Diaspora Marketing Revisited: The nexus of entrepreneurs and consumers

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Abstract
In this article, we discuss the role of diaspora as a business network and an opportunity window for foreign market entry according to the concept of diaspora market entry or transnational market entry mode. As sources of information on both home and host countries, diasporas offer opportunities and enable entrepreneurs, thus serving as significant social capital resources for foreign investors. Investors may find an easy way to enter mature markets and thus, internationalise at relative ease by the facilitating effect of diaspora presence in a target market. Diasporas, among their many characteristics, are also known for growing a longing for what is “home” or “homeland”. Hence, there is a demand for those products and services they used to consume prior to migration abroad (i.e. nostalgic consumption). It takes place at a crossroads of passion for national identity and nostalgic consumption. For diaspora entrepreneurs, the social capital they have means business to satisfy the “nostalgia” demand as well as expanding markets for brands from their countries of origin.

Keywords: Diaspora marketing; diaspora entrepreneurship; social capital; national identities; nostalgic consumption.

Introduction
This is not an article about migration; however, it is a fact that migration affects the lives of movers and non-movers alike in many ways. People move individually, in small groups or in masses depending on the circumstances they assess and insecurities they deal with (Sirkeci and Cohen, 2016; Cohen and Sirkeci, 2011). This mobility affects the ways in which we trade, market, shop, and consume. People are exposed to new products and services, new brands as well as new substitutes when they move, while they also continue with their own goods and services, habits, addictions, and obsessions (Sirkeci, 2013). These warrant changes in consumer behaviour and the impact on markets and marketing, although it is often an overlooked area. This is partly due to the fact that troubles

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associated with such moves, as seen in the case of Syrian crisis (Utku et al. 2017; Yazgan et al. 2015), consume much attention amid a myriad of life and death situations.

International human mobility is not only about consumers, for also, a good number of entrepreneurs leave their countries with the intention of avoiding insecurities, exploiting better opportunities and/or following their aspirations elsewhere (Yang, 2005; Levie, 2007; Naudé et al., 2017; for aspirations debate also see Carling, 2017). It is an open-ended dynamic process though; often there are mutual flows between countries of destination and origin and a good deal of onward migrations. Hence, some of the moves are short-term, while others may be for prolonged settlement. Thus, diaspora communities often embrace a small group of entrepreneurs along with sizeable consumer segments. This is perhaps critical for the vital ethnic enclave economy, which provides shelter, jobs, and support for newcomers to settle and progress in their objectives (Liu et al., 2018; Seo and Skelton, 2017; Liu, 2017).

According to Worldbank (2018) looking into the stakeholder interests in international migration, among the greatest gainers are the immigrants. Those who have migrated from a poor country to a high-income one have increased their incomes three to six times (World Bank, 2018). At the same time, in reference to the migration and development nexus, diasporas are considered as important strategic partners. Their economic activities, such as trade, entrepreneurship, and investment, contribute to the economy of both their country of origin (COO) and the country of residency (COR).

Diaspora, as a concept, does not command a specific or legally widely agreed definition, but it has been evolving dynamically in the last three decades, in terms of meanings and interpretations. It originates from "scattering" or "dispersion", which was initially used in 586 B.C. for Jewish people who were pushed out of Palestine because of Babylonian Slavery (Sirkeci, 2013). Since the early 1990s, the meaning of this term has expanded to include dramatic changes and is used to refer to many realities (Cohen, 1996, 2008; Baumann, 2000; Riddle, 2008). A broader definition is "members of ethnic and national communities living in one place, who have left but maintain links with their homelands, being simultaneously "here" and "there"" (Ionescu, 2006; Clifford, 1994).

Faist (2010) argues that most definitions of diaspora draw on a combination of common characteristics, the first of which relates to being dispersed or having migrated. This refers to any kind of dispersal. The second characteristic is that there should be cross-border
relations with a fictive or real homeland. Homeland is considered a source of loyalty, value, and identity (Brubaker, 2005). With the help of this consciousness and solidarity within diasporas, they contribute to the homeland (Safran, 1991). These ties are transnational in nature and cover economics, society, and politics (Vertovec, 1999). The third characteristic is about being integrated with the COR (Brubaker, 2005). For our own argument, we will stick with this broad definition as details and debates about the ways in which diasporas are defined are not within the scope of this article. We would like to focus on the processes through which foreign products and brands arrive in new markets, some of these foreign products appeal to the mainstream consumers. Harmonisation of culture and hybridity, which are consequences of international mobility, is essential for our discussion here.

In this article, first, we examine the diaspora’s economic impact on the country of origin. This part encompasses the concept of diaspora enterprise, its characteristics, and demand as one of the factors affecting entrepreneurship behaviour. In the second section, we explore consumer behaviour with reference to transnational diaspora entrepreneurship. Social capital is an important source for economic activity and offers so many benefits, which are difficult to substitute (Moghaddam et al., 2018). It helps a diaspora entrepreneur build human capital and accumulate financial capital. The third section focuses on the importance of social capital for diaspora entrepreneurs and the roles of diasporas as sources of social capital in the international arena. In this context, we focus on the impact on internationalisation of brands or firms. Then, we conclude with a discussion of diaspora market entry and the impact of social capital.

**Diaspora Transnational Entrepreneurship**

Diasporas offer advantages by simply reducing the psychic distance between the COO and COR through ties being built and maintained. For entrepreneurs, these ties mean information and awareness about the political, cultural and economic environment in a transnational context enriched by international networks, social relations, linguistic skills and financial resources (Zimmerman, 1995). They facilitate foreign direct investment in the COO (Gillespie et al., 1999). Intensive internet-based communication channels have been further strengthening these ties and hence, reducing the distances. In sum, these ties support building bridges between the COR and COO, involving economic, political and social relations (Ojo, 2013a; Levin and Barnard, 2013).

Financial remittances are just one feature of these transnational ties, alleviating poverty and contributing to economic activities in both
COOs and CORs, while contributing to macroeconomic stability and local investments (Williams, 2018; Sirkeci et al., 2012; Faist, 2008). The World Bank indicated that remittances for low and middle-income countries were expected to reach to 440 billion USD in 2016 (Sirkeci and Přívara, 2017) and to exceed 466 billion USD in 2017, a year-on-year increase of 8.5% (Worldbank, 2018).

While diasporas remain to be significant financial sources, they are also sources of trade, foreign investment, and tourism, all of which has a positive effect on development in both the COR and COO (Nijkamp et al., 2012). Their knowledge, skills and social networks also decrease transaction costs and possible informative conflicts between the parties from COOs and CORs (Hatzigeorgiou, 2010). These ties and potentials are further enriched by education, whereby the highly skilled are known for their contribution to technology transfers and capacity building (Lin, 2010; Saxenian, 2006). Diasporas help to spread the culture and products and services from the COO to the host country and thus improve the image of the COO in the COR (Chand and Tung, 2011; Chand, 2010).

Diaspora entrepreneurs are often first movers, who introduce opportunities in their homelands and who use these opportunities more efficiently (Newland and Tanaka, 2010). They seriously contribute to the economies of both countries at the local, micro and macro levels (Aliaga-Isla and Rialp, 2012). Diaspora entrepreneurs are motivated by two types of drivers: necessity and opportunity. Necessity arises, for example, when one has difficulty to find a job to sustain himself and his family at the COR and these people often are not highly qualified (Chrysostome, 2010; Welter and Smallbone, 2010). On the other hand, opportunity entrepreneurs are highly skilled and have many alternatives for their careers, seeking opportunities with financial, individual and social motives (Vissak and Zhang, 2012).

Diaspora entrepreneurship, like diasporas, are naturally transnational since their experience consists of a mixture of what they gained in both the COO and COR (Kshetri, 2013; Williams, 2018). Also, across trans-national spaces, multiple, circular and return migrations are seen (Vemuri, 2014). Transnational spaces of these migrations refer to a web between the COR and COO created by them (Portes, 2001). Diaspora entrepreneurship connects businesses across the transnational space they command (Drori et al., 2006; Riddle et al., 2010): “social realm of immigrants operating in complex, cross-national domains, with dual cultural, institutional, and economic features that facilitate various entrepreneurial strategies” (Driori et al., 2006).
They operate as investors and entrepreneurs in international businesses by benefiting from tangible and intangible (information, advice, and support) resources in both countries (Lin and Tao, 2012). They may contribute to the regional development in host countries as they go to these countries with new ideas, innovations, knowledge, and different and diverse business models as well as investing directly (Elo et al., 2017; Sonderegger and Täube, 2010).

A classification of diaspora transnational entrepreneurship is offered by Landolt, Autler, and Baires (1999), based on their work on immigrant communities from El Salvador in Los Angeles and Washington DC in the US. Transnational dimensions of production and consumption are the basis for this classification, of which there are four types: circuit, cultural, ethnic, return migrant or elite. Transnational circuit enterprises include informal and formal courier agencies between the home and host country (see Rouse, 1991). Start-up capital, labour, sustainability and enlargement of business are at the transnational dimension, whereas consumption is related to linkages between the host and home countries (Sequiera et al., 2009).

A business created by a cultural enterprise is grounded in the arts and cultural heritage of a home country. Ranjan (2015) claims that such entrepreneurs are interested in the production and distribution of homeland mass media, beverages, and foods. Generally, this is the kind of business preferred by individuals who are trying to preserve and develop the homeland culture (Sequiera et al., 2009). These entrepreneurs are individuals who have participated in cultural and political organisations of both the home and host countries. In order to engender the success and sustainability of such businesses, they need the crucial support of the relevant ethnic community.

A range of small business ventures (convenience stores or grocery, bakeries restaurants, service-oriented business etc.) are examples of ethnic enterprises located in immigrant neighbourhoods. These businesses are highly dependent on imports from the homeland. Generally, these imports are also sourced via co-ethnic retailers and wholesalers. In the next section, we discuss ethnic entrepreneurship in relation to nostalgic consumption. This ‘nostalgia trade’ is important for diaspora/immigrant communities and nostalgia consumption indicates emotional links with their home countries.

**Consumers on the move: Ethnic and Nostalgic Products and Identities**

Ethnic imports carried out by cultural and ethnic enterprises are called *nostalgic trade* (Orozco et al., 2005), which provides new business and new market opportunities. This is often observed in ethnically diverse
metropolitan areas, thus complicating its marketplace. In these markets, alongside household brands such as Coca-Cola, McDonald's, and CNN, brands from countries of origin appear side by side as a nostalgic product range, such as Cola-Turka, McDoner, Aljazeera and colourful headscarves (Rath, 2006). Demand for ethnic/nostalgic products is created by the immigrant community (Aldrich and Zimmer, 1986). As Orozco et al. (2005) found out among Latin American and Caribbean immigrants in the US, 68.4% were buying products of the country of origin. This is particularly attractive ground for businesses and it is almost exclusive to immigrant co-ethnic entrepreneurs. This is indicative of the importance of understanding the mind-sets of immigrant or diaspora consumers. This also confirms the importance of the ethnic and nostalgic trade.

As a result of the fact that consumption is primarily a cultural phenomenon, cultural change potentially affects individuals' consumption (Laroche et al., 2005). To strengthen this claim we can say that culture is a force shaping behaviour (Berry, 1997). Both the home communities and the host communities are exposed to and influenced by the impact of immigration on their consumption preferences. After migrating to another country, people modify their identity as regards to the host culture, both consciously and subconsciously (Kumar and Steenkamp, 2013; Sirkeci, 2013). However, this adaptation process is a long-term one and it does not follow a linear course (Massey, 1998). There are two interrelated concepts in this process: ethnic identification, which can be defined as maintaining a relationship with the home culture and acculturation with the host society's culture (Berry, 1997; Segev et al., 2014).

Maintaining the links with the home culture shows the value attributed to it and commitment by individuals (Berry 1997; Cabassa, 2003). It can range between full participation to full refusal on three dimensions: linguistic, attitudinal and behavioural (Kim et al., 2001). Use of the home language, consuming mass media from the home country, social interactions with co-ethnics and networks as well as attachment to the home country culture, are indicators of identification with the home country. Loyalty to the homeland culture is reflected in social interaction and participation patterns of immigrants as they tend to be more in contact with co-ethnics than the host society members.

In a study conducted by Kumar and Steenkamp (2013), immigrant consumers were divided into four groups according to ethnic identification and acculturation level: assimilators, marginals, ethnic affirmers and biculturals. Within the first group are those people who move away from the home culture and follow the host culture
patterns, generally preferring the host country’s brands. They are unlikely to retain their COO cultures. Marginals area characterised by very limited resources and would not appear as an attractive consumer segment. Ethnic affirmers are those who cling to the COO culture and make an effort to continue consuming products and brands from the COO. Biculturals are people acquire and maintain a mixed character and therefore likely to maintain a portfolio of brands and products from both countries of origin and destination. These ethnic affirmers and bicultural groups are the main target groups for diaspora entrepreneurs. These two groups are characterised by limited or preferential level of interaction with the host culture and maintain loyalty to brands and products from the COO. These are also likely to concentrate within ethnic enclaves.

While members of these two groups feel loyal to the COO brands, they may also exhibit a mixed consumption pattern with the effect of acculturation over time. For example, Indian-Americans prefer Indian food and clothes at home, whilst they eat American food and wear western dresses when they go outside (Kumar and Steenkamp, 2013).

The ethnic / nostalgic brand loyalty depends on the immigrant’s ethnic identification, whilst mainstream brand loyalty is influenced by that person’s acculturation level (Segev et al, 2014). Laroche et al. (2005) found a positive relationship between ethnic identity and ethnic foods consumed by both Greek- and Italian-Canadians. Rizwan et al. (2017) investigated the impact of acculturation on brand choice for immigrants from the South Asian region in the UK and found that a high level of acculturation positively affected the purchase of mainstream brands, whilst having a negative impact on the buying of South Asian brands.

An immigrant consuming home country products may mean that he or she is attached to the homeland (Orozco, 2008), the affirmation of which is called ethnic (national) identity. Self-identification, feelings of belongingness and devotion to the homeland, a sense of shared values, and attitudes towards one’s own home country can be regarded as an indication of ethnic belonging (Phinney et al., 2001). The consumption of ethnic and nostalgia products enables migrants to maintain the customs and traditions of their home country. Orozco (2008) found that 90% of Salvadoran spend over $130 per month on home country products, because they described these as good quality and as a means of linking them to their country of origin. Such strong cultural links are robust proxies for assessing the demand for (home) national brands in the diaspora, which is further enhanced by the presence of transnational social networks (i.e. social capital).
Social Capital and Consumer Behaviour

Granovetter (1973) assumed that members of ethnic enclaves tend to have strong ties to each other, which urge them to buy their own ethnic products and services (Sequeira and Rasheed, 2015). Sentimental and material links with COOs (Sheffer, 1986) facilitate solidarity among co-ethnic members with a strong ethnic group identity (Cohen, 2008). Homophilous 1 Ethnic ties refer to an individual's emotional attachment to a shared ethnic/national identity (Chand and Thung, 2011). Ties among inter-ethnic affirmers and inter-bicultural are related to homophily. Ethnic affirmers and biculturals are reflections of the degree of ethnic belonging and acculturation. While belonging refers to the maintenance of demand for COO products, acculturation means psychological and cultural transformation (Berry, 2003), which signifies a decline in demand for such products (see Jamealla and Intharacks, 2017).

Hung et.al (2013) also showed the impact of social capital on acculturation by drawing on a survey on Mainland Chinese immigrants in Hong Kong. Another factor that contributes to strengthening or the maintenance of diasporas' contacts with the COO is affordable transportation. Studies have indicated that travels to homeland strengthen their links with family social capital and impact on the processes of acculturation in the host country.

Contact with others from the COO influences the level of ethnic identification. This, in turn, affects their consumption of, and demand for, COO and nostalgic products. Nuesink and Doolaard (2013) have analysed the effects of social interactions of diasporas of Turks, Moroccans, Surnames, and Antilleans with host country nationals in the Netherlands, with social interaction being measured by the frequency of interaction with the lattermost. They found that interaction with the host country nationals increases the identification with the Netherlands and indicates cultural integration. Cultural integration means changing habits, norms, and values as well as consumption behaviour. Another study found that positive identification with the host country culture leads to a positive evaluation of products from there (Shoham et al., 2016). Shifting demand towards host country products is likely to reduce it for home country products.

Social Capital and Diaspora Entrepreneurs

Capital or resources are what an entrepreneur needs in order to carry out a business idea successfully. This is more challenging if one is

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1 Homophily refers to claiming that the possibility of a human’s communication being established with others who are like themselves, is higher.
outside his or her own territory. Ojo (2013b) classified the main resources of diaspora entrepreneurs as cultural capital, social capital, labour/human capital, and financial capital. Here we will focus on social capital.

The social life of an individual is part of a person’s social capital (Narayan and Pritchett, 2000) and Field (2006) argued that interpersonal relations are the basis of it. Communication networks enabling the maintenance of relationships and common values strengthen social capital formation. According to Bourdieau and Wacquant (1992), social capital is one’s share from communication networks that are created by institutional or non-institutional mutual acquaintanceship. Social capital emerges from relationships among individuals, organisations, communities or societies (Bolino, Turnley and Bloodgood, 2002). Putnam (1995) emphasised the importance of formal (business contacts, bank, local government, organisations and associations and so on) and informal (family, kindship, friends, relationship of neighborhood, acquaintances) networks as the basis for social capital. The volume of social capital, although difficult to measure, can be determined with respect to three factors: the number of people in the network (size), the level of linkages among individuals and the communication frequency of the individuals involved (Sequeira and Rasheed, 2004).

Entrepreneurship pertains to processes involving finding opportunities and resources and the creation of organisations (Shane and Venkataraman, 2000), with social capital being of crucial importance in this process (Davidsson and Honig, 2003; Hoang and Antoncic, 2003; O’Donnel et al., 2001). Granovetter (1985) underlined the importance of social relations and trust in business behaviour but there are also costs which are difficult to measure. Kyle (1999) stated that the linkage based on trust decreases costs. Therefore, we note that social capital is embedded in a wider context (Sommer and Gamper, 2018).

Transnational social capital allows the diaspora entrepreneur to gain an advantage against others in the market. For, unlike others, the social networks of these entrepreneurs benefit from resources in three domains: network of home, network of the host and the network of industry (Driori et al., 2009; Sommer and Gamper, 2018; Massey, 1988; Harima, 2015).

Networks in the host countries consist of two dimensions: ethnic and non-ethnic (Moghaddam et al., 2018; Driori et al., 2009). Entrepreneurs from the same ethnic group may have access to the business networks within the ethnic enclaves, which are key economic spaces.
for diasporas, operating largely on trust and solidarity, offering advantages over outsiders (Salaf et al., 2003; Koot et al., 2003; Iyer, 1999; Aldrich, 1999; Kloosterman and Rath, 2001; Sequeira and Rasheed, 2015). Information about unfilled niches, unmet needs, new processes, and strategies can be serviced through these networks of co-ethnics in the host country (Sequeira et al., 2009; Van Gelderen, 2007). They may help ethnic and transnational entrepreneurs to get access to products, services, and opportunities to grow their businesses. Wong and Ng (2002) have shown that Chinese transnational entrepreneurs in Canada, have realised their export and import businesses through co-ethnic networks. They import Asian products and sell them through their diasporic distribution and retail channels throughout North America. However, isolation in these networks comes with a risk too. That is, these networks may delay integration with the mainstream market and entrepreneurs will thus miss opportunities outside (Sommer and Gamper, 2018).

Transnational enterprise activities facilitated by social networks may transcend the COR and the COO to spread to other countries. Diasporic networks of the same industry can be exploited in different countries to circulate products, money, ideas, cultural goods, and information in one direction or mutually (Voight-Graf, 2004).

Granovetter (1973, p. 1361) classified social networks in terms of strong and weak linkages, both of which give access to the exclusive ethnic channels of sources and opportunities. In the case of a strong linkage, emotional intensity is higher, mutual and deeper, whereas weak linkages refer to shallow and superficial sharing practices. Putnam et al. (1993) also looked at weak and strong linkages in the context of relations with family, neighbourhood, close friends, etc., which can offer a bridging social capital. Weak ties exist in groups where relational linkages are mostly slight amongst the different members (Granovetter, 1983). Burt (1992) distinguished strong ties from weak ties by looking at the meeting frequency of members of an inner group. These ties are good for providing information and beneficial for discovering new opportunities and original ideas (Moghaddam et al., 2018; Aldrich et al., 1987; Ibarra, 1993). However, knowledge gained via strong ties is often cheaper, more sophisticated and more detailed as well as being more trustworthy due to the presence of a long-term relationship (Granovetter, 1985). Moreover, countering opportunism and strong ties minimises the need for a monitoring process (Nahapiet and Ghoshal, 1998; 245). Bruderl and Preisendorfer (1998), Starr and Macmillan (1990) and Sequeira and Rasheed (2015) have argued that strong ties are important in the setup stage, while weak ones are salient in the developing or growth stages allow for access to wider
social networks as shown by studies in Germany, Sweden, the USA, and Canada (Simba and Ojong, 2018; Jack, 2005; Atsan, 2017; Barakji and Kalssli, 2017; Chand (2012). An ideal network will have access to both strong and weak linkages (Hoang and Antoncic, 2003; Granovetter, 1973).

**Diaspora Market Entry**

We have so far discussed the demand arising due to the presence of diasporas, consumption patterns, particularly relating to nostalgic consumption, and diaspora entrepreneurs. Social capital embodied in diaspora networks thus involve consumers, entrepreneurs and businesses/brands. These networks may connect the COO and COR, whilst also possibly involving other countries in a truly transnational way. This is evident in the practices of Turkish small businesses in North London, for instance. They source many items from businesses set up by their fellow Turkish diasporas in Germany, the Netherlands and other continental destinations for Turks as well as procuring some goods directly from Turkey. Of course, such links not only provide valuable information and knowledge transfers, but also, reduce the symbolic and cultural distance (Elo, 2017; Minto-Coy, 2016).

Diaspora networks are means for internationalisation. Diaspora presence and networks facilitate entry of COO brands/products in terms of offering immediate recognition and awareness of these products/brands in the COR. Hernandez (2014) found out that immigrants (i.e. diaspora communities) were the only information channel for those firms from 27 countries entering the USA market. On a similar note, Sangita (2013) showed that diaspora network channels reduce surveying costs and knowledge barriers regarding international trade. Mustafa and Chen (2010) found similar results among Indian and Omani immigrants in Malaysia and Singapore as presence of diasporas encouraged intention to internationalise.

As well as increasing the mobility of goods, money, and people, the rapid transformation of communication and transportation are among the drivers of globalisation (Sirkeci, 2013). Due to globalising forces around the world, economic, financial and cultural lives have been reformed. Despite there being a great deal of standardisation globally, the “global village” remains to be fragmented by local and national tastes, attitudes, values, norms and behaviours. Actually, local and global tastes coexist and a “glocal” mass of consumers has emerged (Sirkeci, 2013).

Transnational firms are, in a sense, stateless, serving customers in many national settings as well as outsourcing and benefiting from synergies in multiple countries. Diasporas are part of these cross-border
networks transcending the national contexts, comprising transnational communities connecting countries too (Usher, 2005). Diaspora communities may settle in their enclaves while maintaining their transnational networks (Bhat and Narayan, 2010). What drives diaspora market entry is these diasporas’ demand for goods and services originating from their countries of origin and these demands are moderated by the level of acculturation. Hence, understanding ethnic consumer behaviours is important (Veckie and Veckie, nd.). In the same vein, assessing acculturation levels is useful for forecasting demand for such products in these communities.

The fields in which ethnic affirmers ve biculturals, who are formed as a consequence of the acculturation process, are the target segments for firms (Kumar and Steenkamp, 2013). In these segments, where sufficient demand exists, they can invest to enter and expand with initial help from diaspora networks. Diaspora market entry (mode) benefits from the motives of solidarity, trust, and patriotism (Elo, 2016). Longing for the home country can characterise the diaspora consumer segment. For example, India’s Reliance Mediaworks (RMW), have established movie houses in which people in the diaspora segment in the US can consistently watch Bollywood films (Kumar and Steenkamp, 2013). In fact, they have become a known brand in the transnational arena by opening Bombay Cafes in these movie houses, which serve Indian snacks and drinks.

Diasporas, thus, appear as important actors in the introduction and development of firms or brands from COOs in CORs. They play the role of intermediaries for global firms as well as COO firms in global markets (Riddle, 2008).

**Conclusions**

Whilst differences can be identified between “diasporas” that are forcefully separated from and cannot freely travel to their COOs and immigrants who enjoy relative security in this regard, the ties and cultural identities determine the demand for products from COOs in CORs. The transnational character of diasporas is conducive with the development of such transnational consumer behaviour and entrepreneurship, which means that their contribution goes beyond economic activities driven by remittances.

A diaspora’s connections with the COO along with prevailing commitments, longing and associations, offer fertile ground for COO companies to reach the markets in industrialised countries. The presence of entrepreneurs strengthens these possibilities. These diaspora entrepreneurs are equipped with knowledge and experience as well as access to information in both the COO and
COR. Hence, they are advantaged over others in the market and likely to spot unique opportunities (e.g. bringing new products or brands from COOs to CORs and vice versa).

Diaspora networks develop due to the nature of human mobility and how it operates as a process, with the same networks are also being likely to serve as networks for businesses in pursuit of internationalisation. The evidence is abundant when one looks at ethnic enclaves in major immigration countries, although there is a need for more systematic research and analysis to develop appropriate concepts to explain these entities and processes.

A sizeable diaspora often serves as a sizeable consumer segment for products and brands from the COO willing to tap into nostalgic consumption and loyalties carried from the past. Additional processes of identity and culture preservation versus acculturation, integration, and assimilation, may add further to the sentiment of solidarity, which can make diaspora market entry even easier for those interested COO brands and products. There is also always the possibility of these new entrants becoming mainstream, if they are adopted by host country residents like we have seen in the case of the Doner Kebab in the UK and elsewhere (see Sirkeci, 2016). Hence, it is not only about nostalgic consumption, which may or may not disappear in second and later generations in diasporas. Diaspora demand for COO products is moderated by acculturation processes, i.e. the more integrated these communities become, the less demand for COO products. In the same vein, as acculturation progresses and further integration follows, the solidarity and trust characterising diaspora entrepreneurship may weaken.

We have highlighted the role of social capital as a key driver for diaspora entrepreneurship, consumption, and market entry. Whilst there have been some studies exploring these relationships and processes, there is still a significant gap in the literature. Transnational consumers and entrepreneurs and their engagements with COO brands and COR brands as well as processes of brand loyalty and breaking brand loyalty thus remain important areas for research. Equally important is to understand the attitudes of and awareness among COO organisations of diaspora marketing opportunities. When an adequate amount of research has accumulated, it will be possible to compare and contrast the experiences of accidental international firms and those knowingly tapping into diaspora marketing opportunities.
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