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Understanding Diaspora Transnationalism

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Introduction

Most recently, the surge in immigration and increase in diaspora investment in the country of origin (COO) have drawn attention to the concepts of diaspora and transnationalism, two concepts commonly used to describe immigrant settlement in the host countries and their activity that span across national borders. Diaspora symbolises someone who has emigrated from his or her COO to another country and has integrated into the new-found country but has no intention of abandoning the COO. Such a person shuttles between host and home countries for opportunities. The concept of transnationalism was coined to give theoretical form to empirical observation that migrants through their daily activities (social, economic and political) create activities that cut across national boundaries (Basch et al. 1994; Portes and Fernández-Kelly 2015). A perspective that symbolises diaspora as

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a bridge between countries in terms of national economies, NGOs, globalisation and multiculturalism issues (Portes and Fernández-Kelly 2015). In the past decade or so, both terms have been used to refer to the cross-border movement of people from one country to another and cultural linkage to diaspora ancestral home. This is a process that has increased the inflow of capital, communication and investments in many emerging economies.

The increases in capital accumulation, communication and investments have increased the flow of culture, capital and populations across national borders, resulting in a new global, theoretical context and interests in cultural diffusion (Schiller et al. 1995). This transmission of elements or features of one culture to another leads to the process whereby immigrants and their descendants constantly shuttle between host and home countries for entrepreneurial, political and social activity, known as diaspora transnationalism (Basch et al. 1994; Portes 1997). Transnationalism has created a scenario whereby culture and immigration are fast becoming the eroding and defining factors in the political, social and economic life of every nation. For example, migration and immigrant issues were some of the defining factors in the 2016 British European Union (Brexit) referendum and the election of Donald Trump as President of the USA. Whatever the issues that are associated with immigration, immigrants' contribution to home and host countries' economy, social and political relations far exceeds any issues surrounding immigrant and human settlement in a country other than their country of birth (Portes 1997; Green 2016).

A settled immigrant in a country other than the COO is dubbed 'diaspora'. The concept of diaspora was first introduced by social anthropologists, who noted the intense interaction between the place of origin and destination among immigrants (Basch et al. 1994). Sociologists and social geographers followed with a string of empirical studies, suggesting that diaspora in the modern world is an alternative concept or a variance of traditional immigrants (Levitt 2001; Smith 1998; Smith and Guarnizo 1998; Kyle 1999). While diaspora is a very old concept associated with the exile of the Israelis from the holy land, the concept of transnationalism was first used in the 1960s by economics students in reference to corporate structures with established organisational bases

in more than one state (Martinelli 1982; Aikins and White 2011). Afterward, scholars have used the adjective (transnational) to signal an abatement of national boundaries and the development of ideas or political institutions that spanned across national borders (Schiller et al. 1995). In the literary definition of 'transnational', it is understood as the 'extending or going beyond national boundaries' (Webster's Third New International Dictionary 1976).

A growing body of evidence suggests that diasporas play a critical role in supporting sustainable development by transferring resources, knowledge and ideas back to the COO. In addition, countries finding it difficult to compete for FDI have turned their attention to their diaspora for investment in the COO. Diaspora investors are facilitators of transnational knowledge linkages that contribute to the diffusion of technology and product knowledge from individuals in the COO to the country of residence (COR) (Saxenian 2006). As an investment, diaspora transnationalism provides economic development benefits to post-conflict countries beyond the immediate influx of capital (Nielsen and Riddle 2010). Empirical findings suggest that diasporas are not only investors, but they also often share market information about the COR (information about import and operational regulations, consumer demand and competitive intelligence), with other investors and firms in the COO (Riddle 2008; Riddle and Marano 2008).

This means that diaspora investment, remittances and know-how activities have fast become important sources of social capital and political relations for COO (Efendić et al. 2014). The literature on diaspora transnationalism recognises that diasporas might support development programmes in the COO, lobby their governments, appeal to international institutions or work to raise awareness in the broader population about contributing to national development (Newland and Tanaka 2010; Efendić et al. 2014). Diaspora transnational remittances and investments are well documented. For example, the first Afghan shopping mall was an investment of an Afghan diaspora. According to a World Bank report authored by Ratha et al. (2016), African economies received US\$33 billion worth of remittances in 2015 alone, down from \$40 billion in 2010. The diaspora invests relentless effort and shows special motivation in the pursuit of COO ventures (Nielsen and Riddle 2007).

Thus, the chapter will help to create an understanding of diaspora transnationalism and provide a brief historical discussion of some events that have been dubbed diaspora transnationalism and the motivation for the diaspora. To create an understanding of the two concepts (diaspora and transnational), the next section looks at some of the events describing cross-border movements.

The chapter is meant to be theoretical in the wide sense of the term. The aim is not to develop a comprehensive theory or a synthesis of a theory, nor to apply a distinct set of theories to diaspora transnational phenomena. The term 'theory' here relates to theoretically guided empirical propositions, covering descriptions aiming at particular events and sites. Neither is this an effort to develop an integrated theory of diaspora and transnationalism.

Historical Perspectives on Diaspora Cross-Border Business Activity

Historical evidence suggests that the movement of people across the national border has led to the settlement, trading of food across national borders and the cultural integration of immigrants in the local ways of life of their host countries (Dees 1998). As evidenced in the historical artefacts and discoveries from the prehistoric, middle and modern ages, members of a trading diaspora cultivated their networks across space and travelled back and forth in pursuit of their commercial ventures (Skaff 2003). Merchants have also (in the prehistoric ages) engaged in commerce and integrated into the local ways of life in host countries (Curtin 1984). Excavation records and Chinese documents have also supported the idea of the existence of transnational trade by migrant traders as early as the sixth century B.C. Furthermore, Chinese records, documentation and discoveries from the ancient burial grounds of Astana (Asitana) and Karakhoja (Halahezhuo) and ancient monuments dating back to the prehistoric age show evidence of trading of food or essential resources for survival purposes (Dees 1998). The trading of goods and services along the borders of city-states like Palmyra and Petra (Syria) has also been highlighted as evidence of cross-border

movement of people for trading purposes in the fifth to seventh centuries (Massey 1990; Skaff 2003).

Those settled abroad or frequently travelling between COO and trading places abroad brought back economic resources and other goods to better the lives of their families as well as improve their own status within the social structure. The Nomadic Period and the ancient Bronze Age civilisation of Dilmun are regarded as landmarks in the evolution of cross-border entrepreneurship and can be considered to be the embryonic forms of diaspora transnationalism or cross-border investment. As claimed by scholars such as Tarrus (2001) and Bruneau (2010), this era in history ushered in the transportation of goods for sale from one city to another. While all this trading era signifies trade between nation-states, it also brought about cross-cultural links between different ethnic communities (Sandip 2006). This era marked the beginning of what the modern cultural theorist regards as cultural diffusion, the integration of different cultures, leading to intercultural connectivity of nation-states.

As the nation-states became more connected, intercity and international trade grew. Prominent in this intercity trade was the trade between Venice and Genoa in the middle age and the arrival of Arabic spices in the European market (Sandip 2006). The arrival of Arabic spices, exotic medicines, new drugs, the mass movement of people and capital from the Old World ushered in a periodic trading between cities and nations. For example, the trading link between Mesopotamia and the Indus Valley, and the trade between Tibet and India as early as 5000 years ago are evidence of intercity trades (Pelliot 1912). As shown in the work of Anas and Xiong (2003) and Casale (2006), the intercity trade of intermediate goods introduces pecuniary links among cities, creating positive intercity production externalities, the evolution of transportation and cross-border communication among people of different ethnic backgrounds. This trading period promoted and improved cross-border entrepreneurial activity and the shuttling back and forth across national border referred to in the 1960s by students of economics as transnationalism (Martinelli 1982). As argued earlier, the aim of these nomadic diasporas was to make sufficient economic gains to send back home to care for families and enrich the nation-state and their own social status.

Shuttling back and forth was the result of improvement in transportation and communication, an improvement that brought about a new era of trade and industrialisation. According to the neoclassical theorists, this resulted in a mass exodus of people across the national border, a process linked to factors, such as family reunification, war and famine, and unequal distribution of wealth. From the theoretical perspectives, mass immigration was a result of the unequal distribution of wealth and the advent of trading treaties between nations and countries (Dees 1998; Djajić and Michael 2013). The treaties allowed movement and work and the need to fill the vacuum created as a result of industrialisation. In addition, cross-border movements resulting from industrialisation played a major role in the cultural, religious and social integration of immigrant in host countries (Christian 2000; McIlroy and Croucher 2013). While the discussed historical paradigm suggests the existence of cross-border trading during the middle and modern ages, the lacks in extensive documentation during the prehistoric age create difficulties in accessing early historical evidence on cross-border trade during the prehistoric time. However, historical artefacts and discoveries show that humans have moved from their community to another either in search of food or essential resources for survival. This led to the claim of the existence of transnationalism during the prehistoric age (Dees 1998; Massey 1990; Skaff 2003). Thus, the historical concept allows for an understanding of how and why people immigrated and integrated into a country other than their own COO and participate in the political, social and economic activity of home and host countries.

Modern Transnationalism and the Diaspora

The variation in views on what diaspora is makes defining diaspora and transnationalism a difficult task. Diaspora, in particular, has become an all-purpose word used to describe all activity from immigrant and immigration stand point, something that scholars such as Bruneau (2010) and Aikins and White (2011) have warned against. In addition, linking diaspora with all immigration will trigger the neo-classical view of immigration being a pitfall of the economic imbalance

that exists in the world. Hence, defining diaspora and transnationalism brings to mind what to include in the definitions, as both have different terminologies that best describe what they stand for. Theoretically, diaspora and transnationalism often overlap and are sometimes used interchangeably. Both concepts usually involve using terminologies such as globalisation, cross-border, culture and integration or adaptation. Globalisation and enhancement in communication, transportation and technology have improved our ways of doing business and human connectedness. This issue of connectedness means increased human interactions, multiculturalism and linkages to COO.

While the impact of globalisation, communication, networking, policies and cultural issues are important factors in defining the diaspora and transnationalism, the suggestion is that diaspora and transnationalism phenomena occur within the limited social and geographical spaces of a particular environment (Bauböck and Faist 2010). In a host country, for example, diaspora investments are mostly found within an immigrant enclave. An immigrant enclave is a distinct spatial location and organisation of a variety of enterprises serving an immigrant community in host countries. This community of people of similar immigration and cultural background creates the essential resources and environment for diaspora investment in host countries. Transnationalism affects the culture, environmental conditions and infrastructure in the COO. Thus, diaspora transnationalism draws a similarity with emigration. While emigration is the act of leaving one's own country to settle in another, diaspora transnationalism involves a process of diaspora shuttling between COR and COO for business opportunity and investment. As Aikins and White (2011) found, the current increase in circular migration flow creates difficulties and limitations in defining today's notion of transnational diaspora. Diaspora transnationalism is, according to Levitt (2001):

A process of living within transnational social fields and the possibility of being exposed to a set of social expectations, cultural values, and patterns of human interaction that are shaped by more than one social, economic and political system which enable one to engage in cross-border investment (Levitt 2001).

This definition encompasses the current way of looking at diaspora transnationalism. This definition looks at the social field, social expectations, cultural values and human interaction that are involved in a transnational diaspora. The human interactions in diaspora transnationalism is identified as a network. Network within diaspora transnationalism consists of ties or relationships built on trust between the investor and the community. What this symbolises is that network improves ties between the transnational diaspora and home country. Although the network is regarded as informal relations that a person has with others (Reese and Aldrich 1995), it can serve as contract-enforcement mechanisms that promote information flows across international borders (Javorcik et al. 2011). Close comparison of emigration and diaspora transnationalism suggests that both involve cross-border movement out of a country by residents; while diaspora transnationalism describes the movement of the diaspora out of their host countries for opportunity formation and investment in the COO, emigration also describes as 'brain drain' (highly trained or qualified people from a particular country) involves the movement of native born population out of their COO.

To date, people migrate for various reasons ranging from war, unemployment, the chance of a better life, family reunification and often for investment (Hammar et al. 1997; Kingma 2007; Portes and Fernández-Kelly 2015). Over the past two decades, international migration has been on the rise and the number of migrants worldwide has continued to grow rapidly reaching 244 million in 2015, up from 222 million in 2010, and 173 million in 2000 (IOM 2016). This makes immigration a well-debated social and political issue in the twenty-first century, and it focuses on policy makers, governments and organisations around the world. Thus, as the gap between the economies of the developed and developing countries continues to grow, immigration from the developing countries will continue to rise. This steady increase in the number of people moving out of their COO will also increase the number of diaspora transnational investment in their COO.

The next section defines the diaspora transnational investment and describes the motivation for diaspora transnationalism.

Transnational Diaspora Investment

Diaspora transnationalism, as described in some entrepreneurial models, involves the commuting of resources across multiple borders (Goldring 1996; Guarnizo 1997). By concurrently engaging in two or more socially-embedded environments, diaspora transnationalism creates, develops and deploys its resource base to exploit comparative advantages in both COR and COO (Thieme 2008). Due to the sentimental attachment to the COO, diaspora transnationalism initiates investments; connects home and host countries in political, economic and social issues; creates jobs; and provides business, technical and technological information about host countries to their COO (Oviatt and McDougall 2005). Diaspora transnationalism understood to be a process of living within transnational social spheres and the possibility of being exposed to a set of social expectations, cultural values, and patterns of human interactions that are shaped by more than one social, economic and political system that allows a diaspora to engage in the cross-border activity. The concepts convey the idea of transnational populations living in a host country, while still maintaining economic, social and political relations with their COO (Debass and Ardovino 2009). Therefore, the term symbolises, those ethnic minority groups of migrant origins residing and acting in host countries but maintaining strong sentimental and material links with their COO.

This suggests that for diaspora transnational investment to succeed, immigrant cultural and capital (human, social, financial capitals and networks) resources, previous country knowledge, understanding of ethnic capital and types of network that exist in the home and host country are key to the diaspora transnational business opportunity formation. Diaspora transnational investment is an investment by the diasporas in their COO, which may provide economic development and employment benefits to post-conflict countries beyond the immediate influx of capital (Nielsen and Riddle 2010). This investment needs not be for the purpose of profit alone, but also to improve the political, social and economic relations between countries. For example, diaspora transnational investments, such as the Mexican Talent Network, The South African

Diaspora Network, GlobalScot, Armenia 2020, Ethiopia Commodity Exchange and Fundación Chile, promote networking, mentoring and training, investment and venture capital initiatives for the development of their home countries promote cultural linkage between diasporas and their COO with less focus on profit-making, which dictates the financial resources that they deploy.

However, some diaspora transnational investment do create manufacturing facilities in the COO, producing goods for locals or export sale or establish subsidiaries for businesses based in the COR. Others set up service operations such as restaurants, retail chains, consulting companies, or tourist-oriented ventures, using the unique market and operational knowledge acquired from working in a different institution in COR (Riddle and Marano 2008; Dai and Liu 2009). The motivation driving diaspora investors' interest is often complex and may involve pecuniary and non-pecuniary investment motivations, including feelings of duty and obligation to contribute to the development of the COO (Gillespie et al. 1999; Nielsen and Riddle 2010), for example the motivation of Sylvia Gavigan, a Ugandan resident in Ireland, to invest in Uganda based on the need to help in the education of female entrepreneurs in her local region (Masaka) in Uganda (see Africa inventory 16 for Uganda in the Appendix section), which echoes the sentiments of most diaspora transnational investors; this is to give back to their COO experiences acquired in COR. Diaspora sentiments are often affected by their integration process in COR.

The literature on management and marketing has focused on how migrant acculturation affects their behaviour in COR; others examine the impact of migrant acculturation and how acculturation can lead to institutional change (Riddle and Brinkerhoff 2011). Findings suggest that institutional changes resulting from acculturation in COR put the diaspora transnational investor in the position of understanding opportunities in COR and COO (Cohen 1997; Riddle et al. 2010). Culture is a unique element that brings people of similar ethnic identity together to create unity and embedded environment for diaspora investment in COR and COO. This cultural knowledge of home countries held by the diaspora has made it possible for many developing and transition countries that find it challenging to compete in the global race for

investment capital to target their diaspora transnational for investment. This strategy of targeting diaspora transnational investors has been particularly useful for countries that might be deemed less attractive to non-diaspora investors because of small domestic market size, inadequate infrastructure or less attractive structural characteristics such as political instability (Gillespie et al. 1999).

The diasporas not only invest in the COO but also continue to live in a COR, moving between the two nations as they run their businesses. Due to diaspora transnational ability to manage networks and resources in multiple environments, circular migration fosters and creates very specific opportunities for diaspora transnational investors (Portes 2003). For example, the Moroccan monarchy, for years, controlled its expatriate population and prevented them from adopting European citizenship. However, the country now uses a less controlled measure and is engaging in a partnership with immigrant organisations in the re-assimilation of its diaspora (Lacroix 2005, cited by Portes and Fernández-Kelly 2015). They do this by implementing policies that favour the return of their diaspora to the COO, allowing dual citizenship and the right to vote and contest political positions in the COO. However, the interest of some of the African governments in their diasporas has focused largely on those residing outside the Africa continent and on the diaspora in the OECD countries. The reason for this could be drawn on the expertise of the developed economies of the OECD countries that favour immigrants from less developed countries. See the attached appendix for inventories of Africa diaspora transnational activity worldwide. This investment opportunity created by diaspora transnationalism has led Western European governments to the enactment of policies to attract the diaspora.

Policy Support for Diaspora Investment

According to scholars such as Godin et al. (2005), the enactment of diaspora policies, provision of resources for the implementation of philanthropic projects and the creation of diaspora transnational organisations by Western European governments have strengthened

ties between Western European countries and the diasporas. Portes and Fernández-Kelly (2015) suggested that whether or not this form of attracting the diaspora has brought with it a new set of social-economic development, political behaviour by the diaspora in the host country or a new set of problematic issues is yet to be seen. Arguably, these new policies of the transformation of the grass-roots organisations into a new layer of quasi-official bureaucracy between sending and receiving countries loom as a threat to this form of sponsored transnationalism (Delgado-Wise and Cypher 2007; De Haas 2012). However, the recent increase in immigration and immigrant entrepreneurship points to the direction of continual improvement of diaspora policies by sending countries. The enhancement of diaspora attraction policies by sending countries is what can be termed sponsored transnationalism which ensures that diaspora investments in Third World countries continue to assist in philanthropic activities, knowledge exchange, increased trade links and better access to foreign capital markets.

Motivation for Diaspora Transnationalism

A study by McClelland (1965), redeveloped by Royle and Hall (2012), claims that the drive to achievement is a defining trait that drives individuals to investments. What this implies is that the drive for diaspora transnational investment rests on the need for diaspora transnational investors to achieve recognition and the desire to create jobs opportunity and give back to the COO the knowledge gained from the host country. McClelland, in explaining the individual motives, suggested that there are motives which are exhibited by people (explicit motives) and there are motives that are unconsciously present (implicit motives). Explicit motives help to determine the goal-setting activities whereas the implicit motives target the developmental activities of the individual. Sokolowski et al. (2000) suggest that these motives are influenced by two categories, one is the approach (hope), i.e. the desirability for

positive experiences, and the other is avoidance (fear), i.e. the sensitivity to negative experiences. From the first approach (hope), the cultural knowledge of COO serves as motivation for COO investment; on the second approach (fear), the understanding of business networks and business culture eliminates the fear that might have arisen due to the lack of country knowledge.

Based on Maslow's (1943) theory of needs and McClelland's (1965) motivation theory, individual needs vary, so do the needs and motives for investments. Different investors have different needs and motives, varying between achievement, power and personal needs or a network characteristic which makes it possible for them to predict the kind of opportunities that they identify and the utility value extracted from this motivational element (McClelland 1965; Sokolowski et al. 2000). Diaspora transnational entrepreneurship identifies with the need to affiliate and connect with the home country, acquire power and for a sense of achievement. In COOs, for example, appreciation for the diaspora can steer greater motivation and sharpen the individual drive for investment. Some cultures place a high value on personal attributes and individual achievements, which can drive diaspora transnational investment in the COO. For example, Americans generally see one's social class as primarily reflecting one's income level, which in turn is believed to reflect (at least in part) one's professional merit. But to the interdependent Chinese, class reflects not only one's achievement, but also the position of one's group, usually one's family, relatives and kinship clan (Hsu 1981, cited by Nancy and Aaron 1998). What this suggests is that cultures that place high value on achievement, put the diaspora investors in a different class and are highly respected with the community.

For example, entrepreneurs in the Andhra Pradesh region in India were most strongly motivated by the desire for independence/autonomy (to be their own boss) and to increase their income (Benzing and Chu 2009). In the validation of entrepreneurship in China, Pistrui et al. (2001) found that personal and family security were the primary reasons for entrepreneurs to start a business. Let us take the African country, Ugandan, for example, where entrepreneurs indicated that 'making a living' or

'making money' is the most important reason for owning a business (Bewayo 1995). This finding from the study on the Ugandan entrepreneurs also indicated that a majority of entrepreneurs (61%) preferred business ownership over working for a corporation because of autonomy, freedom and independence (Bewayo 1995). As found in the study of Kenya and Ghana's entrepreneurs by Chu et al. (2007), increase in income and gainful employment were motivation to undertake of entrepreneurial activity. Likewise, entrepreneurial activity in microenterprise in some West African countries were motivated by a desire to satisfy basic physiological needs (food and shelter). In general, it appears that microenterprise and SME entrepreneurs in low-income countries are more likely to be motivated by income needs, whereas those in higher income countries are driven by higher order needs.

Diaspora transnational investment in modern times therefore capitalises on the cultural knowledge, social networking, electronic bulletin boards and other online venues in COR and COO. Furthermore, diaspora transnational is strengthened by social recognition, friendliness and receptiveness of the home country (Nkongolo-Bakenda and Chrysostome 2013). However, the willingness of the diaspora entrepreneur to engage in transnational entrepreneurship depends on the diaspora's knowledge and the intensity of the understanding of the entrepreneurial culture of COO. In this way, culture provides the investor with the drive to undertake investment. For example, diaspora willingness to transcend business between COO and COR is largely dependent on the stable political situation, regulations, immigrant-friendly policies, healthy economy and policies that protect investment in COO. According to Aldrich and Waldinger (1990) and Neuman (2016), government policies in regard to the re-assimilation of the diaspora serve as motivating factors in the diaspora's decision to invest in the COO.

Thus, the motivation behind diaspora investment can be attributed to the changing nature of international migration and diasporas (Light 2007; Riddle 2008) and to the complex nature of international business environment and entrepreneurial activity (Yeung 2002; Zahra and George 2002). Such an environment is made fertile by the

advent of email, fax, internet, cheap telephone services and air travel as well as increasingly heterogeneous populations in many formerly monocultural cities and nations. This provides a measure of material and social support. These elements encourage cultural diffusion and sharing of information, the development of social networks and the creation of new markets that serve as motivation for diaspora investment in COO. Thus, diaspora investment suggestively can be regarded as an investment motivated by the desire for autonomy, cultural sentiments and the need for recognition driven by the desire to move their families and countries from lower to higher income.

Conclusion

The rise in the intensity of human migratory movements in the last three decades has increased the geographical concentration of immigrants in host countries. The term diaspora transnationalism conveys the idea of transnational populations living in a host country, while still maintaining economic, social and political relationships with their COO (Debass and Ardivino 2009). Therefore, the term symbolises those minority groups of migrant origins residing and acting in COR but maintaining strong sentimental and material links with their COO. Diaspora transnationalism, as discussed in some entrepreneurial models, involves the commuting of resources across multiple borders (Goldring 1996; Guarnizo 1997). According to Thieme (2008), by concurrently engaging in two or more socially embedded environments, diaspora transnationalism creates, develops and deploys resources to exploit comparative advantages in both the diaspora's COO and COR. Scholars such as Kuznetsov (2006) and Sorenson (2007) have suggested that the resources and employment opportunities created by diaspora transnationalism have a profound impact on the economic and social development of their COO. From this perspective, diaspora transnationalism fills a structural vacuum (human exchange and interaction) that may have arisen within many emerging and developed market economies (North 1990). In addition, it serves to reduce transaction costs and

encourages interactions between economic actors in both countries concerned. According to Khanna and Palepu (2010), diaspora transnationalism helps to overcome many of the structural challenges in emerging markets and enables firms to succeed in multiple environments.

Thus, diaspora transnationalism once viewed as a money remittance process has now wider social and economic ramifications and serves as a bridge between national economies in the areas, such as politics, economics, social and cultural relations and fast becoming the backbone of many emerging economies. Not only in many African countries, such as Morocco, Nigeria and Ghana have transnational diaspora investments fast becoming the bridge between national economies, but also in countries, e.g. China, Mexico, the Philippines, the designing of diaspora transnational policies has increased inflow of diaspora investments. With the increase in the rate of human movements and trade between the developed and developing countries, diaspora investment and remittances will remain major sources of capital for the countries that are finding it difficult to compete internationally for capital. However, whether these strategies or policies to encourage diaspora investment in their COO are the future of international business can only be effectively evaluated with further substantial research and over time.

Appendix

See Tables [2.1](#), [2.2](#), [2.3](#), [2.4](#), [2.5](#), [2.6](#), [2.7](#) and [2.8](#).

Table 2.1 Inventory of Burkina Faso

Name	International Organization for Migration Burkina Faso
Location countries	Benin and worldwide
Profile bio	Due to its geographical position, Burkina Faso is a West African crossroad between coastal countries and land-locked countries. The Government of Burkina Faso faces several challenges relating to the management of large flows of incoming and outgoing migrants including both regular and irregular migrants with concomitant challenges, such as counter-trafficking, migration and development, migration and health, border management. These migration issues are addressed by IOM in close partnership with the Ministry of Foreign Affairs and Regional Cooperation of the Government of Burkina Faso. From July 2005 to January 2007, the Ministry of Foreign Affairs and Regional Cooperation received funding to conduct a project entitled 'Mobilizing the Diaspora of Burkina Faso and Identifying Priority Needs of Burkina Faso'. The programme 'Migrant Women for Development in Africa (WMIDA)' was launched in March 2008 with the financial support of the Italian Government (Ministry of Foreign Affairs) in order to involve more West African migrant women living in Italy in the development of their countries of origin
Level of impact	High
Keywords	Burkina Faso, diaspora organisation for Burkina faso, international organisation

Table 2.2 Inventory of Côte d'Ivoire

Name	The United Nations Migration Agency Côte d'Ivoire
Location countries	Côte d'Ivoire
Profile bio	Côte d'Ivoire became an IOM Member State in June 2000. IOM Côte d'Ivoire falls under the purview of the IOM Regional Office for Central and West Africa in Dakar, Senegal. Its main activities are in the areas of emergencies and post-crisis operations, migration health, immigration and border management, migrant assistance, and labour migration. Côte d'Ivoire has no migration policy explicitly formulated and fitting into a global framework. However, recent migration policy elements can be found in different statements by the country's authorities, enactments on the entry, identification and stay of foreigners in Côte d'Ivoire and the creation of public structures in charge of managing an aspect of the migration phenomenon. The Ivorian migration phenomenon also fits into the regional (ECOWAS) and international cooperation framework. Indeed, Ivorian migration policy lays emphasis on the regional management of migration issues, since the national framework is inappropriate to tackle all issues related to the movement of persons
Level of impact	High
Keywords	The UN migration office Côte d'Ivoire, diaspora Côte d'Ivoire

Table 2.3 Inventory of Ethiopia

Name	International Organization for Migration Ethiopia
Location countries	Addis Ababa Ethiopia
Profile bio	IOM's presence in Ethiopia goes back to 1995, when it initially implemented the Return of Qualified African Nationals (RQAN) project. The objective of this project was to compensate for the shortage of qualified human resource in developing countries like Ethiopia and thereby assist national development. In 2005, IOM took a bold step to designate the mission in Ethiopia as Special Liaison Mission (IOM/SLM) with liaison functions to the African Union (AU), United Nations Economic Commission for Africa (ECA) and the Intergovernmental Authority on Development (IGAD). Since 1995, IOM has been contributing to the efforts of the Government of Ethiopia to manage migration effectively through a wide variety of projects and programmes. IOM in Ethiopia has also been involved in the resettlement of refugees and the movement of various migrant groups for family reunification and other opportunities to various countries throughout the world. Furthermore, IOM has expanded the focus of its activities to include Counter-Trafficking, Assisted Voluntary Return and Reintegration (AVRR), Migration and Development, Labour Migration and Migration Health
Level of impact	High
Keywords	IOM Ethiopia, diaspora organisation Ethiopia

Table 2.4 Inventory of Guinea

Name	International Organization for Migration Guinea
Location countries	Guinea, Australia, Canada, USA
Profile bio	The region of Guinea Forestiere is also of concern, as it is likely to be the recipient of people fleeing from humanitarian crisis in the area. As a result of recent conflict, many vulnerable groups such as Internally Displaced Persons (IDPs), former combatants and returnees need to be included in reintegration programmes in order to guarantee the very fragile and relative stability of the region. IOM Guinea undertakes medical health assessments on behalf of the resettlement countries for the refugees migrating to these countries. These include among others, but are not limited to, the medical health guidelines and protocols of the respective countries. The mission also engages in HIV counselling for refugees being processed for resettlement. IOM Guinea undertakes other medical activities on behalf of requesting embassies and countries, in the area of DNA sample collection, medical health assessment for sponsored prepaid cases for persons not covered under the government resettlement programme
	Projects
	Australian Migrant Health Assessment Programme
	US Resettlement Health Assessment Programme
	Canadian Health Assessment Programme
Level of impact	High
Keywords	International organization for migration in Guinea, diaspora organization in Guinea

Table 2.5 Inventory of Mali

Name	The United Nation Immigration Agency in Mali
Location countries	Mali
Profile bio	<p>Mali has a long history of emigration and has also become an important transit point for migratory flows within the region and beyond. The country is characterised by migration trends that range from cultural practices that promote migration as a rite of passage for young men, to circular and seasonal migration including pastoral and nomadic movements. Factors that drive migration in Mali include interrelated economic and environmental pressures, as well as the impact of recent conflicts in the region:</p> <p>Economic, conflicts, environmental factors, etc.</p> <p>IOM in Mali</p> <p>IOM in Mali has significantly increased its operations in response to the crisis in 2012. The activities are implemented countrywide. The IOM mission in Mali was established in 1998. Since then, IOM has worked hand in hand with the Government of Mali to meet the needs of the most vulnerable and help tackle the migration challenges such as forced migration, irregular migration, trafficking in persons and smuggling of migrants, among others</p>
Level of impact	High
Keywords	The UN agency in Mali, diaspora agency in Mali

Table 2.6 Inventory of Nigeria

Name	Association of Detlans Back Home from Diaspora
Location country	Nigeria
Profile bio	Association of Detlans Back Home from Diaspora is a non-profit affiliated (NGO) located in Nigeria. The organisation provides humanitarian aid to individuals. Activities include: advocacy, consulting/training, research and development, funding, grant-making and events. The aims and objective of the organisation is to develop a capacity and skills of the members of the socially and economically disadvantaged community of Delta State and Nigeria in such a way that they are better able to identify, and help meet, their needs and to participate more fully in society. Also, to advance the education of the general public in the history and culture of Delta State and Nigeria. The organisation's aim equally includes prevention or relief of poverty in Delta State in Nigeria by providing: grants, items and services to individuals in need and/or charities, or other organisations working to prevent or relieve poverty
Level of impact	High
Keywords	Detlans, association of detlans, back from home diaspora

Table 2.7 Inventory of Zambia

Name	International Organization for Migration Zambia
Location countries	Zambia
Profile bio	Established in 1951, IOM is the leading intergovernmental organization in the field of migration and works closely with governmental, intergovernmental and non-governmental partners. The organisation is working closely with the Government of the Republic of Zambia and other stakeholders to provide durable solutions for refugees. The return of relative peace to Angola after over three decades of political turmoil made it possible for Angolan refugees in the subregion to return home. In Zambia, the organised Voluntary Repatriation (Volrep) of Angolan refugees was first launched in 2003 and a total of 74,000 refugees were repatriated in safety and dignity between 2003 and 2011. However, some Angolan refugees are still living in the settlement of Mayukwayukwa in the Western Province and Maheba in the North-Western Province. The end of June 2013 saw the invocation of the cessation clause for Angolan refugees. Nevertheless, there are still an estimated 23,793 former Angolan refugees still in Zambia (Maheba refugee camp: 7441; Mayukwayukwa: 8044; and urban and spontaneously settled: 8310). From 16 June 2011 up to 31 August 2014, a total of 5214 refugees have been repatriated to Angola using Chartered Zambia Air Force aero planes
Level of impact	High
Keywords	Diaspora agency in Zambia, the UN agency in Zambia

Table 2.8 Inventory of Zimbabwe

Name	International Organization for Migration Zimbabwe
Location countries	Zimbabwe
Profile bio	IOM Zimbabwe Mission was established in 1985. The main office is in Harare, with suboffices in Bulawayo, Mutare, Beitbridge and Plumtree. In an effort to address the needs of returned migrants and mobile populations, IOM maintains Reception and Support Centres at the border posts of Beitbridge and Plumtree which, since opening in May 2006 and April 2008, respectively, have provided food and transportation assistance, basic health care and a referral service for further treatment, information distribution for returned migrants, as well as training to immigration officials and relevant local authorities on such issues as trafficking in persons, migrants' rights and irregular migration Projects: Comprehensive Humanitarian Emergency Assistance, Early Recovery and Livelihoods of Internally Displaced People and other vulnerable populations affected by displacement. Humanitarian Assistance to Returned Migrants and Mobile Populations at the South Africa- Zimbabwe and Botswana-Zimbabwe borders at Beitbridge and Plumtree, respectively
Level of impact	High
Keywords	The UN agency in Zimbabwe

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