the entrepreneur's social location which is the combination of race, gender, class, religion, and disability (Villares-Varela et al., 2017). Intersectional factors affect how migrant women entrepreneurship forms and evolves. Factors such as privilege, oppression, contestation, and empowerment related to gender and class are considered important in understanding the dynamics of the phenomenon (Ram, Jones, et al., 2017).

Further mixed embeddedness involves the consideration of broader macrorends and historical developments. Note that migrant women entrepreneurship happens within a broader historical context (Ram, Jones, et al., 2017). In some countries, the historical context favors migrant family entrepreneurship, while in others it might hinder the business activities of women.

Figure 2
Mixed Embeddedness Model



González-González et al. (2011) discussed the geographical variations of the mixed embeddedness model. The Neo-American variation that is found in English-speaking countries highlights the migrant entrepreneur motivation of attaining increased job mobility and higher income. The Rhineland variation (Germany, France) highlights the motivation for breaking through tough institutional hurdles favoring indigenes over migrants. The Nordic variation (Denmark, Sweden, Norway) recognizes the welfare state conditions, where entrepreneurship competes with the standard labor market.

Entrepreneurship Imagery and the Disadvantage Model

MWE is affected by the mainstream imagery of “the entrepreneur”. In many advanced economies, the mainstream imagery tends to be [white, male, middle-class] (Carter et al., 2015). MWE is in stark contrast to this imagery; therefore, it can create disadvantages at three levels: female versus male perceptions, white versus colored perceptions, and lower class versus higher class perceptions. Depending on the extent of such perceptions, migrant women entrepreneurs may need to exert additional efforts to fight against stereotyping, misconstrued perceptions, and disrespect.

The disadvantage model assumes that migrant women entrepreneurs create family businesses to avoid unemployment (Azmat, 2013). Hence, the main motivation is not to attain financial “success”, but it is to

survive economically in the context of a new culture and relationships. Researchers note a *double disadvantage* (i.e., migrant, women) as well as a *triple disadvantage* (i.e., migrant, women, developing country citizen) (Azmat, 2013). These disadvantages are believed to push migrant women to engage in familiar business activities which most often result in family businesses in low-skilled sectors.

Ethnic Minorities and the Women's Enterprise (EMW) Model

MWE is also considered as part of the ethnic minority and women enterprise (EMW). Enterprise diversity and success policies in industrial economies focus on promoting EMW (Carter et al., 2015). Considering the significant challenges in boosting EMW numbers, the EMW model focuses on different types of barriers that hinder the progress (Carter et al., 2015).

One of the major barriers appears to be the gendered perceptions of business activity. The consistent trend in many countries is that women tend to create a significantly smaller number of businesses compared to men. Moreover, on average, women are likely to both spend less time on their business due to family commitments and use their home as a base for their business. In some places and circumstances, self-employment is not considered a "proper business". According to Carter et al. (2015), another barrier is the low capitalization of EMWs.

In general, women entrepreneurs are discouraged from taking big risks and borrowing more money. EMWs, especially migrant family businesses, tend to concentrate on mature markets as well as low-value and low-skill sectors such as food, catering, cleaning, and non-for-profit support. Grimshaw and Rubery (2007) summarize the undervaluation of women work under the 5V framework: visibility (low diversity), valuation (undervaluation of women work), vocation (confusing affect/care with business), value-added (low value-added sectors), and variance (differences in perception). Not all factors considered to be barriers have a one-way impact. Factors such as family, culture, and social capital may have both positive and negative impacts on migrant women entrepreneurs (Azmat, 2013).

The Resources-Strategies-Outcomes (RSO) Model

Chreim et al. (2018) offer a general review of research on MWE. The authors confirm the role of resources such as human capital, social capital, and financial capital. Chreim et al. further summarized the strategies followed by migrant women entrepreneurs under the headings of sector strategies, generic strategies, and market strategies. Generic strategies such as aligning with a male partner and adopting informality appear to be directly relevant to the family business context. The review also highlights the individual, business, and social-level outcomes of ethnic women entrepreneurship (Figure 3).

Figure 3
Resources-Strategies-Outcomes (RSO) Model



The models reviewed in this section predict that migrant women's entrepreneurship is generally determined by the character, nature, intensity, and impact potential of both enabling and hindering factors. Some of these factors pertain to the meso environment of family, community, and firms, while most hindering factors pertain to the macroenvironment. These include government regimes, societal institutions, racism,

discrimination, protectionism, gender expectations and norms, gendered perceptions, and perceptions of migrant groups. Moreover, it is recognized that migrant women's entrepreneurship delivers beneficial outcomes at the individual, business, and societal levels.

Method

This study involved the search for relevant literature that investigates topics at the intersection of migrant women, entrepreneurship, and family business. To ensure a comprehensive analysis, a systematic literature review was conducted. The initial phase involved a broad search on Google Scholar, utilizing the keywords "migrant," "foreign," "women," "female," "entrepreneurship," and "family business." This search restricted to English language articles published through December 2023, yielded a vast pool of potential studies.

To refine the selection process, a focus was placed on recent publications with high citation counts, indicative of scholarly impact within the field. This initial screening identified four seminal articles directly addressing the research topic: migrant women in family entrepreneurship (MWE-FE). Building upon this foundation, Google Scholar was utilized again to identify articles citing the four seminal works. This broader search encompassed diverse disciplines, allowing for a comprehensive understanding of the topic's nuances. The selection criteria included the number of citations with preference given to well-cited papers and the research's direct relevance in terms of including the search keywords in the abstract. We excluded the articles lacking a specific focus on women within the migrant entrepreneurial landscape or those analyzing migrant entrepreneurs as a homogenous group to maintain the study's specific scope.

Furthermore, the "Elicit" platform was employed to scrutinize the expert commentary and discussions surrounding each identified article. This process facilitated the identification of additional relevant studies situated at the nexus of migrant women, entrepreneurship, and family business. Through this multi-layered approach, a final corpus of 30 articles deemed relevant to the research topic was compiled for in-depth analysis.

Family Business-Centered Entrepreneurship of Migrant Women

The review of the identified literature shows that research on migrant women entrepreneurship in family businesses is still sparse. There are many areas that still need to be thoroughly examined. Our review and analysis identified the following sub-streams: striving to triumph over barriers; variable extent of family support; sustaining family harmony; community leadership of migrant women; religion, spirituality, and emotions; and politics and political discourse (Table 1).

Table 1

Literature on migrant women's entrepreneurship in family businesses

RESEARCH	CONTEXT	METHOD	FACTORS	OUTCOME
<i>Striving to triumph over barriers</i>				
González-González et al., 2011	Migrant women in Spain	Interviews	Self-exploitation Invisibility Family business as a moral	Social mobility Social prestige
Pio and Essers, 2014	Indian women in New Zealand	Life-stories	Styles of fighting "othering": Subtle, integrative Aggressive, combat Provocative non-conformist	Rupturing and reworking fixed categories
Njaramba et al., 2018	African women in Australia	Interviews	Barriers and challenges	Business creation

RESEARCH	CONTEXT	METHOD	FACTORS	OUTCOME
Vershinina et al, 2019	Eastern European women in the UK	Biographical narratives	Transnational space Female subordination Female invisibility Transmission of the values	Maternal identity transformation Emancipation Legitimacy and credibility Strong extended family ties
De Luca and Ambrosini, 2019	Migrant women in Italy	Semi-structured questionnaire and interviews	Family strategy Independence strategy Mixed network strategy	New and original enterprises Local integration
Nyiri & Beck, 2020	Chinese women in Hungary	Narratives	Evading gender constraints	-
Patrickson and Hallo, 2021	Chinese women in Australia	Interviews	The need for independence Financial comfort Feeling of control Expanding social networks	New relationships
<i>Variable extent of family support</i>				
Anthias and Mehta, 2008	Ethnic women in the UK	Interviews	Life crisis Hectic lifestyle Domestic work Community for men only	Independence from the partner Empowerment Social inclusion
Azmat & Fujimoto, 2016	Indian women in Australia	Interviews	Family embeddedness Extended family	Entrepreneurship experience
Dannecker & Cakir, 2016	Migrant women in Austria	Interviews	Mobility capital	Stigmatization minimization
Munkejord, 2017	Ethnic women in Norway	Interviews	Family participation Avoiding unemployment	Rural development
Essers et al., 2021	Muslim Moroccan females in the Netherlands	Ethnographic case study	Entrepreneurial belonging Family involvement and support Flexibility	Ethnic need satisfaction Religious need satisfaction
<i>Sustaining family harmony</i>				
Kuah-Pearce, 2016	Migrant women in China	Interviews	Feminized social networks Embedded translocalize	Superwomen reputation
Villares-Varela, 2018	Latin American women in Spain	Interviews	Husband's masculinity	Class repositioning Restoring the default
Ng & Fu, 2018	Foreign women (from developed countries) in China	Interviews Questionnaire	Success orientation Autonomy and independence Family orientation	Patience Adaptability Resilience
Zybura et al, 2018	Migrant women in Germany	Microcensus	Qualification Family responsibilities	-
Liu, 2020	Returning Migrant Women in China	Interviews	Nominal conformity Online entrepreneurship Co-performance	Marital power
Lassalle & Shaw, 2021	Polish women in Scotland	Interviews	Trailing wives Constrained agency	Career prioritization (lack of)
<i>Community leadership of migrant women</i>				
Ribeiro et al., 2012	Migrant women in Europe	Review	Feminization of the economy	Family care

RESEARCH	CONTEXT	METHOD	FACTORS	OUTCOME
Webster & Haandrikman, 2017	Thai women in Sweden	Mixed methods	Creativity Risk-taking	Identity negotiation
Bijedić & Piper, 2019	2 nd generation migrant women in Germany	Panel data analysis	Second-generation migrants	Job satisfaction
Yeröz, 2019	Turkish women in Sweden	Life story narratives	Agency Symbolic capital	Cultural capital development
Ratten and Pellegrini, 2020	Migrant women in Portugal	Interviews	Transnational networks	Open ecosystems
Aman et al., 2021	Migrant women in Kazakhstan	Interviews	Entrepreneurial ecosystems	Resilience to shock
Kwiatek & Villares-Varela, 2022	Migrant women in the UK	Biographical narratives and photos	Female solidarity networks	Non-economic societal benefits Mentoring others Community leadership
<i>Religion and spirituality</i>				
Dryjanska, 2020	Migrant women in Western countries	Conceptual paper	Religion and spirituality	Adaptation Successful training
Webster, 2020	Migrant women in Sweden	Life course narratives	Emotions Emotional citizenry	Hoping to succeed Hoping to be recognized
Essers et al., 2021	Muslim Moroccan females in the Netherlands	Ethnographic case study	Entrepreneurial belonging Family involvement and support Flexibility	Ethnic need satisfaction Religious need satisfaction
<i>Politics and political discourse</i>				
Ozasir Kacar & Essers, 2019	Turkish women in the Netherlands	Life-stories	Political discourse Class	Belonging to heritage culture Non-assimilation
		Interviews	Regulatory environment Incorrect perceptions	Improved policies

Striving to triumph over barriers

Most research articles focus on how migrant women entrepreneurs engage in family businesses to break through ethnic, institutional, and regulatory barriers in host countries (Njaramba et al., 2018). In some cases, these barriers are the result of heritage cultures that tend to loom over migrant women entrepreneurs in multinational spaces (Vershina et al., 2019). González-González et al. (2011) argue that family business is the moral and spiritual space for migrant women entrepreneurs which helps them to fight institutional barriers. However, the authors note that the contribution of women in family businesses tends to be invisible. That is, women's contributions tend to be silenced by the more powerful members of a family. Hence, migrant women entrepreneurs work hard, frequently self-exploiting, to attain better social mobility in a new environment.

Our study also indicated that the mainstream perception of migrant women in Western countries is an important factor. Inaccurate imagery systematically misrepresenting the autonomy, agency and also the priorities of migrant women needs to be addressed (Kahf, 1999; Said, 1978; Shaheen, 2003). Migrant women face triple discrimination based on gender, ethnicity, and minority status; they are frequently perceived to be helpless, passive, illiterate, and uneducated (Pio & Essers, 2014). Therefore, it is argued that migrant women entrepreneurs develop family businesses to regain power to fight the widely held Anglo/Eurocentric views

of migrant women in Western countries (Wood et al, 2021). The styles of fighting-back include strategies that are either subtle/integrative or aggressive and combat-like. Other strategies are in-between these two extremes and involve non-conformist provocative practices (Pio & Essers, 2014). For example, migrant women in Italy use a mixed-network strategy in addition to a family and independence strategy (De Luca & Ambrosini, 2019).

The heritage country values can also act as a barrier. The negative aspects of a home culture such as female subordination and invisibility persist even after migration (Vershina et al., 2019). Vershinina et al. (2019) showed that these structural restrictions are removed within transnational spaces through involvement in a family business. Transnational spaces are used as a conduit enabling migrant women to challenge the feelings of inferiority and attain more respect and legitimacy in both home and host communities. Their research concludes that family businesses are of a heterogeneous nature and that this nature depends on transnational spaces. Migrant women who can create or develop a cross-border family business end up strengthening extended family ties (Vershina et al., 2019).

Researching Chinese women entrepreneurs in Australia, Partickson and Hallo (2021) observed that these women act in response to social and institutional barriers. They strive to attain better engagement independence, enhanced control over their lives, and financial comfort. Most importantly, their view of family business centers on the idea of an enterprise that allows them to build new relationships without relying on extended family support. This brings us to the next sub-stream of relevant research.

Variable extent of family support

Some research documents variable levels of immediate family support. Some migrant women entrepreneurs receive little support from their partners or husbands (Anthias & Mehta, 2008). Contrary to the interactionist model assumptions, the immediate family cannot be seen as an absolute ethnic resource. The extent of support is variable, and in some cases, partners/husbands do not get involved. In such circumstances, family business for migrant women means a business that is separate from their husband's affairs. They desire independence and empowerment in a sense of being less dependent on other family members (Anthias & Mehta, 2008). Migrant women's business activities are embedded in family relationships. Therefore, family can become both an enabler and an obstacle to migrant women's entrepreneurship activities (Azmat & Fujimoto, 2016).

Ironically, a family business could develop in the context of low or no immediate family support, as seen in the case of migrant women entrepreneurs in Austria (Dannecker & Cakir, 2016). These women emphasize social mobility as a form of mobility capital (Dannecker & Cakir, 2016). Here, mobility is defined as the general ability to act and survive in a foreign business environment characterized by uncertain circumstances. Mobility means the ability to progress toward a better societal position.

For some family businesses, immediate family support is substantial (Bastian et al, 2023). The support of a husband/partner makes a big difference for migrant women in Norway (Munkejord, 2017). Munkejord shows that partners/husbands tend to join in and fully support the businesses started by migrant women entrepreneurs in a rural Norwegian context. These businesses contribute to the development of the rural infrastructure.

Another study conducted with Muslim Moroccan migrant women entrepreneurs in the Netherlands showed the positive role of husbands in running daily family business activities (Essers et al., 2021). The

researchers indicate that such support by male relatives and husbands is a novel finding that is rarely mentioned in the literature on Muslim women entrepreneurs (Essers et al., 2021; Bastian et al, 2023).

Sustaining family harmony

Migrant women entrepreneurs do not always strive to break through common cultural norms and restrictions. Research finds that Latin American women in Spain are involved in family businesses and engage in entrepreneurship for different reasons depending on their social class (Villares-Varela, 2018). Middle-class migrant women entrepreneurs engage in entrepreneurship to sustain their husband's masculinity through doing their best to avoid low-skill jobs. Lower-class migrant women use their business to attain upward mobility in the societal class structure. Notably, in the case of middle-class women, family business is used to promote the partner's career, which means the attempt to restore the default of home country cultural norms.

Liu (2020) documents the growing power of return migrant women entrepreneurs working in online businesses, who work in close cooperation with their family members (e.g., husbands, partners). These women migrated back to Chinese villages from developed coastal cities to run their family businesses. Liu notes that these women are engaged in co-performance of traditional male masculinity for the external observers, while in fact exercising a great deal of marital power.

Research shows that foreign women's entrepreneurship in China focuses on family/work balance and family-orientation in business (Ng & Fu, 2018). The expats are driven by success and independence, while at the same time learning adaptability and resilience from the Chinese culture. In another study, a micro-census of women migrant entrepreneurs in Germany showed that family responsibilities are strongly associated with migrant women's entrepreneurship (Zybura et al., 2018). Sustaining harmony within the family appears to enable business activities. Moreover, most migrant women entrepreneurs in Germany tend to lack vocational qualifications. They are involved in the un-skilled and labor-intensive service sectors.

Recent research argues that Polish migrant women entrepreneurs in Glasgow fit the description of "trailing wife" (Lassalle & Shaw, 2021). A trailing wife follows the lead of her husband in settling in a new country, while doing everything to maintain household wellbeing and smooth settlement. Their family business is considered by the members of the family to be secondary to other family priorities. Migrant women entrepreneurs are considered "superwomen" in China because they successfully integrate family-care with entrepreneurship in their daily struggles (Kuah-Pearce, 2016). These abilities are underscored by the embedded translocalize and feminized social networks of *guanxi*.

Community leadership of migrant women

Women are prepared to go through difficult challenges to create comfortable lives for their families (Ribeiro et al., 2012). This tendency has led to the mass-migration of women from struggling economies to wealthy societies, which in turn has led to the general feminization of economic activity in some countries (e.g., post-Soviet countries) (Ribeiro et al., 2012). Migrant women are taking leadership in terms of using transnational diaspora networks and facilitating open global business ecosystems (Ratten & Pellegrini, 2020). Thai migrant women entrepreneurs in Sweden, for example, are found to be highly creative and innovative (Webster & Haandrikman, 2017). Webster and Haandrikman argue that this finding challenges the typical view of migrant women entrepreneurs as being reactive to their context. Rather, migrant women were shown to be resourceful, creative, and knowledgeable. Turkish women entrepreneurs in Sweden are found to be particularly skillful in combining and orchestrating different resources (Yeröz, 2019).

Migrant women entrepreneurs are confident participants in entrepreneurial ecosystems (Aman et al., 2021). Migrant women entrepreneurs, as time passes, successfully adapt to the host country's circumstances, which allows them to create more societal value and maximize their community rootedness (Kwiatek & Villares-Varela, 2022). Research shows that second-generation female migrant entrepreneurs are more satisfied with their self-employment than their native counterparts (Bijedić & Piper, 2019). Migrant women entrepreneurs gradually turn into community leaders supporting other women, assisting other female entrepreneurs, and fostering inter/intra-ethnic business networks (Kwiatek & Villares-Varela, 2022). In this way, migrant women entrepreneurs are shown to significantly contribute to host economies and general societal well-being.

Religion, spirituality, and emotions

Extant research highlights the role of religion and spirituality (Dryjanska, 2020) in the migrant women's entrepreneurship process. Religion offers moral and ethical resources to migrant women when dealing with both private and business challenges. For example, Muslims are found to maintain strong family traditions where husbands are extremely supportive of their wives and businesses (Essers et al., 2021). Although the real role of Islam in entrepreneurship and Muslim family business practices are misunderstood by outsiders, evidence indicates that strong support by male relatives and husbands is grounded in Muslim religiosity and spirituality (Essers et al., 2021; Sadeq, 1987).

In addition, emotions play a significant role in institutional spaces and policy fields (Webster, 2020). Emotions affect how migrant women entrepreneurs see themselves and feel about their personal worth. These emotions are grounded in sensitivities such as hoping to succeed and hoping to be recognized (Webster, 2020).

Politics and political discourse

Heritage and host country political discourses significantly influence migrant women entrepreneurs. Turkish women entrepreneurs in the Netherlands are engaged in political discourses involving their heritage country and use these discourses to construct their identities (Ozasir Kacar & Essers, 2019). This shows how political and sociocultural factors shape the entrepreneurial identities of migrant women.

Ozasir Kacar and Essers (2019) found that Turkish women strategically construct their identities based on their perceptions of gender, ethnicity, and class within the existing opportunity structures. This identity negotiation involves navigating complex situations, leading migrant women to carefully present specific facets of their identities within entrepreneurial spaces. The findings highlight the diversity of experiences among migrant women entrepreneurs, with some emphasizing transnational and cosmopolitan identities, while others deeply engaging with their ethnic identities in the Dutch context. Notably, Ozasir Kacar and Essers' (2019) research observes a trend toward less traditionally gendered, ethnic, or working-class businesses, with many women pursuing ventures associated with upward social mobility. This strategic identity work allows migrant women to challenge negative stereotypes and act as role models within the Dutch society. The authors show that these identity construction processes may be more relevant to middle-class, second-generation migrant women due to their unique social and political consciousness.

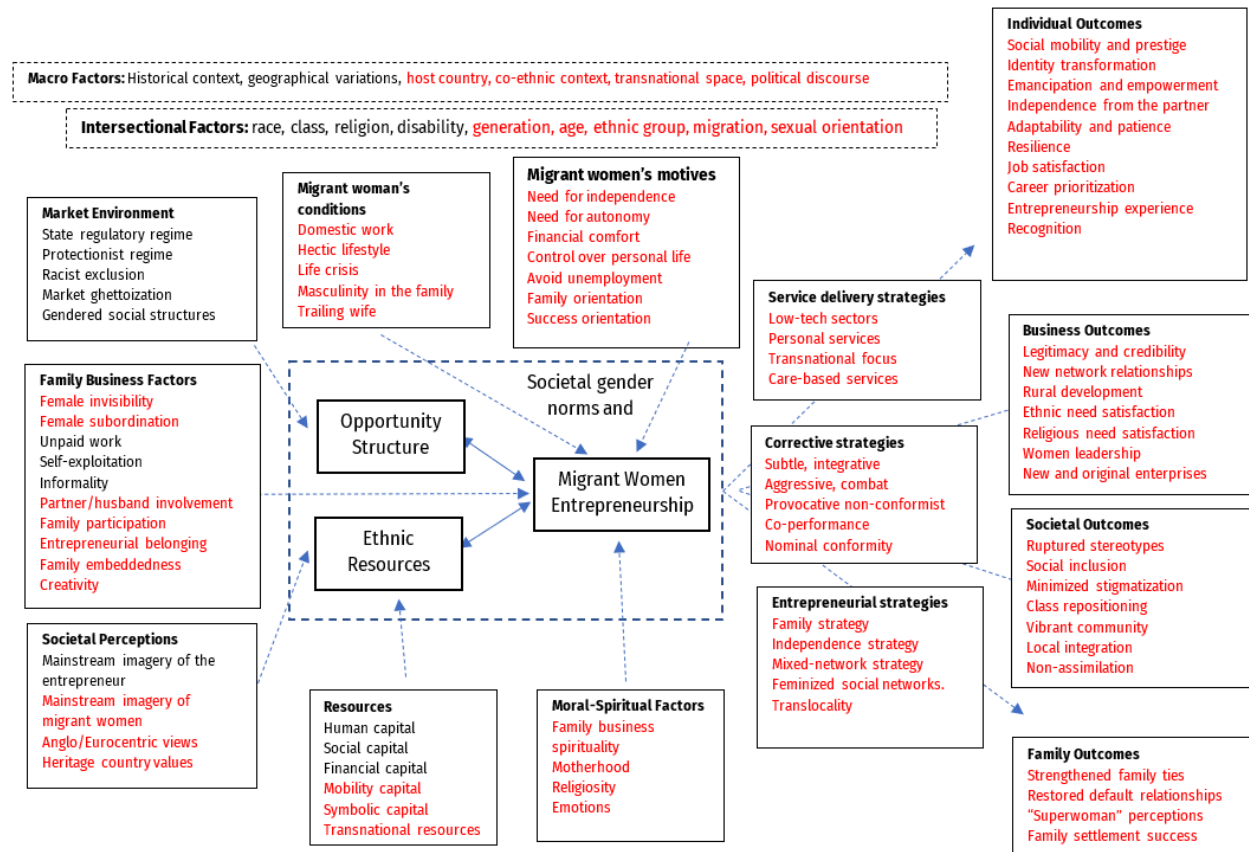
The Integrative Model of MWE-FB

Figure 4 illustrates the comprehensive summary of the findings derived from the 30 articles reviewed exploring entrepreneurship at the intersection of migrant women and family businesses and represents the

integrative model of MWE-FB. This model extends the conventional frameworks discussed earlier: namely the interactionist model, the mixed embeddedness model, the EMW model, and the RSO model, by considering several additional groups of variables (Figure 4). The additional factors are highlighted in red.

Figure 4

The integrative model of migrant women's entrepreneurship in family businesses



The interactionist model of MWE-FB is placed at the heart of the integrative model. The macro factors from the mixed embeddedness model are enriched with factors such as the host country, co-ethnic context, transnational spaces, and political discourses. The intersectional factors were extended through the addition of generations, age, ethnic group, migration circumstances, and sexual orientation.

The meso-level factor groups such as market environment, family business factors, and societal perceptions are acknowledged and enriched with new variables. A number of additional family business factors were identified: female invisibility and subordination, partner/husband involvement, entrepreneurial belonging, family embeddedness, and entrepreneurial creativity. These factors are assumed to directly impact the MWE. The model considers additional important societal perceptions such as the imagery of migrant women, Anglo/Eurocentric (ethnocentric) views, and heritage country values. It is recognized that ethnic resources will be impacted by a variety of other resources such as mobility, symbolic and transnational capital, in addition to human, social, and financial capital.

Three unique groups of factors determining MWE are identified. These are moral-spiritual factors (e.g., family business spirituality, motherhood, religiosity, emotions), migrant women's motives (e.g., the need for

independence, financial comfort, control, avoiding unemployment), and migrant women's conditions (e.g., domestic work, hectic lifestyle, life crisis, masculinity in family).

The RSO model is extended through the consideration of additional strategies and outcomes. In addition to the enriched content of individual, business, societal outcomes, we consider family outcomes as well. Migrant women entrepreneurs use a variety of strategies to pursue these outcomes. We identify service delivery strategies, entrepreneurial strategies, and corrective strategies.

Interpreting the Integrative Model of the MWE-FB

Substratum system perspective

The substratum system perspective calls for the recognition of non-formalized, culturally entangled, non-monetary provisioning activities in society as the bedrock of commercial activities (Kahiya & Kadirov, 2020). Individuals create and exchange value not only within formalized market arrangements but also outside the market. Institutions such as householding, reciprocity, barter, redistribution, sharing, gifting, care, and communal support are used as the provisioning mechanism of society (Benton Jr, 2021). These activities are primeval, natural, authentic, and context-free. Provisioning activities at the substratum can be found in all human cultures.

In households, women play an important role in the ongoing process of social, cultural, and symbolic reproduction. Women create value that is beyond any economic valuation. For instance, attempts to put a dollar sign on intimacy-driven provisioning and service relationships are considered to be highly controversial (Hofmann & Moreno, 2017). Motherhood relationships or care beyond the call of duty are not subject to economic valuation (Firat & Venkatesh, 1995). In fact, attempts to price these phenomena lead to issues with human dignity. Although the market highly values authentic services, not all authentic services are part of the market.

Substratum interpretation of the MWE-FB

From the substratum market system perspective, MWE-FB can be interpreted as the cross-country formalization of unique societal provisioning skills, where migrant women entrepreneurs do not haphazardly decide to engage in business once they move to a Western country. In other words, contrary to what the interactionist model assumes, migrant women's entrepreneurship is neither a "blessing" of opportunity structure in the host culture nor the effect to leverage the "ethnic resource". MWE-FB is a complex process impacted by a multiplicity of factors which signals the existence of a broader substratum of value-creation processes meeting at the intersection of cultures, gender, family responsibilities, and migration.

The integrative model enumerates several market environment barriers and family business factors. The notions of informality, unpaid work, family embeddedness, invisibility, and self-exploitation surfaced as major explanations that directly point to the substratum provisioning arrangements. In Western countries where individually earned money and market valuation are the mainstream logic, these notions are given a degenerative twist. However, from the substratum perspective, one could also interpret these notions as care, dedication, wholeheartedness, motherhood, and invaluable contribution. It must be recognized that the various heritage cultures and values might harbor entangled and embedded entrepreneurship modes that might not be readily recognizable within the current discourse. Migrant women, moving into western contexts, can be seen as entrepreneurs adapting from complex cultural worlds to relatively simplified and highly rationalized markets.

Substratum-based migration and adaptation requires migrant women to follow specific strategies. Research indicates that migrant women entrepreneurs feature unique service delivery strategies that mostly focus on low-tech sectors and care-based services. It is simplistic to interpret this trend as a lack of skills and knowledge, and this assumption is refuted by existing research (Webster & Haandrikman, 2017; Yeröz, 2019). The substratum interpretation leads us to believe that service delivery strategies (see [Figure 4](#)) are the most direct and smooth ways of moving from the substratum level to the formalized level of the market.

A woman ripped from her socially embedded context (due to the varying forms of migration) need to re-assert herself in the new environment. Therefore, individual outcomes such as recognition, respect, legitimacy, adaptability, patience, and resilience come to the forefront. The substratum values take over when migrant women entrepreneurs emphasize social outcomes such as inclusion, non-stigmatization, vibrant communities, and local integration. Similarly, the agency and empowerment of these women may be successfully rendered within their heritage cultural parameters without being recognizable to a western audience. Considering the varied elements and weightings that go into this calculation and their valuation within a heritage culture is essential to the development of the discourse around women's entrepreneurship and the agency and empowerment it can/does represent (Ng et al, 2022).

In some cases, the negative aspects of the rationalized market logic might push migrant women entrepreneurs to stay within ethnic enclaves while asserting non-assimilation. This is done, perhaps, to create less disruption to their substratum roles and to attain harmony between old and new realities. It must be recognized that the migration of women entrepreneurs intensifies a clash between localized orthodox values and the neo-liberal market logic. Hence, factors such as spirituality, religiosity, motherhood, and emotions become central.

Conclusion and future research

The integrative model proposed in this article offers a comprehensive view of the MWE-FB. We recognize that it is a complex phenomenon where multiple factors intersect. Based on the review of relevant articles, we identified important factors that we classified into several groups that must be considered when studying this phenomenon. In contrast to the mainstream models of MWE, we argue that the totality of these factors points toward the substratum provisioning system that forms the nurturing base of MWE-FB.

In addition, we detected several avenues for further exploration. First, research on migrant women entrepreneurs moving from a developing country to another developing country is nearly non-existent. Considering that millions of migrants settle in developing countries, the oversight of this area of research is remarkable. It is wrong to assume that entrepreneurship is a unique characteristic of developed markets; in fact, it is likely that the opposite is true. The review of 30 articles indicates that most research tends to hold this assumption, since most research explores women entrepreneurs migrating from a developing country to a developed one. We anticipate a plethora of new factors arising from the interaction of the rich provisioning substrata of the two developing countries.

Second, researchers should consider MWE-FB in internal migration milieus. Out of 30 journal articles, we identified only one study that explored internal migrants (Liu, 2020). Internal migration tends to be a more common mode of migration. Factors affecting the growth, formation, and dynamics of MWE-FB are expected to be distinct in this context.

Third, in this research area, the dominance of qualitative methodologies is striking. Qualitative methodologies, such as in-depth interviews and life-story narratives, indeed offer a rich understanding of MWE-FB,

but are also context driven; therefore, the generalizability of some findings may not be strong. We call for more research using quantitative methods to add to, strengthen and allow triangulation within the canon.

Finally, it is important to investigate the impact of the latest technologies on the growth and development of MWE-FB. The rapid advances of technologies allow traditional barriers to be overcome or circumvented while potentially increasing/creating others for migrant women setting up businesses in new localities. The way technology is/can transform these spaces and realities is an area for future attention.



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